

*Roger Williams*

THE  
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AND

MISSIONARY INTELLIGENCER.

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# PREFACE,

OR, ANNUAL EDITORIAL ADDRESS.

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THIS Volume is the twenty-fourth we have been permitted to publish. When we think of this, and that we have not once failed to produce each monthly part in due course, and that we have been able to accomplish this, and other editorial labours, alone, and single-handed, we feel that we ought to express, in this public way, our gratitude to Him who has so far preserved our mental and bodily powers.

We commenced this periodical with the design, under the blessing of God, of endeavouring to stir up and excite the baptist denomination to increased activity in the promotion of the knowledge of the Gospel and its ordinances in our land; and we have assurances from many places that these effects have been produced.

When first published this magazine was small in size and price, with only a very limited circulation. Slowly, but surely, year by year, as it became known, it advanced. In 1844 it was enlarged to its present dimensions; and its circulation was greatly increased. Since that time it has had its fluctuations. During the past year its sales have been greater than for some time previously. We are, therefore, cheered by the hope that we shall not sink and die, but rise and live.

And verily we think, if ever we were wanted in the world we are wanted now! Baptists have ever been the consistent opponents of "the traditions of men," and the advocates of scriptural authority. This is not new work to them. In this righteous service of the God of heaven, they have suffered for ages, and are suffering now. Let our readers turn to our pages for December, 1850, (517 and 534), and they will find confirmation of the fact.

Yes: and so long as we repudiate State-Churchism, popish or protestant, and stand fast in our allegiance to the Lord Jesus, our only Head in matters pertaining to his kingdom, must we look for persecution from spiritual and temporal despots. Here in our England we have freedom, but we should not forget our brethren who are yet in bonds on the continent of Europe.

And then, there is the old monster error against which we have fought and always will—baptismal regeneration. For some time lately little was said of it by friend or foe. Now and then only did it give signs of life;—it slept—some thought the sleep of death. But no: Henry of Exeter bade it rise, and forth it came! Its assumptions were questioned and examined, not by Scripture, which would have condemned it outright to immediate extirpation, but in courts of civil law by human records, and the judges bade it retire and hold its peace—sleep it might if it would, for they would not disturb it, but they forbade it to disturb others.

But will it obey the command of the Queen's Judicial Council? No: It has come forth, and it will not retire at present. He of Exeter says it shall not.

Well: we have no particular desire that it should. Indeed, we would as leave it displayed the ugliness of its deformity before the people of England a little longer, that they may have the outline of its features fully before them. Many already know it as

"A Monster of such frightful mien,  
That to be hated needs but to be seen."

But others have been deceived by its professions of love for the infant race!

We must give it no quarter. Why should we? It is the great subvertor of real Christianity. Not content with usurping the place of a divine institution, it blasphemously assumes divine prerogatives, and pretends to do by human hands what the Holy Spirit alone can accomplish. It cannot live one hour in the pure element of Divine Light. Let it go down to its native darkness.

And now we have the Pope and the Cardinal, and the Queen's Supremacy filling the land with inquiry and commotion. Of popery, with all its offspring, there can be but one opinion with Bible Christians—it is the "Master Piece of Satan." But mark, Pío Nono—the liberal pope! is no sooner well seated in what is lyingly called "Peter's Chair," lifted up into it by the bayonets of republican France! than one of his first acts is to proclaim a Roman Catholic Hierarchy for Protestant England, and send us a Cardinal Archbishop with a red hat and red hose as a curiosity. We might laugh at the joke, but it is not one, and must be treated seriously, for it shows what is in their heart to do. But they have made a blunder. The few parsons and silly women who have gone over from puseyism to popery, are not specimens of the English people, or indications of their mind. With regard to the matter as a struggle between the English State Church and the Romanists we have nothing to do, but we stand up for the BIBLE, and we stand up too for our QUEEN'S TEMPORAL PREROGATIVE, of which this is a bold invasion; and every true Englishman will rally around the Throne of a Sovereign whose mild and beneficent reign has already eclipsed the glory of Elizabeth's. The daring attempt which popery then made to enslave the English was scattered by the winds, and repulsed by British valour; this must be repelled by the brilliancy of divine truth shining from the word of God.

These, then, are not times for Baptists, of all men in the world, to be sleepy or indolent. Ours should be the front rank in the contest for truth. Our fathers went out on the forlorn hope, and left their bodies in the breach. Let us act worthy of them.

One word more in conclusion. This is our position at the close of the first half of the nineteenth century. The times are ripe with great events. Let every Christian man who bears the honoured name of "a baptist" act worthy of the truth, of his fathers, and of himself; for to this result all these movements will come at last, that men must be papists or baptists. There can be no resting-place between the two.

THE EDITOR of this periodical having thus hastily glanced at these momentous questions, desires to assure his readers that he shall anxiously watch events as they transpire, and report accordingly. By the grace of God he will never flinch from the assertion of what he believes to be truth, and earnestly hopes that he shall be assisted and sustained in his labours by the hearty help of all his old and many new contributors. May he also hope—this is all he says, though of course he is naturally and seriously concerned about it—May he hope that all his friends will do each his part to DOUBLE the CIRCULATION of the REPORTER for 1851?—How pleasing and encouraging to have this done at last in the first year of the next Half Century.

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THE

# BAPTIST REPORTER.

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JANUARY, 1850.

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ROGER WILLIAMS,

FOUNDER OF PROVIDENCE, RHODE ISLAND, AND OF THE FIRST BAPTIST CHURCH  
IN THE UNITED STATES.

THE distinguished man, whose "Effigie," as our fathers would say, stands on the opposite leaf, was one of those moral heroes of whom the world was not worthy—who, true to Truth, and mighty by its power, stood their ground when left alone in the conflict, fought the good fight, and won a glorious victory.

But the world did not trumpet his deeds—she rather belied him; his contemporaries did not let him have fair play, and those who lived after them imbibed their prejudices, and adopted their reproaches. The memory of Williams, like that of Milton and Cromwell, was maligned; and even those who thought better things of it made feeble fight for its vindication.

Time, the great expositor of truth, has at length brought him forth as gold—genuine, bright, and enduring. We know more about this leading advocate of religious freedom now, and we are better able to appreciate his services. His memory we will not willingly let die. Long as the world rolls on its course, will the name of ROGER WILLIAMS be honoured. The righteous shall be had in everlasting remembrance!

We have, at various times, given some of the leading facts in the life

of this christian hero. A friend in Bristol has sent us a copy of a small four-page tract,\* which contains a brief but comprehensive summary of his life, actions, and death.

The writer says:—

"This illustrious man, the father and champion of religious liberty, and founder of the State of Rhode Island, was born in Wales, 1599. Of his family we have no account on which we can place dependence. It has been asserted that he was a relative of the protector, Oliver Cromwell. This, however, may have arisen from his frequent association with him, and the agreement of their opinions on many important points; but we cannot ascertain that he claimed any other connexion. In his early youth he felt the vital importance of religion; and the talent he on one occasion displayed in taking notes of a sermon, secured him the patronage of that great lawyer, Sir Edward Coke. This gentleman enabled him to pursue his studies at one of the universities. On leaving the university, he entered upon the study of the law. It was not long, however, before he directed his attention to more congenial pursuits in theology. Having

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\* No. 52, Baptist Tract Society.

obtained the necessary qualifications, he was ordained as a clergyman of the church of England, and took the charge of a parish; but on account of his liberal principles, and his having embraced the views of the persecuted Puritans, he was obliged to flee from the tyranny of the bishops, and from his native country. He consequently embarked for Boston, in New England, where he arrived, Feb. 5, 1630.

He was then but little more than thirty years of age; but his mind had already matured a doctrine which secures him an immortality of fame, and he alone had arrived at the great principle which is the sole effectual remedy of intolerance. He announced it under the simple proposition of the *sanctity of conscience*; and maintained that the civil magistrate should restrain crime, but never control opinion,—should punish guilt, but never violate the freedom of the soul. This doctrine contained within itself an entire reformation of theological jurisprudence: it required civil governments to blot from the statute-book the crime of nonconformity; to quench the fires that persecution had so long kept burning; to repeal every law compelling attendance on public worship; to abolish tithes and all forced contributions to the maintenance of religion; to give equal protection to every form of religious faith; and never suffer the authority of the civil government to be enlisted against the mosque of the Mussulman, or the altar of the Fire-worshipper,—against the Jewish synagogue, or the Roman cathedral.

It is wonderful with what distinctness Roger Williams deduced these inferences from his great principle,—with what consistency, like Pascal and Edwards, those bold and profound reasoners on other subjects, he accepted every fair inference from his doctrines, and with what circumspection he repelled every unjust imputation.

No sooner had Williams arrived at Boston than he found himself among

the New England churches, but *not of them!* They had not yet renounced the use of force in religion; and he could not, with his entire mind, adhere to churches which retained the offensive features of English legislation. The magistrates insisted on the presence of every man at public worship. Williams reprobated the law! To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights; to drag to public worship the irreligious and unwilling, seemed only like requiring hypocrisy. ‘An unbelieving soul is dead in sin;’ such was his argument: and to force the indifferent from one worship to another, ‘was like shifting a dead man into several changes of apparel.’ ‘No one should be bound to worship,’ or, he added, ‘to maintain worship against his own consent.’ ‘What,’ exclaimed his antagonists, amazed at his tenets, ‘is not the labourer worthy of his hire?’ ‘Yes,’ replied Williams, ‘FROM THEM THAT HIRE HIM.’

The controversy between Roger Williams and his opponents, however, finally turned on the question of the right and duty of magistrates to guard the minds of the people against corruption, and to punish what would seem to them error and heresy. Magistrates, Williams asserted, are but the agents of the people, or their trustees, on whom no spiritual power in matters of worship can ever be conferred; because conscience belongs to the individual, and is not the property of the body politic; and with admirable dialectics, clothing the great truth in its boldest form, he asserted that ‘the civil magistrate may not intermeddle, even to stop a church from apostacy and heresy;’ that equal protection should be extended to every sect and to every form of worship. With corresponding distinctness he foresaw the beneficial influence of his principles on the general well-being of society. — ‘The removal of the yoke of soul-oppression,’ to



use the words in which, at a later day, he confirmed his early view, 'as it will prove an act of mercy and righteousness to the enslaved nations, so it is of binding force to engage the whole and every interest and conscience to preserve the common liberty and peace.'

Even there his views touching the limits of ecclesiastical and civil power were so much in advance of the age, that they gave offence; and on his being invited to assist Mr. Skelton, of Salem, the general court of Massachusetts interlered; but the church persisted, and he for a short period remained with them. He was, however, obliged to withdraw in the course of the summer to Plymouth, where he was chosen colleague with Mr. Smith, the pastor, and remained two years. At this time he took the opportunity of cultivating the acquaintance of Massassit and Canonicus, two Indian chiefs of the Pokanoket and Narraganset tribes, and seems to have had some thoughts of devoting himself entirely as a missionary to this race. On a renewed invitation, however, he again returned to Salem in 1633, and on the death of Mr. Skelton, the year following, was chosen sole pastor. He was not allowed long to remain in peace; for, in July, 1635, he was summoned to Boston by the general court, chiefly on account of that grand principle which has immortalized his name,—that **THE CIVIL POWER HAS NO JURISDICTION OVER THE CONSCIENCE.**

To avoid transportation to England, he was obliged, in January, 1635-6, to leave his flock, and seek shelter in the territory of Narraganset; where, after extreme suffering, he purchased land sufficient for his little colony, and divided it among the twelve persons who accompanied him, designing to make this settlement a refuge for all distressed consciences. The town which he founded, he called, as a memorial of the Divine mercy, **PROVIDENCE.** The government was established on the principles of a pure

democracy. He neglected no opportunity, at the same time, of improving and elevating the character of the Indians, and, by his consistent behaviour and christian conduct, obtained a greater influence over them than any man of the age. By means of this influence, even at the hazard of his life, on two memorable occasions, he saved the Massachusetts colony from extinction,—thus, in the spirit of his Divine Master, returning good for evil.

Having adopted the principles of the baptists, and submitted to baptism, Mr. Williams founded the *first baptist church in the United States*, at Providence, in 1638. A short time after, in consequence of a perplexity arising from the misinterpretation of prophecy, he withdrew from church connection; though his conscience continued tender, and he ardently desired the solution of his doubts. The remainder of Mr. Williams's life was chiefly occupied in the affairs of the colony; in obtaining a charter from England; in checking the excesses of faction, which at times threatened its ruin; and in raising it to that honourable estimation to which, by virtue of its excellent institutions, it was entitled. For this purpose he twice visited his native country, and while here published the greater part of his valuable works. With all these cares, we still find him paying attention to his ministerial duties; and in his seventy-seventh year he was still visiting the Narraganset territory, and freely preaching to the native tribes the unsearchable riches of Christ.

Thus lived this venerable patriarch, one of the most illustrious, unaffectedly pious, conscientious, forgiving, noble-minded, and disinterested of men; one, who, in all his persecutions, cares, and difficulties, maintained, with unsullied integrity, the liberal and evangelical principles he professed, steadily advancing as far as light was given him; and who has done more to the promotion of civil and religious liberty

than any man whose name can be mentioned in the annals of modern history.

He was the first person in modern christendom to assert, in its plenitude, the doctrine of the liberty of conscience,—the equality of opinions in the eye of the law; and in its defence he was the harbinger of Milton, the precursor and superior of Jeremy Taylor.

Mr. Williams died in his eighty-fourth year, at Providence, and was

there buried with all the solemnity the colony was able to show. His principal works are, 'A Key to the Indian Language;' 'The Bloody Tenet of Persecution for the Cause of Conscience, and Reply to Mr. Cotton;' 'Experiments on Spiritual Life and Health, with their Preservatives;' and his work containing the account of his controversy with the Quakers, quaintly entitled, 'George Fox digged out of his Burrows.'

### THE ANGLICAN CHURCH.

GREAT pretensions have lately been made by Puseyites, respecting what they call the Anglican, or English Church—that she was not brought into being by the wife-killing king, but is of very ancient origin, and famous for her purity and sanctity. Mr. Charles Stovel, in his introduction to "Canne's Necessitie of Separation from the Church of England," has examined these pretensions, and proved, unanswerably, that the Anglican Church is not the most ancient form of ecclesiastical polity in England—that she was an unprincipled usurper who laid the foundations of her unrighteous domination in proscription, persecution, and blood!

"The Church of England cannot date its origin nearer to the birth of our Lord than the year A.D. 596, when Augustine, with other monks, commissioned by Pope Gregory I., arrived in England, and laid its foundation in the city of Canterbury; there, at that time, and by these agencies, the episcopal establishment of England commenced; but this was not the beginning of practical christianity in England. Before the civil influence of Rome had failed in these islands, the knowledge of Christ and his salvation had spread, in its unfettered and voluntary activities, over great part of England, Scotland, and Ireland. The buildings of Augustine, in Canterbury, com-

menced with the occupancy and repair of an old Roman church. The brethren from the island of Iona, in Scotland, had penetrated the kingdom of Northumbria, and established themselves in Lindisfarne on its eastern shore. The old Britons, as they retired before the Saxon powers, took with them the knowledge and love of Christ into their mountain retreats in Wales, where the largest fraternity of christians, who, in this country, gave themselves up wholly to the discipline of mercy, was founded at Bangor-Iscoed. Much of the sympathy felt in Rome for the Saxons in England, was produced by representations of their sin and misery presented there by christian brethren in Ireland. The monasteries of Glastonbury and St. Alban's must have had an origin anterior to Augustine. Lucius, the king of Britain, is said to have received christianity in A.D. 156. St. Alban, who gave his name to the monastery and the present city, suffered for the faith in 305, while Aaron and Julius suffered at Chester about the same year. It was also alleged as a chief point in the criminalities imputed to the Welsh, that they were so cruel and heathenish as not to preach the gospel to those Saxons by whom they had been expatriated. Christianity, therefore, had a deeply-rooted existence in England before Augustine

secured its combination with the Saxon civil power.

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'This island [Iona] has for its ruler an abbot, who is a priest, to whose direction all the province, and even the bishops, contrary to the usual method, are subject, according to the example of their first teacher, who was not a bishop, but a priest and monk; of whose life and discourses some writings are said to be preserved by his disciples. But whatsoever he was himself, this we know for certain, that he left successors renowned for their continency, their love of God, and observance of monastic rules. It is true they followed uncertain rules in their observance of the great festival, as having none to bring them the synodal decrees for the observance of Easter, by reason of their being so far away from the rest of the world; wherefore, they only practised such works of piety and chastity as they could learn from the prophetic, evangelical, and apostolical writings. This manner of keeping Easter continued among them for the space of 150 years, till the year of our Lord's incarnation, 715.'

That this opinion respecting Easter, &c., was not the mere result of separation from the world, but a conviction to which they submitted in conscience against the opinions enforced by papal Rome, now rising into power, is clear, from the fact that, when Colman, abbot and bishop of Landisfurne, was encountered by Wilfrid, the agent and speaker of

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The points of difference more immediately claiming submission on the part of christians resident in Britain before Augustine came, are defined in his own words, delivered at a synod or conference, holden in Gloucestershire, about A.D. 599. 'You act,' he says, 'in many particulars, contrary to our custom, or rather the custom of the universal church, and yet, if you will comply with me in these three points, viz. :—To keep Easter at the due time; to administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic Church; and jointly with us to preach the word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our customs.' Bede, b. ii. c. 2.

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than any man whose name can be mentioned in the annals of modern history.

He was the first person in modern christendom to assert, in its plenitude, the doctrine of the liberty of conscience,—the equality of opinions in the eye of the law; and in its defence he was the harbinger of Milton, the precursor and superior of Jeremy Taylor.

Mr. Williams died in his eighty-fourth year, at Providence, and was

there buried with all the solemnity the colony was able to show. His principal works are, 'A Key to the Indian Language;' 'The Bloody Tenet of Persecution for the Cause of Conscience, and Reply to Mr. Cotton;' 'Experiments on Spiritual Life and Health, with their Preservatives;' and his work containing the account of his controversy with the Quakers, quaintly entitled, 'George Fox digged out of his Burrows.'

### THE ANGLICAN CHURCH.

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oppression, and the subjection was enforced by corresponding means. 'Augustine,' in a threatening manner, 'foretold, that in case they would not join in unity with their brethren, they should be warred upon by their enemies; and if they would not preach the way of life to the English nation, they should at their hands undergo the vengeance of death.' There was a spirit in the prediction worthy of its author, and the cause he meant to serve. These British christians, monks and priests, terms which indicate organization and church society, were brethren in the Lord, for so they are addressed and denounced; but two hundred of these brethren, Bede says twelve hundred, from the monastery of Bangor-Iscoed, were in the battle of Chester, deliberately slaughtered by Ethelfrid, the orthodox king of Northumbria, because they were found praying for the safety of their suffering country-men.

Thus rose the English hierarchy; inverting the law of martyrdom, she

was baptized in blood—not at the termination, but at the beginning of her earthly career; and, moreover, the blood, in which she was baptized, was not her own. By this means dissent from the Church of England has, with her own finger, dipped in her dreadful trade, been written in that fearful colour, on the British soil; and handed down from generation to generation, a terrible inheritance of English people; both when Augustine, at its rise, employed the power of kings to subjugate his brethren, and when, with three-fifths of the nation's wealth at his command Wolsey out-shone his monarch, and justly provoked the reaction by which he fell. Under all the forms this sacred domination has assumed, whether Saxon, Danish, Norman, monarchical or republican, papal or protestant, its burning fetters have provoked, by the anguish they inflicted, protestation, resistance, dissent, in various forms, civil and sacred, internal and external."

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### WHAT IS WANTED ?

THIS question, stated more fully, reads thus:—What is wanted in order to the more rapid spread of christianity in the world ?

Just this—that every man should make the best of himself. Let us see.

Given: three things. Converted men, willing workers, and God's good blessing, and we have all we need.

The apostles, evangelists, elders, overseers, deacons, and members, of the first christian churches ever formed in the world, were, generally, men of this class. God was with them, and their acts and deeds, their successes and triumphs, were amazing.

And ever since, when christian men have made the best of themselves, they have, by God's blessing, done great things.

LUTHER did:—the German charcoal burner's son—when he threw over

the darkness of Europe the blaze of the light of justification by faith.

TYNDALE did:—when in a strange land, with the stake and chain, and faggot and flame always before his face, he laboured, word after word, to give Englishmen a copy of "Holy Byble"; and then mounted the pile and seized the martyr's crown.

WILLIAMS did:—when he asserted the sole authority of KING JESUS as Lord of conscience, and threw himself among Indians rather than give up the high principles of sacred liberty.

WESLEY did:—when for the greater part of a century, though small in stature and feeble in frame, he travelled more than twice ten times the length and breadth of our land, telling all men "Ye must be born again."

CALEY did:—the son of the man who said "Amen" at the parish church—the humble village shoemaker. To India he must go, to give the heathen the word of God. And he did—to millions.

KNIBB did:—the sabbath-scholar of Kettering. He must break the chain of slavery, or die. He did, and died; and gained a name that will live through all time.

But the time would fail me to tell of other men, who, like these, in their own way, made the best of themselves, and God blessed them and made them a blessing.

These are illustrious instances; but there have been hundreds, thousands, millions, unknown to fame, who, each in his own way and in his own place, according to his ability, have made the best of themselves, and in their day and generation have done great things. And what want we now but just this, that every man who says he is a christian should prove himself one by making the best of himself for the glory of God.

Let us look again. Here in this land of ours are thousands—hundreds of thousands of professed christians, with every facility in their hands for spreading the knowledge of real christianity—places of worship and ministers, schools and teachers, bibles and tracts, with magazines and religious books of all kinds, and "liberty of prophecyng,"—that is, freedom of speech, and writing, and printing, on all religious subjects,

Here, then, are the instruments for doing the work, and there is the field—the world. What else is needed? Divine Influence. True: and it is promised, and will be given as surely as that God cannot deny himself. There ought to be, there must not be, any doubt about that. Did not the Saviour himself say to his first labourers, "Lo, I am with you alway," and through them he says the same to every labourer, "*even* unto the end of the world."

How comes it then that we do not progress. How is it that we stand still. How that we retrograde? Clearly because christian men do not, now-a-days, make the best of themselves? And why do they not?

—Aye there's the rub,  
Which makes depravity of so long life.

For, scarcely can it be doubted one moment, God's promised aid accompanying their efforts, that, were all, or even the greater part of the christian men and women now in the world, found doing what they could, using their one, or two, or five talents to the best advantage, the results would be a hundred, it might be a thousand, fold greater than they are.

Again we ask, why not? Can there be a higher or more glorious enterprise than that of aiming to save souls from death and hiding a multitude of sins? How do all human speculations, enterprises, and achievements sink in comparison with this!

Oh! that there were in all christian men, of every grade and class, great largeness of heart to aim at great things, to pray for great things, and to expect great things—every one doing his own work well, and cheering on his companions to the task.

Why do they not? we ask for the last time. They have voluntarily placed themselves under the most righteous and solemn responsibilities to live, not unto themselves, but unto Him who died for them and rose again, and how can they better please and serve Him than by telling, every man his neighbour, of the wondrous love he had for us, even when we were dead in trespasses and sins.

We think we can offer a few hints to all such as are disposed to receive them kindly, as to how christian men, according to their abilities and station, may make the best of themselves. But we prefer brevity in our remarks, and as one hint at a time will be better digested, let this suffice for the present.

## SPIRITUAL CABINET.

TRUTH is the glory of time, and the daughter of eternity; a title of the highest grace, and a note of the divine nature. She is the life of religion, the light of love, the grace of wit, and the crown of wisdom; she is the beauty of valour, the brightness of honour, the blessing of reason, and the joy of faith. She is pure gold, her time is right precious, her word is most gracious, and her will is most glorious; her essence is of God, and her dwelling with his servants; her will is in his wisdom, and her work to his glory; she is honoured in love, and graced in constancy; in patience admired, and in charity beloved. She is the angel's worship, the virgin's fame, the saint's bliss, and the martyr's crown; she is the king's greatness and his council's goodness; his subject's peace and his kingdom's praise. She is the life of learning and the light of the law; the honour of trade and the grace of labour. She hath a pure eye, a plain hand, a piercing wit, and a perfect heart. She is wisdom's walk in the way of holiness, and takes her rest but in the resolution of goodness; her tongue never trips and her faith never fears; her church is without schism, her city without fraud, her court without vanity, and her kingdom without villany. In sum, so infinite is her excellence in the construction of all sense, that I will thus only conclude in the wonder of her worth,—she is the nature of perfection in the perfection of nature, where God in Christ shews the glory of Christianity.

BRETON.

THE VALIANT MAN undertakes without rashness, and performs without fear—he seeks not for dangers, but when they find him he ever bears them with christian fortitude.—If temptation surprises him, he collects his powers, and by the aid of Divine grace, triumphs over the mischief—master of his passions, he subdues them, and obtains an inward victory

over himself—afraid of nothing but the displeasure of God, he runs away from nothing but sin.—Goodness is his warrant, and although he may be overmatched, he cannot be justly foiled.—He talks little, and boasts less, and loves the silent language of the heart.—Armed with wise resolutions, he lies close within himself, and is always on his guard against surprise.—His power is limited by his will, and he considers it the noblest revenge that he could punish, but will not.—He commands without tyranny—obeys without servility—and changes not his mind, though his estate should be enlarged.—His courage proceeds not from ignorance or insensibility, but he first forms his estimate of evil, and then treads on it.—Balanced by wisdom, he floats steadily in the midst of tempests.—Deliberate in purpose—firm in resolution—bold in enterprise—and unwearied in action.—In success, he ascribes all glory to Him who giveth wisdom to the ignorant, and strength to those who have no might. Thus he passes through life, and when Death comes, he looks steadily at the King of Terrors, and bids him do his worst. “O death, where is thy sting,” he exclaims, as he falls into the arms of Jesus.

THE CROSS.—It is a solemn fact that man is a sinner, and as such is exposed to the curse and wrath of God. All the threatenings of God's Word are against sin, and point at the sinner; and the justice of God requires that these threatenings be executed. If they are executed on the sinner, he must sink into hell: if they are not executed, God is neither just nor true. How then can any sinner be saved? To answer this question the Lord Jesus Christ came into the world; he took our nature, became our substitute, obeyed the precepts of the law in our stead, and suffered the threatenings of the law in our room. He was made a sin offering for us. On



the cross he finished his great work, and did all that was necessary for man's salvation; he fulfilled all righteousness, magnified the law and made it honourable. On the cross he conquered all our foes, destroyed the power of death, made a full atonement for sin, and brought in everlasting righteousness; and he is now at the right hand of God able to save unto the uttermost, and promises to receive all who come unto him, and to save all who believe on him.

JAMES SMITH.

THE FATHER AT FAMILY PRAYER.  
—There is not on earth a scene more interesting than a family thus bonding before the God of heaven, with tender feelings, and lively sympathies, and common hopes, and fears, and joys, blend their bliss and their woes together, and presenting them all to the GREAT

FATHER of all the families of mankind. There is not on earth a man more to be venerated than the Father who thus ministers at the family altar. No other man, like that Father, so reaches all the sources of human action, or so gently controls the powers, yielding, in their first years, and following the direction of his moulding hand—powers that are soon to take part in all that is doing in the world, and will have a vast influence on its weal or woe. If the earth contains, amid its desolations, one spot on which the eye of God reposes with pleasure, it is this collected group, with the eye of the Father raised to heaven, and the voice of faith and and prayer commending the little company to the protecting care of Him who never slumbers nor sleeps.

## POETRY.

### JUSTIFICATION BY FAITH.

BY REV. BAPTIST W. NOEL.

From the ages of sorrow which fly not,  
From the curse which has brandished its rod,  
From the doom of the dying who die not,  
From the wrath of the infinite God,  
From the foe who our infancy hated,  
And w'll bate us when laid in the grave  
With a malice which no'or can be sated,  
Our REDEEMER is mighty to save.

By the sorrows He welcomed for others,  
By the pain which He bore in our stead,  
By the love which is more than a brother's,  
By the blood which for us He hath shed,—  
He has saved from the storm which was o'er us,  
He has merited heaven for the curst;  
There was death and destruction before us,  
There is glory and peace for the worst.

What asks He from those who, awaking  
At the flash of the tempests which lower,  
Each refuge of falsehood forsaking,  
Now trust to His goodness and power?  
Although they have nothing to offer,  
He has mercy enough to forgive;  
He frowns on the proud and the scoffer,  
But He says to the penitent, "live."

By that truth which will never deceive us,  
By the mercy which cannot forsake,  
By the kindness which never will grieve us,  
That life let us gratefully take.

Should others in folly despise it,  
Be it ours on His love to depend;  
When they scoff, all the more let us prize it,  
And trust Him, and love to the end.

And when nature around us so smiling,  
Seems to whisper that God is our friend,  
And the promise, each sorrow beguiling,  
Secures us support to the end,  
O then, let us bless Him who sought us  
When bound in the chain of despair,  
And by His own agony bought us,  
His bliss and his glory to share.

And when safe in that rapturous heaven,  
Our hearts overflow with delight,  
Where each sin is for ever forgiven,  
Where day is not followed by night,  
Where the faculty never shall perish,  
Where the bright eye shall never be dim,  
It will double our blessings to cherish  
The thought that they were given by Him.

Though, therefore, the proud may assail us  
With the doctrines of heathens and Turks,  
Though Anglican Catholics tell us  
We are justified partly by works,  
Till death from our warfare release us,  
Free grace let us loudly proclaim:  
We are rescued by trusting in JESUS;  
We are saved by the blood of the LAMB.

## THE GERMAN FOREST FLOWER.

Written for the Album of a young friend, and accompanied by a forest flower.

By the late MRS. DAVENPORT, Translator of "The Land of Glory."

COULD but this little flowret tell,  
The scenes that in its lowly dell,  
Transpired in olden time;  
'T would not disgrace an Album's page,  
For lo! it owes its parentage,  
To Deutoland's sunny clime!

Near where this simple flowret grew,  
A hoary castle meets the view,  
High on a rocky steep.  
And beauteous is the forest-ridge,  
Which decks the rugged mountain's side,  
Beneath the frowning deep.

'Tis not the steeds in armour bright,  
Bestrode by many an ancient knight,  
And martial pope withal:  
Nor yet the minstrel's angry strife,  
Postrayed with imitative life,  
Within that castle wall.—

It is not *these* that give the charm,  
Nor yet the gentle, quiet calm,  
That whispers through the glade.  
That castle has a *nameless* spell,  
Say modest flowret canst thou tell  
Who trod thy forest shade?

A man he was of dauntless mien,  
A giant in our days I ween,  
Too rough for modern times;  
But yet he was a hero bold,  
And worthy deeds of him are told,  
Unstained by martial crimes.

A wanderer to his distant home,  
Through hostile lands 'twas his to roam,  
For many a toilsome day.  
Silent he rode his weary steed,  
Danger and foes he did not heed,  
Along his lonely way.

But lo! within that forest shade,  
A secret ambush there was laid  
Our hero to detain;  
When rapid as the lightning's glance,  
There glittered helm, and spear, and lance,  
Resistance—'twas in vain!

A prisoner to the castle led,  
The world long thought our hero dead;—  
Dead to the world he was;  
But there he furnished shield and spear,  
Which served in many an after year,  
To aid his righteous cause.

A prisoner of the Lord was he,  
Destined God's Holy Book to free  
From Rome's unhallowed chains.  
Those massive walls but interpose  
To shield him from his bitterest foes;—  
'Tis friendship's hand detains!

This *hero* gives the nameless spell  
To that old castle, wood, and dell,  
From whence this flowret came.  
Would such a hero now were there!  
To wage for us a second war,  
For LUTHER was his name.

The castle of the Wartburg is beautifully situated in the forest of Thuringia. It owes its chief historical interest to the circumstance of Luther being conveyed there a prisoner on his return from the Diet of Worms, and during his friendly detention having occupied himself in translating the Bible.

"The minstrel's angry strife," refers to a remarkable scene which took place in the hall of the castle in 1209, at the distribution of prizes to the Minneangars, or Troubadour poets, when the Lady of the castle was obliged to interpose, to prevent two rival bards doing violence to each other.

## MARY.

"WOMAN, WHY WEEPEST THOU? WHOM SEEKEST THOU?"

OR ere the brilliant orb of day  
Had shed one solitary ray  
On Salem's temple towers,  
Mary, with sunken heart, had come  
To seek her Lord in that dark tomb,  
At morning's earliest hours.

Ah! weep she must, and there will stay  
To view the spot where Jesus lay;  
That place is empty now;  
But kind those heavenly forms appear,  
Who notice Mary's trickling tear—  
"Woman, why weepst thou?"

"My Lord, my dearest Lord, is gone;  
He whom I fixed my hopes upon—  
I know not where he's borne."  
Then turning, a kind voice she hears,  
"Woman, why weepst thou, in tears?  
Whom seekest thou, forlorn?"

"Oh! tell me, gentle gardener, say,  
If thou hast borne my Lord away,  
Where is he? let me know—  
If that dear friend I cannot see,  
That friend so kind, so dear to me,  
Constant my tears must flow."

"Mary!"—she starts—and looks around:  
"Whose word was *that*? the tender sound  
Was like *his* blessed voice;—  
Rabboni—Master;—yes, 'tis he,  
The cruel nail-prints there I see;  
I tremble, yet rejoice."

Oh! happy Mary, early blest;  
Now were her sorrows sooth'd to rest,  
For she had seen her Lord.  
And, blessed those, the Saviour saith,  
That have not seen, yet who, by faith,  
Believe my holy word.

West Ham.

J. D. W.

## CHRISTIAN BIOGRAPHY.

## MR. JOHN EMERY.

[We, and our readers, are indebted, we believe, to Mrs. Emery, widow of the deceased, for one of the most valuable memoirs we have ever published—rather too long, but we dare not mutilate it.]

JOHN EMERY was born at Bolnhurst, an obscure village in Bedfordshire, November 20th, 1764. He was the youngest son of Mr. John Emery, baptist minister, who laboured for thirty years in the service of the church at Little Staughton, in the same county, where he was made eminently useful in the conversion of many immortal souls; and it was from the faithful sermons of his honoured father that the subject of this memoir received his first religious impressions.

At the early age of twelve years, Mr. E. was in the habit of retiring into a wood, or into a barn, for secret prayer; and these hallowed spots were occasionally referred to by him with sacred delight, after the lapse of seventy years.

Shortly after this period, he was placed at school at Northampton, under the care of the celebrated John Ryland, father of the late Dr. Ryland of Bristol. Here the work of grace, which had been commenced under the parental roof, was fostered by his revered preceptor, who gave especial attention to the religious instruction of his pupils, and kindly allowed the use of his study to those boys who desired to make God the guide of their youth. In this quiet room, a little band frequently met for prayer, and some of them would occasionally give the others "a few words of exhortation." Only a very few days before his last illness, Mr. E. mentioned, with much pleasure, one or two of the texts that had formed the subjects of those juvenile attempts, and amused his family by telling them, with much animation, that he recollected several of the lads being too timid to address the others, when the

elder, and more courageous one, took for his text, Isaiah lvi. 10, "they are all dumb dogs, they cannot bark."

His school education having terminated, he was placed apprentice in a pious family at Bedford, where he maintained a consistent and exemplary character, choosing for his friends and companions young men who had the fear of God before their eyes. He now became a member of his father's church at Staughton, but generally attended the ministry of Mr. Joshua Symonds,\* at Bedford, and was scarcely ever absent from the early sabbath morning prayer-meetings. Shortly after the expiration of his apprenticeship, Mr. E. entered into business, and in two years from that time was united in marriage to Elizabeth Symonds, the eldest daughter of his beloved minister. Mr. E.'s business having greatly increased, he purchased a larger and more commodious house; but, before furnishing and taking up his abode in it, he determined first to consecrate it to the Lord, and therefore invited a few young friends to unite with him in prayer that the Divine blessing might rest upon his residence; his brother-in-law, Mr. William Kilpin, (pastor of the church at Cotton End,) and Mr. Samuel Hillyard, (then on probation, and afterwards the worthy successor of Mr. Symonds at the Old Meeting,) were among the little band, who met for prayer in an "upper room" on that interesting occasion.

About the year 1795, a baptist church was formed at Bedford, when Mr. E. requested his dismissal from that at Staughton, and was shortly chosen one of the deacons, an office

\* Mr. Symonds was, for twenty-three years, pastor of the Old Meeting at Bedford, until removed by death. His memory is still cherished by a few aged persons yet living, who were members of his church. Mr. S. was the third minister, who filled the pulpit of that place of worship, from the celebrated John Bunyan, who died in August, 1688, and was succeeded by Mr. Chandler and Mr. Sandersou. Mr. Symonds departed this life November, 1788.

which was faithfully and usefully filled by him for upwards of twenty years. His house now became the resort of various ministers of different denominations, and the writer recollects, with pleasure, the visits of Andrew Fuller, Sutcliffe, Hogg, Castleden, Hillyard, senr., and other worthies, whom their host delighted to honour. In 1816, Mr. E. now the father of nine children, was called, by the course of events in Providence, to remove to Islington, and became a member, and subsequently a deacon, of the church in Spencer-place, Goswell-street Road. Mr. Peacock, the present pastor, writing to one of Mr. E.'s daughters, remarks:—

“I have known your dear father, personally, for sixty years. He was the first individual I ever heard offer *extempore* prayer; and whatever comfort I have enjoyed by being brought to Spencer-place, I owe, under God, to him, as having been the means of introducing me there. I trust my labours here have not been in vain; and now, after working twenty-seven years in this part of the Lord's vineyard, I am, perhaps, as comfortable, on the whole, as most of my brethren.”

In less than two years after their removal to Islington, Mr. and Mrs. E. were called to a severe trial, in the loss of their youngest child, a lovely little girl, who, after a long and painful illness, which she bore with exemplary patience, fell asleep in Jesus, Nov. 2, 1818.\*

Fluctuations in mercantile affairs rendering another removal desirable, Mr. E., with his wife and second daughter, went to reside at Bridgewater, where they enjoyed much spiritual comfort under the ministry of Mr. Trend for about five years, when they took up their abode with their eldest daughter, near Stroud.

Mr. E. being now out of business, and blessed with health and activity, was induced to accede to the request

of several friends that he should undertake a journey or two, and make a collection, in order to liquidate the remaining debt on a chapel and school room, in the neighbourhood of Stroud. His remarkable success in the work may be attributed in part to his venerable appearance, for “the hoary head is a crown of glory if it be found in the way of righteousness;” and in part also to his unobtrusive manners and constant cheerfulness, as well as his freedom from any approach to bigotry. He was occasionally entertained with great hospitality by clergymen of the established church, several of whom presented him with donations, and recommended him to members of their flock: he also received numerous donations from Independents, and in one or two cases from Roman Catholics! The Society of Friends also subscribed liberally towards the school. Mr. E.'s adaptation for the work having become known, he was requested, by the deacons of other churches to engage in the same labour of love for them, to which he acceded, and was employed in this way for several years, travelling through most of the counties of England and Wales. In a brief Journal, he makes frequent allusions to the happiness he experienced in attending various meetings for prayer and praise; and the delight he felt in hearing the gospel faithfully preached by ministers of different denominations; for he loved all who loved the Lord Jesus Christ in sincerity, as the following extracts testify.

“Sept. 1834. Heard Mr. Jay from Psalm xlvi. 2, ‘My soul thirsteth for God.’ It was a very encouraging sermon for every poor weary pilgrim. I was quite delighted. What a mercy to have a little sip of that joy by the way! Oh may my soul thirst more and more after the living God.”

“Have this evening been much edified by hearing Mr. C— from Rom. viii. 13, ‘If ye live after the flesh ye shall die,’ &c. Was pleased to find so faithful a servant of Christ in the established church; his preaching is calculated for great usefulness.” At Warminster, in allusion to the deaths by cholera, he says, “Oh what an awful

\* At the request of several friends, a brief memoir of this dear child was published, entitled, “A recent instance of the power of Divine grace, in the experience and happy death of Anna Emery.” It has gone through several editions, and has since been printed in America, and also translated into the Dutch language. It is now out of print, but another edition will shortly appear.

onlamity! All the different churches met, and had special prayer-meetings; and no fresh cases have occurred since. Praying breath shall not be spent in vain.—Heard Mr. Jackson from Lev. xvi. 8, 9. Was invited to sit down with the people at the ordinance, although I had the privilege last sabbath; yet I consider there is no specific time mentioned in the word of God, only, 'as oft' as ye do this 'in remembrance of me.'

Oct.—“Have been greatly refreshed by Mr.—, a good gospel clergyman who was brought up a Roman Catholic, from ‘The wages of sin is death,’ &c. May a savour of these truths abide on my memory.”

Nov. 10th. “Left my dear home again. Arrived at Painswick; found Mr. H. had invited several of his members to meet me at his house, to join in thanksgiving that the Lord had prospered my first journey, and for prayer that He would still bless my endeavours. Mr. H. had furnished an upper room to celebrate the Lord's supper and gave a very solemn address. We had a very refreshing season, and hope the Lord of the feast was with us.”

In Aug., 1836, Mr. E. took a journey into several of the northern counties, and was at Manchester during the celebration of the grand musical festival in the month of Oct., a particular description of which he gives in his journal, and alludes especially to the sudden death of Madame M., and writes:—

“One of the pieces performed was ‘the Last Judgment!’ Little did she expect to be called before the bar of God to give an account of that solemn mockery.” He then describes “the grand and pompous funeral.”

“At Liverpool, Oct. 20th. After obtaining a few letters of introduction, I began with the ‘Friends’ (quakers), and the first four I called upon gave me £1. each; then I went to my brethren, the Baptists, and hope to realize a good sum before I leave. Nov. 20th. Have this day received the painful intelligence of the illness and death of my dear son C. in America. But what a consolation when I consider his happy departure to a world of glory! This is a solemn voice to me and all my dear family. May we follow those who are gone before to the mansions of glory; and may I be enabled to say, ‘the Lord gave and the Lord hath taken away, blessed be the name of the Lord.’”

During these journeys Mr. E. met with many interesting incidents, which were treasured up in his memory to

relate to his family on his return home, but which were never committed to writing. On one occasion several young men in the travellers' room at an inn, were indulging themselves in profanity, and in ridiculing the sacred truths of religion, when he reproved them with so much solemnity that the whole party was silenced! Mr. E. was one of those christians who are zealous for the honour of their Master, and seldom let slip an opportunity of speaking a word for Him.

When Mr. E's great age and increasing feebleness obliged him to relinquish travelling, he amused himself chiefly in gardening, a taste for which he had acquired in childhood, and which continued to afford him gratification almost to the latest period of life, as is generally the case with our simple pleasures. He was always accustomed to rise early, and during the most active part of his life was often heard by his family, pouring out his soul unto God, an hour or two before the usual time for commencing business. Indeed prayer was his element—“his vital breath”—and his petitions at the domestic altar were instrumental to the conversion of a servant in the family. He never omitted praying for ministers, that the Holy Spirit would bless their efforts to bring sinners to Christ: this was especially done on Saturday evenings.

There was a cheerfulness and sprightliness in Mr. E's countenance and manners that made him a great favourite with young people, and this did not forsake him even when on the bed of languishing. He generally enjoyed remarkably good health. During the long period of sixty years he had not been confined to his chamber for a single day!

He was habitually temperate, and for many years had entirely abstained from every kind of alcoholic liquors, but having attended many meetings of the Temperance Society, both in Gloucestershire and in distant counties, and becoming more impressed with the awful prevalence of the crime of

drunkenness, and being convinced too, from his own personal experience, that these drinks were not necessary to health, he determined, for the sake of example, to sign the total abstinence pledge; and from that time embraced every opportunity of urging upon christians, and upon ministers especially, to do what they could to eradicate this "curse of Britain."

As he approached his eightieth year, his family were often reminded of Solouon's beautiful description of old age. He became more affected by atmospheric changes, and it was evident that the venerable saint was gradually drawing nearer to the end of his days.

In Jan., 1847, Mr. E. was called to endure a very severe trial in the death of his second daughter, Sarah, widow of Mr. W. Davenport, \* missionary to the Jews. She had been the constant companion of her parents, until her marriage in 1833. Her mind was of no common order; † and having travelled, though of delicate health, with her beloved husband, through many of the most remarkable countries of Europe, and possessing an exquisite perception of the beauties of nature, her conversation and letters were extremely interesting. A severe cold, followed by inflammation of the lungs, prostrated her fragile frame, and in less than five weeks terminated her valuable life; but her end was "perfect peace." The constitution of her aged father, however, received a shock by this unexpected bereavement, from which it never entirely recovered, though at the same time his mind was sustained by the prospect of a happy re-union with a daughter beloved,—not lost, but gone before to the land of life.

During his abode at Prospect Place, near Stroud, Mr. E. never omitted going to the house of

\* Mr. D. died at Frankfort, Feb. 9, 1842.

† See "The Land of Glory." Translated from the German. By the late Mrs. W. Davenport. Wirtshelm & Co., London: and Verses at page 10 of this number.

God twice on the Lord's-day, until increasing infirmity prevented his walking more than once. He felt particular delight in attending the prayer-meeting; and that his soul had been refreshed was generally apparent from the fervour of his own prayer afterwards, at the family altar. When prevented by the weather, he spent the day in prayer, reading, and meditation, at home; but often expressed disappointment when he could not occupy his accustomed seat near the pulpit of his faithful and zealous pastor, Mr. Yates.

On Saturday morning, Sept. 9th, Mr. E. was seized with paralysis, while in his favourite spot, the garden; and on the evening of that day, while seated on the sofa, he engaged in prayer for the last time with his family, who were much impressed with the holy ardour and comprehensive-ness of his petitions, especially that his children and grandchildren might *all* meet and form "an unbroken family in heaven." During his illness, which continued one month and four days, his mind remained in a calm, resigned, and happy frame. When not listening to the scriptures, which were frequently read to him, his lips were often moving in prayer, his eyes being closed and his countenance expressive of the perfect peace that reigned within. Sometimes a broken sentence or two might be heard, as, "Come, Lord Jesus; come quickly." On Lord's-day, Oct. 1st, when a friend kindly enquired how he felt, he replied—

"A gully, weak, and helpless worm,  
On Thy kind arms I fall,  
Be Thou my strength and righteousness,  
My Jesus and my all."

a verse exactly descriptive of his spiritual feelings. With much emphasis and animation he also frequently repeated that beautiful hymn of Fawcett's:—

"Hark! the voice of love and mercy  
Sounds aloud from Calvary;"

adding, these "lines always cheer me." Thus his mouth was filled with praise and thanksgiving, and

he frequently gave vent to his joyous and grateful love, by reciting appropriate hymns and passages of scripture, and conversing on spiritual subjects in the most delightful manner. Even during intervals of delirium his mind would be dwelling on religious subjects, and his lips constantly moving, as if in prayer, uttering now and then detached scripture sentences, as the "fire shall try every man's work, of what sort it is;" and "unto Him that hath loved us," &c. Recovering from this state he would say, "watch and pray. One part of our duty is to pray, another is to watch. There is no armour for the back: if we are not watchful our spiritual enemies may come in, and take the camp."—"What a mercy it is there are so many '*Fear nots!*' 'Fear not, little flock.'—'Fear not, I am with thee.'" On parting with his son-in-law one evening, who had just prayed with him, he said, "good night, Mr. D.; may the blessing of the Lord go with you. May we commit each other into the hands of Him who is able to keep us from falling, and to present us faultless before his presence with exceeding joy!" This passage he often repeated emphatically. His spirit was full of love and thankfulness. When his breakfast was taken up to him, he often exclaimed, in a most cheerful tone, "Oh how good the Lord is! His mercies are new every morning! What a mercy it is I suffer no pain. Bless the Lord O my soul!" Even during a short period of delirium, occasioned by weakness and want of sleep, the great adversary was not permitted to trouble him. Once he said vehemently, "I *hate* him." His daughter inquiring of whom her dear father was speaking, he replied, "why old satan comes fawning to my ear, and so I tell him I *hate* him, for he was a liar from the beginning."

'I *hate* the tempter and his charms,  
I *hate* his flattering breath."

He sometimes spoke in the figurative language of Bunyan, being very

familiar with the writings of that wonderful man. But the Bible had been the daily study of a long life; and his memory was richly stored with its sacred contents, and now, on the bed of languishing, its precious promises yielded him unspeakable consolation.

The aged saint was visited by several christian friends during his illness, one of whom writes:—

"Never shall I forget, while I retain my reason, the pleasure which I felt during the few minutes I stood by his dying bed! viewing his heavenly countenance, and hearing him speak, in eloquent strains, of the love of Christ Jesus to his soul. The following were some of his observations. 'Here I am waiting for my Master to call me home. He will soon call me to be a partaker of his glory! There I shall see his face and never, never sin.'

'There on a green and flowery mount,  
My weary soul shall sit,  
And with transporting joys recount  
The labours of my feet.'

'Oh the joy of being admitted to the marriage supper of the Lamb! Oh to know what is the height, and depth, and breadth, and length of the love of God. He loved me, and gave himself for me. Ah, I am, and have been, a poor unprofitable servant, but Jesus delights to display the riches of his grace in saving the vilest! Yes, there is a reality in the gospel of Jesus; it has given me consolation through a long life, and now in the prospect of death is a sweet cordial to my soul. I can shout victory, victory through the blood of the Lamb! He then repeated several passages from the book of Revelations. 'No more death! The Lamb which is in the midst of the Throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from our eyes. Oh what a good Master the Lord Jesus has been to me! There is no such thing as serving God for *nought*; for the fruit of righteousness is peace, and the effect of righteousness is quietness and assurance for ever.'

A venerable old pilgrim on one occasion entered the room, and on recognizing him, he said, in his own lively, cheerful manner, "well, friend, you see I am going home, and you will soon go home too! Our God is a Rock that will not give way—firmer than the everlasting hills! my anchor is cast on the rock." He then requested his love might be given to

the poor people at P— H—, a small hamlet which he sometimes visited on the sabbath for worship.

When another christian friend, who visited him three days before his departure, and who, observing his increasing weakness, remarked—“You seem to be getting nearer your heavenly home. I hope I shall meet you there,” his countenance, which before was pallid from faintness, lighted up, and he replied, with great emphasis—“Yes, I anticipate that meeting!

‘There my best friends—my kindred dwell,  
There God my Saviour reigns.’”

In proportion as the frail tenement decayed, so the immortal spark within seemed ready to expand and take its flight. The outward man was perishing, but the inward man was *renewed* day by day. Once during the silent watches of the night, he exclaimed, “Oh, I cannot stay here! I must go.” He frequently spake of singing the “new song of Moses and the Lamb,” and often prayed for the Holy Spirit to aid him, that he might praise the Lord with his latest breath.

The evening previous to his dissolution, becoming extremely restless, he requested his two daughters to sing to him, and they sang—

“Come we that love the Lord,”

and,

“There is a land of pure delight.”

During singing he seemed calm, but when they ceased, restlessness returned. They began again, and were astonished to hear him uniting *his* voice with theirs. Soon after this he seemed unconscious of the presence of any one, and began praying very fervently in these words:—“O Lord, may I be prepared to die, and to live for ever with Thee; have mercy upon me for Jesus’ sake. May my guilty soul be washed in the blood of the Son of God.” He uttered many similar petitions, especially—

“To the dear fountain of thy blood,  
Incarnate God I fly,  
Here would I wash my spotted soul  
From sins of deepest dye”—

and,

“Stretch out thine arm, victorious King,  
My rising sins subdue;  
Drive the old dragon from his seat,  
With all his hellish crew.”—

and then gradually sank into a profound sleep, which was scarcely broken throughout the night.

The next morning, Thursday, Oct. 12th, he partook of his usual slight breakfast, when his countenance was so inexpressibly peaceful and joyous that his daughter M— remarked, “Father, you seem very happy.” He replied, “yes, my dear, I am happy.” He then sank again into what appeared a sweet calm sleep, and a messenger was sent to his daughter, Mrs. D., to inform her that her father had passed a good night. His affectionate wife,—the faithful companion of sixty years, and his daughter M., stood contemplating the beautiful spectacle. Not a feature was ruffled. His face and cheeks as ruddy as ever, and his few thin hoary locks were nearly as white as the pillow on which his head was peacefully resting. Having moved to the other side of the room, they were startled by a slight rustling of the bed clothes, and turning towards the bed, beheld the departing saint with his eyes turned up, as if gazing towards heaven, and his hands upraised as if to welcome some heavenly visitant! A deathlike pallor overspread his countenance, and they thought the vital spark had fled; but by the use of restoratives, life’s current again reflowed, pulsation returned, and they were again privileged to hear his living voice. In the mean time his daughter, Mrs. D., arrived, whom he affectionately greeted. After a pause of a minute or two, he said, “take up our residence here for a few days, and then depart!” The next instant he raised his hands and eyes heavenward as before, doubtless to welcome some angelic messenger, sent forth to convoy his spirit to the realms of glory; and without the slightest struggle he departed. It was scarcely like death. He seemed to be translated; dropping



only the mantle of mortality for his upward flight. The sun was shining brilliantly into the chamber of death, as the immortal spirit left its earthly tabernacle, and forcibly reminded his sorrowing relatives of the lines of Watts—

"Just such is the christian; his course he begins,  
Like the sun in a mist, when he inourns for his sins,  
And melts into tears; then he breaks out and shines,  
And travels his heavenly way;  
But when he comes nearer to finish his race,  
Like a sun setting sun, he looks richer in grace,  
And gives a sure hope, at the end of his days,  
Of rising in brighter array."

Or the beautiful lines of Edmeston—

"His voice grew faint, and fixed was his eye  
As if gazing on visions of ecstasy:  
The hue of his cheek and lips decayed,  
Around his mouth a sweet smile played;—  
They looked—he was dead!  
His spirit had fled;  
Painless and swift as his own desire,  
The soul undressed  
From her mortal vest,  
Had slipped in her car of heavenly fire;  
And proved how bright  
Were the realms of light,  
Bursting at once upon the sight."\*

Mr. E. entered into rest, Oct. 12th, 1848. Had he lived five weeks longer he would have attained the age of 84. His death was improved by Mr. Yates, on Lord's-day, Oct. 22nd, from, "And I heard a voice from heaven saying unto me, write, blessed are the dead that die in the Lord."

\*But a few weeks before Mr. E. was taken ill Mr. Poor (a devoted American missionary from Ceylon), joined the family circle on a visit with Mrs. P., and a few other christian friends. Having, all united in singing a hymn, Mr. P. read a chapter, and then laying his hand on the shoulder of Mr. E., who was seated next to him, said, "well, my dear aged brother, what shall we pray for? for you know it is written, 'that if two or three shall agree as touching anything they shall ask, it shall be done for them of my father which is in heaven.'" The good old christian paused for a few moments—and the former part of his reply is now forgotten—but the concluding words were—"that I may be made meet for the inheritance of the saints in light and have an ABUNDANT ENTRANCE into the joy of our Lord." Never was fervent prayer more signally answered.

## REVIEWS.

*A Necessity of Separation from the Church of England proved by the Nonconformists' Principles.* By John Canne, pastor of the ancient English Church in Amsterdam. Edited for the Hanserd Knollys Society, by the Rev. Charles Stovel.

THE Hanserd Knolly's Society is rendering good service to religion and freedom in this country, by the republication of such works as this. So far it has proceeded with singular discrimination and excellent judgment, and we are glad to hear that its labours have been appreciated and countenanced almost beyond expectation. Our only feeling of regret is that its subscribers are not tenfold what they are. The Baptist who can afford to purchase its issues and does not, is, in our opinion, chargeable with a very serious neglect. These volumes ought to be within the reach of the young in all our families and congregations.

This volume, which we have carefully read through, is a gem of great value. When first published it shone as in a dark place. Mr. Stovel has brought it forth, burnished it afresh, and set it with a skilful hand in an elaborate ornament of his own in the form of an Historical Introduction. To give our readers some general idea of Canne's treatise, we give an extract or two from Mr. S.'s Introduction—

"THU "Necessity of Separation," &c., was printed and published in Amsterdam; and, in 1634, when it issued from the press, it could have appeared in England only in character of a prohibited volume. The author was then spending his first banishment of "seventeen years" for the truth's sake in that city, and calls himself "*Pastor of the Ancient English Church in Amsterdam.*" His character, through a long life, as far as it can now be ascertained, commanded respect even from his adversaries; and his work, reprinted in this volume, deserves a most careful study on two accounts—first, because the separation it urges is as useful and obligatory now as it

was at any former period; and, secondly, because the arguments by which that separation is here enforced, disclose the nature of those exertions, pleadings, and sufferings, to which the reader is indebted for the privileges he enjoys. Every hour which is now peacefully employed in studying the arguments of this work, has, in no superficial sense, been redeemed from bitter persecution, by the sufferings, the perseverance, and the unimpeachable integrity of its author.

Such absolute subjection, as is here presented, to any rule of Christian fellowship, will, at the present time, to many readers, appear extravagant; but these brethren will learn, and they are bound to consider, that the necessity for separation which Canne pleaded, was, in his view, "*proved by the Nonconformist principles.*" The Nonconformists laid down and attested the facts; our author drew the inference: and, when from the premises so obtained, he had shown the conclusion to be incontestibly clear and just, he sets forth the additional fact, that this conclusion for separating from the Church of England, formed, in their own case, the only expedient authorized by the instructions of holy scripture, and the only one which offered a rational hope of deliverance from their manifold and afflictive grievances.

The motive which influenced the mind of Canne, and those who united with him in his holy conflict, is well enough expressed in his own motto: "*If ye know these things, happy are ye if ye do them.*" It pleased the Lord to teach these men that a truth neglected is a truth lost; and, that the loss of truth by neglect, whatever the present inducement, must ever, before God, be attended with inexcusable guiltiness. Nothing can be more binding on mankind than a careful observance of what are known to be divine instructions. Infinite Wisdom has condescended to superinduce upon physical and vital existence the system of revelation, that thereby, whatever is rational and moral upon earth may, by the instructions so received, combine its movements with those of Deity, and bring its personal and relative felicities and interests within the government and protection of God. The truth, which was designed to accomplish this result, demands obedience before that result can be obtained. He never can be wise, or good, or happy, or within the circle of divine and covenanted fellowship and protection, who knows an intimation of Eternal Wisdom and will not follow it.

On this fearful fact, that they held and taught a great mass of truth to which they did not adhere in practice, Canne founded his fraternal but cogent appeals to the

Nonconformists of his time; and his fearless demonstration of that fact from their own publications, provoked much of that acrimony with which the man himself, as well as his writings, has been treated. His various and extensive learning rendered him, in his opposition to their compromise, an adversary to be dreaded. His works were read, and they became powerfully influential over unprejudiced minds. His arguments, drawn from their own writings, the Nonconformists were unable to refute. The only way for escape open to those who were unwilling to submit under his appeal to their consciences, remained in that expedient which labours, by abusing the author of reasonings which could not be answered, and by misrepresenting his writings, to prevent, as far as possible, their being read. Hence, in the answers to his books, and in the pamphlets of his day, every kind of opprobrious mis-statements so abound, and his return to his object is so constant and so daring, that he seems to have communed with the oracles that said to Jeremiah, "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them; For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land." Jer. i. 17, 18.

Respecting the personal history of John Canne little is known. He was, we find, a baptist, or a "*baptized man.*" When he resided in Amsterdam he followed the occupation of a printer, and was pastor of an ancient church in that city, probably a baptist church.

"Some feelings evinced by Nonconformists and the high Church party may, possibly, be found in the position which Canne formerly occupied in the Church of England. He was educated, though we cannot learn where, and had been a minister, in the Established Church.\* His charge in Amsterdam is designated, "The ancient English Church in Amsterdam." This could scarcely be the title of any Brownist congregation, said to be formed there in 1600, when Johnson became its pastor, and Ainsworth its teacher. John Canne became its pastor after 1622, when this community† could not have been justly called "The ancient English Church;" it being only twenty-two years of age. It had the same designation in 1617, when the new constitution was only seventeen years of age."

\* Ivimey, vol. II. p. 625, note. Crosby, vol. III. p. 38.

† Neal, vol. I. p. 420. Steven's History of the Scottish Church in Rotterdam, p. 270.

In April, 1641, Mr. C. took part in the formation of the church at Broadmead, Bristol, and we afterwards find him busy in various parts of England, forming christian churches on his own approved and scriptural principle of separation from the church as by law established, of which Mr. S. furnishes interesting details. Indeed he seems to have been the master-builder of English dissent, and a skilful one, laying the foundations deep—on rock. It appears that he was born in 1590, and died in 1667, after a life of great labour and suffering for truth. He printed and published a Bible in Amsterdam, and wrote nearly twenty other treatises on religious subjects.

After perusing this volume, we could not resist the conviction that "Nonconformists" had been permitted to carry off honours which they did not deserve, and which were rather the due of the Separatists. Has our friend Edward Miall read this treatise? If he have not, we recommend it to his perusal, and we shall not be surprised if some fine morning this coming spring we find his newspaper appearing with the new title of **THE SEPARATIST!**

#### BRIEF NOTICES.

*Refutation of the Popish Doctrine of Christ's Gift of the Keys to St. Peter.* By Rev. N. Carrado, with Introductory Notices of his Life and Reantation. London: Partridge and Oakey. ITALY! poor down trodden Italy!—we pity thee! When any of thy noble sons attempt to break the rusty chain which has bound them and their fathers for ages, what struggles for life and liberty are they compelled to make! And often do we see them, as in this case, casting off one chain to put on another—less galling, certainly, but yet a chain. The writer of these Dialogues appears to be a "Church" Missionary to Italian Visitors and Refugees in this country. They are dedicated, in a rather fulsome and abject strain, to the Bishop of Chester. There are, here and there, some good hits at the pope; but at page 91 he says, "I have proved to you, that the Bishops are the successors of the apostles, and they are invested with the same character." Poor half-taught Italian—we pity thee!

*Original Plans of Thought for Village Preachers.* By a Country Pastor. London: Houlston and Stoneman. This small volume contains forty-two sketches of sermons, and is designed, it appears, to aid village preachers. Many volumes of "sketches" and "skeletons" have appeared; few of which are of any real value. The writer, usually a preacher, would seem to have given the notes to the printer as he used them. The author of these is not chargeable with this neglect. He has laboured to perfect them; and, as usual, some are better finished than others. We suggest to him, if he should make another attempt, always to choose plain texts, lay out a full and comprehensive plan, and work it out in as brief a form as possible. Better type and paper would also be an improvement.

*Reasons for not countenancing Public Humiliation on one Working Day rather than on Several Sundays, &c.* A Sermon by the Rev. T. Davis, M.A., Perpetual Curate of Roundhay, near Leeds. London: Partridge and Oakey. With much modesty, we might almost say timidity, the preacher of this discourse tells his hearers some good plain truths. In support of his views he affirms that neither working men nor their employers are in duty bound to sacrifice a day for a public fast—that God does not require it—that our Lord did not command it—and that to do so during the prevalence of the epidemic would be dangerous. Elsewhere we shall give a few sentences from this faithful discourse.

*A Narrative of Journeys in the Land of Israel.* By Robert Willan. London: Houlston and Stoneman. We know not whether it will be regarded as a recommendation of this neat little volume, when we say, that Mr. Willan has just given such a sketch of his journeys as we should ourselves, in his circumstances, have attempted to furnish. We travel along with him—see all he sees—encounter his perils—and share in his joy. It is one of those books of travels which may safely be placed on the shelves of the family or sabbath school library.

*Christian Baptism; or Reasons for Renouncing Infant Baptism.* By Rev. F. Perkins. London: B. L. Green. Mr. Perkins was formerly pastor of the Independent Church, Cranbrook, Kent. In this small pamphlet he gives, in brief, his reasons for leaving the communion of his former friends and joining the baptist denomination.

*Gospel Studies.* By Alexander Vinet, D.D., Professor of Theology in Lausanne, Author of *Vital Christianity*, &c. London and Glasgow: Collins. This is a cheap reprint of a series of brief essays on nearly twenty subjects of vital interest to christians generally.

## CORRESPONDENCE.

THE AGED, OR INFIRM, BAPTIST  
MINISTERS' SOCIETY.

To the Editor of the Baptist Reporter.

DEAR SIR,—This truly benevolent society has never received from the christian public that sympathy which it merits. The feeble list of subscribers which accompanies its report for 1849, fully proves this fact, for £26. 6s. 6d. is all it receives under this head. Annual collections are made by several churches in aid of its funds, but these evidently testify that its claims have never been fully appreciated; or else, congregations which can raise £20. or £30. for a popular society, would never send *twenty shillings* to this! And yet, twenty shillings is the average sum of the sixty-five churches which make collections on its behalf! For example, a wealthy church, which raised £110. for the Foreign Mission this year, sent thirty shillings to the Aged Ministers' Fund! Not because it is penurious in the cause of God—it is celebrated for its liberality; but on account of that devoted people being ignorant of the wants of our aged brethren.

If the baptist denomination will take up the case in earnest, and make an annual collection, as a New Year's Gift, though it were only sixpence each member; this would raise a very large income, and place the society in a position which it ought to enjoy.

The means now at the disposal of the society, enable them to give to the few Aged Ministers connected with it, a pension of only about £9. 10s. Od. per annum; a sum, obviously, and altogether inadequate, to meet the necessities of the case: while they have no power to assist ministers, who may not have subscribed, however deserving or necessitous.

It is therefore recommended, by the following ministers and brethren, to the various churches of the baptist denomination, that the subject be brought before their congregations on the first Lord's-day in January next; or, to those to whom that time may be inconvenient, on the first sabbath in February, when a sum, amounting to a *thousand pounds at least, may be realized*; and should the case be generally taken up, most likely

£2000. would be poured into this treasury for Aged Ministers; and this, at the small sacrifice of sixpence from each member, exclusive of the congregations, and some larger donations from the rich. Surely none would feel this a loss, but all would enjoy the pleasure!

It is also proposed that a public meeting be held in London, in April, or May, next, to enlarge and strengthen the operations and benefits of this society; when it is earnestly requested that all those who feel an interest in the promotion of a pastor's comfort, at a time when the infirmities of age have disabled him for the work of the ministry, will be present, to give their counsel and support to an undertaking which cannot fail to approve itself to every man's conscience in the sight of God.

It is also proposed, that the Committee shall be empowered to dispose of the funds, raised by voluntary contributions from persons who are not beneficiary members, or by churches which may make an annual collection for the relief and assistance of ANY aged or infirm ministers, who, in their opinion, shall be thought deserving of the same. But, that all contributions by beneficiary members, and their churches, as well as the income of the funded property, shall be applied as heretofore.

Windsor.

S. LILLYCROP.

Without pledging myself to all the proposals and expectations above mentioned, I beg to say, I think their full consideration highly desirable in such a way as shall seem best to the committee.

Blackheath Hill, Dec. 5. J. RUSSELL.

With great pleasure I subjoin my earnest recommendation of the extended plan, for relieving our aged and necessitous ministers in general, which is here proposed.

Hackney, Dec. 6.

F. A. COX.

I think it highly desirable, that more ample and general provision should be made for aged and superannuated pastors of our churches.

London, Dec. 7.

JAMES HONY.

The subject of assisting the ministers of Christ, when suffering from age, or infirmity, is so important, that though I

do not at present see how the last paragraph of the foregoing statement (drawn up by the Rev. S. Lillycrop) can be carried into effect by the Aged and Infirm Baptist Ministers' Society, as at present constituted, without the proposed alteration being sanctioned by two successive annual meetings of the society, according to Rule 19; yet, I am so great an advocate for making the society known, and enlarging its beneficial operations, that I *cordially approve* the proposal for a public meeting in London, in April, or May; and also *earnestly recommend the general appeal* to christian churches for their assistance to so valuable an object, in the early part of 1850.

The sum to be raised by the proposed special appeal, should, in my opinion, be distributed among ministers who are incapacitated by their age, or infirmity, whether belonging to the present society, or not; in which case it would follow, that the members of the society, when recipients, would receive *their share* of the special fund, in addition to their present income.

I beg to refer to the *Baptist Magazine*, for Dec., 1849, p. 786. for information as to the staff of the present society. The rules may be sent to any one who will apply for them.

T. L. PHILIPS,  
Treasurer of the Society for the Relief  
of Aged and Infirm Baptist Ministers.  
*Melksham, Dec. 12.*

The benefits of the Society for the Relief of Aged or Infirm Baptist Ministers have hitherto been restricted to those ministerial brethren who, by its Rules, have been regularly constituted members, and who have annually subscribed towards its funds. The above proposal of Mr. Lillycrop being for the assistance, as far as practicable, of *all* necessitous baptist ministers in age, or infirmity, might, in its general objects, be expected to secure the most extensive co-operation of our various churches and congregations.

Very happy shall I be, if by any means the claims of our infirm and superannuated pastors, may receive the effectual and early support of the denomination.

CHARLES DANIELL,  
Secretary for the Relief of the Aged or  
Infirm Baptist Ministers.  
*Melksham, Dec. 12.*

## HOW TO RETAIN A PASTOR.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—With a desire to follow up the remarks that you permitted me to make in the *Reporter* for December, "On the Removal of Ministers," I am anxious to give expression to a few thoughts on the subject that stands at the head of this, feeling that the former is incomplete without it.

Not many months since, the writer was present at a recognition service, in the West of England, when a deacon of the church, addressing his fellow-members, adopted as his motto, "Afterward," reminding them, that having invited a minister of Christ to settle among them, the acceptance of which solicitation, they had met that day to celebrate, it would be well for them not to be forgetful of the "afterward," as on it hung his comfort and usefulness, and their spiritual success. There was an appropriateness in the tone of this laconic speech, and I could not but wish that all christian churches would be careful, as a matter of principle, to observe the same rule. Then we should have fewer removals, a smaller number of churches destitute of pastors, a greater amount of solid piety, and the work of evangelization would be more extensively advanced.

It is my desire to offer a little advice to those who are solicitous to retain their pastors among them, and who may be proposing the question, "*How can we do so?*" Permit me, then, to presume, that when your minister first came amongst you, you were perhaps exceedingly kind to him; very regular at the public means of grace; never missing the prayer-meetings and week-evening lecture; readily paid, it may be, an increased subscription toward his support; anticipated his wants; were not backward in any good work; forward in co-operating with him in any schemes of benevolence; and willing contributors, or collectors, for any expences required on the place of worship. Well: if you would *retain* him, continue to do so—that is all.

But, alas! we have often met with a dispirited pastor, who, during the days of his early association with a people, was full of joyous hope; but "the prospect is become dim;" a few months, or years, have elapsed, and a dark cloud has gathered; his hands are beginning to

hang down; no charge can be laid against him; he preaches, he prays, he labours, as at first; but the countenances of the people are changed towards him. Ask them why? and you will get no satisfactory reply. If, then, there has been no change or falling off in him, why should there be in them? Is it not, alas! too true, that a love of novelty and change influences too many? On the other hand, only let the people go on as they began, increasing in love and zeal, displaying constant and unwavering attachment to, and affection for, him whom they have chosen as their spiritual guide and comforter, and there can be little doubt, if he be truly a man of God, that he will feel his heart drawn towards such a people to live and die with them, and his best energies will be brought out and consecrated to their service. Mutual benefits would be the result, and the God of all grace, and mercy, and peace, would cause his face to shine upon them.

*Great Ellingham.*

J. C.

ORIGINAL LETTER OF THE REV. J.  
BERRIDGE.

*Everton, Apr. 25, 1778.*

DEAR BROTHER,

I am coming once again to Plymouth, a long Journey for an old Man, and the carriage costly, yet come I must, to pay Respect to Mr. Heath: but to make Travelling Charge as light as possible, I shall fold myself up in half a sheet, and come Post, in a Letter. I love to see Christians appear in Miniature, and am labouring to contract myself. An arduous Task indeed!!! For, no sooner is one Pariug taken from self, but another Piece of proud Flesh springs up in its stead; and I feel as bulky, as lofty, as ever. Many living Physicians have been consulted to lessen this Bulk, but the buried Doctors speak most to the Point. John Baptist understood a Gospel Pulse well, and says positively, "Jesus must increase, but I must decrease." John 3: 30. From him I discern that self-will is the Pharoah, who hardens himself against Christ, saying, who is the Lord, that I should serve him? and the Lord's Batteries are planted of course against this great I. Once I thought that growing knowledge with good Frames must

make Children sprout up apace into Christ: but I learn from the Baptist, that good Knowledge and good Frames, however desirable, may turn a child ricketty, and make his great I, grow bigger still. Yea, I learn also, whatever be my Knowledge or Frames, Jesus gets Increased in my Heart no further, than great I gets Decreased. As I grow out of self, I grow into Christ, and no faster. Jesus rises and gains Dominion, as self sinks. If then I wish for more of Christ, I must have less of self; and this Tyger grows lean, not by feeding, but starving; grows quiet, not by wheedling, but thumping. Hence I see the want of some daily cross,—which Jesus kindly sends,—to crucify self. Hence too I find a need of much Prayer, to take my cross patiently, and make it work effectually—and if a cross knife seems sharp, and cuts deep, it is sent to pare off some large Carbuncle, which is ever sprouting up from proud self. I would therefore look on Lord will-be-will, as my worst Foe, insolent toward God, offensive to my neighbour, and vexatious to my own Heart. May I give him no Quarter, but treat him like a wild Beast, as he is, and embrace every cross, as an appointed means for taming this Tyger . . . So you are preaching agaln, my Friend says, and upon a rusty subject. True my Heart needs this Preaching every Day; and it will not be amiss for you, if it recouiles your heart to strange Treatment, and much you will meet with from the world and the church, before your warfare is finished. When you write to London, send my hearty Love to Mr. Newsam. Give my kind Respects to your Family. Grace and Peace be with you all, and with your affectionate servant,

JOHN BERRIDGE.

*To Mr. Robert Heath,  
Plymouth Dock, Devonshire.*

[The gentleman who kindly copied the above from the original letter, informs us that it was written on half sheet of foolscap, folded double as quarto post, and sealed with the writer's family coat of arms. The capital letters are as the original.]

## NARRATIVES AND ANECDOTES.

**IDENTITY OF THE JEWS.**—To the Jews, however, we make the most triumphant appeal. Their common origin and wide dispersion are notorious facts. Receivers and rejecters of the Bible concur in believing that the Israelites dwelt for centuries on the same soil, and were characterized by the physical peculiarities. National qualities bound them together as a people, while they separated them from the rest of mankind. That they were scattered, and are now dwelling in every land, associated with every phase of civilization, and exposed to an infinite variety of climatic influences, is so well authenticated, as to render proof needless. The proof of this nationality is, in fact, written on their countenances, and read by all people. While other nations blend with those among whom they settle, the posterity of Abraham retain their peculiarities. Britons, Romans, Saxons, and Normans, have merged their distinctions in their common descendants, the present inhabitants of this island; while even the French refugees of recent times have been absorbed into the population of London. We may as well expect oil to mingle with water, as the Jew to unite with the nations of the earth. Had Israel dwelt in its own land, maintained its own polity, and preserved its national peculiarities, the wonder would be lessened. The preservation of distinctive traits, in spite of dispersion, is unique. Thus, although the Jew becomes the subject of every form of government, from the autocracy of Russia, to the democracy of America, he retains his theocratic creed. Neither barbarism the most rude, nor civilization the most refined, have succeeded in altering his peculiar countenance; for in the back woods of the New World, and at the court of the British Sovereign, he is instantly known. Time that changes all things else, seems to stay his rough hand when he approaches the Jew. Compare his lineaments, sculptured in marble and cast in bronze—for the arch and medal still exist—with those of the living Jew, and be convinced of his unchangeableness. The permanency of physiognomy is evidently traceable to a

supernatural cause, which prevents the usual modification of features, in order to accomplish an important object. Into this it is not our province now to enter, yet we cannot help remarking that the Jew is a witness not of one truth, but of many truths. Marvellously does he illustrate the consistency of the original unity of man with the most extensive diversity.

*British Quarterly on Ernithology.*

**ON A PUBLIC FAST-DAY.**—Mr DAVIS, curate of Roundhay, near Leeds, in a printed discourse observes:—"It would involve so heavy a tax on the employers that nothing could be more unreasonable than to expect it. However willing some might be, their duty to themselves and their families would forbid it. They are just as unable to give a day's wages without a day's work, as the men are unable to give a day's work without a day's wages." On fasting during the prevalence of an epidemic:—"Now, it is admitted by all who are competent to express an opinion on the subject, that anything which tends to depress the bodily system, is calculated to predispose for the reception of an epidemic disease. It were, indeed, far less dangerous than the frightfully common habit of taking a large quantity of brandy; but, in a small degree, it would undoubtedly be prejudicial; and most thoughtful men would shrink from any measure that would inevitably encourage it. It is not a little instructive and remarkable, that at the very time when many in the Church of England are urging the propriety of a General Fast, the Pope of Rome thinks it expedient to issue a dispensation from ordinary fasts; because of the danger which at this season might peculiarly attend their observance. The members of the Church of Rome, who, if literal and evident fasting be a duty incumbent on all, greatly surpass ourselves in its fulfilment, are now encouraged to eat flesh-meat rather than less nutritive food." On the scriptural authority for a public fast:—"In the New Testament there is not a syllable enjoining or countenancing a public fast of any kind; and the only kind of fasting in favour of which our

Lord's language might be quoted, is that which is practised privately, and secretly. He does not *command* fasting of any kind. He says exceedingly little on the subject; and certainly not a word from his lips, nor, indeed, from the writings of any of his Apostles, can be cited in favour of a *Public Fast*. By the law of Moses, only one fast was required in the whole year; and no one pretends that we, as followers of Christ, are bound to observe that. It is on all hands allowed that we are set free from the law of Moses.—And here, if I could hope that my words would be listened to by any of my younger Brethren in the Ministry, I would say to them with all respect and affection,—if you, by any well-meant, but mistaken, zeal for public *more than* for private exercises of piety, encourage, either in town or country, practises at variance with steady industry, you will ultimately abate, not increase, your important and responsible influence with the people. You are engaged in a work that will not bear the light that is growing around you. The New Testament, common sense, the necessities of men, the history of the world, are equally and irresistibly opposed to your endeavours."

"ACCIDENTAL BAPTISTS."—We were not a little amused the other day on meeting with the following extract from "Our Scottish clergy." With what coolness the man writes down the Baptists as a "small denomination"—"a small tribe." Where has this writer been all his days? And yet he talks largely about "expansion" and "comprehensiveness." But the *accidentalism* is the best bit in the joint!—"The natural tendency of large bodies is to give expansion to the powers of the mind and heart, while that of small bodies is to contract these powers and desires. We look for the members of a vastly ramified hierarchy to have a width and comprehensiveness of view, which we dare not expect among the disciples of a narrow and exclusive faith. Among those in our day who disturb the harmony which we have supposed or established to exist, is James Taylor. He has a mind and heart which embrace all Christendom, and yet he is formally connected with a comparatively *small denomination*. He is a conscientious, yea, we must still say,

an accidental Baptist, (Dr. Carson here, and Professor Jewett, in the United States, met with accidents precisely similar,) but an intelligent and ardent Christian. Ecclesiastically he shares his thoughts and affections with a *small tribe*, but as a Christian, his heart beats in unison with the entire Israel of God. Hear such a one as the subject of our sketch preach, and you cannot say what are the views he holds of organized Christianity. He preaches Christ Jesus the Lord and himself as his servant. \* \* \* Shortly after he commenced his lecture he raised his voice to the highest pitch, and sustained it at that height throughout. His peroration was a torrent of eloquent and appropriate appeal. Few preachers can boast of a voice of such variety and power. Its gentlest whispers are quite audible, while its thunders startle the most apathetic. In general, his gestures are animated and often graceful. His figures are well sustained and his language neat and chaste. His success as a preacher proves that his teachings possess substantial merit. By his energy and eloquence, the very beautiful and tasteful house, where he now worships, was reared; it is one of the neatest in Glasgow, and reflects great credit on the taste that planned, and the enterprise that erected it."

A FINE OLD RELIC.—On the occasion of the Queen's late visit to Glasgow, having expressed a desire to see the cathedral, which has recently undergone the process of restoration, she was shown an ancient copy of the Bible, lately recovered from obscurity, and which was the same which was chained to the desk of the public reader, whence he made known its revelations to an eager and excited auditory, in times when the possession of it by the common people was prohibited. This ancient copy of the Scriptures is in a state of entire preservation. It is bound in oak, and the boards are an inch thick. It is printed in the old Saxon character, and each letter is of an enormous size. The weight of the whole amounts to about twenty-nine pounds. Along with the Bible was shown to her Majesty the old sandglass which was wont to measure the time during public worship.



## CHRISTIAN ACTIVITY.

**HINTS FOR PERSONAL EFFORTS.**—How few of us are there, who, whilst we profess to desire the extension of the Redeemer's Kingdom, act as though we were sincere in our professions. How exceedingly rare are the cases of which it might be said, "He hath done what he could." We lament the low estate of religion, and we profess to make prayer to our heavenly Father on that account; supplicating him to pour out his Holy Spirit, and to incline the hearts of the careless to come within the sound of the gospel.

All this is right, and good, and scriptural. But, alas! many stop here—they will pray for half an hour, but they will not stir one step to seek an answer to their own prayers! Just as if he who said "Watch and Pray," had not said "Go and Work." To penitents Christ says "Come," to believers "Go—Go! you have got the blessing of forgiveness of your sin—now Go and fetch more to receive it too."

Thus are we commanded by Him who is our Lord, and should we not consider it high honour, to be employed in such a glorious service?

Instead, however, of obeying his orders by going out to seek and bring in the wanderers, is it not the case that we rest easy and content with attending the means of grace ourselves, and never think of inviting others to come and partake of those blessings that we so richly enjoy. Indeed some are so indifferent that they pay no attention at all to those who *do* come. How often do we here the complaint from occasional visitors at our places of worship.—"I have been at that place, but no one spoke to me; my heart was full, and I wanted to tell some one my impressions and feelings; but they looked coldly at me, and all seemed in a hurry to get away; no man cared for my soul."

Does it not then become us to see that our conduct be such as to *attract* and not to *repel*? for unless we do, how can we expect to see our places of worship filled as we profess to desire?

By the way, a short time ago, two friends of mine, members of a Baptist

church, were on a visit to London; and on the sabbath evening went to one of the Baptist chapels. They were there in good time, not wishing to annoy any one by going in late, and expected that the chapel-keeper or some other person would put them into a pew, as they did not feel themselves at liberty to go into one themselves, lest they should incommode any of the regular hearers by occupying their place. But there they stood at the door; no one invited them in; and the different members of the congregation as they entered paid no regard to them.\* They remained in this way during the singing of the first hymn and the reading of the scriptures. They then left, and went to a chapel of another denomination; at which place—behold the contrast!—they were, on the instant, invited in, and placed in a comfortable pew.

Now is it not desirable that christian men and women should put themselves about a little to try to bring some neighbour with them to the House of God? Every one, rich or poor, young or aged, has *some* influence, which is a talent to be used, not hidden. And should they not speak kindly and encouragingly to such as *do* attend? Another thing I cannot help noticing, for I believe it to be a hindrance, and as unscriptural as it is mischievous—even Puseyites disown it: I mean the system of letting off all the sitting-room into family pews. A family pew may be desirable on many accounts, and be also an easy and ready mode of raising the needed funds. But is it scriptural—does it comport with the Gospel? I think not.

I conceive it would be preferable—much more scriptural—to do away with pew rents altogether, which make the house of God too much like a theatre. I know a Baptist chapel with this inscription,—"*All the sittings in this chapel are free: and the funds necessary for carrying on the worship of God are raised entirely by free-will offerings.*"

Yorkshire.

J. H. W.

\* Surely this is not the case generally in London Baptist chapels!

THE CITY MISSIONARY is doomed to dig in the very lowest strata of fallen humanity in search of pearls that may one day glitter in the mediatorial crown of the Redeemer. But to find one of these he must turn over an immense mass of rubbish in the form of ignorance and superstition. Sometimes too, if he be a man of observation, he will discover, as he labours, many cheering indications that the poorest and most neglected members of the human family are not altogether forgotten by Him who is the Father of us all!

I am one of these labourers, and my field is within the great metropolis. I held a religious service in my district on the day appointed for a general thanksgiving, and observed, in the little company, a poor widow who looked half-starved, though neat and clean. After the service, she told me, as she returned to her comfortless home with her two little ones, without any money, without food, and without a friend to speak a kind word or relieve a pang of her distress! There she sat pondering over what she had heard, and wondering if God were such a kind Being as the speaker had represented him to be,—asking herself many questions about what was said of providence, and returning such answers as hope or fear suggested to her mind. In the midst of this soliloquy she was summoned to the door, where she found a servant-maid with a request to send her boy to Mr.— on the morrow, and, before this message could be delivered, a mendicant appeared and implored the widow for relief. "I have nothing for you my good man," said Mrs. T—, but the beggar remained, pressing his claim. Mrs. T. annoyed by the man, and yet unwilling to make her case known before the girl who stood by, could not help saying, "I have nothing to give you; neither I nor my children have had anything to-day." This was enough: the man moved on, and the young woman went back to tell the tale of distress; and in less than half an hour returned with a nutritious meal for the astonished widow and her two famishing boys, of which they had scarcely partaken before another unexpected friend arrived with two shillings! Now Mrs. T. could believe the word—"Let thy widows trust in me," and see the finger of God as it was never seen by her before. Now she could say, "all

my ways are before thee:" "thou compassest my path and my lying down, and art acquainted with all my ways." How wonderful the Lord's methods of instruction. None teacheth like Him! Verily, he hath not forsaken the earth, or forgotten the promise he has made!

J. S. A.

OPEN-AIR PREACHING IN GLASGOW.—The *Watchman and Reflector* gives the following. It is an extract of a letter from "an American now in Great Britain:"—"Every Sunday evening during the summer months Mr. Taylor preaches on Glasgow Green to immense multitudes. The common people hear him gladly. I have often heard the poor people, surrounding the moveable pulpit, speak of him most kindly as *their* minister. I have attended seven of these meetings; at no one were there fewer than 1,500 present, and on two occasions it was computed that more than 4,000 were assembled. Never have I seen audiences more attentive; often have I seen the head bowed and the eyes of strong men streaming. Rich blessings have attended these services, for many of the most worthy members of the church were there "pricked in the heart," and turned unto the Lord,—one of them a venerable woman, eighty years of age. Mr. Taylor's voice and manner are well adapted to such services. His voice is clear, shrill, and under perfect control. His earnestness which, at times, becomes terrific energy, chains the attention of every hearer. Such a sympathy is established between himself and his audience, that what in any other man would be extravagance, in him seems to be called for. It is said Robert Hall at times used to step back in the pulpit as if preparing himself for a charge, and then move forward, impelled, as it were, by the strong tide of his emotion. The effect was overwhelming.—The few who attempted to imitate him were laughed at. Mr. Taylor, when at times much engaged, unconsciously makes use of action somewhat similar. His weak body appears to be struggling with the torrent within, and he seems, by a peculiar swaying motion, to be gathering himself for a mighty effort. At last it breaks forth, and the effect is electrical.

For more than twelve years he has devoted much of his time to outdoor preaching.—While in Airdrie, he preached nearly every evening, often

two or three times in an evening, for it must be remembered that it is not dark in Scotland during the summer months until 10 o'clock. The peculiar arrangement of the houses in Scottish towns is favourable: a close or alley often leading into a court surrounded by lofty houses full of people. In these yards, remote from the confusion of the public street,

a good man, who is a good preacher, soon can gather and interest a large company. Mr. Taylor is yet young, not being thirty-five years of age. His friends often expostulate with him, for they fear he is killing himself by his labours. He seems to be willing to wear out in the service of Him who died for him."

## BAPTISMS.

### FOREIGN.

INDIA.—*Dum Dum*.—The little church at this place received an accession of two members by baptism on the first sabbath in September.—*Intally*. A bráhman youth, who had afforded satisfactory evidence of conversion, was baptized on Lord's-day, the 2nd September, and subsequently added to the church.—*Barisál*. We are happy to report that Mr Page had the pleasure of baptizing two converts from heathenism, in Aug. last. He states that they had been long under probation, and are well spoken of even by their heathen neighbours.—*Cuttack*. The Rev. Mr. Buckley informs us that on Lord's-day, the 2nd of September, two females were baptized at Cuttack; one of them was from the orphan asylum. There are three more candidates.—

*Oriental Baptist, October.*

GERMANY.—Mr. Oncken says:—"In the Grand Duchy of Oldenburg there is evidently, in some parts, a mighty shaking among the dry bones. Last Lord's-day but one, I preached in a village called Felde, in an isolated part of the country, to between 200 and 300 hearers. In the evening of the same day, I formed a church of forty-five immersed believers, at Holsbeck, four miles from Felde; this goodly number has been gathered in during the last five years, when the work commenced at Holsbeck. I spent a glorious sabbath among these simple but devoted people. All things were at once set in order for the formation of this church, and a pastor and three deacons were chosen from among the brethren. Satau, however, could not witness all this without making, at least, an effort to disquiet us; a large mob assembled around the dwelling of our beloved brother, F. Bohlken, the pastor of the church. The mob made a fearful noise, threw stones against the door, and broke some windows. We

cannot wonder at this, because, within the last four weeks twenty-two converts have joined the brethren. At Hamburg the Lord is greatly blessing us, eighty-seven precious souls have been already added to us this year; and I trust the Lord will give us, at least, a full hundred before the close of the year."

CANADA, *Grande Ligne*.—I ought to mention the happy close of the ordination services. Before the congregation dispersed, it was announced that after dinner the ordinance of baptism would be administered by the newly ordained minister, Mr. Cyr. Accordingly, when the time came, sixteen vehicles, of all descriptions, started from the mission house and proceeded to the river, where two recent converts from Romanism publicly professed their faith in Christ; one of them, the first-fruits of the new station at Fort George, recently established by Dr. Cote. It was a fitting close of the public services of the day, and seemed to be in the highest degree delightful to the Canadian converts present, whose hymns of praise rang out over the quiet waters, the sincere melody of the heart. The grounds belonged to a Roman Catholic, who permitted this use of them with great cheerfulness. I ought to add, that there have been several baptisms lately, and that the spiritual condition of the churches is cheering and hopeful.

### DOMESTIC.

LUTON, *Beds*.—Our pastor, Mr. Hiron, baptized two young believers on a profession of faith in the Lord Jesus Christ, Sep. 30; and on Nov. 18, five others obeyed their Divine Master's command, and were immersed by our pastor. Our congregation is steadily increasing; and we have determined to reduce our heavy debt, at least £300, before the close of the year. J. P.

NEWBURY.—Some time has elapsed since our last communication, but it is our pleasing duty now to report progress, although not equal to 'our heart's desire.' On the last sabbath evening in March, five females were baptized; and on the last sabbath evening in September, three more sisters professed the name of Jesus. Both were deeply interesting services. On the last occasion, one of the candidates had been in communion with the Church of England, but became convinced of the propriety of believer's baptism, exclusively by reading the New Testament. Happily, during the unsettled state of mind of which she was the subject, Mr. Noel's address, delivered at his baptism, came into her hand, which aptly described her own feelings, and she straightway applied for baptism, and is now "going on her way rejoicing." The address, by our pastor, was of more than ordinary worth—would that you had it entire—based on the following passage, "And why call ye me, Lord, Lord, and do not the things which I say." Luke vi. 46. Two points were established.—1. That Christ is the Lord and Ruler of his church. Of Him, as king, gave all the prophets witness. He was typified by several Old Testament characters. His imperial authority is set forth in the Word of God. He, himself, assumed the prerogative, and the christian church was founded in submission to him.—2. That to Him, implicit and unquestioned allegiance must be paid. The duty is a consequence of His authority. The safety and order of the church requires a strict obedience to all the Saviour's laws. The end for which the church was formed requires this obedience. Universal obedience is demanded as an evidence of our affection for him; and our salvation is made dependent on obedience. The principle thus elicited by the subject was ably applied to the ordinance of christian baptism. The example of the Saviour was adduced, having observed the rite himself, when entering on his ministry, saying, "Thus it becometh us to fulfil all righteousness," while his last words, when about to leave the world, enforced attendance to the ordinance. Baptism was represented as a fundamental law in the government of the christian church—the initiatory rite. It was observed that pædobaptists do not attend to infant baptism as a law of Christ, but as a part of the law of Moses—circumcision engrafted

into baptism—transmigrated into the christian church. Can the parent produce the law of Christ on his behalf?—can the priest?—he may, as some do, instance the commission—but that evidently extends only to the taught! As a very appropriate appendix to the discourse, an extract was read from Mr. Noel's valuable Essay, and, we trust, an impression was wrought, that so far from being soon effaced, will yet produce desirable results.

J. B.

BOSTON.—On the second Lord's-day in November, Mr. John Sole, superintendent minister among the Primitive Methodists at Epworth, Lincolnshire, was baptized in the General Baptist chapel, Boston, by Mr. Mathews, who preached a sermon on the subject; after which, the candidate read a statement, from which it appeared that he was born of pious parents, at Portsmouth, in 1814; was taught in a Wesleyan, and afterwards in a baptist Sunday school; and being anxious to flee from the wrath to come, he joined the Wesleyans before he was fifteen. He afterwards became a local preacher, first among the Wesleyans, and then among the Primitives, and was received, as a travelling preacher, by the latter, in 1840, among whom his labours were blessed to the conversion of many souls. Occasionally, during all those years, he had uneasy feelings, as doubtless others have, respecting baptism, but silenced the voice of conscience by the senseless persuasion that baptism was "a non-essential." Last August he went into Scotland, where he had formerly been stationed, and in company with a friend recently baptized, the subject came afresh under serious review. The wife of this friend, having heard Mr. Mathews preach on the Calton Hill, Edinburgh, about fifteen years ago, and having been, in consequence, led to faith in Christ, which she professed in baptism, gave to Mr. S. a letter of introduction to Mr. M.; and this was the occasion of Mr. S. coming to Boston to be immersed. He further stated how he had been affected by the third chapter of John's gospel; and how, to subdue his persuasion that baptism is a non-essential, the Lord seemed to speak to him in the words, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He was aware of the temporal inconveniences he hereby incurred; but

Matt. vi. 33, and xix. 29, gilded and encouraged him. He had heard this ordinance very irreverently spoken of, and attributed to the devil, but he well knew it was the truth of God; and he longed to be buried in the grave in which Christ, his life, had lain. A large congregation witnessed the administration. Since it has become known at Epworth, that Mr. S. was to be baptized, no small stir has been made there on the subject, and a local preacher and three other persons were also baptized the same day, at Epworth—John Wesley's birth-place.

N.

SNAILBEACH, *Salop.*—We had a most delightful and encouraging baptismal service on Lord's-day, Nov. 11. The weather, for November, was fine, and a company of us had walked from six to nine miles to be present. On approaching the village, we observed that the road, which is cut in a slanting direction up the side of a hill, leading to the chapel, was lined with people vending their way to the house of God, which is situated in a little hollow on the top of the hill, at some distance from the village—the nearest spot which could be obtained. Having at length reached the place, we found it nearly filled, and it soon was quite full—many waiting patiently outside. Mr. Evans, the minister, preached a short, but compact, and useful sermon, on our Lord's baptism. We all then adjourned to the baptistry, outside the chapel, a place of rude and simple construction, presenting a great contrast to some in Liverpool, London, and other places. It was supplied with water from a small rivulet, and answered the purpose well. Mr. E. descended into the water, and there, in obedience to the command, and in imitation of the example of Jesus Christ, immersed twelve persons, three males and nine females: among these were three households; one had been a member with the Wesleyans, and one with the Primitives, and one was the minister's eldest daughter. The congregation, though very numerous, behaved well, and at the close we gave away about two hundred of your tracts. On the 30th Sep. six persons, four males and two females, were baptized in the same place, and more are coming forward. These additions seem to be in answer to persevering prayer. It had been usual to give up the week night prayer-meeting during the summer, but this year it was

continued. Other prayer-meetings too are well attended—one, in a house at the very top of the high hill, which, by nine o'clock on sabbath morning is always full. May the Lord bless his work, and cause it still to prosper! T. M. W.

[Another friend adds, "This day, Dec. 16, two more, one had been a Primitive, were baptized."

HATHERLEIGH, *Devon.*—We have had several baptisms here since our last report, and our principles are continuing to gain ground. On Lord's-day, Dec. 2, four believers were buried with their Lord, and afterwards received into the church. At Sheepwash, one of our village stations, there is a good work going on. At this place the gospel had been preached for many years, with but little apparent success, and several of the preachers expressed themselves as being without hope of good being accomplished by ordinary means. We therefore resolved upon making a special effort, and, accordingly, on the 7th of October, we commenced a protracted meeting for the conversion of sinners, which was continued a month: and the Lord owned the labours of his servants. Out of a population of about 450, seventy persons have professedly been converted to God, and, what is more remarkable, many of them are far advanced in years. On Lord's-day, Nov. 13, five persons were, after a sermon on the subject to a large congregation, baptized in the river Torridge, three of whom had been converted in the protracted meeting; the other two were members with the Bible Christians. On Lord's-day Dec. 9, twenty-two were baptized in the same place; two of whom were members with the Bible Christians, the rest had been brought to the Lord in our protracted meetings. The principles of believer's baptism are exciting considerable attention in this neighbourhood, and, as a necessary result, "baby sprinkling" is seen to be an ordinance of man, and, by the conscientious, is abandoned; and the ordinance, as it was instituted by Christ and practised by his apostles, now takes its place. If you could favour us by a grant of tracts and handbills they would be of great service, and we shall feel much obliged. W. C.

TOLL END, *near Dudley.*—After a discourse by Mr. White, Mr. Solomon immersed thirteen believers, Oct. 21, before a large congregation. These were added, Nov. 4. We expect more.

LONDON, *John Street.*—*First public baptism by Mr. Noel.*—On Friday evening, Nov. 30, the solemn ordinance of believers' baptism was administered, for the first time, by Mr. Noel, in this place of worship. There was present a large and attentive audience, consisting in great part of young people, many of whom belonging, it was supposed, to neighbouring prodoabaptist churches, some of whom seem to be seriously pondering whether or not they have yet been *scripturally baptized*. Indeed, the writer knows some who are desirous of being immersed, and continuing their present membership. The service commenced by singing a hymn, after which Mr. N. read part of Matt. iii., Acts viii., Romans vi., making but little comment, evidently desirous of impressing his hearers with the simple truths of scripture, which taught that faith in the Lord Jesus must *precede* baptism, and that an infant, if even baptized, could be *no party, or willing agent*, in the ordinance. Mr. N. then addressed the seven candidates—six females, and one male. In a brief, but beautiful and appropriate manner, "he preached unto them Jesus," and then remarked that this ordinance was the command of God, and the duty of the christian was to obey. A prayer was offered, and another hymn sung, after which, Mr. N. led the candidates quietly down into the water, in which they were buried with Christ by baptism. Several of the candidates were ladies, who will doubtless use their influence in that circle in which they move, to diffuse the truth with regard to this neglected ordinance. But I could not help noticing the small quantity of water allowed to flow into the baptistry. And this is the case, not only in this instance, but I have observed the same deficiency at other chapels in London. Now, those who have had experience in baptizing adults, know that it is better both for minister and candidate, that "much water" should be supplied. Since writing the above, I have heard that it is the intention of Mr. Noel to administer this ordinance every week, until the many seceders from his late church are all baptized. E. W.

*King's Cross.*—This place of worship, situate in a dark and depraved neighbourhood, has been singularly blessed since Mr. Whympier, our pastor, has taken the charge. Within a few months, thirty persons have been baptized, and

most of them added to the church. We have again had two more baptismal services. Amongst the candidates was a young person subject to fits; but clearly understanding her Lord's command, she followed him in this ordinance, and found it a season of much comfort. She is going on her way rejoicing. On sabbath evening, Nov. 18, a man and his wife made a public profession of their love to Christ, by being baptized. L. W.

*Salter's-hall.*—About four years ago we lost our senior deacon, who had held that office from the formation of this church. Of his numerous family only the oldest had given evidence of piety at his decease; but on the evening of December 12th, his third daughter declared that her father's God was her God, by being publicly immersed; and at the same time our pastor, Mr. S. J. Davies, baptized a youth whose relatives are anything but favourable to religion. May they both be kept steadfast and made useful among their relatives and the church! J. C.

*Providence Chapel, Shoreditch.*—On the evening of Lord's-day, September 30, the ordinance of baptism was administered by our pastor, when five believers were immersed. Four of them scholars in the school; of these, two were the children of one of the deacons—one of them only twelve years of age. W. C.

*STONEHOUSE, Devon.*—On Wednesday evening, Oct. 31, Mr. Webster immersed two believers in Jesus—one male and one female; the former was, for some years, connected with another denomination, and an acceptable preacher. May he be useful in his new connexion. And on Lord's-day evening, Nov. 25, nine more disciples followed their Lord in the scriptural and expressive ordinance of believer's baptism. Among them was an entire household. We had a crowded and attentive congregation. May the Holy Spirit quicken and enlighten many, yet blinded by prejudice, to thus set their faces against that abomination of anti-christ—baptismal regeneration!

*KIRKSTALL, near Leeds.*—Mr. Jones says, "On the first sabbath in Dec. we baptized six from this place, and two from another station—one had been an Independent. On Wednesday the 5th, Mr. Hogg baptized twelve from Armley, which now make forty from that station in two years. Our prospects are altogether very encouraging."

**COWLING-HILL, Yorkshire.**—We have long been in a fruitless state. We read in the *Reporter* of others refreshed and bearing fruit, but we were barren. We prayed the Lord earnestly to bless us, and our prayers were heard. During the past few months we have added thirteen by baptism. More are in a hopeful state. We baptized our chief singer, Dec. 2. At one of our baptisms we had upwards of one thousand spectators. The weather was fine, the place picturesque, and the scene delightful. In the same stream, a few weeks later, the Association Methodists immersed four believers, and brother Scott of Sutton, spoke on the occasion, and afterwards preached in their chapel. Seven of their local preachers around here have been baptized by baptist ministers, but, on the occasion just alluded to, the administrator was one of their own ministers, who, to an objection that all their people would be turning baptists, remarked, "never mind; I am resolved to follow where truth leads."

**CALNE, Wilts, Castle-street.**—We have had five public baptisms this year, (1849.) It is true the aggregate number is small, but yet we regard even these as indications that the Lord has not forgotten us. We are thankful for drops of mercy, and long for more copious showers of blessing. February 4, one young man was baptized; a young lady, who was prevented by sickness from being baptized at the same time, followed her Lord in that ordinance, March 4; another put on Christ, July 1; two brethren from a neighbouring village, one of whom had been for some years a local preacher among the Wesleyans, professed their discipleship to Christ in the same way, Sep. 2; and Dec. 2, two promising young men were baptized and added to the church. Four of the above are teachers in our sabbath-school.

**PRESTON, Radnorshire.**—Again have we been favoured with tokens of the Divine favour, in answer, we believe, to united prayer. Nov. 25, Mr. Blackmore preached, and Mr. Ayers, pastor, immersed four believers. We had the largest congregation ever seen in the place, and we hope great good will result.

**DEVONPORT, Pembroke-street.**—Two believers were baptized by our pastor, Mr. Rogers, Dec. 2. We hope these are tokens for good, and that the Lord will again raise up his cause in this place, which was reduced to a mere shadow when our present pastor first came amongst us.

**EPWORTH, Lincolnshire.**—After a sermon by Mr. Hart of Misterton, four persons were baptized in the river, Nov. 11. The day was remarkably fine, and many persons from the surrounding villages assembled to witness the "strange sight." The services, we hope, had a good effect upon the minds of many; and what they heard and saw caused some to retire, exclaiming, "This is the way, I'll walk therein, However its despised."

In the afternoon the candidates were received. One of them was a Primitive Methodist local preacher, a son of one of our deacons. His mind has been impressed upon the subject for eight or nine years. He has now put on Christ by baptism. We pray that he may be useful in our ancient church. J. A.

**RUONBY.**—On Lord's-day, Nov. 4, after the reading of copious extracts from Mr. Noel's essay on baptism, by our pastor, four believers were baptized by Mr. Fall, the former pastor of the church, of whom three were his own daughters. It was a pleasing sight to see this aged servant of Christ, whose locks have grown white in his masters service, descend with his children into the stream, and there, in the presence of assembled hundreds, solemnize the act of their consecration to God. "Instead of the fathers shall come up the children."

**LYME REGIS, Dorset.**—On Lord's-day, Nov. 18th, after a sermon by Mr. Wayland, on obedience to Christ—an evidence of love to Him—he addressed an aged candidate, before a large assembly, on the solemnity of the ordinance, and the responsibility attending a profession of Christ. He then descended into the water and immersed the aged believer, who thus bore testimony to the world that he was not ashamed of Christ.

**SHAWSBURY.**—On Wednesday evening, Dec. 5, Mr. Arnby, pastor of the second baptist church, immersed four females, believers in the Saviour, who, on Dec. 9, were added. May many others, happy in the enjoyments of salvation, thus glorify their Lord. W. P.

**HEYWOOD, Lancashire.**—Three females, two from the school, were baptized by our pastor, Mr. Sissous, Dec. 2. We have good hope of several more. W. M.

**GREAT ELLINGHAM, Norfolk.**—On sabbath evening, Dec. 2, one female, who had been for some time an Independent, but on Christ by baptism.

**PEMBROKE DOCK, Belhel.**—*Baptism of Ten Sunday Scholars.*—On Lord's-day, Nov. 18, we had the pleasure of seeing ten of our scholars, with six others, buried with Christ in baptism, by our pastor, before "a cloud of witnesses." We trust there are more to follow. Our school had been without any apparent success for some time, but God has been graciously pleased to visit us with his presence, and we have now to rejoice that our labour, long unpromising, has not been in vain. Our pastor, Mr. Davis, has lately found much to encourage, and we hope to see more fruit of his labours.

J. E.

[Another friend states that a sargeant of Artillery was of the number baptized.]

**EXETER, South-street.**—Our baptismal waters, after a long season of stillness, were moved on Lord's-day, Nov. 25th; when after a discourse by Mr. C. Wightman, from "What is Truth?" delivered to a crowded assembly, he immersed seven believers in the name of the sacred Three, four of whom joined our church, and the others returned to the church to which they belong. I hope soon to send another report, as I trust there are others who are convinced that this is a service which they owe to the Head of the Church.

J. R.

**Bartholomew Street.**—On Lord's-day, Dec. 9th, our pastor, Mr. Cole, baptized eight believers, on a profession of repentance towards God and faith in our Lord Jesus Christ. Several of these were young persons, the precious fruit of Bible-class labours. May they all be kept by the power of God through faith unto salvation, adorning the doctrine of God our Saviour in all things!

W. K.

**BIRMINGHAM, Heneage-street.**—Eleven believers were baptized on sabbath evening, Oct. 28, by Mr. Roe, and added at the Lord's table on the following sabbath.

**New Hall-street.**—Eight disciples were immersed on the same evening by Mr. O'Neill, who were also added on the following sabbath, except one, who is expected next ordinance day. The chapel was crowded.

**Mount Zion.**—Five believers were buried with Christ in baptism here, on sabbath evening, Nov. 4, by Mr. Daniell. It is supposed that two thousand persons were present on this interesting occasion.

W. H.

**LANGORSE.**—On Lord's-day morning, Nov. 11th, a very interesting scene was witnessed in this place. Mr. Ellis of Sirowey preached, after which our pastor, Mr. Evans, baptized eight disciples of Christ in the river. One is a daughter of one of our deacons, the others were from our sabbath school. Five more were baptized by Mr. Evans, Dec. 9th. One of the females is in the 81st year of her age.

T. T.

**GORSTLEY.**—We have had some additions by baptism since our last report. Sep. 30th five, Nov. 25th five, and Nov. 28th one. Three of these were teachers from the sabbath school. Our teachers and elder scholars have a prayer-meeting at the close of the school every sabbath, which is doing great good. Others are under religious concern. To God be all the glory!

J. H.

**NEWPORT, Monmouthshire.**—*English.*—Mr. Allen immersed eleven candidates on Monday evening, Dec. 3. Seven were scholars from the school, in which much spiritual good is doing.—*Welsh.*—On Wednesday evening, Nov. 28, Mr. Thomas baptized a female, who had been a Methodist; and on Dec. 2, three more thus obeyed the voice of their Lord.

H. N.

**CARDIFF, Tabernaole.**—After ably defending the scriptural mode of baptism, our pastor went down into the water and buried six believers in the likeness of their Saviour's death, Nov. 4. May they all walk in newness of life!

**NEWTON ABBOTT, Devon.**—Two believers were immersed on a profession of faith in the Lord Jesus Christ, on the evening of Lord's-day, December 2nd, by our pastor, Mr. Bunce. Our chapel was again crowded. It was a solemn and impressive service—an earnest, we hope, of good things to come.

J. M.

**PEMBROKE.**—Five believers were buried with their Lord in baptism by our pastor, Mr. Edwards, Nov. 18. Mr. E's previous discourse was on our Lord's baptism of sufferers. May these be faithful to Him!

W. G. P.

**LISVANE, Glamorganshire.**—Mr. Williams immersed eight believers, Nov. 25, before a large crowd of people. These were all added.

E. C.

**SAINT MELLONS, Monmouthshire.**—Five believers were baptized in the river Rumney, before many witnesses, by Mr. Evans, Nov. 25.

E. C.



**Huddersfield.**—One sister was buried with Christ by baptism on Saturday, Dec. 1. She was present a few months previously when her husband was baptized, was seriously impressed, and has now followed his example. J. W.

**Swaffham, Norfolk.**—Mr. Baker of Nepton immersed two females at this place, Dec. 2. One of them had been convinced by hearing a discourse in an Independent chapel advocating opposite views; the other is the mother of a large family. May all hers' follow her steps. H. V.

**Longtown, Herefordshire.**—The work of the Lord is progressing amongst us. Several believers have lately put on Christ by baptism. W. P.

**Shore, near Todmorden.**—A man and his wife, and "an aged disciple," were baptized by our pastor, Nov. 4. J. S.

**Bishops Stortford.**—A member of an Independent church was baptized by Mr. Hodgkin, Dec. 2.

**Glasgow.**—A friend says:—"There have been several baptisms in the various churches lately. Mr. Paterson baptized a student of the Free Church a few weeks ago. At Paisley, three young persons were baptized, Dec. 16.—two were my own nieces."

**Lewes.**—Our pastor, Mr. Lawrence, baptized two believers on a profession of their love to Christ, Nov. 29. It was a refreshing season. May they prove faithful! T. E.

**Ireland, Coleraine.**—On sabbath evening, Dec. 7, Mr. Brown baptized a disciple of Jesus. The congregation was seriously attentive, and we trust the presence of the Lord was felt.

**Coleford.**—Two females were baptized by Mr. Penny, Nov. 25; one of them is the youngest daughter of two of our members, and the last of a large family now united to the church of Christ.

**Leighton Buzzard, Ebenezer.**—Our baptismal waters have long been undisturbed. We have hope that better days are coming. On Nov. 28, Mr. Paine, our minister, immersed two disciples. Of others we indulge hope. T. H.

**Notice.**—We particularly request our friends to be very careful in giving us the names of persons and places in plain writing; and we shall be further obliged if they will always forward their reports by the 15th of the preceding month.

**RECENT BAPTISMS**

Oct. 28, at Battle, Sussex, by Mr. Perkins, two.  
 Nov. 18, at Keysoe, Beds, one female, by Mr. Gate.  
 — 28, at Plymouth, by Mr. Nicholson, two.  
 — 29, at Devonport, by Mr. Horton, two, brought up in the school.  
 Dec. 2, at Oakham, by Mr. Jenkinson, four.  
 — 9, Llanrwsb, Denbighshire, by Mr. Owen, three.

**MONMOUTHSHIRE.**

Just when making up our columns for the press, we received, from Mr. J. Hiley of Pilgrim's Rest, this list of baptisms and restorations, with a letter on the subject of the revivals in those parts. The letter we cannot find room for this month. Indeed we have removed other matter already in type to make way for this.

**INCREASE BY BAPTISMS AND RESTORATIONS.**

Gostre .....	16
Aberarne .....	15
Risca .....	15
Hermion .....	372
Benlah .....	68
Horeb .....	43
Bethesda .....	53
Siloam .....	39
Temple .....	20
Trosnant .....	85
Tabernacle ..	32
Crane-street, Pontypool .....	9
Zion, da. ....	14
Cwmbrane .....	56
Glascod .....	6
Victoria .....	105
Ebenezer .....	66
Blaenavon, English .....	22
Pisgah .....	95
Llanwenarth .....	54
Bethsheba .....	79
Bethlehem .....	53
Abersychau .....	46
Newport .....	19
Tredegarr .....	232
Do., English .....	86
Garnddyrys .....	18
Blaenau .....	10
Salem .....	242
Noddfa .....	76
Llanbiddel .....	6
Penuel .....	393
Jerusalem .....	210
Carmel .....	155
Calvary .....	55
Tabernacle, Sirhowy .....	41
Nebo .....	250

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## BAPTISM FACTS AND ANECDOTES.

THE GREAT BAPTISMAL REGENERATION QUESTION, *Is it, or is it not the Doctrine of the English Episcopal Church?*—It will be in the recollection of our readers, that in the cause of Gorham & the Bishop of Exeter, the judge in the Court of Arches, Sir Herbert Jenner Fust, gave his decision in the affirmative; (see his judgment at length in *Reporter* for Sep. 1849, pages 353-8.) Mr. Gorham appealed to a higher court; and the whole question has been again argued by counsel, before the Judicial Committee of the Privy Council. On the 18th of December the pleadings terminated, when the chairman intimated that the Court would take time to consider the judgment. From certain remarks dropped by some of the learned Lords of the Committee during the arguments, it is supposed to be possible that the decision of Sir Herbert in the Arches Court will be reversed! A very nice predicament the Church of England will be in, if this expectation is confirmed—baptismal regeneration is one of her doctrines! and it is *not* one of her doctrines!! Oh, glorious Articles and Liturgy—how admirably were ye framed to suit any and every purpose! We confess that we are not at all anxious about the judgment which Lord Langdale may deliver—either way will do for us; for either way the State Church will be on the horns of a dilemma—or, as Americans say, in “an everlasting awkward fix!”

THE BENEFITS OF INFANT SPRINKLING.—Most of the readers of the *Reporter* know that the *Christian Observer* is the monthly organ of the Evangelical clergy. In the last number (December) there is an elaborate review of Sir H. J. Fust's judgment in the case, Gorham & Bishop of Exeter, and it contains a variety of paragraphs which might be worthily transferred to these pages, as adapted to excite astonishment, pity, and prayer, among those who happily comprehend the nature and design of baptism. I refer to it only to extract a statement of what infant baptism is said to accomplish for its recipients. We often ask for such a plain and direct declaration, and now it is given; let us record it. Here it is. “There is a benefit which is always conferred by baptism, namely, that the

person baptized, whether adult or infant, is brought into a state in which, upon repentance and faith, or a state of mind of which these are the proper acts, he becomes at once an adopted child of God, interested in all the blessings of the New Covenant. His state differs from that of the unbaptized, in the same way that the state of a person conditionally interested, through a covenant signed and sealed, in an estate, differs from the state of one who has not got the covenant executed.” The italics are not mine. Hence seems, that in the judgment of the Evangelical clergy, baptism accomplishes nothing unless it be followed by repentance and faith; and what it does then is a mystery, unless repentance and faith have no virtue without a preceding baptism, which I suppose they do not hold. The whole advantage, it would appear then, is this, that the christened, on coming to repentance and faith, are saved the trouble of being thereupon baptized! I cannot see that the least shadow of advantage beyond this is pretended, and this is surely no advantage at all. So that all the pompous pretences of the catechism and the baptismal service come to nothing, and worse than nothing.” W. B.

BAPTISM OF AN OAK TREE!—A letter from Darmstadt of the 14th inst. states, that the Archduke John lately took part, with the son, in a wild boar hunt on the domain of Kranichstein, belonging to the Grand Duke of Hesse Darmstadt. Near the house of the ranger is one of the largest and oldest oaks in Germany; its age is not less than 1,000 years, and its trunk is not less than 36 feet in circumference. The Grand Duke asked permission to baptize the tree by the name of Johannes-Eiche (John's oak). This was acceded to; the sacred rite of baptism was performed with the greatest solemnity, and, if there be any truth in doctrine of baptismal regeneration, the exhausted powers of this fine tree may possibly be revived. The Archduke, on his side, baptized an adjacent oak by the name of Ludwig's-Eiche (Louis oak). The religious ceremony was witnessed with interest by a large concourse of spectators.

*Times*, Nov. 22.

## SABBATH SCHOOLS AND EDUCATION.

## SABBATH SCHOOLS.

*Their Origin and History.*

THE honour of giving birth to the first Sabbath School seems due to Scotland; a country distinguished not less for its benevolent and religious institutions than for its Colleges and Universities, which rank among the highest seats of literature and science. It appears from very good authority that, nearly as far back as the year 1707, a highly successful Sabbath School was taught in the village of Simprin, in Scotland, by the Rev. David Landert, successor to the well-known Boston, author of "The Fourfold State." We are also informed, that there existed, in 1757, another school of the same description at Norham, near to the parish of Simprin, taught by the Rev. Mr. Morrison, the minister of a Scottish Presbyterian congregation. Others are mentioned of a later period. From the little that is known of these schools we infer, that they originated in the practice observed by some of the parochial clergy, of examining the younger members of their churches on the sabbath evening, respecting their knowledge of the sermons they had heard during the day. They were more restricted in plan and in their objects than Sabbath Schools now are, being designed for youth advanced beyond the period of childhood and preparing for full church-membership. The scholars were not divided, it appears, into classes, and were all taught by the minister of the parish. These scholars, therefore, bore a near resemblance to our Bible-classes of the present day, and were not adapted to the more general objects contemplated by Sabbath Schools as subsequently planned. They were, however, highly efficient in accomplishing the purposes for which they were instituted. The use of the catechism, the study of the scriptures, and the reading of other appropriate books, constituted the means of mental training employed. It is stated that the results of these praise-worthy efforts to adapt religious instruction to the young were decidedly beneficial and lasting; but it is to be regretted that they were limited to a few localities, and ceased with the death of their excellent originators.

If to Scotland belongs the honour of having had Sabbath Schools of a high order at an earlier period; yet to England belongs the glory of not only originating them independently, but of giving them to the world. The name, too, of the distinguished founder of the English Sabbath Schools gives to their history a transcendent interest. Who has not heard of Robert Raikes? What teacher has not thrilled the hearts of his pupils with a description of his life and character—with the relation of incidents illustrative of his philanthropy, patience, and perseverance, and especially with the heart-stirring account of the manner in which he was led to plan and undertake his grand labour of love, the vast and blessed effects of which seem destined to be enjoyed by all mankind? No apology is needed for introducing a sketch of the origin of the schools established by this celebrated philanthropist.

Robert Raikes was born at Gloucester, England, in 1735. His father was proprietor of the *Gloucester Journal*, a periodical of respectable character. The son succeeded him in the printing business, and, having realized a good property, he employed it, with his pen and influence, in relieving such objects as stood in need of his benevolent aid. After a life devoted to labours of benevolence, he died in 1811, in his native city.—The Sabbath Schools which he originated were commenced at the end of the year 1781, or the beginning of the year 1782. In a letter written to Colonel Townley, a gentleman of Lancashire, he gives the following particulars respecting their origin. "The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for

then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, the minister of our parish, who has put some of them to school; but upon the sabbath they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the mind of their children principles to which they themselves are entire strangers.'

"This conversation suggested to me that it would at least be a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the sabbath. I then inquired of the woman if there were any well-disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to

receive as many children as I should send on a Sunday, whom they were to instruct in reading and in the church catechism. For this I engaged to pay them each a shilling for this day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathen.

"This, sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman, who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven compared with what it used to be. The numbers who have learned to read and say the catechism are so great, that I am astonished at it."

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## RELIGIOUS TRACTS.

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WE need only remind our "Constant Readers" that, for many years now, we have been in the habit of making donations of Tracts on Baptism and other subjects, to baptist missionaries, and the ministers of poorer churches, or any other active persons. We say Tracts on Baptism chiefly, as there yet prevails throughout the land a great amount of ignorance of the proper subject and the right mode of christian Baptism—great prejudice too we might add, and among many too who make loud pretensions to liberality and candour in other matters. And when it is remembered that at this juncture, "baptismal regeneration" is occupying the attention of men in high places, it is more than ever important that sound scriptural views of this divine institution should be open to the public. Now is the day then, and now is the hour for Baptists to speak out. We are ready to help all those who are willing and anxious to be doing something in this good work. Our donations will be continued as heretofore; and, as is our custom, we shall continue to give extracts from the letters of our applicants.

### APPLICATIONS.

PEMBROKESHIRE.—Knowing of your readiness to help those who are disposed to try to do some good among their neighbours, I am encouraged to apply for some of your tracts. The long evenings are coming on, and I intend to make some visits to read your Magazines to those who will listen, and give away tracts. Such work is needed here, where ignorance and sin prevail to a great extent. As my means are limited I trust you will aid me by a grant. Let me just mention that our parson took one of my neighbour's ducks for tithe the other day. I wish I had a tract for him. W. L.

LANCASHIRE.—We, who now make application for some of your tracts, formerly met in class with the Wesleyans, but were baptized, seven of us, at York-street chapel, Manchester, in July last. We have taken a room in this place, not far from Manchester, for which we pay ten pounds a year, and which will accommodate about two hundred people. I had 1600 tracts on baptism printed last summer, which we distributed chiefly

among Wesleyans. We want more, as there are now many inquiries made about this way.

H. S.

*Special Notice to Applicants.*—When applying for grants of Tracts, address Mr. J. F. Winks, Leicester, and take care to mention the name and residence of your country Bookseller, and the name and residence of his London Publisher. This need not be done when the applicant has his monthly parcel direct from Leicester. In all other cases it must, and when neglected, as we are sorry to say it usually is, the delivery of the parcel is delayed. Many of our applicants, through not observing this *Special Notice* which we give in the January number of every year, do not, when making application for a grant, follow the directions there given. Unwilling that they should be disappointed, we have usually been compelled to be at the trouble of writing to them by post, which has been done by us at the expense of much time and money. Every applicant must enclose in his letter of application three penny postage stamps: one

for a postage of letter to him in return, and two for the hooking of the parcel in London. If the application be not approved, the stamps will be returned. The name and residence of the writer should always be given in full and in a plain hand.

*DONATIONS.*—Since our last report the following have been forwarded:—

	Handbills.	4-pago.
Douglas, Isle of Man....	500	.. 25
Chisshill.....	500	.. 25
Bishop Stortford.....	500	.. 25
Dartford.....	500	.. 25
Salford.....	500	.. 25
Snailbeach.....	500	.. 25
Stonehouse.....	500	.. 25
Birkenhead.....	500	.. 25

*SUMMARY OF DONATIONS TO 1850. FROM THE PROFITS OF THE "BAPTIST REPORTER," AND THE "BAPTIST SABBATH SCHOOL HYMN BOOK."*

	Handbills.	Tracts	Invitations.
To Dec., 1848—	404,800	19,275	34,000
To Dec., 1849—	30,000	1,400	3,250
Total ....	434,800	20,675	37,250

And about 5,000 copies of *Reporters*.

INTELLIGENCE.

BAPTIST.

FOREIGN.

ACADIA COLLEGE, *Nova Scotia.*—Last month we referred to the Deputation appointed to visit this country to solicit pecuniary aid on behalf of this Institution, and intimated, that the object might not find favour with the English dissenters, if its managers were receivers of Government support. In a note from the Deputation—Messrs. Bill and Francis—these brethren now state distinctly that "the institution is directed and sustained purely upon the voluntary principle, and consequently is independent of all Government interference or controul." This will do: and now we wish them God speed. From their circular we may furnish extracts next month. In the meantime we have pleasure in seeing and stating that the case is thus recommended by the Rev. James Lister, and Dr. Raffles, of Liverpool;—"We have much pleasure in expressing our approbation of the object herein stated, and would recommend it to the cordial support of all who are friendly to the cause of liberal and christian education." In Liverpool, we understand, the

deputation has met with encouraging countenance. How anxiously their brethren in the province are waiting the result of their visit to England may be gathered from the following paragraph, which we extract from the *Nova Scotia Christian Visitor*.

"*The Deputation to England.*—We have no doubt this has been the subject of prayer with many who can appreciate the means upon which, under the divine blessing, must depend the future prosperity of our denomination in these provinces. We believe an educated ministry to be an imperative want and an indispensable requisite in this age, and that it is constantly becoming more so. We do not mean by this that God is at all dependent upon human aid either in the form of learning or ignorance, but that God has imparted to the human soul such susceptibilities, and has chosen such a method with which to advance his cause that his purpose involves it, and no necessity is more imperious than that He has ordained 'preaching;' and to 'preach' a man must be 'apt to teach;' and to be able to 'teach,' a man must 'study' and qualify himself as 'a workman that needeth not to be ashamed.' For successful study we must afford our young men proper facilities."

**GRAND TOTAL OF BAPTISTS THROUGHOUT THE W**  
**FROM THE AMERICAN BAPTIST ALMNAK FOR 1850.**

	Churches.	Ordained Ministers.	Bapt in one.
<b>AMERICA.</b>			
United States .....	8,400	5,142	46,2
Do. Anti-Mission .....	2,030	907	1,4
Do. Free Will .....	1,252	1,082	3,4
Do. Six Principle .....	21	25	1
Do. Seventh Day .....	52	43	8
Do. Church of God (Winebrenerians) .....	97	128	4
Do. Brethren, (Tunkers) .....	152	160	2
Do. Disciples, (Campbellites) .....	1,808	848	6,3
Do. Christian Connexion, (Unitarian) .....	607	498	4
<b>Total in the United States .....</b>	<b>14,520</b>	<b>8,833</b>	<b>50,1</b>
Canada, (East and West,) .....	125	67	4
New Brunswick .....	67	40	8
Nova Scotia .....	100	67	
Jamaica (West Indies) .....	72	104	1,6
Bahamas do. ....	16	13	2
Trinidad do. ....	2	5	
Haiti do. ....	3	3	
Honduras do. ....	2	4	
<b>Total in North America .....</b>	<b>14,907</b>	<b>9,142</b>	<b>61,2</b>
<b>EUROPE.</b>			
England .....	1,440	1,102	6,7
Wales .....	322	234	1,2
Scotland .....	104	67	4
Ireland .....	33	26	
<b>Total in Great Britain .....</b>	<b>1,908</b>	<b>1,429</b>	<b>8,6</b>
France .....	15	12	
Germany, (Hamburg, Prussia, &c.) .....	52	38	3
Greece .....	2	2	
<b>Total in Europe .....</b>	<b>1,977</b>	<b>1,481</b>	<b>9,0</b>
<b>ASIA.</b>			
Burmah, (Arracan, Tavoy, &c.) .....	78	32	1,5
Siam .....	2	3	
China .....	6	13	
Assam .....	3	6	
India (Calcutta, Bengal, &c.) .....	31	43	3
Ceylon .....	12	16	
Australia, (New South Wales, &c.) .....	4	4	
Van Dieman's Land .....	2	2	
<b>Total in Asia .....</b>	<b>138</b>	<b>110</b>	<b>2,0</b>
<b>AFRICA.</b>			
Liberia .....	16	13	1
Mission Stations, (Fernando Po, &c.) .....	6	8	
<b>Total in Africa .....</b>	<b>22</b>	<b>21</b>	<b>1</b>
<b>RECAPITULATION.</b>			
North America .....	14,007	9,142	61,2
Europe .....	1,977	1,481	9,0
Asia .....	138	110	2,0
Africa .....	22	21	1
<b>Grand Total .....</b>	<b>17,044</b>	<b>10,763</b>	<b>72,4</b>

## GRAND TOTAL OF BAPTISTS IN THE UNITED STATES.

FROM THE AMERICAN BAPTIST ALMANACK FOR 1850.

STATES.	No of Asso- ciations.	Churches.	Ordained Ministers.	Licensed Minis- ters.	Baptized in One Year.	Members.
Maine .....	13	205	201	20	236	19,957
New Hampshire .....	7	96	73	14	119	8,520
Vermont .....	8	112	71	10	136	8,092
Massachusetts .....	12	238	246	37	945	29,876
Rhode Island .....	2	48	55	7	107	7,153
Connecticut .....	7	113	114	13	530	15,016
New York .....	41	794	705	132	3,864	84,243
New Jersey .....	4	89	88	14	796	12,121
Pennsylvania .....	16	306	213	49	1,548	27,678
Delaware .....	—	1	2	2	11	352
Maryland .....	1	22	18	2	184	2,004
District of Columbia .....	—	4	5	1	6	602
Virginia .....	24	553	272	81	4,743	81,344
North Carolina .....	20	448	236	75	3,749	36,730
South Carolina .....	14	408	188	72	2,609	41,638
Georgia .....	30	719	387	157	5,353	55,155
Florida .....	3	51	25	8	186	2,115
Alabama .....	18	516	233	69	4,095	36,421
Mississippi .....	16	382	181	42	2,846	22,718
Louisiana .....	6	96	40	12	249	3,749
Texas .....	3	36	27	5	248	1,301
Arkansas .....	6	78	39	10	310	2,509
Tennessee .....	18	453	283	79	3,283	34,097
Kentucky .....	40	713	354	127	3,835	62,598
Ohio .....	27	404	294	70	1,240	24,561
Indiana .....	24	302	191	47	1,143	18,311
Illinois .....	22	820	210	53	1,497	18,441
Missouri .....	22	370	194	62	1,579	19,523
Michigan .....	10	176	105	14	326	8,175
Wisconsin .....	4	55	40	9	184	2,500
Iowa .....	2	37	22	3	72	1,142
Minnesota Territory .....	—	1	2	—	—	12
Indian Territory .....	—	23	20	7	242	1,046
Oregon Territory .....	1	5	4	—	21	63
California .....	—	—	4	—	—	28
Total .....	421	8,400	5,142	1,302	40,280	686,807
Anti-Mission Baptists ..	157	2,035	907	113	1,439	67,845
Grand Total in United States	578	10,441	6,049	1,415	47,719	754,652

The Associations bordering upon different states, are inserted under the name of the state containing a majority of the churches or members.

**FREE WILL BAPTISTS.**—Mr. Benjamin Randall, of New Hampshire, was converted under Whitfield's preaching, and commenced preaching in 1780 as a Calvinistic Baptist. But he was much engaged in revivals, and preached the freedom of the will, the duty of immediate repentance, and the practice of open communion, in a manner which was disapproved by his brethren, and they withdrew fellowship from him. He however continued to preach with much success, and organized many churches holding his views. The regular Baptists called them Free Willers and Free Will Baptists, and finally the people themselves took the word of reproach as their distinctive name.

They now have above 50,000 members, scattered from Maine to Wisconsin, with an excellent newspaper, the *Morning Star*, published at Dover, N. H., and expect soon to have a Quarterly Review. The Calvinistic Baptists and other ministers exchange pulpits with them. They have a Home and Foreign Mission Society, and a mission in India. No contributions are received from slaveholders or rumsellers. In 1838, their General Conference withdrew from the fellowship of all churches that admit slaveholders, and refused to receive some baptist churches in Kentucky on that account.

*New York Independent.*

## DOMESTIC.

**ISLE OF MAN, Douglas.**—A friend, formerly a member of Belvoir-street baptist church, Leicester, now resident on this island, in writing to an acquaintance in Leicester, says:—"I think our little cause is advancing, for though we have had, as yet, no increase of members, yet a spirit of inquiry begins to manifest itself. We have had three or four friends from England preaching for us. Mr. Brown from Liverpool, came and preached two week-day evenings in the Wellington Hall, as we could not obtain a chapel for him. He had about 300 hearers; and, after the second sermon, gave a short spirited address on the subject of Baptism, which some of the methodist friends acknowledged was correct. Whether any of them will show their faith by their works I cannot say. Mr. B. is very anxious that a Baptist interest should be established in his native town, and promised to come over two or three times in the year to serve us. I think our congregation has increased. We have commenced a small Sunday school and the distribution of tracts, and this is one reason of my writing to you to ask you to have the kindness again to state our case to Mr. Winks, and ask him if he will favour us with a grant of tracts. We are indeed too poor to buy; those that we now have Mr. Brown and a few other visitors have sent us, but what are they among so many that are wanted, even for Douglas. If you should be successful please to send me word. I will contrive some way (if possible) of getting them without much expense."

**TRUTH AND ERROR.**—Our esteemed brother, the Editor of the *Baptist Magazine*, who stands in high repute among his contemporaries for wise and prudent foresight, in his Prefatorial address to his last year's volume, observes:—"Let the friends of the Redeemer prepare for the final conflict. The hour is rapidly approaching, and the battle-field will be the world. Italy may probably be the central point, but let not England, America, or the remotest colony expect exemption. The opposing forces are preparing for the assault. A universal movement is taking place among them, and with determined energy they will wage general and unrelenting war against vital christianity. Let every believer gird himself and watch. All carnal weapons must be resolutely cast away. The counsels of flesh and blood must be discarded. Firmness, gentleness, and faith, can alone secure the victory. Suffering must be patiently endured. The preservation of life or of possessions must no longer be regarded as the great object. Every candidate for the unfading garland must hold himself in readiness for painful sacrifices, and keep his eye steadily fixed on his Almighty Leader. To

Him success his certain: 'for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful.' Happy are they who understand and obey the admonitions of God's word and providence!"

**KENNINGTON, Charles-street.**—This baptist church, formed in 1835, assembled first in a school-room. Their present chapel was opened in 1840, costing under £600. After the opening a debt of £420 remained, which was gradually diminished, chiefly by small sums brought in at quarterly tea-meetings, till it was reduced to about £60. On Lord's-day, 4th November, our pastor, Mr. T. Attwood, announced the next tea-meeting for the 12th, and expressed a strong wish that the debt might be swept off, stating that further room was required by the congregation. A Gentleman present returned home and consulted with a friend, neither of them members, and they kindly agreed to give £20, provided the other £40 was forthcoming at the tea-meeting. A vigorous effort was made, and at the meeting more than 200 persons sat down to tea, and £7 1s. 6d. beyond the sum actually wanted was realized. This was one of the most stirring and delightful meetings ever witnessed. Many remembered the words of the Lord Jesus how he said, "It is more blessed to give than to receive." The surplus forms a fund for galleries and repairs. The same kind friends have again made very liberal offers, and the church hopes soon to relieve the pastor from secular employment, and enable him to give himself unto prayer and the ministry of the word.

J. H.

**JOHN-STREET CHAPEL, London.**—The name of this place of worship has often been before our readers lately. Since the immersion of Mr. Noel in its baptistry, he has officiated in its pulpit; but by the recent death of Mr. Evans, who, for many years, was the minister of the place, and who, it is said, had only a life interest in the property—the chapel now reverts to the original proprietor; and some doubts have been indulged, of his allowing Mr. N. to retain the possession of it. As we said in our last, we are not anxious about the matter; Mr. N. cannot be long without a place adapted to himself and his friends. We have heard several reports, as to the price required for John-street chapel, and also of an offer, by a liberal Gentleman, to build Mr. N. a new one, at an expense of £10,000, but to publish them entire would, at present, be premature.

Mr. B. WILKINS, who has for many years laboured with much success in the cause of the Redeemer for the baptist church, North Bradley, Wilts, has now closed his labours there, and is open to invitation.



**IPSWICH, Turret Green.**—During the alteration of our chapel, which is drawing towards a close, through the kindness of our friends connected with the first Independent church, our congregation has had the privilege of worshipping in union with them on the weekday evenings, the pastors presiding and preaching alternately. But the best feature in the case, to my mind, was the invitation to commune with them on the first sabbath in this month, which kind offer was immediately accepted; when both ministers and deacons from the respective churches officiated, and a holy, happy, heavenly influence appeared to pervade the meeting. It was a season of refreshing from the presence of our God! This is said to be the first instance of the kind that has occurred in these parts, and great has been the pleasure excited in the hearts of many, whilst contemplating such a happy exemplification of the heaven-born principle of christian love and unity.

G. R. G.

**READING.**—We have this evening, Dec. 8, attended one of the most interesting meetings at which we were ever present: It was convened in the New Hall, for the purpose of presenting the Rev. John Jenkyn Brown, Baptist minister, with a purse, containing forty guineas, and a time-piece, of the most exquisite design and splendid workmanship. The gift might be appropriately designated a civil and religious liberty testimonial, though his church regarded it more as a proof of their esteem and affection for him as their pastor. The meeting, which was a large one, was presided over by the Rev. W. Legge, Independent minister, prayer was offered by the Rev. W. Guest, of Trinity chapel; Mr. Gostago read a statement of the Committee of management. The testimonial was presented by the chairman, and Mr. Brown replied. Speeches were delivered by the Revs. Messrs. Birt, of Wantage; Guest, of Reading; Drew of Newbury; Harcourt, of Wokingham; and Mr. Kidgell, of Reading.

**BINGLEY, Yorkshire.**—The Rev. G. W. Rodway having resigned the pastorate of the Baptist Church at Bingley, on account of frequent interruptions to his health, on Friday evening, November 23rd, a special meeting was held of the church and congregation, when a very handsome service of plate was presented to Mr. and Mrs. Rodway, consisting of tea-pot, sugar basin, and cream jug; and a memorial expressive of gratitude that God had enabled Mr. R. to labour so long, earnestly, faithfully, and diligently amongst them.

**REV. JAMES PEGGS.**—The numerous friends of our beloved brother will be grieved to hear that his health and life, at the time of our going to press, Dec. 24, were in a very precarious position.

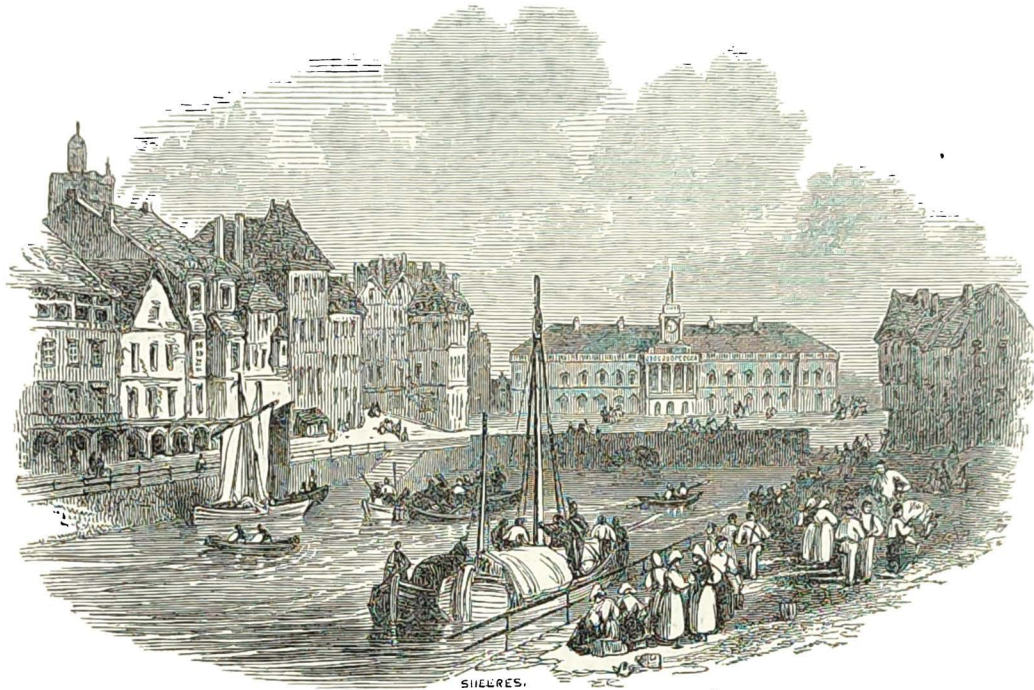
**BAPTIST IRISH SOCIETY—Conversion of the Irish.**—The question has been asked "what would we convert them from?" We answer—From the darkness and death of sin, into the obedience of faith, and the liberty of the children of God; from the delusions of superstition, into the sound knowledge of gospel truth; from another religion, "which is not another," into the religion of Christ and of God; from a blind reliance on priestly or saintly mediators, and which, in the strong phrase of the Hebrew prophet, will prove to them but "a refuge of lies,"—to rest their hopes on the alone Mediator between God and man, the only refuge from the storm, and the only hiding place from the tempest. "What would we convert them from?" From superstition and mummeries, invocations and penances, absolution and indulgences, to an enlightened knowledge of the religion of Heaven; and to teach them what is the spirit of the religion of God, and what is the nature of that worship which a spiritual Being requires from his intelligent creation—to inscribe on their very heart's core the solemn truth, and make it the habit and the governing feeling of their daily lives; that external worship without internal devotion, is an abomination in the sight of a holy God; that charms, incantations, masses, and anointings, are neither in themselves, nor are they incentives to, spiritual and true worship.

**CONLIG.**—Mr. D. Mulhern, late pastor of the baptist church in this town, has just left this country, with his family, for the United States. Before his departure the friends of Mr. M. entertained him at a tea meeting, Nov. 24. The place was crowded by a very respectable audience, and expressions of respect were sent from the various places in which Mr. M. had laboured; the Conlig friends presenting him with a beautiful copy of Brown's Bible.

**LONDON, Shoreditch, Ebenezer.**—A pleasant social tea meeting was held here, Dec. 11, to commemorate the third year of Mr. Elliott's ministry. The neighbourhood is very populous, and greatly needs christian effort for its enlightenment. Messrs. Miall, Robertson, Stubbs, and Whympster, addressed the friends.

**BIRKENHEAD.**—A friend, writing from this rising town, says:—"Our small baptist church here is in a promising condition, and our congregations are gradually increasing. Our sabbath school has lately become much larger. We have not a chapel, but meet in the Craven Rooms."

**REMOVALS.**—Mr. W. Barker, late of Cradley, to Burslem.—Mr. J. H. Wood, late of Kingston, Jamaica, to Padibam, Lancashire.—Mr. Parkinson of Crigglesstone, to Idle, Yorkshire.—Mr. R. Tubbs of Ashdon, Essex, to Thrissel-street, Bristol.



SIEGÈRES.

TOWN OF MORLAIX, BRITTANY, FRANCE.

## BAPTIST MISSIONARY SOCIETY.

MORLAIX, *Brittany*.—This ancient French town, an engraving of the river scene at which, we give on the opposite page, contains about 10,000 inhabitants. The Baptist Missionary Society, a few years ago, commenced a mission to this place, and a chapel has been erected, a representation of which we shall give next month. Morlaix is the centre of a region in which *Breton* is spoken by 500,000 people, for whose spiritual benefit few efforts have been made by Protestants. The town stands in a beautiful position, in a narrow valley, the rocks rising immediately behind it. The latest intelligence from Mr. Jenkins, the missionary, is of an encouraging character. He says, Nov. 6.—“While experience shows the difficulties which attend every step of the progress of our work in this country, yet such is the state of things, and our prospects, that I am confident it will stand its ground, and gradually go on, and triumph over difficulties. Very often after our meetings we have interesting and good conversations on religion and the errors of Rome. Since I wrote last I have baptized our Breton bible colporteur, Omnes. We are fully persuaded he is truly converted to the Lord, and he is a consistent and excellent Christian. Preaching in this country commenced at his house; and he has been very useful ever since in connexion with that work, and in distributing the New Testament. He suffers all reviling for Christ's sake with admirable patience, and is never ashamed nor discouraged to confess the Saviour before men. His house is always open to preach the gospel therein, and he is always ready to invite his neighbours to hear it. Sabbath-day, the 30th October, I was to baptize two men, one a Breton, and the other a young Frenchman employed in selling the scriptures. The French friend had come from L'Orient, a town from twenty-five to thirty leagues hence, for that purpose, where he has been useful not only in selling the scriptures, but also in creating a religious interest in the minds of many, who meet often in his room to hear an explanation of the word of God. But I was not able to leave my bed on that day, nor for some days after, having been taken ill with vomiting the day before. Through the Lord's goodness I was not long ill, and am quite well now. The Bible Society has very kindly voted that a second edition of the Breton New Testament should be made, and I shall devote some time to a revision of the present version.”

INCOME AND EXPENDITURE.—From a statement on this subject, which has recently appeared, we extract a few sentences, which will convey, we hope, to our readers, some idea of the present embarrassing position of

the Society, and induce them, generously and promptly, to render the aid required. The Baptists have always sustained their missions, and we believe they always will.—“We regret that it becomes our duty to announce that the Committee, having made a special appeal last year, and received in consequence £4000, to extinguish the debt then existing, but finding that notwithstanding that contribution the financial year closed with a debt of equal amount, have felt compelled to reduce the grants to nearly all the stations, and that even with those reductions much more must be raised in the present year to prevent an accumulation of debt than was raised in the last. At the same time the committee express the hope that these reductions will not be permanent. We feel assured that our friends, when they read some of the late communications, and perceive the openings for usefulness which are presented, and the powerful calls for more missionaries, will lament that there should be even a temporary reduction, and that men well prepared for missionary work, and thoroughly devoted, should receive the answer, ‘The Committee have no funds to send you out, and cannot foresee when they shall have.’ When the question is whether we are to withdraw from the work which the Head of the church appears to have assigned us, we hope that each individual will put to himself the question, ‘How much owe I to my Lord? What can I do to advance His cause who has done so much for me?’ It is refreshing to hear of a wool-grower, in the north of Scotland, having made a contribution of £13,000 to the objects promoted by the Free Church of Scotland; and are there not individuals belonging to the baptist denomination who might contribute an equal amount to the evangelizing of the world without depriving themselves of a single comfort, or interfering with the just expectations of those who may succeed them?”

EXTRAORDINARY MEETING.—The annual meeting of the Baptist Missionary Society was held at the Town Hall, Lowestoft, Nov. 20. Owing to the fact that many respectable persons, last year, were prevented obtaining admission in consequence of the rush made for the seats ere the hall was lighted, the judicious mode of admission by gratuitous tickets was adopted on the present occasion, by which method those interested in the furtherance of the objects of christian missions obtained entrance, the result of which was, the more than doubling the amount raised last year, even though, on that occasion, preparatory sermons were preached, which were this year dispensed with. H. Kelsall, Esq., of Rosedale, presided over the meeting, which was addressed by S. M. Peto, Esq.; Rev. Dr. Cox, of Hackney;

Rev. Mr. Flower, of Beccles; Rev. Wm. Brock, Rev. H. Moore, and Rev. J. H. Dovey. The speeches were of first-rate excellence. It is considered to have been the best meeting that was ever held in Lowestoft, whether reference be made to its interest, its respectability, or its success. The collection amounted to £26. As much as 5s. would have been readily given for a ticket as the time for the meeting drew nigh, so desirous were persons to be present during its proceedings.

**JUVENILE MISSIONARY ASSOCIATIONS.**  
—The Baptist Church at Folkestone having been one of the earliest Churches of the Baptist Missionary Society, has resolved to maintain its Missionary character by identifying itself thus early with the Young Men's Missionary Association. Mr. Harper Twelvetrees attended on Sunday, Dec. 9, as a deputation from the Society, and addressed the young friends of the school and congregation, who listened with deep interest and sympathy to the statements made respecting the moral degradation and spiritual destitution of the heathen. A meeting was subsequently held, at which the Rev. D. Jones, pastor of the church, presided, when the formation of an Auxiliary was unanimously resolved upon. The smallness of the contributions suggested by the Deputation, (viz., a farthing a week,) seemed to present no obstacle to the meeting; and it is a fact worthy of the attention of all our Baptist Churches, that a farthing per week, given and collected by each scholar in our Sunday Schools, would amount, in one year, to £7,839. 18s. 3d.; and a penny a week from each Sunday School teacher, for the same time, to £2,773. 10s.: making a total of £10,613. 15s. 3d. The Committee hope to be able, ultimately to obtain funds for the entire support of the respective Mission schools from the various sabbath-schools of the United Kingdom.

On Dec. 16, Mr. Twelvetrees visited the young friends at King-street, Baptist chapel, Canterbury—the Rev. W. Davies's. This Juvenile Association has been in existence nearly five years, and affords striking evidence of what may be accomplished by a regular systematic effort—such, for instance, as that which the Young Men's Auxiliary are aiming to establish throughout the kingdom. The proceeds of the Canterbury Juvenile Auxiliary have been devoted to the support of a native teacher in Bimbia, in Western Africa; and the amount collected since its formation, to the year 1848, has been £244 19s. viz., for the year ending 1845, £01 16s. 0d.; 1846, £65 13s. 0d.; 1847, £80 10s. 8d.; and 1848, £56 17s. 10d. We sincerely rejoice with the beloved pastor of the church, the committee, and the mem-

bers of this important auxiliary, in the result of their exertions; and, whilst commending them for their well-directed zeal, trust the above recital will induce many others to imitate their example, and give their energies to the same sacred cause.

#### GENERAL BAPTIST MISSIONARY SOCIETY.

Rev. Amos Sutton.—At the last meeting of the General Baptist Foreign Mission Committee, it was agreed that brother Sutton return to India early in spring, via United States.

#### RELIGIOUS.

**ORDINATION OF THE FIRST NATIVE PASTOR, MR. ARIE VAN ROOYEN, AT THE CAPE.**  
—The statement which follows will be read with peculiar emotions by all the friends of humanity and religion. What a noble testimony is this to the power of the Gospel Christ! “The united churches of Philipton and Tidmanton, having expressed a desire to the Deputation of having Mr. Arie van Rooyen, who had long laboured among them as elder and native teacher, as their pastor, he was publicly and solemnly set apart on Wednesday, October 3. On Tuesday evening the Rev. James Read, jun., preached on the subject of the christian ministry, from 2 Cor. iv. 1. “Seeing we have received this ministry, as we have received moray we faint not.” Early on Wednesday morning a prayer-meeting was held. At ten a. m. public worship commenced by singing and prayer, after which the Rev. J. J. Freoman preached an excellent sermon on the nature of a gospel church, from Ephesians iv. 11. and 12. This done, the senior elder, Mr. C. Magerman, read the call of the church. The Rev. James Read, jun., then proposed the usual questions, to which Mr. van Rooyen made verbal and written replies. The ordination prayer was then solemnly offered by the Rev. Mr. Kayser; and the Rev. J. Ayliff, Wesleyan minister, concluded the service by prayer. After an interval of half an hour, the Rev. N. H. Smit, of Graham's Town, preached to the church and congregation from Philippians xi. 2—“Fulfil ye my joy.” In the evening the Rev. R. Niven, of the Amatola station, preached the concluding sermon. It was a most solemn service, and attended by hundreds of natives,—Hottentots, Caffres, and Fingoes. There were also several ladies and gentlemen from Fort Beaufort present. Ministers present—Revs. J. J. Freoman, G. Kayser, H. Smit, J. Ayliff, R. Niven, and Messrs. Read. There were, moreover, twenty native elders and deacons present from various churches in the colony.

**JAPAN.**—With feelings, almost despondent, we have aforesaid asked, who will be the Evangelist of Japan—the far-off island, that sits solitary on the waters, enshrouded in mystery and repelling with vigorous repulsiveness all attempts at approach by foreigners to her shores? With more than ordinary interest, therefore, we read the following paragraph in one of our religious Journals:—"The Rev. Dr. Gutzlaff, the well-known missionary to China, arrived in England on Friday, Nov. 30, overland, having left China on the 1st of October. He has been twenty-three years absent, and intends making the tour of Europe. His great object is to effect some organization for the evangelization of Japan. The position he has held as British Plenipotentiary makes his visit important, as furnishing our government with the best means of information respecting our relations with the Chinese empire."

**DR. DICK.**—A document has lately reached us, which reveals the distressed condition of a worthy man, who has devoted the greater part of his life to the advancement of education and to the diffusion of sound information upon subjects calculated to promote the intellectual and moral improvement of society. Dr. Dick, author of "The Christian Philosopher," "The Sidereal Heavens," &c. &c., is, it appears, now in his seventy-second year, barely able to support existence in a state of obscure poverty, and with heavy claims upon resources scarcely adequate for his own wants. A more mournful case, and one more deserving of kindly help from the authorities, or from the humane and charitably disposed, has seldom come to our knowledge.

*Literary Gazette.*

**AUSTRALIA.**—Mr. J. P. Buttfield, late missionary at Belize, Honduras, has, after a brief probation, received and accepted the unanimous invitation of the congregation worshipping at the baptist chapel, Gummaraca, South Australia, within about twenty-five miles of Adelaide, and commenced his labours there as pastor, the 10th of February last, under very auspicious circumstances. This field of effort is eminently missionary, having three sub-stations, which he supplies, in addition to three stated services at Gummaraca. *Bap. Mag.*

**ROME.**—The severity of the measures adopted has united all parties against the government, and there is an avidity to obtain Protestant Bibles, and a desire in a great number of persons to become Protestants, that can only be credited by those who are on the spot.

**PUSUKISM,** in spite of all checks and rebuffs, continues to put forth fresh shoots, and to bear fruit to Rome. The bishop of Worcester has revoked the license of the

Rev. A. Dayman, curate of Wasperton, for publishing a sermon full of popish sentiments.

**LONDON MISSIONARY SOCIETY.—CHRISTIAN LIBERALITY.**—The munificent sum of Two THOUSAND POUNDS has just been paid by the Rev. Jas. Sherman to Messrs. Hankey, the bankers of the Society, as the contribution of a *Country Friend*, who desires to be unknown.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The accountant acknowledges in the *Times* the receipt of the second half of a bank note for £500. for the use of the Society.

GENERAL.

**CONSUMPTION OF ARDENT SPIRITS.**—In the year 1847—the year of famine—the following amount of money was expended in intoxicating drinks in Great Britain and Ireland:—

Gallons.		£
20,830,365	Whiskey	— 7,730,761
3,320,040	Rum	— 2,330,058
1,537,762	Brandy	— 2,767,971
28,830	Geneva	— 43,245
6,310,536	Wine	— 7,009,353
613,900,976	Beer	} — 46,447,573
5,400,000	Cider	

651,147,409 in all. £66,428,861

This calculation is confined to the drinks that pass through the hands of the Government officers, and does not embrace the great quantity of intoxicating drinks that are smuggled; neither does it include the direct and indirect losses that result from their use. It may be observed, that a large quantity of the Whiskey taken at the above average of 7s. 6d. is sold in England at 15s. per gallon, which would increase the amount considerably.

**LEGISLATIVE INCONSISTENCY.**—The *North British Advertiser* asks—Is not sanitary Reform a mere mockery as long as the houses of the middle and lower classes are, by the operation of the odious Window-tax, deprived of those precious gifts of God—light and air? Is it not a mockery for the "Nuisances Act" to talk of "the ventilating of houses" while the window-duty is un-repealed?

**FATAL ACCIDENT TO THE FRENCH AERONAUT ARBAN.**—M. Arban, the celebrated French aeronaut, who, in the month of September last, crossed the Alps in his balloon, has at length paid the penalty of his temerity. He ascended from Barcelona a few weeks ago, and no intelligence had been received of his whereabouts until a few days since, when his body was discovered on the coast near Rosas, and decently interred by the French Consul.

**EXHIBITIONS IN HYDE-PARK IN 1851.**—The preliminary arrangements for that great trial of the industrial strength of nations which stands for 1851, are, we are happy to announce, progressing successfully. The sum of £20,000, to be given away as prizes, has been deposited in the hands of the trustees for the objects intended.

**COLLECTIONS ON THE DAY OF THANKSGIVING.**—The *Times* publishes the total of collections in upwards of eighty churches in London. It appears that the total amount collected was £3,160. 18s. 2½d., which would give on average to each church of about £36.

**A YOUNG GENTLEMAN** of Cork, son of the late Captain Courtayne, is amusing a companion by pretending to reproduce a penny from his mouth through his ear, actually swallowed the coin. It passed into the stomach, produced an ulcer, and eventually caused death.

**GIN AND BEER STEAMERS** have been established on the Thames, and ply their disgusting and demoralizing trade between Dyer's-hall, Pier-wharf, and Westminster. The fare is almost nominal; these floating tap-rooms realizing considerable profits from the sale of liquor, especially on Sundays.

**THE RATE-PAYING CLAUSE.**—In consequence of the time for paying rates and taxes having been extended under the Act for that purpose, the number of voters for the borough of Finsbury alone has been increased by no fewer than 3,300.

**INTEMPERANCE.**—The General Assembly of the Church of Scotland appointed a committee to inquire and report on this subject. Among other startling statements is this, "that Intemperance is ruining more souls than the Church is saving."

**GENERAL AFRICA.**—Mr. Jas. Richardson, the celebrated traveller, accompanied by two Prussians, has again entered upon the arduous task of penetrating this vast region by way of the great desert of Sahara. He proceeds under the sanction of the English Government, and his object is to promote the relinquishment of the slave trade.

**FRANCE,** we have seen it stated, has, during twenty years—1831 to 1840—spent no less than 288 millions of money in war expenses!

**ROME.**—We have not yet heard that the Pope has returned. The French commander there threatens to form a provisional government if he do not come quickly!

**IRELAND.**—It is now stated that good farms may be had in this country on moderate and safe terms, and that many English and Scotch farmers are taking them.

**AUSTRIA.**—In this empire, the Chinese of Europe, 140,000 officials were employed, a few years ago, to govern a population of twenty-one millions.

**NEW RAILWAY BILLS.**—Notices of application to Parliament in the ensuing session have been given for sixty Railway Bills!

**ELIHU BURRITT,** the apostle of peace has arrived safe in the United States.

## MARRIAGES.

September 18, at the Circular-road chapel, Calcutta, by the Rev. George Pearce, the Rev. William Bailey, Missionary, Orissa, to Eliza, second daughter of Mr. Edward Packer, Faversham, Kent.

Nov. 12, at the first baptist chapel, Kettering, by Mr. W. Robinson, Mr. G. Emery, son of the Rev. R. Emery, late baptist minister, of Sharnbrook, Bedfordshire, to Eliza, second daughter of Mr. Benjamin East, Kettering.

November 24, at the baptist chapel, Bishops Stortford, by Mr. B. Hodgkins, Mr. Jas. Thomson, to Miss Eliza Hanchel.

Dec. 1st. at Lays Hill Chapel, Herefordshire, by Mr. T. Wright, Mr. Geo. Jordan to Miss Eliza Thomas, both of Peterslow.

Dec. 3, at the baptist chapel, Claremont-street, Shrewsbury, by Mr. Arnsby, Mr. Thos. Turner to Elizabeth Hill, of Kemsage, near Newport. And Dec. 11, Mr. Wm. Tomlin, of Pontesbury, to Miss Ruth Synock, of Bicton.

December 4, at Union chapel, Islington, by the Rev. F. A. Cox, D. D., L. I. D., A. M. Bidgood, Esq., of Kilburn and Vigostreet, to Ann, relict of Sir James Williams, late of "The Gothic," Kentish Town.

Dec. 11th., at the baptist chapel, Bolton, by Mr. B. Copland Etheridge, Mr. John Turner to Miss Mary Marchbank.

December 12, at King's-road baptist chapel, Reading, by the Rev. John Moreland, of Duxford, Cambs., Robert John Tudman, of Reading, to Thirza, only daughter of Mr. James Collier, Witney, Oxon.

December 15, at the baptist chapel, Lydney, by the Rev. E. Elliott, Mr. Joseph Brook Kenworthy to Elizabeth, only daughter of Mr. John Kitley, and relict of the late Mr. Edward Tildealey, all of Birmingham.

Dec. 17, by license, at the Tabernaclc, Welsh baptist chapel, Cardiff, by Mr. D. Jones, Mr. Danfel Jones to Ann, only daughter of Mr. Wm. Price.

## DEATHS.

Sep. 9, at Landport, Portsmouth, suddenly, Mr. E. Lyons, many years a member and deacon of the baptist church, Lake Lane, much respected as an intelligent and active professor of the Gospel of Christ.

Sep. 12, of consumption, aged 18, Sarah Susanna, eldest daughter of Mr. R. Breeze, baptist minister, Swindon. This dear child bore a long and painful illness with remarkable patience, and departed in the full enjoyment of the blessings of the gospel. Her body was the first interred in our new burying ground. We hoped that she would have been among the first to have followed the Redeemer in the ordinance of baptism at this new station; but God, in his wise yet mysterious providence, has been pleased to call her to join a society more perfect and far more happy.

Oct. 24, at the residence of Mr. Batten, surgeon, of Coleford, Miss Elizabeth Trotter, aged 46, after a painful illness of many weeks, which had its origin in a severe attack of cholera, whilst on a visit to London. She had been for several years a useful member of the baptist church in that town. Her end was peaceful.

November 25, the Rev. Samuel Johnson Farrar, aged 24. He was a promising young minister, lately appointed to an important station in the New Forest. He died at Romsey, at the house of a christian friend, Captain Bailey, R. N. Matthew x. 40, 41, 42.

Nov. 27, Elizabeth, the beloved wife of Mr. J. H. May, pastor of the baptist church, Prescott Culmstock, Devon, aged 64. She was eminent for piety, useful in life, and happy in death.

November 28, at Chesham, Bucks, aged 61, Elizabeth, widow of the late Rev. W. Anderson, baptist minister, of Bristol.

Dec. 1, at Saffron Walden, after only nine days illness, of scarletina, Francois, son of Mr. P. G. Johnson, in his eighth year. A boy of promising talents, and unusual acquirements for his age. But

"He's gone to the land of bliss;—  
For that melodious strain  
Which oft my weary spirit cheer'd,  
And life itself awhile endear'd  
Could not on earth remain."

Dec. 1, at Stonehaven, Scotland, Mr. J. H. Evans, thirty years minister of the baptist congregation, John Street, London.

[We had prepared a brief memoir of this eminent minister, which, though in type, we were under the necessity of removing, to make way for the long but very interesting memoir of Mr. Emery.]

Dec. 6, at West Cowes, Isle of Wight, aged 64, Mr. John Symonds, son of the late Rev. Joshua Symonds, of Bedford, who was

the third pastor from John Bunyan. Mr. S. was a member of the congregational church at Cowes, for several years, but, upon being convinced that immersion was the scriptural mode, he was baptised at Newport. After a few weeks of extreme suffering, which he bore with exemplary patience, he peacefully fell asleep in Jesus.

December 15, at Bromley, Middlesex, Miss Rebecca Cox; also on the same day, her brother, Mr. Daniel Cox. Both were for many years members of the baptist church, Bow.

At Shrewton, Wilts., Mr. Joseph Mather, 27 years pastor of the baptist church in that place. Mr. Mather was a native of Ashton, in Lancashire. His parents, as to this world, were respectable but ungodly. God, by his grace, brought out Mr. M. in the following way. Two men called at his father's house and asked for a cup of water, and then asked permission to read a chapter—the 3rd of John's Gospel. They then made some remarks on the new birth. Mr. M. suffered much persecution from his parents for his religion, and they ultimately turned him out of doors, and disinherited him. After this he joined the baptist church under the pastoral care of Mr. William Galsby, at Manchester; and from thence Providence removed him to Shrewton, and the church there gradually increased under his care to the end of his labours and life. He was eminently a man of peace.

At Norton, aged 67, Mrs. Dobinson—a member of the Stockton baptist church, and for nearly half a century a partaker of the faith of the gospel—widow of the late Mr. W. Dobinson of Cornsay, in whose house the glad tidings of mercy were proclaimed upwards of thirty years, in the midst of a dark and benighted neighbourhood. [No date.]

At Lyme Regis, Mr. Benjamin Bazley, aged 70 years, a member of the baptist church, remarkable for his constant attendance on the worship of God. He walked consistently with his profession, and died "rejoicing in hope of the glory of God," which words, according to his wish, formed the basis of his funeral sermon. [No date.]

At Taunton, Miss Cookney, aged 68 years, for thirty-five years a consistent member of the baptist church at Lyme. Miss C. bequeathed a legacy of £50 for the benefit of the baptist interest at Lyme, £10 for the pastor, and £5 for the poor members. Also 10 guineas to the baptist interest at Taunton, and 10 guineas to one of its former pastors. Query, are there not others who might do likewise? [No date.]

Lately, at Sheffield, Ebenezer Elliott, the corn-law rhymer.

## THE BAPTIST REPORTER—1850.

We have, this month, put into the hands of our readers, a Magazine of a size and price, including the engravings, such as has not, we believe, appeared before, under any circumstances. And when our circulation is taken into consideration, it will be obvious that we have done this at a considerable sacrifice. We have now done our part. It will be for our friends to do theirs. *They will if they shew this January Reporter to their neighbours.* By so doing they will best secure new subscribers. We aim at doubling our present list of subscribers. If this be done we can go on with this size all the year. We have made provision for this, and our friends should bear in mind that any quantity of the January number may be had at any time of our Publishers. Now we shall see whether Baptists have something of the spirit of Independents for cheap magazines or not. During the past month we have received many encouraging letters. We extract from a few.

"I have complied with your request with great pleasure, by having the bill posted at our chapel door, where it was read by many, and after preaching morning and afternoon, I recommended the magazines from the pulpit, particularly the *Reporter*. On Monday I spoke of it to several of my friends, and gave out your circulars. I should like to hear of the subscribers being doubled. It is a wonderfully cheap magazine, both as to matter and quantity, and no baptist family should be without it. I hope you will realize such an increase as will meet the enlargement you propose making next year. May the Lord bless your efforts to circulate sound scriptural principles!"

J. D.

"I have been making an attempt to get you a few more subscribers for the *Reporter* for next year, and have succeeded. I also intend to introduce it among the teachers of the sabbath school. During the summer and autumn I have occasionally read extracts from the *Reporter* at our week-evening service, and I find they are well received by the people. Indeed, I think this will account for the new subscribers I have obtained for next year. I wish you may have a large increase of subscribers for 1850."

J. H.

"I will endeavour to get as many subscribers as I can, and wish you much success in the enlargement of the *Reporter*. I really think the Baptists are too backward in these things. The Independents outdo them for their *Witness*. I am persuaded that were every present subscriber to do his best, the circulation would be more than doubled."

D. B.

"Having been a reader of the *Reporter* for many years, I feel an interest in its success. Observing your proposal I set to work, and am happy to say that I have, to-day, got 25 new subscribers and am yet going on, so that I know not where I shall stop, as I intend to make every effort for its circulation among the members of the two baptist churches in this town. We are only a poor people generally."

J. M.

"I am glad to hear you intend giving us more 'Missionary Intelligence' next year. Your long and indefatigable labours demand for you the respect, sympathy, and co-operation of the religious public. May an abundant blessing from God rest upon your work of faith and labour of love!"

H. S.

"I am glad to find that you are going to enlarge the *Reporter*. I have secured several subscribers for the next year, in addition to those previously circulated amongst us. I shall try to get you a pulpit notice, on next Lord's-day. I trust you will have a vigorous sale for 1850. I am sure you well deserve it."

J. M.

"I have been a constant reader of the *Reporter*, for the last ten years, and I certainly must say I consider the *Reporter*, the *Pioneer*, and *Children's Magazine*, three of the most interesting religious periodicals we have. I circulate a number of the *Pioneers* every month, among my workmen, and others."

T. H. R.

"I hope to get a few new subscribers for the coming year. Every Baptist should take it in; there is always something in its contents pleasing, instructive, and profitable. May your efforts have their reward."

C. S.

"We are trying to increase the circulation of the *Reporter*, and wish you a much wider circulation. I shall visit another congregation next Lord's-day, and will there do the same as I have at home—recommend it."

T. M.

"Last sabbath I was at S——. We had good congregations. I took the opportunity at the close of the service, to recommend the *Reporter*. More will be taken here."

J. J.

"I am happy in being able to comply with your request to double my number of subscribers for *Reporter* for 1850. We shall get on much better I am sure."

G. R. G.

"I desire to see the circulation of the *Reporter* extended. We have an active agent at work."

J. C.



## BAPTIST REPORTER.

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 FEBRUARY, 1850.
 

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## ON EVERY CHRISTIAN MAN MAKING THE BEST OF HIMSELF.

We enunciated an opinion in our last number, that this was one of the things wanted in our day, and that we should have a few hints to offer, to all who were disposed to receive them kindly, as to how this consummation, so devoutly to be wished, might be attained.

To go about our work in an orderly manner, we must take christian men in their various stations and degrees. And first and foremost stand the ministers of the gospel.

We are not, however, let it be understood, about to lecture our brethren and fathers on the right discharge of their important duties. This has been done again and again, by wiser and better writers than we. Our remarks will apply chiefly to the matter of adaptation.

"Now there are diversities of gifts;" and that minister is not making the best of himself whose gift is not adapted to his sphere. The gifts of some ministers are so rich and varied that they could, perhaps, adapt themselves to any position. But these, we think, should be rather regarded as exceptions to the rule laid down—that the gift should be adapted to the sphere.

For instance, a man of grave demeanour and deliberate in speech and action, would be better adapted to an agricultural congregation; and one of

cheerful aspect, and lively in his addresses and movements, to a manufacturing. Reverse these and you have no adaptation.

Some ministers are "sons of thunder," others "sons of consolation." Where, in a church, there is a plurality of pastors, how useful each. We remember hearing it said of two, who in this way worked harmoniously—"S—— knocked the sinner down, and P—— raised him up again."

This leads us to remark, that some ministers are better adapted to the work of conviction and conversion. These should seek their proper sphere as evangelists, and by open-air services in summer, and revival services indoors in winter, aid the stated pastor to bring the thoughtless and the careless—the neglecter and the despiser—to reflection, penitence, and prayer. How much are the services of such revivalists needed amongst the baptists in these days! How many of our churches continue from year to year unmoved as the waters of the Dead Sea!—visited never, for years, except by a deputation from some christian institution requiring pecuniary aid.

As we have mentioned this, we must stop at once, lest we be misapprehended. We must not be thought to object to the visits of such deputations. We were engaged in such

work in our younger days, and believe that such visits were spiritually beneficial to the parties visited. But we are seeking to show, that yet greater would be the benefits, always providing that the divine blessing attend them, were such visits entirely and purely for spiritual purposes. We do not say that we have too many deputations for pecuniary purposes, but we have too few for spiritual purposes.

What we would wish to see is, the employment of ministers peculiarly adapted by their gifts—their talent, tact, and talk—for evangelistic labours, moving up and down among our churches, not perhaps, periodically, but as circumstances might direct. How they might be supported is another question, which need not be answered now; but it should be fully understood among the population around, that the addresses of these men are never followed by a notice for “a collection.”

We feel a little more bold in offering these suggestions, when we recollect that one of our most venerable and esteemed ministers, at the last meeting of the Baptist Union, propounded something of this kind, and that his excellent suggestions met with the cordial approbation of his auditors. But we have not heard that any action has been taken, or that any plan of visitation has been arranged or proposed.

Our forefathers—the first English Baptists, according to our own historians, did much in this way, in the dark days of the perfidious and persecuting Stuarts. Thomas Grantham was renowned, among the General Baptists, for his peculiar adaptation to this work, and his great zeal in its performance; and among the Particular Baptists we find John Bunyan, when not immersed in the damp bridge prison at Bedford, preaching everywhere that gospel which he loved more than life. These brethren had the scriptural appellation of “Messengers of the Churches”—and good messengers they were—who, not only in the churches, rendered their wel-

come aid to set in order the things which were wanting, and not wanting too—but they disputed publicly in parish buildings with the parsons, and preached Christ's word of salvation to ignorant multitudes.

“The times are altered” we shall be told. They are: but sin and salvation are not. And millions on these British Islands are, we fear, living and dying in sin; and to them would you not have this word of salvation sent? And if such men as these are not employed to take it, who in our present list of stationed baptist ministers will?

Clear as daylight does it appear to us, that something of this kind must be done to revive and extend scriptural religion in our churches and our land. Movement—accelerated movement—is the order of the day; but we are creeping along from station to station with scarcely the speed of our fathers. Why not advance? We have men adapted to the work. Let them do it!

And now, whilst upon this subject of ministerial adaptation, we would, with all respect to the party, and with much anxiety to avoid whatever might look like intrusion, venture to offer one suggestion of a practical nature. Our motive in the sight of God and man is pure, and fortified in this conviction we make it.

When, lately, a distinguished clergyman left the pale of the establishment, and before it was known with which of the evangelical dissenters he would associate himself, we expressed an earnest hope that he would leave himself a portion of every year, at least, for the purpose of devoting his ministerial efforts to the revival and extension of religion throughout the land. A few months afterwards, we felt peculiar gratification in hearing that an arrangement had been made, which would enable him to devote one-fourth of his time to such purposes.

The peculiar adaptation of this eminent minister by his station, piety,

and gifts to the great work of the general revival of religion will not, we believe, be questioned by any who are acquainted with him as a preacher of Christ's gospel.

If the question were, how could Mr. Noel make the best of himself? we should reply, not by lending himself out to the use of large congregations for pecuniary purposes. For already have we heard whisperers of intended applications. We protest against such an exclusive use of the valuable time and talents of this servant of Jesus Christ. He must be about his Master's business. "He would be in such a case," may be replied. True: for to a certain extent he would. But could you not do without him for such a purpose? Ought you not? Ought you not to provide the money yourselves, rather than attempt to obtain it from others through the popularity of this minister of Christ, who, when he does make his appearance among you, ought to come in the fullness of the blessings of the gospel of Christ, unhampered and untainted by any pecuniary considerations. Yes: for the good of souls dying in sin, the service of our blessed Saviour, and the honour of our holy religion, we would claim the whole time and talents of this esteemed minister of Christ for spiritual purposes. But we would not for a moment seek to confine such a man within baptist walls and baptist pulpits. He belongs to evangelical christendom, and evangelical christendom would everywhere welcome him. But we would have him go forth free and unshackled. The scoffing of the worldling, "It all means money," would then be stifled in his throat; and poor artizans and labourers, as well as rich tradesmen and merchants, would throng to hear from him words by which they might be saved; and even "churchmen," unused to money-giving, would find one formidable obstacle removed from the way of their curiosity to hear a man who once preached to royalty, and of

whose conscientious piety many of them entertain a very high opinion.

Besides, as we are upon this subject we may as well remark, that we are persuaded, from long observation, that the character and effects of public preaching are affected by the circumstance of attendant money-gathering. Not to mention any rare and flagrant cases—such as of preachers making unexpected collections for themselves, disgusting all the right-minded among their bearers—we were present the other day when a very popular London minister gave us a sermon which would, if printed, have made a respectable introduction to the "Philippians; but not a word of the gospel! And, within the last forty years we have heard almost every popular minister, but with the exception of a few, who always will preach Christ, their addresses have been for the greater part abstract essays—sound and scriptural certainly, but wanting that power and point which sends the arrow of conviction deep up to the shaft into the heart. And why was this? Had the coming collection any influence in unnerving the arm of him who held the bow? Did he fear to offend the money-givers?

And as to the money-givers themselves. It might be that under the discourse some twinges of conscience might be felt. But on passing the plate-holder they paid for their pangs, and were easy.

We would therefore urge upon the consideration of all concerned, whether it be not of the first importance to keep clear as far as possible, the way by which the word of the Lord may run, have free course, and be glorified. Paul himself was very careful in this matter. Neither would he, "speaking after the manner of men," have succeeded as he did if he had not. When writing to the Corinthians he said, "Now concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the

first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come."

What we plead for in these remarks, which have extended beyond what we intended, is this,—that when God has, in his providence, raised up a man peculiarly adapted to the work of promoting and reviving spiritual religion, let him not be hindered by considerations of inferior importance—let him make the best of himself.

But before parting with the honoured minister to whom we have alluded in illustration of our views, we would express our desire that he will kindly forgive us in this thing. But we are anxious, after a long frost, to see the waters. And we know not the man who is better adapted to the

labour of breaking up the icy formality which prevails in all our denominational circles than Mr. Noel. As we said on a former occasion, we believe thousands would flock to hear him wherever he went. May the blessed God guide him in the right and faithful discharge of his high calling!

We only add now, with regard to those ministers who are better adapted to stated pastoral labours, that they need no advice of ours as to the proper discharge of them. And yet it may be allowed us to suggest to our beloved brethren, that it might be advantageous to themselves, their flocks, and their neighbours, if they now and then put the question to themselves—"every man apart," am I making the best of myself?

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## ONE HUNDRED YEARS AGO.

THE year upon which we have now entered, will complete the first half of the nineteenth century, the most eventful since the apostolic age; and the present seems a fitting moment for casting back a hasty glance at the corresponding point in the preceding century, in order to gain some notion of the magnitude of the changes that have taken place in the intervening years, and of the accelerated rate of the social movement. How did we stand as a country, a nation, in relation to Christendom and the world a hundred years ago?

In the year 1750, the British throne was filled by the second monarch of the House of Hanover. Four years before, the battle of Culloden had given the death-blow to the cause and hopes of the Pretender. The other reigning European sovereigns were, Louis XV., the emperor Francis I. and Maria Theresa, Pope Benedict XIV., Philip V., of Spain, Elizabeth, empress of

Russia, and Frederick the Great. These names, will, however, scarcely recall the relative positions of the several powers of Europe. The treaty of Aix-la-Chapelle (1748) had introduced a hollow and precarious peace and temporary settlement, which soon gave way before the ambitious projects and military successes of Frederick the Great. England was then but a second-rate power, too feeble to cope with the great potentates of the continent. A hundred years ago, the king of Great Britain could not number above twelve or thirteen millions of subjects, including the population of all the colonies and settlements in the Western Hemisphere. The American colonies contained not more than three million; and the French, then masters of Canada and Louisiana, laid claim to the valley of the Mississippi, and projected the expulsion of the British colonists from the continent. In India, too, they appeared virtual mas-

ters of the Docean, and threatened the destruction of the British settlements in Bengal. When, in 1757, the great Earl of Chatham was called to the helm of an almost foundering State, the critical position of our national affairs had thrown a deep gloom over the public mind. At one time, England and Prussia had to withstand the powerful confederacy of France, Austria, Russia, Sweden, and Saxony on the continent, while the maritime powers of Holland and Portugal were our formidable commercial rivals; Spain still enjoyed the rich monopoly of her nine vice-royalties in the new world of Columbus, and Portugal held Brazil. But France was the ascendant power. Paris was the literary metropolis of Europe, and Rome the recognised centre of Christendom. The English language was scarcely spoken or understood by any but natives of the British isles and their American descendants. Nothing would at that time have appeared more improbable, than that the power of this insulated nation should, within a century, become politically and morally paramount; that its chain of colonies should girdle the globe, that its merchants should be inheritors of the Mogul empire, lords of the Indies and of Guinea; and that the Anglo-Saxon race and language, naturalized in the Western Hemisphere, should spread from the Atlantic to the Pacific, and displace alike the French on the North, and the Spanish in the basin of the Gulf of Mexico! In territorial extent, the British empire, inferior only to that of Russia, is almost three times as vast as that of Imperial Rome; while adding that giant Republic which has grown up out of its American colonies within the last seventy years, we have an area of more than seven millions of square miles with an aggregate population of at least a hundred and eighty millions of souls, under the dominant influence, not indeed of one government, but of one nation,

originally confined to a small island in the German ocean, and which was scarcely able to maintain a footing in India, in America, in Africa, or on the European continent itself, a hundred years ago.

A hundred years ago, the state of our geographical knowledge was as limited as our political influence. Cook had not then navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveller had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmnapootra was unknown, even by name, among the rivers of India. The languages and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir William Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from western philologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martin or Judson had girded themselves to the task of mastering those languages which had hitherto defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago, there were neither Protestant Missionary Societies nor Protestant Missions, save only those which had been formed for the propagation of the gospel in the American colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable.

A hundred years ago, the moral aspect of society was as dark and discouraging, both at home and abroad, as the political prospect was gloomy. The state of courtly and clerical morals is betrayed in the too accurate portraits of manners in the contemporary writings of Fielding, Smollett, and Richardson. The prevalence of popular ignorance and irreligion of the grossest kind, is shown by the reception given to the early labours of Wesley and Whitefield. In the eloquent language of Robert Hall, "the creed established by law had no sort of influence in forming the sentiments of the people; the pulpit had completely vanquished the desk; piety and puritanism were confounded in one common reproach; an almost pagan darkness in the concerns of salvation prevailed; and the English people became the most irreligious upon earth. Such was the state of things when Whitefield and Wesley made their appearance." The first Methodist society was formed in 1739. Twenty-eight years afterwards, the number of preachers in England, (according to the Minutes of Conference,) was only 76; and of members, 22,642. In 1750, therefore the Methodists must have formed a very inconsiderable body. The state of the Nonconformist Churches at that time, presented little to relieve the dreariness of the picture. At the beginning of the century, according to Neal, there were 1,354 Churches of the three denominations in England: of these, the majority were Presbyterian. Sixty years afterwards, they were computed at 1,509. Meantime, the Arianism of Whiston and Emlin had begun to infect the pulpits and academies of the Presbyterian body, and a death-like formalism had spread over the community. Dr. Doddridge died in 1750; and in the following year, Dr. John Taylor openly broached the Socinian tenets in his "Scripture doctrine of the Atonement." The want of an earnest evangelical ministry among the ortho-

dox dissenters, is the subject of lamentation and complaint in the publications of the day. It would not be easy to fix upon a period since the Reformation, when the religious life of the country was reduced to a lower ebb than about the middle of the last century. Deism—the Deism of Hume—was extending itself among the learned and professional classes, and practical infidelity was everywhere prevalent among the lower orders. Yet, we sometimes hear the present age spoken of as peculiarly an age of abounding infidelity! "Say not thou, what is the cause that the former days were better than these; for thou dost not inquire wisely concerning this."

But we must hasten to conclude this retrospect with a few miscellaneous references. In February and March, 1750, two slight shocks of an earthquake were felt in London; and the apprehensions which they excited, were further increased by the prediction of a fanatic, a soldier, that another shock would speedily ensue, which would lay all London and Westminster in ruins. Great numbers fled to the fields in consternation, and could hardly be persuaded to return when the time fixed for the accomplishment of the prediction was past. At that time, the total population of the metropolitan parishes within the Bills of Mortality was but 674,356. The population of England and Wales was under six millions and a half. That of all Lancashire was under 300,000. In 1750, the National Debt was but seventy millions. Yet, it may be questioned, whether the burden of taxation did not press as heavily then as now, and whether the vast increase of the Debt has not been compensated by the prodigious augmentation of the wealth and resources of the country. What would have been thought, a hundred years ago, of sinking a capital of hundreds of millions in the construction of Railways?

In 1750, Westminster Bridge, commenced in 1738, was first opened; prior to which, old London Bridge retained its undisputed honours. Years later, barges ascended the Fleet river with the tide to Holborn Bridge: Blackfriars Bridge was not begun till 1760, and was finished in 1770. At that time, Cheapside itself was not paved with flag-stones, and the foot-way was defended by posts, while almost every shop had its projecting sign. It would be easy to multiply similar curious indications of the very different aspect which the metropolis itself presented a hundred years ago.

Since then, what prodigious events have rapidly succeeded each other! The American Revolution, followed, at no distant interval, by the French of 1789; thirty years of European wars; the rise and fall of the French empire; the European Revolution of 1830; the conquest of India; the colonisation of Australia and New Zealand; the formation of the Bible

Society and the several Missionary Societies: the extraordinary progress in geographical discovery; the development of the wonderful powers of steam; the discoveries in chemistry which have rendered it almost a new science;—but, above all, the prodigious expansion of the wealth and monetary power, the commercial enterprise and manufacturing industry, the territorial empire, and the moral supremacy, the religious institutions and voluntary munificence and zeal, of Protestant England;—in a word, the glorious phenomenon of the British empire. It is not in the spirit of vain-glorious boasting that we use this language, but with a devout sense of the high national responsibility attaching to both rulers and people. God “hath not so dealt with any other nation” that now exists; and it must be for the accomplishment of mightier purposes than come within the purview and calculation of secular politicians.

*Patriot.*

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## SPIRITUAL CABINET.

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MORAL EVIL is not a rare and occasional element disclosed in the history of man; it is that which, more or less, pervades and tinges the whole. A class there is, indeed, of professed believers in revelation who deny the uniformity of the result, as of evil, in the human family; and deny, further, any *tendency* in man's nature to evil; who resolve the whole into the occasional and somewhat excusable influence of outward objects and interests on the sensitive and imaginative part of man's nature, which influence, however, reason can pretty generally rectify. Such extenuation of moral evil, or rather annihilation of it, may be consistent enough with the other parts of the same system—with the denial of Christ's vicarious sacrifice, and of the work of the Spirit, since *these* would be, in that

case, needless; but this method of explaining away depravity accords not with the consciousness of man, nor with the unvarying declarations of scripture. Whoever soberly contemplates the whole mystery of man's relation to the Infinite Being who created him,—who is infinite in goodness and rectitude,—and adverts, after this, to the actual bearing and aspect of the human spirit towards God,—to say nothing of unfulfilled obligations between man and man,—will find it no easy problem to reduce man's guilt to nothing! Meanwhile, all such attempts are resisted by the protest of conscience and reason within. The fact meets the inquirer in every quarter: man is universally depraved, ugly, guilty.

*Dr. Stowell on the Holy Spirit.*

**MORAL OBLIGATION.**—How have christian teachers at times represented the depravity of man as having essentially incapacitated him for right moral perception; while others have insisted on the force of corruption or temptation as that which suspended the exercise of the will! But this is not to explain man's moral state, but rather to take away the idea of moral obligation from his being. Assert that man's moral constitution is so disordered that he cannot discern what is his duty, or so overborne that he could not perform it if he would, and, plainly, you have not depravity to account for, for it hath no existence! Responsibility is subverted, and man is sunk in calamity, by reason of his brutish propensities, but not in guilt! In fact, this peril meets us from the opposite extremes of rationalism, and of so-called orthodoxy: the one affirming man's depravity to be slight and venial; and the other, that it is irresistible, which makes it venial again, or, more properly, makes it nothing! If there be depravity—if there be guilt, there must be complete conditions left to man, even in his ruin, of doing right, if he will. The will may decline the good, and choose the evil; and herein lies the guilt, which consciousness allows.

*Dr. Stowell on the Holy Spirit.*

**MIRACLES AND PROPHECY.**—The verity of our holy religion is proved from two things principally; viz., miracles and prophecy, and both these arguments have been excellently improved by learned men. But yet, as the first of these was perhaps the principal and convincing topic to those who lived in our Saviour's days, so I look upon the second to be the most considerable to those who live in after ages. Nay: we find Christ himself did not lay the foundation of the belief of his mission on miracles alone; but seemed to build the faith of his disciples chiefly on the Old Testament prophecies; as he did to the

two disciples going to Emmaus, Luke xxiv. 27. And I suppose it is too plain to need any proof, that the apostles did ever insist upon the prophecies of the Old Testament, more than either upon Christ's miracles, or their own, in order to demonstrate that Christ was the Messiah, for "the testimony of Jesus is the spirit of prophecy," Rev. xix. 10; i. e., as I understand the words, the spirit of prophecy is the great standing evidence and testimony of the divinity of Christ, and of the verity of his word; and, therefore, (as the angel argues with John,) he only is to be worshipped who is truly God, and who inspired his servants with the gift of knowing, or foretelling, things to come.

ROBT. FLEMING.

"GOD IS A SPIRIT," incorporeal, invisible, immortal. God is an uncreated Spirit, simple and uncompounded; eternal, without beginning or end; omnipresent, without bounds. God is an active operative Spirit; he has life or self-motion; essential life, eternal life, efficient life, and no death in him. Almighty in power, and no weakness in him. God is an intelligent rational Spirit. He has infinite understanding and knowledge. He has a will or a power to do a thing or let it alone. His will has objects, ends, actings, dominion. God is a Spirit, adorned with virtues or good qualities: wisdom to propose the best ends; goodness, or a will to give pleasure; love, grace, mercy, patience, holiness, or purity of nature; justice, or an ardent regard for his dues and rights; truth in existence, in conception, in intention, in expression, action, or conduct. God is a Spirit, self-sufficient for himself, all-sufficient for his people. God is a Spirit of immortal dignity, of eternal pre-eminence, of delicate and correct taste. God is a perfect Spirit, a happy Spirit, a glorious Spirit, an incomprehensible Spirit.

RYLAND.



## POETRY.

## PRAYER AT SEA.

PEACE may be sweet in cottage homes,  
 Where sire and child devoutly kneel;  
 And through the open casement near,  
 The summer blossoms gently steal.

Prayer may be sweet in stately halls,  
 Where heart with kindred heart is blest;  
 And upwards to the eternal throne  
 The hymn of praise melodious sent.

But he, who fain would know how deep  
 The soul's appeal to God may be,  
 From friends and native land should turn,  
 A wanderer on the faithless sea:

Should hear its strong imploring tone  
 Rise upward, o'er the thundering surge,  
 When billows toss the fragile bark,  
 And winds with waves their conflict urge.

No spot on which his feet can rest,  
 No refuge where his form may see,—  
 How will he cling, O Rock divine!  
 And bind his anchoring hope to thee.

L. H. S.

## DOUBT.

WHAT have I with Doubt to do?  
 Is my Saviour strong to save?  
 Hath he crushed the spoiler's sting?  
 Won the victory from the grave?

Faith he in his word of truth,  
 "Him that cometh unto me  
 I will in no wise cast out;"  
 Is his promise then so free?

Is the fitness he requireth  
 But to seek his glorious face,  
 Feel our need, deplore our folly,—  
 And receive the boundless grace?

Shall I then distrust his kindness?  
 Shall I disbelieve his voice?  
 Scorn his love, and walk in darkness,  
 When he bids me to rejoice?

Shall I go in heathen sorrow,  
 Mourning all my journey through?  
 Fearing, murmuring, disobeying,—  
 What have I with Doubt to do?

L. H. S.

## THE STRANGER.

AND why was this?—what right had I,  
 Poor wanderer from a foreign land,  
 The shelter of your roof to share,  
 Or mingle with your household band.

Upon your couch my wearied head  
 In fearless confidence to lay,  
 And find compassion's gentlest deeds  
 Renewed uniring day by day?

Say why was this?—no kindred blood  
 Gave me to cares like these a claim;  
 The only passport in my hand  
 Was sickness and a stranger's name.

I saw the meek and saintly man  
 A holy book devoutly read,—  
 And there upon its heaven-writ page,  
 Was found the warrant for the deed.

So may the love that you have poured  
 Into the homeless heart, and lone,  
 In tenfold measure from above  
 Descend to cheer and bless your own!

L. H. S.

## THOUGHT AND DEED.

FULL many a light thought man may cherish,  
 Full many an idle deed may do;  
 Yet not a deed or thought shall perish,  
 Not one but he shall bless or rue.

When by the wind the tree is shaken,  
 There's not a bough or leaf can fall,  
 But of its falling heed is taken  
 By One that sees and governs all.

The tree may fall and be forgotten,  
 And buried in the earth remain;  
 Yet from its juices rank and rotten  
 Springs vegetating life again.

The world is with creation teeming,  
 And nothing ever wholly dies;  
 And things that are destroyed in seeming,  
 In other shapes and forms arise.

And Nature still unfolds the tissue  
 Of unseen works by Spirit wrought;  
 And not a work but hath its issue  
 With blessings or with evil fraught.

And thou may'st seem to leave behind thee  
 All memory of the sinful past;  
 Yet oh, be sure, thy sin shall find thee,  
 And thou shalt know its fruits at last.

KENNEDY.

Or thou shalt leave a name behind thee,  
 Fragrant with deeds now done and past,  
 But which shall e'en in heaven remind thee,  
 That truth and love for ever last.

## CHRISTIAN BIOGRAPHY.

REV. J. H. EVANS,

*Late Pastor of the Church in John-street, Doughty-street, London.*

THIS highly-esteemed man of God is now numbered amongst the dead. His decease took place on Saturday, Dec. 1, at Stouehaven, in Scotland. Although for a considerable time (not having preached since August, 1848) his nervous system had been unhinged, the immediate cause of his death was owing to a fall from a phaeton, about two months since, in which was Mrs. Evans and another lady. The horse suddenly took fright, and threw him off, the ladies retaining their seats until the animal was stopped. The fall occasioned some slight wounds, which, it was thought, would soon be healed, but abscesses and erysipelas followed, defying all medical skill. His sufferings were very great, but at intervals he gave to those around his dying bed additional evidence, that he was resting upon the solid truths of that Gospel which he had so often faithfully and earnestly preached to others.

It is pretty generally known that most of his relatives were connected with the Establishment. His father, the Rev. Dr. Evans, was prebend of Salisbury Cathedral, and Mr. Evans, being an only son, it was natural that his education should be so guarded and guided, that his early predilections should all favour the Establishment. Such was the case, and in a few short years, at a very early age, we find him comfortably settled at Milford, in Hampshire, a small village, about five miles from Lymington. Here he was for a time; but, as truth shone upon his mind and heart, error receded; he found he could no longer conform, as he was now transformed. He left the Establishment, not without the remonstrances of friends, and the sorrow of near relatives, but he

had a higher master to serve, who was about to employ him in more arduous work. Mr. Evans continued in the little village of Milford, where a small chapel was built, which still remains, and by the assistance of the present church at John-street, has been continued; it being a cause always near his heart, and a place where he was made a blessing to many. On one of his visits to Taunton, where he occasionally preached, Mr. Drummond, who was in that locality, was induced to go and hear Mr. Evans; from that period he became an altered man, and a friendship sprang up, which ultimately led Mr. Drummond to build the chapel in John-street, and present it entirely free to Mr. Evans for life. The circumstances, therefore, in which the church and congregation are now placed are somewhat peculiar, nor is it yet known whether the building will be retained by the church, or a new and larger place built. As a man, Mr. Evans was much valued by those who best knew him; few could be in his company five minutes without perceiving that they were in the presence of a holy man. As a preacher he was truly original, reminding many of the late Mr. Howel, and, like him, holding similar Calvinistic views. His familiarity with Rutherford and the old Divines led him often to quote from their writings, and partly probably to imitate their style. Our space, however, will not permit to enlarge upon these points. His name will long be fragrant in the sphere in which he moved. The influence of his instructions, his example, and his prayers, are yet in operation; nor will it be known until the great day, how far he has been instrumental in awakening the conscience, establishing the weak, comforting the desponding, and directing the inquirer. His published works are but few; but they all clearly show that his aim was at

the *heart*, more than at the *head*, and if they discover no brilliancy of thought, there is in them, as there was in his public teaching, such an astonishing power and depth in the peculiar phraseology employed, that show, to an unprejudiced mind, that he had not only studied his subject, but the variety of characters, states of mind, and circumstances, of those to whom he was speaking or writing.

He has left behind a widow, two sons, and one daughter (by his first wife), and a loving church, over whom he had been pastor about thirty years. To sum up his character, we may say, "He was a good man, and full of the Holy Ghost and of faith." It is remarkable, that Mr. Noel, now the pastor, had only commenced his labours the second sabbath in the past month. His remains were brought to London, and interred at Highgate Cemetery, Dec. 6, 1849.

[Some characteristic incidents of this esteemed minister we shall give in future numbers.]

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THE REV. J. MERRICK,

*Late Missionary to Western Africa.*

AMONG the many losses which the Baptist Missionary Society has of late years been called to sustain, there are few which will be more sincerely lamented or deeply deplored than that of their lamented agent at Bimbia—the Rev. J. Merrick, who died while on his passage to England in October last. Mr. Merrick was a coloured man, a native of Jamaica, and one of the fruits of our missionary labour in that island; his forefathers, and one, if not both of his parents, were slaves. His father, a pious and intelligent man, who died since his son has been in Africa, was originally employed in the dock yard at Port Royal, but for several years before his death was pastor of a large and interesting church, and was eminently useful as a preacher of the gospel. The early part of Joseph's life was spent in

Kingston, where, when a boy, he attended the school connected with the Baptist chapel in East Queen-street, and where when a youth he was apprenticed to the printing and bookbinding business. Here it was he imbibed that ardent desire after knowledge for which he was afterwards characterized. And here it was, under the kind instructions of his teacher, and the faithful preaching of the Baptist missionaries, that his heart was first impressed with the importance of religion. In the year 1837 he left Kingston and went to reside with Mr. Clarke, who had been his teacher, but who was then settled over an important charge at Jericho, some thirty miles from the city. He was baptized by Mr. Clarke the same year, and under his directions, pursued his studies with great diligence and success, whilst his spiritual improvement and growth in grace were evident to all. He rendered Mr. Clarke considerable assistance in his schools and pastoral duties among the people; and possessing, as he did, great talent and an earnest desire to be employed in the cause of the Redeemer, he was encouraged to prepare himself for the work of the ministry. He was at this time much beloved by the people, and his services were not only well received, but were often accompanied with the demonstration of the spirit, and with the power of God. In the early part of the year 1838, Mr. Clarke was compelled, by the state of his health, to relinquish his missionary duties and to leave the island—and the greater part of this year he spent in the United States. During his absence the churches over which he presided, containing some 2000 members, were left entirely under the management of Mr. J. Merrick and his father. This was one of the most eventful periods of Jamaica's history; for it was during this year that the apprenticeship system, the last and most abominable relic of slavery, was abolished; but so judicious and faithful was the conduct of both father and son, and

so efficient and devoted were their labours at this season, that on Mr. Clarke's return in October following, he found his affairs in a happy and flourishing state, and each station enjoying a more than ordinary degree of prosperity and peace. The benefit which Mr. Clarke derived from his visit to America was not of a permanent character; his health was not such after his return as to enable him to labour as he had been wont to do, and in a little more than a year he was again exiled from his beloved charge. On this occasion he returned to England, and left Mr. Merrick the actual, if not the nominal, pastor of the churches at Jericho and Mount Hermon. Under his fostering care and faithful instruction they were edified and greatly increased. Assisted by his excellent father he superintended the completion, or entire erection, of four large and substantial chapels, (two of which were capable of accommodating some fifteen hundred persons each,) at an expense of not less than £4000; a great portion of which he raised among the people. Several hundred persons were baptized, to whom his labours had been made a blessing; and on sabbath days, whenever he officiated, the chapel was crowded with devout and attentive worshippers.

It cannot be questioned, therefore, that he would have been greatly honoured and abundantly blessed had he continued in his own native land: but the Master had other work for him to do, and in due time prepared the way for him to enter upon it.

In the year 1840 the committee of the Baptist Missionary Society, at the urgent request of the churches in Jamaica, as well as of those in this country, resolved to commence a mission to Western Africa; and Mr. Clarke, whose health was now tolerably well established, together with Dr. Prince, was requested to proceed thither to ascertain the circumstances of the people and the condition of the country. They directed their

course to Fernando Po, where they continued more than twelve months, prosecuting the object of their mission. The accounts they forwarded, from time to time, respecting the degraded condition of the people and their desire for instruction reached Jamaica, and greatly affected the heart of Mr. Merrick. Honoured, and beloved, and blessed as he was in his own native land, he was inspired with an ardent desire to proclaim, in the country of his forefathers, the glad tidings of salvation. His mind was thus prepared for that sphere of labour, to which, in a remarkable manner, he was afterwards directed.

In the early part of 1842, Mr. Clarke and Dr. Prince left Africa to return to England; but the vessel in which they sailed having been struck by lightning, it was dismasted, and otherwise injured, and they were thus left to the mercy of the waves. Instead, therefore, of reaching England, they were driven by the trade winds and currents to the West Indies; and once in the Caribbean Sea, they soon made their way to Jamaica, where their old friends were much gratified and refreshed by their unexpected visit. They left Jamaica in August, and were accompanied to England by Mr. and Mrs. Merrick, who had devoted themselves to the cause of God in Africa. Mr. Merrick continued in this country nearly a year, during which period he was actively engaged on behalf of the Missionary Society; and wherever he went, by his deep toned piety, his unassuming deportment, and sterling worth, he secured the affection and esteem of all with whom he became associated. Strongly as the churches in this country felt before, by his coming among them for oppressed and bleeding Africa, it cannot be questioned that that feeling was greatly strengthened by his earnest appeals and his noble and disinterested conduct. In the month of June, 1843, he left this country to return to it no more; and he carried with him the sympathies

and good wishes of thousands, who, had they not known him, would, perhaps, have felt less interest in his work. He reached Fernando Po in September, and received a cordial welcome from the little church which had been gathered there. But Fernando Po was not the place for him to labour in. He panted for a larger sphere than was here opened before him—he desired not to build upon another man's foundation—he longed to qualify himself to proclaim to unnumbered millions on the continent a Saviour which is Christ the Lord. He therefore embraced the earliest opportunity of crossing over to the mainland, to select the most eligible spot for the commencement of his mission; and after visiting several towns in the Cameroons district, he settled down among the Isubu people, at Bimbia; and here he continued to labour with unremitting diligence and untiring zeal, until compelled to leave the country. He had eminently prepared himself for future usefulness, and had begun to reap the first-fruits of his labour. He had perfected himself in the peculiar language of the country, and was accustomed to preach to the people both at Bimbia and at Cameroons, in their own tongue, the wonderful works of God. He had been furnished with a press by some kind friends in Scotland, and had prepared and printed, with his own hands, a number of class books for the schools, in a dialect never before reduced to writing, and had also translated a considerable portion of the New Testament. He had thus liberally sown the seed for a future harvest—had laid the foundation for a glorious superstructure, which, though he is gone, shall yet arise until the “top stone be brought forth with shoutings of grace, grace, unto it.” He did not quit the post which had been assigned him, until compelled to do so by that fell disease which was prostrating his strength and gnawing his vitals. He knew that if he retired there was no one to enter upon his labours; and that,

for a time at least, the work in which he had been engaged must cease. We do not wonder, therefore, that he should have been reluctant to comply with the persuasions of his medical adviser, or that, writing to the Committee, he should say, “Leaving Africa at a time when God is manifestly blessing my labours is a great calamity to me—a burden greater than I can bear.” But there was only one alternative, and that was the grave. “There was but a step between him and death.” It was with a heavy heart and reluctant spirit that, with his beloved partner and Mr. and Mrs. Yarnold, he left Fernando Po for England, on the 6th of October; and fifteen days after this his spirit took its flight to the better world, and his mortal remains were committed to the deep! Who, that knew him, can for a moment doubt that his end was peace? The character of Joseph Merrick is too well known, and too highly appreciated in all our churches, to need any description or eulogy. His attainments as a biblical scholar and christian minister, considering the small advantages he enjoyed, were of no ordinary kind—his preaching and public addresses were characterized by originality, simplicity, and fervour; and whilst they interested and edified the most illiterate, could not fail to please and instruct the most intelligent—and his determined perseverance and decision of character were above all praise. He was distinguished for a meek and retiring disposition—was humble as a little child—judicious and disinterested in all his movements. Without exciting the suspicion of the wicked, wherever he went he secured the affection and commanded the esteem of the wise and good. Most happily was there bleuded in his character “the wisdom of the serpent” with the “meekness of the dove.” He was emphatically a man of prayer—“he walked with God”—his affections were in heaven, whilst yet he sojourned here; and by the grace of God was he well prepared for the rest upon

which he has now entered. By his death the Baptist Mission has sustained a loss which will not easily be repaired. He has left a weeping partner and orphan child—a widowed mother, and three affectionate sisters, to claim our sympathy and to lament their loss. Whilst we mourn with them, and with his afflicted and shepherdless flock, and with the society with which he was identified, surely it becomes us earnestly to pray that his mantle may descend upon some of the pious youth in our congregations, that, animated by his spirit, and inspired by his example, they may enter into his labours.

*Padiham.*

W.

[This Memoir of a worthy christian missionary, has been kindly furnished by one who was a fellow-labourer with Mr. Merrick in Jamaica. May we also be permitted to add, that when Mr. M. and his amiable wife were in England, we accompanied them on a short missionary tour, and were much gratified to notice their intelligent, amiable, and pious deportment. Would that many of fairer skin and higher pretensions, possessed only a share of the virtuous propriety of conduct which they displayed!]

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REV. — DAVIES,

*Late Baptist Missionary in Ceylon.*

STROKE upon stroke! Another standard-bearer has fallen on the high places of the field! Mr. Allen writes:—

“One of our little band is no longer an inhabitant of this lower world! The Master has said to him, “It is enough, come up hither; enter thou into the joy of thy Lord.” Our brother Davies, as you are aware, had been long labouring under disease, evidently the effect of a climate unsuited to him, and five short years have laid low one who was an able minister and missionary.

When I came to Colombo, about six weeks ago, on finding him no better for his residence in the cooler regions of the island, I urged him to leave whilst

a probability of his reaching England remained; but it was too late. Finding him utterly unable to do anything, it was arranged that I should take the duties of the station, and he be prepared to leave by the ‘Garland Grove,’ about to sail—but it was ordered otherwise. On Saturday, the 27th of October, he, with Mrs. Davies and the children, removed to the residence of Dr. Elliott, for the sake of a little change, and that the Dr. might have him more immediately under his attention. He was then suffering from acute dysentery, which had been long feared as the climax of the disease which had prostrated him for nearly two years, and which baffled alike medical skill, and the colder climate of Newera Ellia, until it brought down the poor clay tenement. All that kindness and skill could do was done, but in vain. His work was finished, and he went to live in a higher scale of existence, and amid higher scenes of enjoyment.

On the following Friday, November 2nd, on the seventh day from his removal to Dr. Elliott’s, he breathed his last, in the presence of the Dr., brother Dawson, and myself. On the Saturday we laid the body in the grave, surrounded by a vast concourse of spectators, who came to pay the last token of respect to the remains of him, who was held in high estimation by all ranks and classes of society, from those high in authority to the humblest inhabitant; and on the next evening,—the sabbath,—and his first in the assembly that ne’er breaks up, I had the melancholy duty of preaching his funeral sermon, to an assembly that more than filled the chapel; many, if not all of whom were, it is hoped, profoundly impressed with what they heard.

We watched him night and day during his last illness, which though short was severe. He had been so reduced by the old complaint, that it was manifest he had not strength to grapple with so fearful an enemy as dysentery, and we saw his strength

diminish, and his pains increase, until death made him to bow himself. It was painful at times to behold him in such circumstances, and yet it was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy—death. He triumphed through the blood of the cross. His resignation to the will of God most high was instructive and impressive too. He found support and consolation in the doctrines and promises of the gospel, which he had preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day, and in the dead of the night, of asking him how he felt in reference to eternity; and it was more than satisfactory to hear him, with his dying breath, tell me that he had no fear or anxiety, that his hope was sure and steadfast, founded on the rock of ages. At no time had he a single doubt with respect to the future. All was calm, peaceful, and joyful. Once, indeed, he told me that he felt distressed concerning his family; but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to Him.

On asking if he had anything to say to me and the native preachers and churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. "Tell the Pettah people," he said, "that I feel grateful for all their personal kindness; that I should like to speak to them once more, but I cannot; that I intended to write them a letter for you to read from the pulpit, but I am too weak even for that. Tell them, that while I thank them for their kindness, I mourn because of their carelessness and indifference to spiritual things; and that I have been so discouraged as to think that my preaching was vain. Tell them those things, and

beseech them to be reconciled unto God, and embrace the gospel—perhaps your voice will move them."

As his end drew near, he said but little, when sensible, except occasionally, "Allen, Dawson, Elliott, are you here? do not leave me. The pain is dreadful, but it will soon be over." When it became generally known that he was ill, the inquiries that were made proclaimed the estimation in which he was held, and the immense gathering at the funeral showed that his loss was felt as a public one.

You, dear brother, and the society, have lost an able man and missionary; and the two surviving missionaries have lost one, who, though cut off in early life, at thirty-four years of age, was mature in mind, sound in judgment, and wise in counsel, and an able fellow-labourer. God's will be done! We thought we could ill spare him; but God would teach us, perhaps, that he could do without him, and that we should submit without a murmur.

Is it quite beyond the means of God's people in our fatherland to send another to occupy the place of him who has just fallen on the high places of the field? It was painful to leave Matura, and painful for us all to abandon the poor people there; and it is painful here to look on multitudes who are without instruction of a religious kind, and equally painful to know that even our own people cannot have us much attention from the European as they need, though the native assistants do well. Are there no hearts in England that can be touched by the cry, "Come over and help us?" The people need the missionary among them; they are perishing for lack of knowledge. We ourselves die daily, and are willing to die with the harness on; and as we fall one by one, are there none to be found who will step into our places, and maintain the battle, and achieve the victory, in the name of the Lord?"

## REVIEWS.

*New Polyglott Bible. — The Holy Bible; containing the Old and New Testaments, according to the Authorized Version. With Marginal Readings, and upwards of Fifty Thousand Verified References to Parallel and Illustrative Passages. The Historical Connexion of the Old and New Testaments, to which is added a Series of Useful Tables, Intended to Illustrate the Sacred Text. — Glasgow: W. R. M'Phun.*

As, in our estimation, the Word of God, next to the "unspeakable gift," is the greatest boon ever conferred upon erring sinful man, we hail with satisfaction and joy every attempt to present copies of the Sacred Text in forms adapted to the necessities and tastes of the human family.

Before the invention of printing, the written copies of the Bible, on parchment or paper, formed altogether a large and unwieldy mass; and the first printed copies in our language being impressed on larger type, were usually made up into ponderous folios, which it was no easy labour to convey from one place to another. Even in our day Bibles printed on ordinary type are too bulky to carry about the person. What would the first copyists or printers of the Word of God have said of the Bible complete, with Preface, Tables, Chronologies, and half a score beautiful maps, together with a column of parallel texts on every page, all compressed into such a portable size and shape, that it may be carried without inconvenience in a lady's hand-reticule, or without observation in the coat pocket of a gentleman!

The great difficulty in getting out these small editions of the Bible has been to secure a paper of such a texture—fine and thin—that will bear the impress of the ink on its surface clearly on both sides. And when this is secured, great skill and care

are required in the workmanship! It is not only due to the Publisher of this edition to say that he has surmounted these obstacles, but, in our opinion, he has done so admirably. We have just tried a few verses, (with spectacles we allow) by candle-light, and we have it not in remembrance that we ever read from the same type better, or so well.

We wish to make another remark. In Scotland, we believe, the first battle was fought for liberty to print and publish the Word of Life. There the Bible was first set free from the thralldom to which, both there and in this country, it had been so long and so shamefully subjected. We refer to the breaking up of the Royal Patents, which limited the printing of the Scriptures to certain parties. Ever shall we esteem JOSEPH HUME, for the part he took in this very important matter. That veteran reformer has had a hand in many great things, but he never did a greater thing than this; and he never did anything better. May the abundant blessings of the Divine Word be his joy in his declining days!

The specious objections of the monopolists to open license for printing the Bible was, that the sacred text would be mutilated, or grossly perverted by the typographical errors. They said nothing of their own blunders, though convicted again and again. Well: have their predictions been fulfilled? We have not yet heard a whisper of complaint, though years have passed away since the Patents expired. The fact is, that in so large a volume small errors are almost unavoidable; but every respectable publisher will desire to avoid them, if only for his own sake. Thanks to Divine Providence, the Word of Life is free, and the Bread that perisheth is free too; and our belief is, that the days of the Mono-



polist, of the one or the other, are numbered.]

We only add here, that the price of this neat portable volume of the Holy Scriptures is very reasonable, placing it within the reach of the young, to whom it is peculiarly adapted, and affording an opportunity to parents and friends to make a present of great value, at a small expense.

#### BRIEF NOTICES.

##### PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

- No. 1.—*The Sunday School Union Magazine*. Vol. 6. 1840.  
 " 2.—*The Bible Class Magazine*. 1840.  
 " 3.—*Notes on the Scripture Lessons*. 1840.  
 " 4.—*Teacher's Class Register for 1850*.  
 " 5.—*Class Register and Diary*, 1850.  
 " 6.—*Union Tune Book—Treble Part*.  
 " 7.—*Child's Own Book*, 1840.

We may now indulge the hope that teachers generally are so familiar with those very useful publications of the Union, that the introduction of this list of them will be sufficient to remind them, that they may continue to avail themselves of the valuable aid they are adapted to afford them, in the discharge of their arduous and important duties.

*The Formation of Character: a Lecture delivered before the members of the Bristol Athenæum. By N. Haycraft, A. M., p. p. 32. London: B. Green.* This Lecture, the opening one of a course, was "printed in deference to the desire of many valued friends," and most persons who read it will think that the author did well in yielding to that desire. Both in matter and style it is good; and in most excellent keeping with the occasion of its delivery, and with the character of the audience to which it was addressed. Evangelical sentiments are not protruded, and yet the Lecturer does not forget that he is a christian pastor. He shows that he has a warm and intelligent sympathy with philosophical studies, but he does not scruple to commend "the fear of God" in such direct terms as the following:—"Young men! start in life with piety as its first and greatest element of your character. It will never be an impediment, but always a prompter in every honourable pursuit. Milton lost nothing of his sublimity, David's arm was not unnerved for war, Solomon was not less wise, Locke and Newton lost nothing of their pre-eminence, Howard, Wilberforce, and Clarkson, were not less benevolent because of their piety; on the contrary, piety made them, to a large extent, what they were." Whom ministers of the

gospel step out of the chapel into the lecture room, it will be well if they always do so with as much propriety and grace as the youthful pastor of Broadmead has done.

T.

*John Howard and the Prison-world of Europe, from Original and Authentic Documents. By Hepworth Dixon. London: Jackson and Walford. "JOHN HOWARD!"* what a world-wide charm of loveliness is thrown around that name! And yet how little do even his own countrymen know of the life and labours of the Great Philanthropist. It was high time that the scattered facts should be gathered up and arranged. Mr. Dixon has done this admirably. We have seldom read a better biography; and the size and price of the volume will secure for it, we hope, a very extended sale. Every young man in Britain should read it; or blush for shame, if he will not deny himself to secure a copy. The book has every recommendation—good matter, paper, and type, with a well-executed representation of Howard's Monument in St. Paul's Cathedral. Further on in these pages will be found some extracts from the work. Burke's splendid Eulogium on the character of Howard, was one of that orator's happiest efforts. And old Jeremy Bentham, in his own peculiarly sententious style, summed it more briefly when he said, "He lived an Apostle, and died a Martyr!" Seldom has the sun seen on the face of our planet two such men as, one hundred years ago, were then going about, like their Divine Master, doing good—the one to the bodies, the other to the souls, of men—JOHN HOWARD and JOHN WESLEY! We have only to suggest respectfully to Mr. Dixon, that in the next edition, which we feel confident will soon be required, it would be desirable to pay a little more attention to dates of years, or have a running date of the year on the margin—all histories and biographies would be much improved by attention to this suggestion.

*Views From Calvary. By William Leask. London: Snow.* We always welcome these little volumes from the pen of Mr. Leask. Sober, sound, and scriptural, they are also attractive and interesting: especially to intelligent young persons, for whom this volume is particularly intended. We warmly recommend it as a gift to such in our families and schools. Oh, that the attention of all our rising youth, of both sexes, were more powerfully directed to the Cross of Calvary! What an object of study—what a field of knowledge—what a fountain of joy would they there find! And soon, might we then hope, would each of them be led to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

## CORRESPONDENCE.

ORIGINAL LETTER OF M. ROCHET TO  
M. BONNET.

To the Editor of the Baptist Register.

DEAR SIR,—The accompanying letter has fallen unexpectedly into my hands, and as I am not quite sure that I should do rightly in allowing it to remain in darkness, I commit it to your custody, to print it, or not, as you may deem best. Rochet and Bonnet are, I believe, protestant Swiss pastors. The former has made and published a most admirable translation of Leighton on Peter. The latter has published several beautiful little things,—as “The Family at Bethany,” &c. In one of these works Bonnet has spoken in very high terms of Rochet. Hence the remonstrance, in which Christ-like humility shines with a very unusual splendour; and by which, in declining the honour, Rochet has in fact obtained still greater honour. Soon may the whole church be baptized into this spirit, and a large supply of it be granted to us! Possibly some of your correspondents may afford a little more information relative to Rochet and Bonnet. If so, no one will be more gratified than myself, for I know very little more respecting them than is contained in the above lines; and possibly that may not, in every particular, be correct. Wishing you all success in your numerous and important undertakings, and a “Well done” from our Lord at their close, I am, yours sincerely,

Devonport.

T. H.

MY DEAR FRIEND AND BROTHER IN JESUS CHRIST,—It gives me great pleasure to see your translation of Leighton: I reserve the pleasure of reading it (or rather of having it read to me) for moments wherein the Lord says to us as He did to his apostles—“Come ye yourselves apart—and rest awhile.” Mark vi. 31. But I cannot refrain from telling you, my dear friend, that the pleasure which the appearance of your book gave me has been somewhat abated by the *far too favourable* opinion you have expressed respecting me in your preface. Before I had read a word of your translation I made a present of a copy to my dear and sincere friend who brought me word that you had spoken in favour of my piety in your preface. The passage produced the same effect upon my friend that it did on myself, when I afterwards saw it. I hope, therefore, you will not take it in ill part what I am about to

say on the subject, and which is the fruit of a tolerably long experience.

Pride is the greatest of all evils that beset us; even the children of the world are able to discover this. M<sup>de</sup> de Stael said on her death-bed—“Do you know what is the last to die in man? It is self-love.” God hates *pride* above all things, because it gives to men the place which belongs to Him who alone is exalted over all. Pride intercepts communion with God, and draws down his chastisements, for God resisteth the proud. He will destroy the house of the proud, and we are told there is a day appointed when the loftiness of man shall be brought down, and the haughtiness of man be laid low. I am sure you will feel, my dear brother, that one man cannot do a greater injury to another than by praising him and feeding his pride. He that flattereth his neighbour spreadeth a net for his feet, and a flattering mouth worketh ruin.

Be assured, moreover, that we are far too short-sighted to be able to judge of the *degree* of our brethren's piety. We are not able to weigh it aright without the balance of the sanctuary, and that is in the hands of Him who searcheth the heart. Judge nothing then before the time, until the Lord comes and makes manifest the counsel of the heart, and renders to every man *his* praise. Till then, let us judge of our brethren, whether for good or bad, with becoming moderation, and remember that the surest and best judgment is what *we form of ourselves* when we esteem others better than ourselves.

If I were to ask you *how* you know I am “one of the most advanced in the christian career, and an eminent servant of God,” you would, no doubt, be at a great loss to reply. You would perhaps cite my published works. But do you not know, my dear friend and brother, (you who can preach an edifying sermon as well as I can) that the eyes see further than the feet go, and that unhappily we are not always, nor in all things, what our sermons are—that we carry this treasure in earthen vessels, that the excellency of the power may be of God, and not of us? I will not tell you the opinion I have of myself,

for in so doing I should probably all the while be seeking my own glory, and while seeking my own glory appear humble, which I am not. I had rather tell you what our Master thinks of me. He that searcheth the heart and speaks the truth, who is the Amen, the faithful witness, He has often spoken to me in my inmost soul, and I thank Him for it. But believe me, He has never yet told me that, "I am an eminent christian, and advanced in the ways of godliness." On the contrary, *He tells me* very plainly, that if I knew my own place, I should find it is that of the "chief of sinners," and the "least of saints." His judgment surely, dear friend, I should take rather than yours. The most eminent christian is probably one of whom no one ever heard speak—some poor labourer or servant, whose whole happiness is Christ, and who does all for *his eye*, and his alone. "The first shall be last;" let us be persuaded to praise the Lord *alone*. He is worthy of being praised, revered, and adored. His goodness is never sufficiently celebrated: the song of the blessed praises none but Him who redeemed them with his blood: Rev. vii. It contains *not one word* of praise for any of their own number—not one word that classes them with eminent or not eminent;—all distinctions are lost in the common title of the redeemed, which is the happiness and glory of the whole body. Let us strive to bring our hearts into unison with that song in which we hope our feeble voice will one day mingle. This will be our happiness here below, and contribute to God's glory, which is wronged by the mutual praises christians too often bestow on each other. We cannot have two mouths, one for God's praise, and one for man's. May we then do now what the Seraphim do above, who with two wings cover their face, as a token of their confusion before the presence of the Lord,—with two their feet, as if to hide their steps from themselves and others,—and with the remaining two fly to execute their Lord's will, while they cry one to another, "Holy, holy, holy, Lord God of Hosts, the whole earth is full of thy glory!"

Excuse these few words of exhortation, which I am sure will become, sooner or later, useful to you, by becoming part of your own experience. Remember me in your prayers, as I

pray that the blessing of the Lord may rest on you and your labours.

If ever you print a second edition, as I hope you will, strike out (if you please) the two passages to which I have drawn your attention, and call me simply, *a brother, and minister in the Lord*. This is honour enough, and needs no addition.

Your friend and brother,  
May 2, 1844. A. ROCHET.

#### ENCOURAGE YOUR PASTOR.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The Letter of J. C. in your last, on "How to retain a Pastor," has induced me to send you the following remarks. SELECTOR.

None but those who have sustained the responsibilities of the pastor, can fully appreciate the oppressive nature of his duties. It is incessant *care* that wears upon him—the consciousness of work to be done—difficulties to be surmounted—jealousies to be cured or removed—claims, reasonable and unreasonable, to be met—and duties, irksome as well as arduous, to be performed; it is this ever abiding consciousness—pressing upon him when fatigued and ill, as well as at other times—that gives to the pastor's life its most common characteristics;—often causing him to exclaim, 'O that I had the wings of a dove, that I might fly away and be at rest.' Few, comparatively, of our worthy and faithful pastors have any worldly commendations, any advantages of wealth or popularity, adapted to give them conscious independence. They are dependent on the kindness of the people, and the daily providence of God; and he must indeed be richly supplied with grace, or possessed of no ordinary amount of native energy, who, with so few external aids, can sustain burdens so onerous, and grapple with difficulties of so stern and trying a character. Farther, while all ministers are but men, there are diversities of gifts, and comparatively few are possessed of commanding talents and personal attractions, which place them on an eminence in the public esteem, and secure them against invidious comparisons and depreciating critiques.

These are reasons, to a generous and christian mind, amply sufficient, 'or

showing to the laborious and faithful pastor special courtesy and attention. If he be wanting in energy, or boldness, or ardour of pious feeling, the deficiency will be remedied much more readily and effectually by encouragement than by complaint.

A pastor is encouraged by slight tokens of regard, not observable by the world, but easily shown, and by him quickly perceived. Kind attention to the *small wants and necessities* of his family, indicate what to him is often more precious than gold or silver. But there is nothing that so much encourages and gratifies a pastor, as a *manifest interest in his labours*. If his people are punctual in attending the meetings he appoints,—if they listen, with the intent or glistening eye, to all his teachings and exhortations,—if they remind him frequently of the impressive thoughts or useful hints with which his sermons have been enriched,—if they speak of the application of his discourses to their own case, the benefit they have derived from his instructions,—they animate and strengthen him, as with a new life. The good pastor will be contented with a hard lot, if he can be assured that his labours are appreciated,—that he is not throwing his thoughts, appeals, and best energies of both soul and body, away. Fatigued with the labours of the sabbath, anxious to know whether he has comforted, edified, or stimulated to activity and faith, any of his hearers, he goes on Monday evening to the meeting for praise and prayer. If he hear frequent allusions to the subjects on which he has treated during the past day, and earnest petitions at the throne of grace for a blessing to follow his labours, he has much of the assurance he wants. It is a testimony that he has been heard—has given a portion in due season—has honoured his calling, and increased his influence as a minister of Christ. Many christians never think of this. They carry nothing away, when they listen to a good sermon. If they speak, they avoid the most distant allusion to what their pastor has set before them. They seem to say—‘our pastor’s theme was ill-chosen and unfruitful,’ or ‘we have not been interested.’—For our part, we think the pastor’s remarks ought ordinarily, to give direction to all the exercises, and furnish themes for special prayer. Not only would the pastor be

strengthened thus, but the impression he labours to make would be confirmed; the sabbath would leave permanent benefits—a distinct and lasting influence, on the minds and lives of those who enjoy its privileges.

Our churches demand of their pastors too much display of talents and learning. Hence it is, that they so soon make the condition of the pastor unhappy, and almost oblige him to present his resignation. They should ask of him *Bible truth*, uttered with simplicity and directed to the heart and conscience; and when he gives them this, they should let him know that they are *fed*—grow by the sincere milk of the word; and want no condiments, nor stimulants, to keep them quiet and docile, or to make them work. No minister has every desirable qualification; and perfection should not be asked nor expected. Even Paul, the great apostle, had defects; and it is recorded in honour of the Galatians; ‘Ye know how through infirmity of the flesh I preached the gospel unto you at the first, and my temptation [or trial] which was in my flesh, ye despised not nor rejected.’

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ROGER WILLIAMS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Will you allow me to submit for consideration whether it may not be desirable to offer a premium for the best historical accounts, or memoirs, of Roger Williams, previously to his first sailing for America, under something like the following heads:—1. His parentage, pedigree, and family connexions. 2. Time and place of his birth. 3. His studies; probably at Cambridge, as his patron, Sir Edward Coke, was, in 1614, elected High Steward of that University. 4. His ordination and connexion with the Church of England, and then with the Nonconformists. 5. His Marriage.—His life in America has been already written by Mr. Knowles of Boston, but a copy of the work is difficult to be procured.

If such a method be adopted, I beg to tender my name as a subscriber.

W. P. A.

## NARRATIVES AND ANECDOTES.

**THE LINEAGE OR FAMILY OF HOWARD.**  
 —John Howard, the father, was a merchant of the city of London,—and seems to have been the architect of his own fortunes. More than one writer has laboured to establish a real as well as a nominal relationship between the family of the philanthropist and the princely house of Norfolk; but the evidence adduced in support of such a theory will not bear a moment's investigation. Whether, in case it could be established, the subject of this history would receive any accession of dignity from the connexion, each individual reader will determine for himself; but there is little temerity in his biographer venturing the opinion that Howard owes nothing—can owe nothing—to his ancestry; that no pride of lineage, no family renown, however extensive, could add materially to a reputation which already fills the world, and must increase as the world learns more and more to reverence moral greatness. It is probable that even now, in any country, from the equator to the pole, where the name of "Howard" should be incidentally pronounced, twenty hearers of the sound would instantly think of the Martyr of Humanity, for every one to whom it would recall the family of the Hereditary Earl-marshals of England. No—let Howard stand alone. His reputation rests upon a basis already broad enough. Why should we pile up Pelion on Olympus? The purple would add nothing to his dignity. Worthily worn, the toga is not less honourable than the imperial robe. The Lords of Norfolk, Suffolk, Ellingham, and Carlisle, proud in the possession of a name ranking amongst the chosen few which England has bequeathed to immortality—a name which they have illustrated and adorned in the senate, at the forum, and on the battle-field—can well afford that their country shall have greatness other than their own. It is quite as well that the Martyr of Humanity should have nothing to do with "the blood of all the Howards." DIXON.

**A NOBLE DETERMINATION.**—In 1778 he was nominated to fill the office of sheriff of Bedfordshire. By what means and through whose influence

he arrived at such a distinction, is not known. His property in the county was not so great as to offer, of itself, a sufficient recommendation to the ministry of the day; and his religious opinions were of a kind rather to prevent than to induce his selection. At that period, it was the policy of the government to exclude dissenters from all offices of trust and honour in the State; while the state of the law was such as to render it perilous for a person not following the established ritual to accept an appointment even when offered. The Test Act was then in force. Howard—being an Independent—could not, of course, receive the Anglican Sacrament, and go through the other formalities required on investiture with the magisterial office; and he had no choice between a refusal of the proffered trust, on conscientious grounds, or its acceptance without complying with the ordinary forms—thus braving a bad law, and taking the consequences at his personal peril. He adopted the latter course. It was a bold proceeding, for the penalties to which he rendered himself liable were monstrously severe. He placed it in the power of any bigoted or mercenary individual who might choose to bring the case before the courts, to amerce him in a heavy fine, and inflict upon him a sort of civil and political degradation. The informer too—and it will be readily felt how much this circumstance added to his peril—could sue for damages in his own person, and for his own emolument. The fine to which he was liable for the non-observance of these preliminary formalities, was five hundred pounds—in itself a powerful temptation to the envious, the venal, and the fanatic. In addition to this penalty, he might have been disqualified, for ever, from holding any, even the most insignificant, office in Church or State—from suing a person who inflicted upon him the most grievous bodily injury—from prosecuting any one who might withhold from him his acknowledged rights—from being guardian to any child, or executor or administrator to any person whatsoever! Such were the clear, positive, unmistakable terrors of the law, through which Howard had to break on his personal responsibility

before he could enter upon his holy mission; and, be it remembered, there was no power in the country—neither residing in judge, minister, nor monarch—which could save him from these penalties, should any one choose to cite him before the tribunal. It is well for the world that Howard was not a man to shrink from personal peril where a principle was at stake. Great public good was almost certain to result, and did result, from the course he adopted. Thus, he reasoned with himself:—If this breach of a bad law shall be challenged, and the pains and penalties imposed, the probability is that public indignation will be so aroused thereby, as to force the legislature to interfere and amend it. If it is not challenged, my example will establish a precedent against the law itself, and so help to render it a dead letter. The former was most likely to be the result of his bold determination; and for that event he was prepared. The expected evil did not follow. No one was found base enough to stand forth as the prosecutor of Howard—even though the law of the land sanctioned and tempted to the act. This result is to be attributed to the ascendancy of his pure and manly character, and to the more liberal ideas which at that time began to pervade society generally. At all risks, he did his duty.

DIXON.

**POWER OF THE DIVINE WORD.**—What wonderful efficacy this word hath had upon the souls of men from age to age! It hath shewn itself to be the power of God through faith, unto salvation. What multitudes has it subdued! This sword of the spirit, and arrows taken from hence, how sharp they have been in the hearts of the king's enemies, by which multitudes have been thrown down and made subject! What conquests hath it made! Though indeed there has been sad and dark intervals—but no more but what have been foretold long ago; wherein the progress of the christian interest and religion should be slow and little; no other was to be expected, according to what was long ago foretold of. But let us consider the vast increases that were within the first and second centuries, so that some of the ancients have taken notice, and one particularly, by way of apology to the emperor that then was—"We grow so numerous" saith he, "that were it not

for the peaceableness of our spirits and principles, you could not subsist in opposition to us. It were easy for us to overturn the empire: and were it possible for us to retire and draw from the world, the world would wonder at its own emptiness." And Pliny writing to Trajan, another of their emperors, tells him that "rigorous and severe practises against the christians are now altogether impracticable and might be dangerous," for he tells him, "every where the way to the temples is overgrown with grass, and there is none to buy up their sacrifices, and there is no way in the world to keep peace in the empire, but to be very benign to the christians." And he did procure by that epistle a great suspension of the rage and cessation of the persecution, that was at that time. And then all this was done, not by the power of arms (as the Mahometan religion hath spread itself in the world), but by the power of this very word, the doctrine of Christ, whereby it appears to be "the wisdom of God and the power of God."

JOHN HOWE.

**MUSICAL FESTIVALS IN PLACES OF WORSHIP.**—"I can truly, deliberately, and conscientiously say, that I consider the ordinary musical festivals, conducted as they are, amid a strange medley of wanton confusion and most impure mixture, as highly delusive, fascinating, and dangerous to youth. I consider the oratorio performances in churches as a solemn mockery of God, and forbidden by the clear principles of the gospel. The making of the most sacred and solemn subjects which heaven ever revealed to man, even to the passion of Christ himself on the cross, a matter for the gay, critical, undevout recreation of individuals who avowedly assemble for any purpose but that of worship; and who, if they did, could hardly pretend that it were very practicable in such company, and on such an occasion;—I do, from my heart, believe it to be highly offensive to God. Playhouse actors and singers, frequently persons of exceptionable character, are hired, supported, applauded, and almost idolized, in these exhibitions, and encouraged to persevere in their immoral and dangerous profession. Vice rides very triumphantly in such proceedings. The spirit of the world—the pride of

life—the lust of the eye,—all enter into these public gaieties; and their false pretensions to partial sacredness only render them more objectionable. No man in England loves music—sacred music—better than I do; therefore my sacrifice to principle and conscience is far greater than that of many others. I ought to have the greater credit for my self-denial; but I dare not countenance sin and danger because it is clothed in the bewitching garb of good music and pretended sanctity. 'Let not my soul come into their assembly!' Tender and affectionate husband and father as I hope I am, however I may sometimes be misapprehended, and consequently sorry to interfere with the comfort of those most near and dear to me, yet I rejoice, from my heart, in having prevented the sanctioning any part of so promiscuous and unjustifiable a medley, by the attendance of the members of my dear family; and they will one day thank me. When the object is avowedly an act of worship, all is right; but when it is avowedly an act of amusement, religion, rightly felt and understood, forbids the profane performance of singing men and singing women, trifling with the things that belong to our everlasting peace, and turning them into mockery."

LEGG RICHMOND.

SINGING.—Though but a poor singer, yet have I a habit of singing when alone. A little thing sets me off—a bit of green on the earth, or a bit of blue in the skies. Yes, yes, I like singing, and often sing with my heart when my lips are silent. I like to hear a milkmaid singing in the green meadow, when her heart is so happy that she *cannot help it*. I love to hear a song uncalled for. *Who asks the birds to sing?* They sing to relieve their heart, and this is the sort of singing that I like. I love to hear a loud Hallelujah, not by the clear musical voice of one who is paid for it, but by a thousand tongues singing with the heart and understanding. You shall have my favourite verse. I sang it in my youth, and in my manhood, and now I am singing it in my years.

"When all thy meretes, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise."

—*Old Humphrey.*

TWELVE THINGS I DONT LIKE TO  
HEAR OR SEE.

1. To hear a christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious magazine!

2. To see a christian man of a family, with a large farm, and extensive stock; one of a good trade, or a lucrative profession, and not take a religious magazine!

3. To see a christian man at every monkey show, or farcical exhibition of every wag who may advertise that he will make people laugh, for the cheap sum of one, two, or even four pence, and yet too poor to pay for a religious magazine!

4. To see a christian man lay by money in order to catch a good bargain which may chance come in his way, and still too poor to pay for a religious magazine!

5. To see a christian man dress his children in fine or superfine clothing, and still plead that he is too poor to pay for a religious magazine!

6. To see a christian man take half a dozen, or even one newspaper, filled with all sorts of trash and falsehoods, and yet too poor to take a religious magazine!

7. To see a christian man spend time enough in one week in gossiping, and things as bad or worse, if industriously employed, to pay for *two*, and yet he cant take *one* religious magazine!

8. To see a christian man of wealth, read regularly a poor man's, and which is worse, a minister's magazine, and hear him say he is too poor to take a religious magazine for himself!

9. To see a christian's family reading novels and miscellanies, and attending parties at great, or even no expense, and having no religious magazine!

10. To see a christian man lay by money and property for his children, and plead that he is too poor to pay for a religious magazine!

11. To see a christian man exhibiting to his friends and visitors, his fine farm, stock, orchards—his new and splendid assortment of goods—his furnished office or shop, as the case may be, and have no religious magazine!

12. I cannot endure to hear a christian man boasting of his liberality, and not take a religious magazine! though it only cost him *threepence*, and he have lots of stuff for his money!

## CHRISTIAN ACTIVITY.

## REVIVALS IN MONMOUTHSHIRE.

A SIGNALLY great and powerful work of grace has lately commenced, and still continues increasingly to proceed, in the principality, almost every church having, in some measure, participated in its divine and blessed influence.

The cheering result is a general awakening, as well as a vast amount of additions within the last six or seven months. I am happy that notwithstanding the unprecedented stir, the said revivals have not been accompanied with any extravagant enthusiasm, or wild unseemly excitement, as too often is the case, when an extraordinary increase takes place. It evidently appears that Divine agency has been, and still continues to be, at work, to a surprisingly great and glorious degree, amongst us. The Lord is doing great things for us, whereof we are glad.

Thousands of immortal souls are snatched from the grasp of the evil one, and brought to the knowledge of the truth; many of whom were notorious in sin, and ringleaders in the service of satan, but now are docile and submissive subjects of Immanuel, having willingly bowed to his sceptre, together with hundreds that have been wandering; some of them for years, from the fold of their Saviour, who are returning with weeping, begging to be restored again to the enjoyment of the gracious privileges of God's house.

Permit me to advert to some remarks, which appeared in the columns of your spirited and well-conducted periodical, some four months ago, which have not passed unnoticed by your numerous friends in the Principality. Your remarks, when alluding to the present stir in our denomination, gives us to understand that you are disposed to conclude that some random work is going on amongst us, touching this unprecedented success. We beg leave, however, very gently, to call you to order respecting your proneness to lavish such uncharitable sentences when adverting to our manner of proceeding.\* We can assure you that the Welsh churches are second to none in discrimination. They are as competent as any under heaven to discern the signs of the workings of grace

\* We plead "Not guilty."—ED. B. R.

in the regeneration of sinners, and as deliberate as expedient on the point of admission into church fellowship. They do not, at the same time, profess to be searchers of hearts; however, they strictly adhere to the rules developed in the divine oracles, touching the reception of candidates, as well as the administration of discipline and church government; and, by the bye, we will risk a friendly admonition to all our respected English editors, in a significant Welsh phrase,—*"Y meddig iacha dy hun,"*—excuse our familiarity.†

A day of thanksgiving has been solemnly observed by all the churches in the country, pursuant to a resolution passed at our quarterly meeting. Praise to Almighty God for his gracious and merciful dealings towards us, ascended from every church; and fervent prayers, too, for a continuation of his favour, in the manifestations of his sovereign power to save. May he graciously continue to bless us, and cause his face to shine upon us!

In concluding, we are anxious to add an anecdote of singular interest. The Rev. D. Isaac, of Trosnant, who has had the honour of administering the ordinance of baptism to a vast number at his own place, was invited to a neighbouring church to confer the same favour upon a number of candidates. After he had baptized the intended lot, he asked if there were any present wishing to follow their example. A very respectable gentleman immediately stood forward, and said that he felt a strong desire. Mr. I. asked him if he believed. He answered in the affirmative. The minister again enquired if any present in the crowd could speak to his moral character. Several persons there and then gave him an honourable character as a member and leading brother in the Wesleyan connexion; and upon that he went down into the water and was baptized, and then went on his own way rejoicing. Many others of the same connexion are likely to follow, there being a lively spirit of enquiry amongst them in that locality. Success to all, say we, to seek and find out the way of truth! Yours in Christ Jesus,

*Pilgrim's Rest.* J. HILEY.

† We might; but what does it mean?



## EVANGELISTIC LABOURS.

SCOTLAND.—Mr. Simpson's report of his quarter's labours is now before us, from which we learn that he has preached at Edinburgh, Galashiels, Dalkeith, Bonnyrigg, Cupar, and St. Andrews. At Dalkeith, Bonnyrigg, and St. Andrews, he has taken part in, or conducted revival meetings, which have all been more or less productive of fruit. At Dalkeith he laboured, as formerly intimated, with brother Johnston of Edinburgh; and, although the meetings were abruptly terminated, in consequence of the Hall being otherwise engaged, there have been a number of hopeful conversions, and four have been baptized in addition to nine that were previously reported. At Bonnyrigg, four have been baptized, who were members of the Evangelical Union Church there, but have since been excluded, we understand, on account of their baptism. At St. Andrews, the meetings were commenced by brother Landels, and were then continued by brother Simpson, both being assisted by the pastor of the church. The meetings were of the most interesting kind. On all the three sabbath evenings the chapel was crowded to excess, while many had to retire unable to gain admission. Although the people were backward to

converse—probably owing to clerical and aristocratic influence, which is very powerful there—some were conversed with, and many others were heard of who professed to have received spiritual benefit.

Brother Landels has been holding meetings in connexion with the baptist church at Ford Forge. A blessed work has been going on there for some time past, chiefly through the instrumentality of our zealous brother, Thomas Clark, who is a member of the church, and has lately been chosen as its evangelist. We trust the Lord will bless him in his new office and sphere. From November 1848 to November 1849, there have been twenty-five baptized, and added to the church, which has thus been nearly doubled; and, in addition to these, a number who have been hopefully converted, but not convinced of the duty of believers' baptism, have united themselves to the society of Primitive Methodists, at Millfield. As yet, there seems to be no reaction. The late meetings were deeply interesting, the chapel being crowded with attentive and anxious hearers; and although the meetings were held for only a few nights, we have heard of good having been done. May the Lord continue to water abundantly that portion of His vineyard!  
*Evangelist.*

## BAPTISMS.

## FOREIGN.

INDIA, *Calcutta, Bow Bazar.*—Six believers made a public profession of their faith in the Lord Jesus Christ, by baptism, on the last Lord's-day in September, and were admitted to full communion with the Church on the following sabbath.—*Saugor.* "I have," writes Mr. Makepeace, "much pleasure in supplying you with an item.—On the first sabbath in the present month (October) it was my privilege to baptize an interesting young man on a profession of his repentance toward God, and faith in our Lord Jesus Christ. Another excellent individual had been accepted by the Church, and would have been baptized, had not indisposition prevented. This is truly an exciting period with me. Though so

many have been baptized, yet there is a greater number of individuals upon whom we can look with interest and hope, than at any previous period."—*Outtaok.* Three converted Hindus were baptized and added to the Church at this place on sabbath-day the 7th.—*Salcole.* Rajamundry district. The Rev. Mr. Bowden had the pleasure of baptizing and receiving into the Church seven persons on Lord's-day the 26th August, five of the number were natives of Salcole, one from another station, and the other was the son of a European.—*Bangkok, Siam.* Two converted Chinese were immersed on a profession of their faith in Christ, and added to the Church, on the first sabbath in June last.

*Oriental Baptist, November.*

## DOMESTIC.

LYNN.—On the first sabbath of 1850, our pastor, Mr. Wigner, baptized eight persons on a profession of faith, after a sermon from John xiv. 15. Our place was filled with an attentive audience. Many were deeply affected, especially while our pastor, at the head of the baptistry, addressed the candidates and spectators. The greatest order and quietude prevailed. There were some remarkable circumstances in connection with this baptism, which imparted additional interest.—It was the commencement of the eleventh year of our pastor's labours;—all the candidates were young men;—seven of them were from the bible class;—one had been a member of a pædo-baptist church, but, being a man of thought and reflection, he could not reconcile infant baptism with the voluntary character of true religion;—two of the seven were twin brothers. Many tears of holy joy and deep conviction were shed, as our pastor led these two youths together down into the water; and, we doubt not, many fervent prayers were offered for them, that, united now in Christ, they may be heirs together of the grace of life; and for all, that they might be "faithful unto death." In the afternoon, the newly baptized, together with one previously baptized, were received into full fellowship at the table of the Lord. We have others standing proposed, among whom are two who were decided to avow Christ by witnessing the impressive service just referred to. Our pastor has baptized 400 persons during the ten years of his labours amongst us. While grateful for the past, we would pray in regard to the future, "Save Lord, we beseech thee: O Lord, we beseech thee, send now prosperity.

CRAYFORD, *Kent*.—On the 30th of December, in the evening, five believers were baptized by Mr. Hoskins. Crayford is about two miles from where I live. I went, and took some of the children from our school to witness the service, as they had not seen the ordinance administered. Two of the candidates were from Dartford, and have been members with the Wesleyans for some years. Several of that body were there. I was sorry I had no tracts to give them, but I have lent them a pamphlet written by Mr. Stock, of Chatham, on baptism.

J. P.

LONDON, *John-street*.—The friends of scriptural order will be gratified in hearing that Mr. Noel finds constant employment, under his new engagement at this place of worship, in admitting members into the church meeting there by baptism. A friend tells us that on Friday evening, Dec. 28, six females, one a cripple, were baptized.—On Jan. 10th, six females and three males.—On Jan. 18th, five females and four males. Another baptism in a fortnight. These must be to the worthy minister pleasing tokens of Divine approbation on the course he has pursued. How much more satisfactory must the discharge of these solemn engagements be to such a man, than the performance of an unmeaning and unchristian ceremony to unconscious babes!

*Eldon-street, Moorfields, Welsh Baptists*.—On Nov. 25th, our pastor, Mr. Williams, baptized four individuals on profession of faith in the Lord Jesus, who were received into our communion on the following sabbath. We hope these young friends will be useful in our sabbath school, in which they take much interest. One of them was the eldest son of Mr. Williams, who had been a consistent hearer for many years, and at last came to the conclusion to make haste and delay not to keep the Lord's commandments. On Dec. 30th, two females were baptized, and added to the church on the following sabbath. One of them had been in the habit of sitting under the ministry of the Calvinistic Methodists in London. The other was a young woman, brought up amongst the baptists from her youth; her father is a deacon of a baptist church in Wales. D H.

BIDEFORD, *Devon*.—Eight persons, four males and four females, were baptized in the presence of about a thousand spectators, by the pastor, Mr. B. Arthur, on Jan. 6th. The occasion was highly interesting and solemn. Four of the persons baptized were from the two bible-classes—classes consisting of between forty and fifty young men and women; many of whom are promising characters.

BRISTOL, *Broadmead*.—On Thursday evening, January 3rd, after a sermon by Mr. Tubbs of Thrissell-street, Mr. Haycroft baptized ten believers, two of whom were daughters of a late pastor of the church, and two were teachers in the sabbath school. E. S.

**FROME, *Badeoz-lane.***—On Tuesday evening, January 1st, the ordinance of believers' baptism was administered, in the presence of a very large assembly. Mr. Manning, pastor of the church meeting in Shepherd's Barton, delivered a most argumentative discourse; after which Mr. C. J. Middleditch, the minister of the place, baptized twelve persons; most of them young; four were scholars, and three teachers. The administration of this Divine ordinance has frequently been blessed as the means of producing serious impressions on spectators, who, from curiosity, have been induced to witness it. It was so in the case of several of the persons whose baptism is now recorded; and it is hoped that the administration of the ordinance on this occasion will not be without some such token of the Divine favour. T.

**BLAKENEY, *Norfolk.***—We are glad to report that after a long and painful decline, we are in a more healthy and cheering state in this village, in which there is a population exceeding 1200, and ample room for useful labour. On Dec. 9th, one female put on Christ by baptism, and thus gave practical evidence of love to her Lord. And on the evening of Jan. 6th, another female traced the footsteps of her Lord, and was buried with him by baptism. So desirous was she to fulfil her Master's command, that although suffering from bodily weakness, yet neither this nor the fears of her friends could hinder her. She is now in the full enjoyment of spiritual and an unusual degree of bodily health. I. B. B.

**PRESTON.**—On the first sabbath in January, three persons were baptized in Leeming Street chapel, by Mr. Walters. We hope this is only an earnest of what God is about to do for us this year. A spirit of enquiry concerning the ordinance of baptism is manifesting itself. Several pædobaptists come to hear what we have to advance from the New Testament, in support of our views and practice; the result may be anticipated.

**HONEYBOROUGH, *Pembrokeshire.***—On sabbath morning, Dec. 2nd, Mr. Thomas baptized one believer on a profession of repentance toward God, and faith in our Lord Jesus Christ; and at Pope Hill, Dec. 9th, Mr. T. baptized one young female who had renounced the world, and listened to his voice who said, "Follow me." D. E.

**CASTLECRE, *Norfolk.***—The solemn ordinance of believer's baptism was administered here, December 23, when two candidates trod in their Saviour's footsteps, and were buried with him in baptism. One, advanced in years, had been a wandering gipsy, but for the last ten years she has regularly worshipped with the friends here; and her conduct being such as becometh those who profess the gospel, she saw it her duty to follow Christ, and to give herself to the people of God according to his word. The other was a young female—a child of many prayers. Our pastor, Mr. Statterd, preached on the occasion. Many wept tears of joy. It was a solemn scene. The congregation was overflowing.

J. B.

**HARTLEPOOL.**—Four believers were buried with Christ by baptism, on Christmas eve, the 24th of December. We have cause to thank God, and take courage. Three years ago, we sought counsel from the Baptist Northern Association in regard to a new chapel. The brethren considered our case, approved the measure, and commended us to the aid and sympathy of the denomination. Circumstances rendered it prudent to suspend the design, but we now think it desirable to make an effort. J. K.

**DEVONPORT, *Morice-square.***—Mr. Horton baptized seven believers, Dec. 13th, and on the 27th seven more thus put on Christ. We have great reason to acknowledge the Divine goodness manifested to us through the past year. Our additions in the ordinary way have been seventy, and we have many others who, we trust, have left the "City of Destruction." The Lord grant to the newly-baptized, to the inquirers, and to us all, "a safe arrival at the desired country."

**TENBY.**—Mr. Phillips, after discoursing on the subject, baptized four candidates in the presence of a very large audience, Dec. 23. One was from the sabbath school. Also on the evening of the 6th of January, Mr. P. baptized five believers. We have several more inquirers, and hope that the Lord will continue to prosper the labours of our minister. T. H.

**ROMNEY, *Kent.***—On the last sabbath in the past year, Mr. Bloomfield, Home Missionary, immersed two disciples of the Saviour. One had been, for some time, a member of an Independent church. S. D.

**LOSCEF, Derbyshire.**—For years I have hailed the day on which the *Reporter* comes with great delight. Permit me now to report that we had an interesting baptism on New Year's day, when Mr. Johnston of Belper preached on the subject of baptism; and Mr. Martin immersed five believers; two were man and wife, heads of an interesting young family, which they are training up in the way in which they should go. One has been an invalid for the last six years, nearly four of which he has kept to his bed! During his affliction, it pleased God to open his heart to receive the truth as it is in Jesus. While confined to his bed, brethren frequently visited him, and read and prayed much with him, and for him, and now, by the help of God, he is able to attend our public worship. It was an affecting sight to see him on his crutches, eager to obey the command of his divine Master. One of our deacons, asking him what he thought of baptism, he answered, "Christ has commanded it. I feel it my duty, and should esteem it a privilege. But I am like the man at the pool of Siloam: I have no one to put me into the water." We hope the good cause here is steadily progressing. Our prayer-meetings are great auxiliaries. We have two on the sabbath, and two on week evenings. We have also a circulating prayer-meeting, by which we take the houses in rotation round the village. These are generally very solemn and impressive meetings, and much good has accrued from them. I believe we shall soon have to move the waters again, as we have several earnest inquirers. J. W.

**PAULTON, Somerset.**—On the last sabbath in last year, after a discourse by Mr. Bentley, four disciples were baptized on a profession of their faith in the Lord Jesus, and were added on the following sabbath. Two were from our bible-class, and one had been a member of the Wesleyan body for some years, but having witnessed the last administration of this ordinance, was, by its appropriateness and the address then given, so convinced of its accordance with scripture, as to follow out her convictions by thus submitting to her Lord's command. We hope others will soon follow. W. G.

**LEDDRAY.**—Mr. Walters baptized two believers—females, Dec. 30th; one of whom had, for several years, been a pious member of the Established Church.

**ADERSYCHAN, English Baptists.**—We have reason to be thankful that the new year has commenced so auspiciously with us. On the evening of the first sabbath, after a sermon by Mr. John Price, of Bristol College, to young people, our minister went down into the water, and, in the presence of a numerous congregation, immersed eight persons. Two others, who intended being baptized at the same time, were prevented by illness; and another, a sister of one of the candidates, was compelled to leave the neighbourhood the week before, to go to a situation in another part of the country. One of the female candidates baptized is a teacher in the sabbath school, another a scholar, and two of the young men are in a Bible-class conducted by the superintendent of the school.

**ABERDARE, Glamorganshire.**—The following immersions have taken place in the open air, in Aberdare, since our last Association. The ordinance in each case was administered by our minister, Mr. Thomas Price. On the last occasion he had the pleasure of baptizing his own son, a very interesting youth, twelve years of age.—July 22, three; Sep. 16, thirty-six; Oct. 14, thirty-three; Nov. 11, twenty-two; Dec. 9, fifteen; Dec. 31, four; total, 113. During the same period we have restored thirty-three, and have baptized fifteen at our Mountain Ash station. Making a total of our additions during the last six months of 161. We have several yet waiting to be baptized. Bedyddiwr.\*

**FRANKS BRIDGE, Radnorshire.**—After a long and dreary season, we hope the Sun of Righteousness will break through the clouds and shine! On sabbath morning, September 30th, Mr. Jones baptized one believer, on a profession of his faith in Christ. And on December 9th, Mr. Jurman, of New Bridge, baptized four believers. Two men and their wives were among the number. We were thronged by a crowd of spectators. T. P.

**PEMBROKESHIRE.**—Mr. T. Harries, Home Missionary, baptized two believers, a man and his wife, at Broad Haven, on Sabbath morning, Oct. 26. In the afternoon of the same day he baptized three at Mount Zion; and on Dec. 23, two more. The congregations were large and attentive. The Lord seems to smile upon us at both these stations.

\* A Baptist.

**Roud, Isle of Wight.**—We have for a long time felt the inconvenience of not having a proper baptistry. That has now been removed, and we have erected one, which was used for the first time, Nov. 25, when Mr. Jackman baptized five believers. The husband of one of the females has been a believer for some time, but had not thus put on Christ by baptism. On her return home she found him in a very thoughtful state of mind. They retired to rest, but "tired nature's sweet restorer, balmy sleep," paid him no visit that night; and on the day and night following he was in the same state. Early on Tuesday morning he arose, and his wife, who had made many inquiries as to the cause of his apparent unhappiness, again urged him to tell her. To which he replied that he should go somewhere or other, as he could not sleep. She kindly urged him to take his bible, and read a portion, and spend some time in prayer before he left home. The advice was followed. How powerful are kind words! After reading for some time, he said, "I now see the cause of all my unhappiness. It is because I would not obey my Lord and be baptized. I wonder if Mr. Jackman would baptize me next Lord's-day." Inquiry was made, and the matter arranged, and, on the following Lord's-day, he was buried with Christ by baptism. Now he enjoys the answer of a good conscience towards God. "Great peace have they that love thy law." P. A.

**P. S.**—Mr. Smedmore formerly supplied Niton and Roud. Since his removal, Mr. Green has settled at Niton, and Mr. Jackman has engaged to supply Roud.

**DUBLIN.**—On the first Lord's-day in December, our pastor, Mr. Milligan, baptized two believers, on their profession of faith in Christ. Both of them originally held the views of the Unitarians. We had a very appropriate address, on the duty of being companions of those who fear God and keep his commandments. O. B.

[We hope this, the first report we have had from the Irish Metropolis, will be introductory to many more.]

**NEWPORT, Monmouthshire, English.**—On Monday evening, December 31, our pastor, Mr. Allen, baptized five females, who had previously professed repentance towards God, and faith in our Lord Jesus Christ. H. N.

**IIULI, George Street.**—On Thursday evening, January 3, our pastor, Mr. W. J. Stuart, immersed two believers, one of each sex. The man became a convert to the scriptural doctrine of believer's baptism through hearing a discourse on the subject, at our last baptism in November. He was convinced, as it were, in spite of himself, such were his prejudices against this way; but one thing he did, and that led to this result—like the Bereans of old he determined to search the scriptures, and sat up the greater part of one night to do so; when he found that they fully bore out the statements which our minister had made. Though living two miles off, he came the day after to Mr. Stuart's house, but not finding him at home he came again the same week. The result was his baptism and admission. We trust the work of grace is progressing amongst us, and that this year our beloved pastor will see his labours crowned with abundant success. M. E. P.

**BOLTON, Lancashire.**—During the past year Mr. Etheridge, our pastor, has had the pleasure of baptizing thirty believers in the Lord Jesus—on Feb. 26th, five; April 29th, three; July 25th, five; Oct. 31st, six; and Dec. 19th, eleven. On the latter occasion, we had a discourse on the great commission, by Mr. Walters, of Preston. Our chapel has been well filled at each of these services; and a tract, published by our pastor at the commencement of the year, called "The Baptismal Question Settled," has been regularly distributed. At the last service, we were much crowded; and at the close of the meeting each person was presented with the address delivered by Mr. Noel before his baptism. These services and tracts are causing a stir in the town, and we have good reason to believe the truth is making way.

**TREDEGAR, English.**—On Lord's-day, November 5th, after a discourse by our minister, he immersed five believers. And on Lord's-day, December 2nd, two more joyfully followed their Lord through his watery tomb. During the last few months, about twenty have been restored to our fellowship. May they now be faithful to the end! E. N.

**PONTYPOOL.**—Mr. Rees Rees, of Glasgoed, baptized three persons, on Lord's-day, January 6th; two of whom were received into Zion Church, and one into Trosnant. The two received into Zion were sabbath-scholars. W. J.

**RAWDEN, near Leeds.**—After a protracted season of trial, we commenced the last year in peace, and with hopeful signs of improvement; the meetings being well attended, and the word heard with much attention and seriousness. Feb. 4, three candidates were immersed in the presence of a numerous audience. On Friday, March 30, one more; June 3, another; Oct. 7, three others; and on sabbath-day, Dec. 2, eight more put on Christ, by following him through the baptismal stream; the chapel, on this occasion, being crowded to excess. This year, our first baptism was on the first Lord's-day in January, when two females thus put on Christ; and we feel thankful that there are others under serious impressions, who we hope soon to see walking in the good old way. These seasons were refreshing to us, and we are persuaded that, were the churches more earnest at the Throne of grace, showers of blessings would descend. Oh, for a greater outpouring of the Spirit, that the churches might be revived, sinners converted, and Christ glorified! We rejoice that God has sent us one who is devoted to his service.

J. B.

**ASTLEY BRIDGE, near Bolton.**—On Lord's-day, Jan. 13, Mr. Charles Lewis of Manchester, baptized a believer in Christ, an old friend of his, who had been a member of the Wesleyan Methodist body nearly thirty years, and an occasional preacher for twenty years, previous to which the candidate delivered an appropriate discourse in defence of adult baptism, from the words, "The baptism of

John; was it from heaven, or of men?" to a numerous and very attentive congregation; in which he did not fail to remark that infant baptism was not only doubtful, but an unwarranted substitution. When at the baptistry, the candidate exclaimed, "See, here is water; what doth hinder me to be baptized?" The reply was, "If thou believest with all thine heart, thou mayest:" and they went down both into the water, both the administrator and the candidate; and he baptized him.

C. L.

**ABERGAVENNY.**—On December 24, eight believers, after a sermon by Mr. Thomas, were immersed by Mr. Owen, of Usk. One was a member of the Wesleyans, and no small stir appears to have been made by her anxiety to follow out the dictates of her conscience. Her class-leader consoled with her under the strong temptations by which she was exercised, and is said to have ascribed her anxiety to follow her Saviour through the liquid grave to satanic agency. He further expressed his fears that she was allowing her feelings to overcome her judgment. An extraordinary objection for a "Wesleyan" to make, certainly!

J. H. C.

**ASBY, Westmoreland.**—Mr. Kay, after an address to a large and orderly congregation, on the baptism of the Eunuch, immersed one believer in Jesus, December 30, who was added to the church the same evening. We gave away the hand-bills you sent us, which were eagerly received.

R. Y. F.

## BAPTISM FACTS AND ANECDOTES.

### A METHODIST CLASS-LEADER'S REASONS FOR NOT BEING IMMERSUED.

#### *A Curiosity!*

[In the following, the capitals and italics are in the original letter.]

DEAR MISS G—, I am not about to write with any desire to dissuade you from your purpose and intention. I believe that in it, as well as in everything else, the Holy Spirit will impart sufficient light to direct your steps aright if there be prayerful and humble dependence upon his promised aid—but yet I have thought that I would just pen a thought or two as they occur to me at the present moment.

The Rev. B. W. Noel says it is his opinion that "Baptism by immersion after our profession of faith in Christ will eventually universally prevail." Now I am of opinion that it requires but little sagacity to discover that this opinion is not well-founded.

If *Painters* are good commentators or historians, then but very few were baptized by IMMERSION, for they invariably represent the persons receiving the RITE, *Standing in or near the water*, and the Minister *Pouring* it upon their heads.

Besides, if baptism *must* be by immersion, then I think the Laplanders, the Icelanders, and the Greenlanders,

and the poor Innocent and Harmless *Esquimaux*, are totally excluded from the RITE, because during the greater part of the year (at least) if they were plunged into water they would be lifted out a mass of ICE. Water could not be used in such a way, except it be kept hot, and that is too ludicrous to allow.

I suppose you will not tell me that the *Boiling Springs and Glaziers* were provided by the Creator on purpose to Administer Baptism with the Water of them!!

I think it is quite plain that there was, anciently, other methods of administering Baptism besides *Immersion*.

I will not stop to prove this (which I am convinced I can) from the word of God, except to just mention one word, viz., the apostle speaks of being baptized unto Moses in the CLOUD and in the sea. Does not the word CLOUD mean something different to IMMERSION. Clouds are vapours, wont to be applied to the earth in the form of SPRINKLING.

The principal weight lies in the question—Is Infant Baptism proper and legitimate! I think this also is easily decided, for does Baptism in the christian church, take the place of *Circumcision* of the Jewish? If so, the dispute is at an end—is it not?

It appears pretty plain that both the Sacraments were remodelled by the hands of Christ. We find no WINE in the Jewish passover.

Certainly we find whole FAMILIES baptized by the apostles; and if you tell me that there were no young children among them, that is, that there were none but those who were capable of exercising faith, I reply that from the plain account given, any persons previously ignorant of all christian rites, with nothing but the word of God before them, would fairly conclude that *if there had been any* young children among them they would have been baptized by the apostles. The answer to the inquiry of the Philippian jailer, "what must I do to be saved," was, (as you well know,) "believe, and thou shalt be saved" and thy HOUSE, OR FAMILY; even those who were too young for the exercise of faith would be saved through the jailer's faith, because his example of holiness, &c. was sure to produce that effect in after life; and this is not the only case which may be adduced.

Besides I think it is pretty certain that the FAITH REQUIRED, even of adults, was not such a faith as brought with it the remission of sins, but it was a simple acknowledgement of the general christian truths. For if it was the *faith of justification* that was required, then you at once put it out of any minister's power to baptize, because he cannot know who are fit candidates without the miraculous discernment of spirits.

And I infer also from the wisdom and omniscience of God, *foreseeing* the directions necessary for the government of his church—Foreseeing that the baptism of infants would so soon be introduced into it, (as it certainly was, beyond all controversy, if ecclesiastical historians be any authority,) he would have spoken *emphatically* in reference to it. And if Infant Baptism be improper, it must also be a great sin.

I maintain that the church must have been left in such a situation by the plain statement that WHOLE FAMILIES were baptized; and Infant Baptism being of *such early* introduction, could it have been performed without incurring great guilt?

I suppose you have already received the rite of Infant Baptism, being presented by parents *believing quite as much as the word of God requires*—and I cannot doubt but that you were as *truly* and *really* baptized according to scriptural direction, as was the Philippian jailer and his family.

I do not mean to say that you would incur any *guilt* even if you were baptized *annually*, but I cannot see any necessity for a repetition of the act, especially when considered as the initiatory rite of admission to the christian church of which at the present moment you are a member to all intents and purposes. "Let every one be fully persuaded in his own mind."

If what I have said be not conclusive enough, I think I can say a great deal more; and for what I have said *I alone* am responsible. I have not referred to any *Author* at all.

I cannot stay to write any more at present, and please let me say, really not as an *idle excuse*, that the pen I have in hand is such a bad one that I can hardly mark with it. I have never been used to letter writing, consequently I do not keep TOOLS fit for a scribe.

I am thankful to say that my health is much better; and I hope you are prospering in soul and body. Please not be anxious about my providential course. The Lord knows what is best and when to open a door. I thank you for all your kindness. I know that all I have said above has nothing to do with **THE WORK**. Accept the kind love of S. and J., together with Mrs. M., and accept the same

From yours in the faith,  
Sept. 17, 1849. W. M.

### A PUZZLE.

I was going to answer your "Little Puzzle for Little People" in your *Children's Magazine*, but considering that you meant it for children only, I desisted, and resolved to send you instead, what may be called,

"A GREAT PUZZLE FOR GREAT PEOPLE."

Comply with a law that's decisive and terse,  
By doing contrary or just the reverse;  
Go down to a river by bringing it up;  
Immerse a disciple in half a pint cup;  
Demonstrate much water is found in a drop;  
In building a temple begin at the top;  
Those born of the flesh call the children of heaven;

Let faith produce fruit before it is given;  
Believe in a message before it is heard;  
The Saviour obey by rejecting his word;  
Or out of the Bible most clearly declare  
A doctrine or precept which never was there;  
In this make profession and practice accord;  
Then estimate duly your proper reward.

Goldhill.

DAVID.

### BAPTISMAL REGENERATION.

BAPTISMAL regeneration is a foolish and pernicious dogma, and he must be a credulous dupe, or a superstitious fool, who can bring himself to believe it. Believe it! that a few drops of water, sprinkled on a babe's face, have efficacy at the same moment to cleanse its heart! Believe it! and yet see myriads of the baptized growing in ignorance and crime—lisping profanity with their young lips, and giving their manhood to impiey and vice! But the bishop and the judge affirm that this is the avowed doctrine of the church of England, and they affirm rightly; so that the man who does not hold and teach it acts with hypocritical inconsistency. The judge of the Arches' Court proved, by a long array of evidence taken from the formularies of the church,

that such was her doctrine. This proof was valid and conclusive. The best proof of what the church of England means by baptism, will be surely found in the baptismal service. Now let our readers only look at it—let them put their natural interpretation on the words employed in it—and we are sure they will agree with the legal adviser and governor of bishops, deans, and rectors, that children are declared to be always spiritually regenerated in and through the water of baptism.

There is something in baptismal regeneration which captivates many minds, unwilling formally to own its influence over them. How many among us seek with eagerness for baptism to a dying child! How many, in other communions, present their infants in baptism, and never sit down at the Lord's table! Are not ministers nourishing a fatal error, when they encourage such half-covenants?—*United Presbyterian Mag.*

### BAPTISM IN WINTER.

The few lines which follow, were written by a Young Disciple, on the day of his public profession of Christ. May his love never cool, but increase more and more, until it ripens into perfection in the heavenly state!

'Twas on the thirtieth of December,  
A day I ever shall remember;  
The fields were white with driven snow,  
The wind a little chill did blow;  
But snow, or wind, could hinder not  
Our meeting on that sacred spot.  
The people gather'd close around,  
To hear the Minister expound  
The statutes of the holy word,  
Provided by our King and Lord.  
Then, following the great command,  
He took me gently by the hand,  
And laid me down beneath the wave,  
An emblem of the Saviour's grave;  
Then raised me from the liquid tomb,  
To walk in hope of joys to come.  
Jesus, the sound of thy dear name  
Kindles within my heart a flame  
Of sacred love to thee and thine,  
Which will, I trust, for ever shine.  
Dear Reader, whosoe'er you be,  
Behold the Lamb who died for thee!  
See him suspended on the cross,  
And for him count all things but loss.  
Obedient to the gracious word,  
Put your whole trust in Christ the Lord;  
Honour him before men; and He  
In that great day will honour thee.

M. T.



## SABBATH SCHOOLS AND EDUCATION.

## SABBATH SCHOOLS.

*Their Origin and History continued.*

SUCH is the account given by Mr. Raikes of the commencement and early success of his noble plan for rescuing the children of his native city from ignorance, immorality, and gross debasement. At a later period of his life, two years before his death, he mentioned, in conversation with Mr. Lancaster, that at the time when the idea occurred to him of providing instruction for these "little heathen" on the sabbath, and while proceeding to engage the services of the women referred to, he paused at the entrance of a lane in which lived the one he first visited, in doubt whether to attempt to carry his idea into execution; that, while he thus hesitated, the word *TRAY* was impressed on his mind with such sudden force that it seemed as if a voice had uttered it. This at once decided the question. "I never can pass by the spot," he said, "where it came so powerfully into my mind, without lifting up my hands and heart to heaven for having put such a thought into my head."

Within a few years from the time of their establishment, sabbath schools rapidly multiplied in England, Scotland, and Ireland. They received the testimony not only of the true and ardent friends of christianity, but also of many of those least concerned in its advancement. Adam Smith, the famous author of "The Wealth of Nations," and the opposite of an enthusiast in religion, said of these institutions, that 'no plan promised to effect a change of manners with equal ease and simplicity since the days of the apostles.' The archbishop of Canterbury, and the whole of the bishops, stated it as their opinion in 1785, that they were well adapted to improve the minds of the common people, and were found by experience to be very beneficial. Mr. Raikes was admitted to an audience with her Majesty Queen Caroline, who expressed to him her high approbation of his plan.

In 1785, the Sunday School Society was formed, the object of which was the establishment of schools throughout England. It was succeeded, in 1803, by the Sunday School Union, which embraced,

among other means for the encouragement of sabbath schools, that of supplying them with suitable books.—The year 1819 was marked by the formation of a Sunday School Society for Ireland, the operation of which has been eminently successful.

The seed that thus spread and multiplied so rapidly in England, was soon wafted across the Atlantic, and found, in the United States and in the British colonies, a congenial soil. It sprang up in New York in the year 1816, and still earlier, it is recorded, in other places. A society similar to those mentioned was constituted at Philadelphia in 1824, and has flourished to an extent far surpassing the most sanguine hopes of its founders. The American Sunday School Union and other associations of a kindred nature, are too well known to require more than this allusion. Some idea of the remarkably rapid increase of sabbath schools may be gathered from the statement that, in 1837, little more than half a century from their commencement, the number of sabbath school pupils in Great Britain and Ireland was nearly two millions. At the present time the number of sabbath schools and scholars cannot be ascertained with anything like precision, as they are always multiplying on every hand.

## DISMISSED SABBATH SCHOLARS.

*From Dr. Morison's "Voice to the Churches."*

OUR sabbath-school system will never be perfected in its economical arrangements, until there shall be found, in every congregation, a select circle of philanthropic persons, whose distinct duty it shall be to trace the steps of the interesting young people constantly issuing from our sabbath schools, many of whom, it is to be feared, become the prey of temptation the moment they pass from under the eye of their devoted teachers. Very painful facts have convinced me of the imperative necessity of some such method as the one suggested, to provide, in some measure, against those fearful depravations of character, which it has fallen to my lot to witness

among young men and women, who once sat as children upon the forms of our sabbath-schools.

Some years since I was called, as a christian minister, to visit a poor dying girl in the immediate vicinity of my own residence. As I entered the wretched apartment, in which she lay on a pallet of straw, she burst forth into an agony of tears, which completely choked utterance, and which issued in a deep faint, from which she did not recover for some minutes. As soon as consciousness was restored, I gently intimated to the dying creature, that there must be some cause of agitation which it would be well for her to disclose. Laying her hand upon a little volume which lay on her pillow, and which proved to be Legh Richmond's tracts, "There, sir," said she, "is a reward-book, which I received from your hand, at the anniversary of your sabbath-school, five years ago; but, Oh sir! what would I give to recover the innocence and peace I then enjoyed?" The fact was, she had fallen a prey to the arts of the seducer, and had proceeded from bad to worse, till then, prostrate in body and mind, she was on the brink of an eternal world, full of anguish and despair. "Oh!" said she, "I left the school in a fit of pride, because my teacher very properly complained of my dress, as unsuitable to my station. This, alas! sir, was the commencement of my ruin. I fell out of acquaintance with the good, and became intimate with a wicked young man, above my rank in life, who first flattered my vanity, and then destroyed my peace; and here I am in this miserable abode, the victim of my own folly and crime, without one friend to care for me whether I live or die. Oh, sir! is there any hope for one so guilty as I am?" I did not fail with due discrimination, to lay open to the view of this unhappy wanderer the fountain of Divine mercy, and to point her to the exhaustless compassion of Him who "is able to save them to the uttermost who come unto God by Him." After three days and nights of extreme bodily suffering, borne with exemplary submission, she died, expressing a humble but earnest reliance on the merits of Him who alone is able to save. Never was confession of sin more unreserved, nor the sense of unworthiness more oppressive. She looked through her tears to the cross, and was doubtless

received by Him who casts off none who come unto Him.

But there was one request which she made to me which I can never forget. In describing and condemning the feelings of pride which led her to leave her sabbath-school, she said, with tears in her eyes, "Oh, sir! if you should ever hear of any other thoughtless creature like myself, in your Sunday-school, tempted to leave it for some imagined offence, pray, do ask some kind lady to visit the unhappy offender, and persuade her to return to the forsaken path of duty. I do think, if this had been done in my case, before my virtuous principles were destroyed, I should have gone back to my school, and then, sir, you would never, perhaps, have heard the sad details with which I have made you acquainted."

A narrative such as this, illustrates, in very striking terms, the snares which are spread in the path of our sabbath-schools on their quitting school. In too many instances they are conscious of few other restraints upon sinful habit except those of the sabbath-school; and, when they are removed, the current of temptation sets in upon them, and they are borne along with a resistless and destructive force.

Now, to ward off such results, and to preserve and perpetuate the benefits accruing from institutions which are the glory of the age in which we live, it becomes an imperative duty, on the part of the churches, to provide the best means they possibly can, to surround and protect those who have been in our schools, at the moment when they are most exposed.

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INTELLIGENCE.—The school-room in *St. Ebbe's, Oxford*, in which the New Road baptist sabbath school is taught, having been much enlarged and improved, a tea-meeting of about 300 friends celebrated the event, Nov. 15, and the proceeds were applied in reduction of the debt. —The young persons in the bible-class at *Ross*, invited their minister, Mr. Cooper, to tea, Dec. 26, when Mr. Smith, the superintendent, presented him, in their name, with a copy of "Baxter's Comprehensive Bible," for the pulpit; and another friend presented him with a copy of the "Life of William Knibb."

## RELIGIOUS TRACTS.

## OUR MONTHLY GRANTS.

WE desire to inform our friends who are anxious to obtain Tracts on baptism for gratuitous distribution, that having engaged to enlarge the pages of the *Reporter* at the same price, our resources for assisting them with Grants are abridged. We have not, however, so far, refused any applications, and we shall be very unwilling to relinquish a proceeding, which, from the many years we have practised it, has grown into something like a habit or custom, with us. But we cannot, to use a homely figure, burn our candle at both ends. That would be an awkward and unprofitable experiment. We are not prepared at present to say how we shall proceed. We must wait a little longer, to see if our increased sales of *Reporter* for this year will warrant us in continuing the custom. In the mean time, let not any of our friends hesitate to make application. As we have before said, it is a good old habit of ours, which we shall not willingly lay aside, and applicants will find in this matter, perhaps, that we are made of squeezable stuff.

**NEW BAPTISM HANDBILLS.**—In addition to the good old series of eight baptist handbills, which have now had a large circulation for many years, we have just printed eight more, which consist of extracts from the *Essays* of Mr. Noel, on "Church and State," and on "Baptism." They are adapted to the present times, and will be sent assorted with the other in our parcels of donations, or they may be had separately by those who wish to purchase them. Next month we shall give a complete list of all our Tracts, both Page-tracts and Handbills.

## APPLICATIONS.

**SHROPSHIRE.**—My residence is among the highest mountains in this county, surrounded by lead mines. There are perhaps some of the finest views in England here. It is said that sixteen counties can be seen with the naked eye on a fine clear day. The scenery is beautiful and very romantic; perhaps not surpassed by any in Wales. The population is very scattered, many of the inhabitants living in cottages erected by themselves upon the property of the Marquis of Bath and the Earl of Tankerville. The Earl gave to the Baptist denomination nearly an acre of ground to erect a chapel and

a house for the minister upon, which have been built 16 years, and since then there has been a gallery put up, and the chapel will seat nearly 500 people; the cost being nearly £500. But through the exertions of ministers and people it is quite free from debt, though there are none but working-men—not a man of influence or wealth amongst us. Pontesbury was formerly a branch belonging to this church, but for many years now supports her own minister. These are the only two baptist churches in this part of the county. We stand like a speck in the mountains. Seven years ago, when my father came to reside in this neighbourhood, it was not known that there was such a publication as the *Reporter*; now we take several, and many *Children's Magazines* and *Pioneers*. So you see that though we are almost shut out from society by bad roads and other causes, we are not without some knowledge of what is going on. Many now rejoice when the first day of the month comes, that they may hear of the work of the Lord in other parts. We should be glad if you could give us a grant of Tracts, principally upon baptism. Our minister has opened a station at the farther end of the mountain, about five miles from the chapel, at the residence of one of the members; and his labours have been blessed. The people are very ignorant, and some of them would not believe that such passages as those on baptism were in the word of God.

J. L.

**KENT.**—I hope you will excuse me; but I have been thinking of writing many times, having frequently seen in the *Reporter* that grants of Tracts were sent by you to several places in the country. I have often wished we had some here where we have a population of more than six thousand, and where there has never yet been a scriptural baptism that we know of. When I first came here I thought it was a very dark place, and I am sure if you were here you would say it is yet. If I could have spared the money to purchase tracts I would have sent to you long since. You can send what you please, but we should like some on baptism. We have been trying for some time to raise a baptist cause here, but the people seem prejudiced against us, doubtless through

ignorance, and we wish to enlighten them. We have now a very nice room fitted up as a small chapel; it will hold about a hundred people; and we have a sabbath school, which I and another friend, who formed it five years ago, never leave—no not one sabbath in the year.

J. P.

BUCKINGHAMSHIRE.—I am encouraged by your generosity, to seek assistance from you in disseminating correct views on baptism in our neighbourhood, by asking a donation of tracts. We are extremely poor, and so we shall be glad of your aid. We have lately had a young Puseyite curate come into our village, who is telling the people they cannot be saved unless they are christened; and also, that my ministrations, however excellent the preaching, cannot possibly do any good, because I am an unauthorized teacher!

D.

#### ACKNOWLEDGMENTS.

SARUM.—We are thankful for the second grant of tracts you sent us, of which we are making the best use we can, and we hope good will again result as in the former case; for after you sent the first grant a local preacher among the Wesleyans, who are now the leading folks here, was baptized, though he continues amongst them; and others manifest some uneasiness about the matter. We have also heard that two other local preachers are thinking about immersion, being convinced that infant sprinkling must be erroneous. May many more be brought to protest against the counterfeit ordinance—the strong hold of popery and state churches.

E. E.

[In answer to the questions, we say—circumstances should partly guide you. Be zealous, yet prudent; and avoid giving any offence.]

BERKS.—We received the tracts which you kindly sent us, and have spread them abroad. They were very well received by the people; some of whom seem to be pondering over their contents. Among others, I might mention a party of "Primitives," who had formerly ridiculed our "dippings" as they called them, who have lately had a discussion on the mode of baptism. Hearing of their intention we sent them some of your tracts, and we hear that they are now fully convinced that dipping is the only scriptural mode. May they have grace to follow Truth.

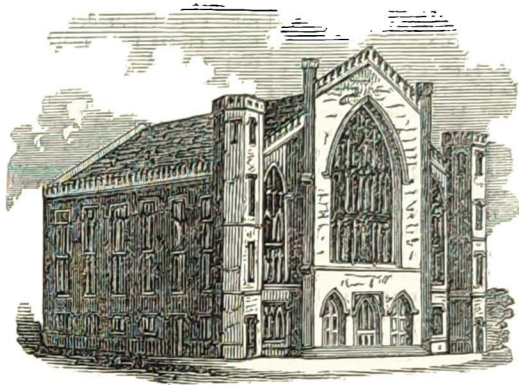
A. B.

BERKS.—With much pleasure I received your nice parcel of tracts, for which receive my best thanks. I have no doubt they will be useful here, as the whole village is tainted with the false doctrine of baptismal regeneration. Our vicar, if he ought to have that name, declares that he will not allow the child of a dissenter to be buried in the "church yard," unless it has been christened; and yet he calls himself a successor of the apostles! But he is so bigoted, that he says (poor man, we pity him!) he would tread the dissenters underfoot, if he had his will! I have begun to distribute the tracts; and by so doing, have greatly offended some of the "church party," who call me a "fool," and a "busybody!" But I shall go on doing their good, if they will let me.

D. B.

#### DONATIONS IN OUR NEXT.

TRACTS AMONG SAILORS.—*Liverpool.*—Out of a group of sailors lounging on the door-steps of a lodging-house, one, as soon as they were accosted by our friend, cried out, "Hold on there, a minute, and I will give you a tract which you gave me eight months ago." Saying which, he disappeared; and returning, handed the tract, saying, "Many a time have I read that tract with great delight." "Keep it," she replied. "No! no!" he answered; "it may do some one else the good it has done me; but give me one or two others for the voyage I am now going." Another young sailor, in a company of more than ordinarily thoughtless ones, who laughed when our friend offered the tracts, and invited to the Bethel, upon being told she had not expected such conduct from Scotchmen, exclaimed, "No: this is not what we are taught in Scotland." He began to read, and then with tears said, "Oh! my brother! my brother! you a missionary to the East Indies, younger than myself, and I so wicked! God be merciful to me!" Our friend observes,—"I endeavoured to point him to the Lamb of God, which taketh away the sin of the world." Another of the same party exclaimed, with much emotion, "Though I am such a wicked fellow, I was better taught. My mother is a class-leader in St. John's, New Brunswick, and my sister a tract distributor, like you," the tears of remorse running down his face the while. I left them with weeping, thinking it wonderful how soon sometimes very hard hearts may soften.



## FIRST BAPTIST CHURCH, NEW YORK.

FROM THE UNITED STATES BAPTIST ALMANAC FOR 1850.

THIS Church originated in 1745. In 1747 the Scotch Plains Church was organized, and as there were but thirteen brethren and sisters in the city, who agreed in their views of doctrine, it was deemed advisable to unite with that church in 1753, with the understanding that the pastor, Rev. Benj. Miller, should preach in New York occasionally. His preaching was so acceptable that those who wished to hear him could not be accommodated in a private dwelling. A rigging loft in Cart and Horse Street, now William Street, was hired by the church. As their numbers increased, they purchased ground in Gold Street, and erected a small meeting-house, which was opened March 14, 1760. In 1762, June 19, twenty-seven members of the Scotch Plains Church, having previously received letters of dismission, were recognized as an independent church. Rev. John Gano entered upon the pastoral charge, and in a few years there were more than 200 members, and the meeting-house was enlarged. The church continued to prosper till the members were scattered by the war of the Revolution. At the close of the war, thirty-seven members were collected. The meeting-house was repaired, having been used as a store house and stable. In two years the church again numbered more than 200 members. In 1788, Rev. Mr. Gano removed to Kentucky, having been for twenty-six years the faithful pastor of this church. Rev. Benj. Foster, D.D., was the successor of Gano, and laboured ten years, when he was suddenly cut off by yellow fever, August 26, 1798. In October, 1800, Rev. William Collier, of Boston, commenced his pastoral labours. The old house was removed in March, 1801, and a stone edifice, eighty feet by sixty-five, erected at a cost of 25,000 dollars, and opened for public worship, May 2, 1802. Rev. J. Chaplin was pastor for a short time. In April, 1805, Rev. Wm. Parkinson, accepted the pastoral charge. His labours were much blessed, and in 1809 the church numbered 564 members. He resigned the office, August 11, 1840, having held it for thirty-five years. Rev. Spencer H. Cone, D.D., became the pastor, July 1, 1841, having preached in the Oliver Street church for eighteen years. Among the conditions upon which the present pastor accepted the call, were these:—"that the church should erect such a building on their Broome Street lots, as would accommodate our Bible and Missionary Societies, at a merely nominal rent; besides suitable accommodations for the church and congregation."

The building was opened for public worship, February 20, 1842. The entire edifice measures 75 feet wide, by 110 on the east side, 87 on Broome Street, and 90 on Elizabeth Street. The auditory is 75 feet square; the remainder of the Building, fronting on Broome Street, is occupied by the American and Foreign Bible Society, and the American Baptist Home Mission Society, at an annual rent of one dollar each per annum. The whole cost of lots and house, interest, &c., was 75,000 dollars.

The number of members reported May, 1840, was 600.

## INTELLIGENCE.

## BAPTIST.

## FOREIGN.

**FERNANDO PO.**—From a work written by a Roman Catholic missionary we extract the following testimony to the faithfulness of the baptist missionaries on the Island of Fernando Po, in the Gulf of Guinea:—“Not less surprised than I was would any of my readers be, were they to see the veneration and respect with which the negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious fellowship. The festival days they employ in the continual reading and exposition of the gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighbouring house. Let us compare these customs with those which daily present themselves to our eyes in Madrid, and with the horrible blasphemies which continually greet our ears, and let us say, which people, these negroes or ourselves, show the most signs of being savages!”

**SWEDEN.**—Mr. Nilsson writes from Gottenburg, Nov. 6:—“Our little number has now increased, so that we are now forty-five baptized believers in our little church, with prospects of soon being more, as notwithstanding the efforts of the priests to hinder the truth, by scandalizing us, speaking evil of the right ways of the Lord, and annoying some of our brethren greatly; still the inquiry after the truth is in some parts very extensive and earnest, and we soon expect to baptize a few converts. The greater part of us have been called before the ‘Consistory;’ but as yet no further proceeding has been made against us. We all desire to be remembered by the dear people of God in England, before a throne of grace.”

## DOMESTIC.

**STONEY STREET, Nottingham—Jubilee Services.**—On what is called Christmas-day, in the evening, about 400 friends met in the spacious school-room to celebrate this event by partaking of the refreshments of a social tea-meeting. They then adjourned to the chapel. T. Bailey, Esq. presided, and, after a few remarks, called upon Mr. Hunter, the pastor, who, among other observations, gave the following very interesting sketch of the origin and history of this remarkable church:—“In the year 1773, Mr. William Fox, a member of the General Baptist church, at Kegworth, came to reside at Nottingham, and in the following year began to preach

in his own house. In May, 1775, six persons were baptized, and being joined by some others from neighbouring churches, they formed themselves into a distinct society. This little society became dispersed, and various attempts were made to collect them by neighbouring pastors. After repeated efforts, they were able to collect about twenty hearers. In 1779, they hired a large room in which to conduct their religious services. An event soon occurred which brought the General Baptists into notice. A person was convicted at the Nottingham assizes of robbing the mail, and received sentence of death. While under sentence he was visited in prison by several of the General Baptist ministers and friends, and apparently with good effect. On the day of his execution, vast numbers collected from various parts of the country. Mr. Tarratt and Mr. Pollard attended the unhappy man to the scaffold. Mr. Pollard addressed the assembled multitude with great earnestness, and many of them appeared deeply impressed. After the solemn scene was closed, the corpse was placed on the head of a cask, in the street, and Mr. Tarratt standing on another, delivered an animated discourse from the 86th Psalm, the 12th and 13th verses. From this time the General Baptists were attended by large congregations. Mr. Hallam, of Rudington, preached once a fortnight, for two or three years: the other sabbaths were supplied by neighbouring ministers. The united labours of these brethren, in connexion with the tragical event to which we have alluded, so far revived the General Baptist interest at Nottingham, that they were encouraged to purchase the old meeting-house belonging to the Methodists. This was what was called the Tabernacle. Mr. Robert Smith came to Nottingham in June, 1784, and became pastor in 1788. After several years prosperity, the place became too small, and a piece of ground was purchased near to Stoney-street, which they now occupied, and a chapel was erected thereon, which was opened for public worship on the 9th of November, 1790, making a few weeks more than half a century. The building was fifteen yards square within, with a gallery six seats deep in front, and five seats deep on each side. The building and land cost about £1300. Mr. Robert Smith was succeeded by Mr. Pickering, who continued to labour in the same place of worship. In 1834 the place was enlarged to its present dimensions, at a cost of more than £1,500. How many souls had listened to the word of life within those walls! To many, they trusted that

house had been a birth-place. Many, indeed, who have met there, may have gone back into the world; but there was good reason to hope that multitudes had enjoyed the jubilee of the gospel there, and that numbers had passed from that church to the enjoyment of a jubilee which should be commensurate with eternity."—Mr. J. G. Pike of Derby followed, in an appropriate address, which, as usual, was marked by his characteristic solemnity and power. About £125, the proceeds of tea and subscriptions, were secured for school improvements and gas-fittings in the chapel. We have been favoured by the Recording Secretary of this church with a statistical summary of the members, previously to the separation which took place in 1840. There were then:—In the villages of Arnold, Basford, Bulwell, Carlton, Carrington, Hucknall, Hyson Green, Leuton, Prospect Place, Ruddington, and New Radford, 230 males, and 414 females—total, 644; In Nottingham, including Sneinton, 106 males, and 377 females—total, 483;—In other places, 26 males, and 57 females—total, 83;—Residences not known, 12 males, and 51 females—total, 63;—Grand total, 374 males, and 809 females; or, 1273 members. Their printed "Itinerant Plan" mentions twelve preaching places, supplied by the pastor, Mr. Hunter, and twenty-one brethren; one class-meeting on Monday and Wednesday evenings, and two on Thursday evening. Lecture on Tuesday evening.

LONDON, *John-street Chapel*.—In order to acquaint our readers with some important facts connected with this place of worship, and that they may be aware of the steps which are being taken to secure the property, we give the following extended extract from a circular lately issued. "In consequence of the lamented death of the late Rev. J. H. EVANS, the chapel in which the church and congregation have worshipped for more than thirty years, reverted to the possession of H. DRUMMOND, Esq., M.P., who, having purchased the site and erected the building at a cost of *Eleven Thousand Pounds*, presented it to Mr. Evans for his sole use and benefit during life. Soon after the accident had befallen Mr. Evans, which terminated in his death, an effort was made to secure the continued possession of this place of worship. Meetings were held, and a committee formed, who were empowered to effect its purchase upon equitable terms. The committee have now the satisfaction of informing the church and congregation that they have succeeded in that object, and that a contract has been signed by which it is agreed to purchase the fee-simple of the chapel for £6250, and they earnestly appeal to all who are in-

terested in the worship of God in this place to unite heartily, strenuously, and liberally, in the effort which must now be made to raise the required amount. The church and that part of the congregation who have so long enjoyed the benefit of Mr. Evans's ministry, will be pleased to learn that in contributing to this object, they are carrying into effect the often-expressed desire of their late esteemed pastor, and the retention of this sanctuary must be to them an object of the first importance, as the dearest recollections connected with his venerated name, and their union together as a church and people, are associated with his labours within its walls. The circumstances also connected with the accession to the pastorate of the Hon. and Rev. BAPTIST W. NOEL, and the fact that God has providentially arranged that the commencement of that eminent and devoted minister's services amongst them should have been contemporaneous with the painful event before alluded to, calls especially upon them to express their gratitude by a suitable liberality. The committee also appeal to those friends whose attachment to Mr. Noel's ministry, or sympathy in his ecclesiastical views, has led to their union with the congregation. The same overruling Providence which directed his movements and impelled them to accompany him to this place of worship, has been also pleased by the course of events to render this appeal unavoidable. It is one of the great principles of Dissenting Churches, that everything connected with the decent and orderly worship of God should be provided by the voluntary contributions of those who are benefitted by the same; this duty they are called upon thus early to discharge in common with the rest of the congregation, and from what has been witnessed in many, and may be expected from all, it will doubtless be zealously and efficiently performed. The committee would especially address the congregation as united in one cause, and forming one christian society for the worship of God and the promotion of his glory, and they earnestly entreat them to come forward and assist according to the ability the Lord has given. **THERE IS A LARGE SUM TO BE RAISED AND IN A SHORT TIME—ALL MUST HELP TO DO IT, AND TO DO IT NOW.** Every seat-holder occupies a sitting, for which there is a great demand, and his occupancy can only be secured by the present purchase; surely none that are able to assist will desire to possess this privilege and retain a place which other friends would gladly fill, and yet do little or nothing towards the furtherance of this cause. The chapel will forthwith be placed in Trust, so that every one assisting in this effort,

will not only be contributing to that which will be for his own comfort and edification, but by perpetuating the faithful preaching of the gospel, will secure the welfare and best interests of posterity. Let it not be forgotten, that by "the willing-hearted," the tabernacle in the wilderness was raised and furnished, and that the costly offerings of David became a part of the magnificent temple of Solomon; to teach us, perhaps, that liberality in furthering the worship of God, is in His sight, an acceptable service; certainly the neglect of it brought a reproof on those who dwell in their ceiled houses of old, and its observance afforded the Saviour the opportunity of commending the widow's humble offering." We are informed that a meeting was held on Thursday evening, Jan. 17, for the purpose of receiving subscriptions, when about £2000 were promised.

**WILLENHALL, Staffordshire.**—On Wednesday, Dec. 26, a tea meeting was held in this town, as a preliminary step towards the enlargement of the baptist chapel. About 300 tickets were issued, but it becoming evident that the British School rooms, belonging to the above place of worship, would not seat the number disposed to be present, application was then made to the incumbent of the parish, the Rev. G. H. Fisher, M.A., for the loan of the National School. The success of such an application was doubted by some, as the Rev. gentleman was lately left in a minority of eight, against three or four hundred, in an attempt to impose a church-rate, the majority being led on chiefly by baptists. In this, however, they had sadly mistaken the noble catholicity of that gentleman's spirit, for, with a kindness and liberality so refreshing in these days of high-church bigotry and exclusiveness, the request was cheerfully and promptly granted; and thus it was evinced that *he*, at least, could distinguish between the maintenance of religious principle, and "the mere onslaught of a faction." By the skilful hands of a few female friends the school was tastefully decorated with evergreens, artificial flowers, &c., which presented a very animating scene. Between four and five hundred persons sat down to tea; the cheerfulness of the whole scene contrasting strongly with the state of things last August and September, when, by the plague, which has rendered Willenhall so awfully conspicuous in the annals of that direful scourge, nearly four hundred were swept away from amongst us in less than two months! This appalling event, however, contributed, by God's blessing, to render the present meeting absolutely imperative. For a long time previously thereto, our congregations had been very pleasing—often crowded; but the terror and alarm occasioned thereby brought numerous

strangers amongst us, until at length the increased demand for seats and sittings far exceeded the supply—many returned, thence after time, unable to gain admission—whilst great numbers are desirous of meeting with us, but they cannot be accommodated. Never was the call to "arise and build" more loudly imperative than in the present case. Indeed, were it in our power to build a chapel as large again as the present one, we have the strongest reason to believe that an immense accession would, at once, be the result. But the dread of a heavy debt—that vampire which has drawn out the life's blood of many a vigorous interest, appalls us. All we purpose, therefore, is to enlarge to the utmost extent that we may, by which we shall gain about 200 additional sittings, the estimated cost being about £400. But to return. After tea the chair was taken by Mr. E. Jones, pastor; R. Davis and Watson Smith, (Independents,) J. Williams, J. Voller, D. Wright, T. E. Wycherly, and J. Davis, ministers, being present. Addresses were delivered, and a spirited subscription commenced, which closed at nearly £200. This was regarded by all the ministers present as no mean exemplification of the power of the voluntary system, and one also not often achieved, certainly, by *Baptists in a National School*. hearty thanks having been given to the respected incumbent and others, this interesting meeting closed by singing a doxology and the benediction. A building committee has since been formed, and operations will commence, (D. V.,) after the close of the winter season.

**GENEROUS OFFERS.**—Mr. Francis, who is one of the deputation to this country on behalf of Acadia College, Nova Scotia, in writing home to his friends, observes:—"The first donation received was from William Jones, Esq., a Welsh ship-owner, who resides in Carnarvonshire; one of his ships is named the 'William Carey,' and sails between this port and Calcutta. Brother Jones conveys the baptist missionaries to India, or back, free of charge. The 'William Carey' is at present in one of the docks here, (Liverpool) and has on board several packages of idol gods, brought from India, to be forwarded to the Mission house, London. Mr. Jones has authorized me to state, which I do now, through you, that he will convey our missionaries and families from here to Calcutta, or from Calcutta here, free of charge. John Houghton, Esq., has also authorized me to state that he will convey them from St. John, New Brunswick, to this town, or from this port to St. John, N. B., free of charge. Mr. Jones will do the same also, for the United States baptist missionaries, providing slavery-money is not employed to sustain the Mission."



**CHelsea.**—It was announced a little more than twelve months ago that the editor of this Magazine was making an effort to revive the congregation at Paradise Chapel, Queen's-road, Chelsea, which had become very small and was greatly dispirited. During the year for which he undertook the pastorate a few were baptized, and others were received by letter from different churches, the number of hearers meanwhile gradually increasing. At the expiration of the period, the church, consisting then of fifty-eight members, unanimously and earnestly requested him to take the office permanently. Two brethren who had recently been added, and had previously sustained the deacon's office elsewhere, and two who had acted as assistants to the deacons formerly, consented to take the deaconship now in conjunction with one who had been for some time sole deacon; and this having been done harmoniously, Mr. Grosor thought it his duty to accept office as pastor. On the 15th of December a special meeting was held, to implore the Divine blessing on these arrangements. Dr. Morison, of Brompton had engaged to address the deacons on the occasion, and Dr. Cox, of Hackney, the church; but the former being disabled by illness, the latter kindly performed both services, and Mr. Brown, Wesleyan minister, of Chelsea, Mr. Soule, of Battersea, and Mr. Leebman, of Hammersmith, united in offering appropriate and fervent prayers. *Bap. Mag.*

**BANBURY.**—On Dec. 25, after taking tea together, Mr. Caleb Clarke, pastor, was presented by the members of the baptist church, with a beautiful Bible, and by the congregation, with a "Watts and New Selection." In the Bible was the following inscription:—"Presented to Mr. Caleb Clarke, by the church meeting in his house, as a mark of their high esteem, and as a token of their gratitude for the knowledge they are constantly gaining from his instructions, through the Divine favour, implored and imparted."

**Luxford, Notts.**—We are informed that a favourable opportunity now presents itself, for introducing preaching by the baptists into this small market town, of 2000 inhabitants. A convenient chapel may now be bought, or rented at a moderate charge. Several baptists reside in the place, who are willing to help, if a minister would visit them and make the attempt. Mr. Dexter, draper, or Mr. Atkinson, miller, will reply to letters.

**MANCHESTER, York-street.**—The church here, having very cordially invited Mr. Richard Chepery, late of Ipswich, to the pastoral office, he has accepted the invitation, and entered upon his labours with the commencement of the year.

**RYDE, Isle of Wight.**—January 2, being the anniversary of the formation of the Ryde baptist church, the members, who are now nearly double the number they were at its formation, took tea together; when our minister recommended the members to take one or more, of our periodicals, for family use, or to lend to their neighbours; and I think there is not now a family amongst us, that does not take one, or more. We are all pleased with the improvement that you have made this year in your magazines. We were prevented from building in John Street, owing to certain restrictions. Though this has caused some delay, yet it has turned out to our advantage, as we have been offered a much better piece of land in High Street. Another very pleasing fact is, that the Primitive Methodist minister has been led to adopt our views; in consequence of which he has resigned his office, and will shortly be baptized, if the Lord permit. P. A.

**GLASGOW.**—From the *Glasgow Daily Mail* we learn that the members of Hopestreet church and congregation, under the care of Mr. James Paterson, to the number of 300, met at a social tea-meeting, Dec. 25, to celebrate the completion of the twentieth year of his ministry, and of their existence as a church. After various addresses, Mr. P. was presented with a purse of sovereigns, and an elegant silver tea service and salver. The meeting was characterized by love, union, and joy.

**BOLTON.** *Another chapel out of Debt.*—This event was celebrated at a tea-meeting of above 300, in the Temperance Hall, Dec. 25th. Mr. Etheridge, pastor, presided, and after the reading of the report by Mr. Harrison, which excited much joy, Messrs. Morgan and Wallace of Manchester, Mr. Joseph, of Bradford College, who is a member of the church, and Mr. Asher, a coloured minister from America, addressed the assembly with great effect on various important subjects; all present enjoying a happy evening.

**THE BAPTIST CHAPEL, BYROM STREET.**—John Johnson, Esq., of Hutton-garden, has purchased the baptist chapel, in Byrom-street, from the London and North-western Railway Company, through Mr. George Byford, their agent. The amount paid is near £3000. The intention is, we believe, immediately to open the chapel in connexion with the baptist body.

*Liverpool Journal.*

**HUGGLESCOTE, Leicestershire.**—We had a tea-meeting, Dec. 3, which, with sermons on the Lord's-day, went to clear off the expenses of enlarging and enclosing our burial ground; and also to give a welcome to Mr. Thomas Yates, late of Ashby-de-la-Zouch, and introduce him to his colleague in the ministry, Mr. Smith.

**WESTCOTT, Bucks.**—We have much pleasure in being able to state that the appeal made in our columns, (Nov. page 441) on behalf of the few poor friends in this hamlet, has been completely successful. Thomas Homan, of Waddesdon, has sent, for our inspection, a list of all the subscriptions, which amounts to £16 6s. 9½d.—a little more than the sum asked for. There is one feature in this little matter which is peculiarly pleasing—the subscriptions sent to the aid of our poor brethren in Westcott, appear to be chiefly small sums from poor persons, with two noble exceptions, Henry Kelsall, Esq., of Roohdale, and Dr. Steane. Several ministers, also, have kindly aided them—Messrs. Grainger, Tyler, Upton, and Adey. Friends at Stroud, by Mr. W Hill, and at Highgate, by Mrs. Emerson, have been very liberal. Altogether, it is a very gratifying affair, and may lead to greater results.

**ERTHORNE, Kent.**—A social tea meeting was held, Dec. 6, of the church and congregation, after which a meeting was held, W. Harvey, Esq., one of the deacons, in the chair; and after several addresses, a purse of twenty-two sovereigns was presented to Mr Webb, their late pastor, as a token of christian affection. Mr. W. has engaged to take charge of the church at Worstead, Norfolk.

**BURNHAM, Somerset.**—A parting tea-meeting was held here Dec. 26, Mr. Roleston, the minister, being about to remove to Chipping Sodbury. Mr. Trend of Bridge-water presided, and presented Mr. R. with a gold watch as a token of esteem, which had been provided by the joint contributions of the congregation, members of the established church, and others.

**MALBOROUGH, near Kingsbridge.**—Mr. W. W. Evans, our late minister, having removed to Honiton, Mr. H. Crossman of Saint Hill has accepted a unanimous invitation to succeed him, and entered on his labours the second sabbath of this year.

**BOSTON, General Baptists.**—We had our second annual members' tea-meeting, on Jan. 17th, in the Town Hall. The evening was spent in prayer, praise, conversation, and addresses, very happily.

**WESTON-SUPER-MARE, Somersetshire.**—A new baptist chapel is in the course of erection in this town. The foundation stone was laid by John Shoard, Esq., of Bristol, on the 23rd October.

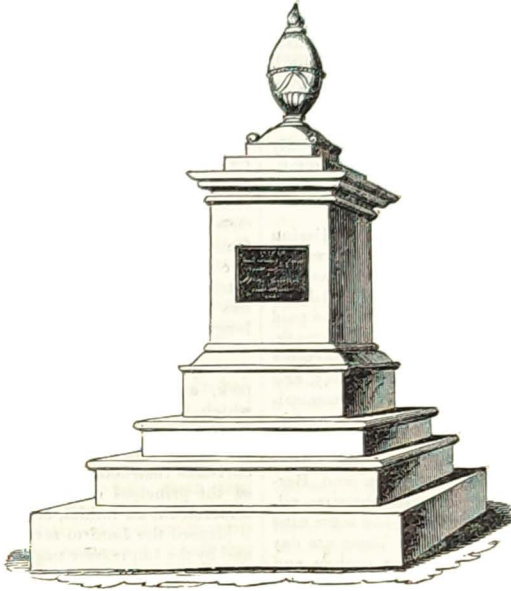
**LEE, Kent.**—It has been resolved to erect a new place of worship in this locality. S. M. Peto, Esq., has headed the list of subscribers with £100.

**GRAVESEND.**—New galleries have recently been erected in Zion baptist chapel at an expense of £250, affording 350 sittings.

## MISSIONARY.

### YOUNG MEN'S MISSIONARY ASSOCIATION.—

The committee of this important auxiliary to the Baptist Missionary Society, have held, during the winter months, numerous juvenile meetings in London, the object of which has been, to create a deep conviction amongst the young, of the misery of the heathen, to promote systematic and intelligent effort, and to cultivate and draw forth a missionary spirit. Many of these meetings have been of the most interesting and important kind, and have each been attended by between 500 and 600 Sunday-school children, and young persons. The following is a list of those places at which meetings have been already held:—Prescott-street chapel; New Park-street; Lion-street, Walworth; Shack-lwell; Bloomsbury-chapel; Harvey-street, Hoxton; Blandford-street; Devonshire-sqr.; Homerton Row; Beulah chapel, Somers-town; Shakespear's Walk; Windmill-street chapel, Finsbury; Spencer Place, chapel; New Court School-room; Alfred Place chapel; Anns Place, Hackney; Church-street chapel, Blackfriars; New Brentford chapel; Keppel-street chapel; Hammer-smith; Islington Green; Regent-street, Lambeth; Bow chapel; and Battersea. In addition to the above meetings, at most of which dissolving views were exhibited, lectures on various subjects connected with christian missions, have been delivered monthly in the Mission House, by Messrs. Brock, Aldis, J. B. Browe, and Katerns, all of which were very numerously attended. The results of these meetings have been peculiarly cheering, and we cannot but indulge the hope that many Sunday-school teachers, and other youthful christians, have retired from them with increased thoughtfulness, and with renewed desires to further the great work of christian missions. In order to encourage Sunday-school children in their efforts to benefit the heathen, the Young Men's committee published 10,000 copies of a little book, entitled, "The Heathen World," written by Mr. G. E. Sargent, of Eythorne, a copy of which they presented to each scholar connected with the baptist chapels in London. At most of the schools, a missionary prayer-meeting was held on the first sabbath afternoon in the year, at the close of which, the gift-books were given away. It gives us great pleasure to add, that such an interest is now being excited amongst the young, that we cherish the hope that the 150 Day and Sunday-schools connected with the various Baptist Missionary stations, will, at no distant date, be entirely supported by the children in our schools. A contribution of a farthing per week from each scholar, would more than effect this very desirable object.



MONUMENT TO WILLIAM BAMPTON,  
THE FIRST CHRISTIAN MISSIONARY TO ORISSA.

GENERAL BAPTIST MISSIONARY  
SOCIETY.

THE General Baptist Missionary Society was formed in 1816. The first few years of the new society were spent in organising its plans, forming auxiliaries in the churches of the New Connexion, and training its first missionaries for their future work. At length, in the spring of 1821, its two first missionaries, Rev. W. Bampton and Rev. J. Peggs, were ordained and sailed for India in company with Mr. Ward of Serampore. Under the advice and direction of the three immortal brethren, Carey, Marshman, and Ward, they were led to select Orissa, the province in which the great temple of Juggernath is located, as the sphere of operations. It is somewhat remarkable that this strong hold of idolatry, the place, of which it may be emphatically said, that there satan's seat is, should have been reserved for the smallest of the then existing missionary societies to attack. The brethren soon found that they were engaged in a most arduous enterprize, and met with nothing but discouragement both from the natives and their own countrymen. For about six years they laboured on, hoping against hope—"Faint, yet pursuing"—until,

at the close of 1828, they were privileged to baptize their first converts. These, as well as several succeeding converts, were men of good character and respectable standing, and have held on their way until the present day. This served, doubtless, under God, to give a character and stature to their converts generally, and contributed, in no small degree, to the cheering measure of success which has crowned the efforts of the Orissa Mission.

The Rev. W. Bampton, after nine years faithful and self-denying labour, died in peace at Pooree, within sight of the great temple; and the Rev. J. Peggs, after four years labour, returned with broken health to England. How zealously he has laboured for the good of India his various pamphlets on the Suttee, Ghaut Murders, Infanticide, the Pilgrim tax, &c., bear him record. He has just finished his devoted course at Burton-on-Trent, and his body, while we write, awaits its commitment to the grave. Of few men can it with more propriety be said, "Thou hast laboured and hast not fainted."

These earliest labourers of the Society were followed by Messrs. Lacey, Sutton, Stubbins, Wilkinson, Buckley, Miller, and

Bailey, who are still spared to labour. They have, since 1836, been assisted by several brethren from the Free Baptists of America, who now occupy the northern parts of the province. To these brethren, and the Society which sends them forth, belong the peculiar honour, so far as America is concerned, of being decidedly anti-slavery men, refusing alike all communion with, and all contributions from, slaveholders or slave-holding churches.

For several years past the Orissa Mission has ranked among the most interesting and the most successful of modern missions. It is stated by Messrs. Lacroix and Milleni, of the London Missionary Society, who paid a visit to the last car festival at Juggernath, that there is at Cuttack the largest assembly of native christians on the Lord's-day, and the largest attendance of native communicants at the Lord's supper, to be found in northern India. Native churches have been formed at Jellasure, Balasore, Khunditta, Cuttack, Choga, Pipplee, and Berhampore—a number of native christian villages have been established—and some nine or ten native chapels built. There are day schools, boarding schools for orphans and other destitute native children, a printing press, at which the whole Bible in Oriya, and a considerable number of useful tracts and books have been published, and an institution for training native preachers—all in active operation.

Besides the European and American brethren there are some fourteen ordained native preachers, and half that number of assistant preachers—many of these are able and excellent labourers in the work of the ministry.

In the asylum, or native boarding school, are some scores of rescued Khund victims, who, but for the benevolent interposition of the Hon. Company's government would have been barbarously massacred, and offered up to the bloody goddess of the Khunds.

The G. B. Missionary Society previously to the disturbances in the West Indies, had several stations and three missionaries in Jamaica. These stations have long been under the charge of the older Baptist Missionary Society, and rank among the most flourishing churches in that island.

More recently the Society has commenced a mission at Ningpo, in China, with an encouraging measure of success. There are three missionaries of this society located in that immense field.

The above rapid sketch may serve to prepare our readers for occasional communications from brethren connected with the above named Society.

CUTTACK, Orissa.—The following is an extract of a recent letter from brother Buckley, General Baptist Missionary:—  
 "I am thankful to tell you that after a season of spiritual dearth we have recently been favoured with encouraging tokens of the presence of the life-giving Spirit. On the first Lord's-day in Sept., two were baptized, and on the first Lord's-day in the present month three others were added. One of the number was Nobina, which, in Orissa, signifies new, the eldest son of Gunga Dhor, the first native child born of a christian father in Orissa. He is an interesting young man, and for a native has a good knowledge of the English language, having studied for some years, first in our own English school, and subsequently in the Government School at Cuttack, and finally at the Hoogly College, which is also a government institution. While there he was in many respects unfavourably situated in regard to religion, as christian instruction is wholly excluded, and as the principal of that college is, I have understood, an infidel, or little better. Yet it pleased the Lord to meet with him there, and by the impressive pages of 'Persuasive to Early Piety,' to stir him up to seek the salvation of his soul. I had the pleasure of preaching in Oriya on the baptismal occasion from 'Go ye therefore and teach,' &c., and Mr. Lacey, who baptized his father twenty years ago, baptized him and the other candidates. The father wept for joy. Before the baptism Mr. Lacey addressed a few words in English to Nobina, contrasting his condition with what it would have been had he remained an heathen, when, if so, about this time, he would have had to assume the Brahminical thread; and also contrasted his state and prospects with those of one of his cousins who is about to assume the post or sacred thread. It was pleasing to notice at the Lord's table in the afternoon, the three eldest sons of our three eldest converts, viz., Sadamund, the son of Ram Chundra, who is one of the deacons of the church; Erabhan, the son of Ernu, now a student in the Mission Academy—and Nobina. Sadamund was born several years before his father became a christian, and he was old enough, when his father broke caste and joined himself with the Lord's people, to threaten to drown himself in consequence—but another spirit, through grace, has been given to him. Both the others were born after their fathers were converted. Thus we see that instead of the fathers, and indeed before the fathers are taken away, come up the children. We had another baptism last Lord's-day, when two Europeans, an officer of the regiment stationed at Cuttack and his wife, followed Christ in the good old way. They

have for some years known Christ, but have only recently been convinced of his will in relation to baptism; as soon as they were fully persuaded of its scripturalness they were ready to obey. Mr. Lacey administered the sacred rite, and it devolved on me to deliver the sermon, which was of course in English—the text was, ‘One shall say he is the Lord’s’ and the importance of saying, or publicly avowing, that we are the Lord’s, was particularly dwelt upon. It was a pleasing service, and one or two of the mission circle remarked that it reminded them more of baptismal occasions at home than any similar service in India had done. We expect another baptism next Lord’s-day, if God will; two of the natives are accepted, and I hope another officer of the regiment, who has experienced a gracious change, will on the same occasion profess Christ. The chaplain of Cuttack is of course far from pleased at seeing so many of his flock desert him. He warns them in his discourses of the evil and dangerous consequences of schism, tells them that schism will as certainly ruin their souls as adultery or idolatry—points out the difference, in his view, between the chaff and the wheat,—those who adhere to the church are of course the wheat, and those who leave it the chaff! Still the people will come to the mission chapel, and, spite of his efforts, the truth as it is in Jesus makes progress. Mr. Bailey has recently married a young lady, Miss Paoker, connected with the Baptist Mission in Calcutta. They reached Cuttack three weeks since, and are staying a little while with us. I think our new sister is every way fitted to be a missionary’s wife, being very pious, intelligent, and devoted. You will readily suppose that with the schools, academy, preaching, writing, &c., I can command little leisure: my dear wife also is fully employed, and so is Miss Collins. All the brethren and sisters are, through mercy, much as usual. I heard not many days since from brother and sister Stubbins and Wilkinson, the latter brother has recently had an addition to his family. Mrs. W. and her infant son are doing well. My dear wife sends her christian love to all who know her and pray for us. 2 Thes. ii. 16, 17.”

AN ANXIOUS AND EARNEST APPEAL FROM  
WESTERN AFRICA.

MR. SAKEN writing, Oct. 3, on the departure of brother Merriok, seems to anticipate the dreaded result. But who can wonder at the impassioned appeal he makes? May it enter with thrilling power into the heart of British youth! Ah! many a daring young officer might be found to take the lead of a forlorn hope, to

storm an Indian fortress—but now, who will go for us?

“He will, if spared, go from us with the deep sympathy of every heart. The prayers of the church will daily ascend to God on his behalf, and we shall hope, against hope, —that he may recover, be strengthened, and return to bless this dark land. His going hence we can scarcely endure, and we are ready to say our strength is departed. Indeed we are too weak, we cannot spare him, he is a faithful man, devoted to his work, to the salvation of souls. We cannot spare him! we cannot spare him! If he go hence, who is left? who will work? who will pray? Truly we are worms and not men! And yet, sad truth! we must part. Our choice is to send him to you when there is hope, or lay him in the grave, where he will rest from all toil. In such a dilemma we cannot hesitate, and yet we grieve. Oh that some faithful heart may soon supply his place! Can we hope for another man of faith and labour? Clarence has called for a pastor for three long years; yet who responds? O ye men of God! is there not among your ranks, young men, whose hearts beat high for the Saviour’s glory, who can lay down those hearts, yea their whole lives, at the Saviour’s feet? Must Clarence call for ever in vain for a man of God, capable of leading and instructing them in the way to life? And must the continent sink into the pit of irreparable woe for lack of teachers? Must we let go our hold, and let the machinery rust? Must we leave the lever on which is poised the destiny, the eternal destiny of souls? O ye men of God! where is the spirit of our fathers? where is the faith, the devotedness, the wrestling prayers of the generation gone? where is the devotedness of the churches to Jesus, which ought to glow in every heart? Is the fear of fever, of prostration, of a premature grave so terrifying? Is the love of life, of money, of ease, of home, of comfort, so strong that you cannot move? May these things bind you in this world, without binding you in the world to come? Is there nothing alluring in the crown of life suspended o’er the path of devoted holy labourers? Is there no bliss in the master’s welcome, “Well done, good and faithful servant?” Be it, there is no ambition! yet is compassion quenched? Is mercy overwhelmed in the turmoil of Europe? Must these myriads of souls sink down to death, and none to help? will you withdraw the hand only that can save? Brethren, brethren, in eternity what thoughts will fill your spirit? Realize it now, and if you cannot come to us, plead with God, daily plead, that men of faith and patience may be sent; and sent speedily. Spirit of God! descend

upon us. Descend upon our churches! churches, which sent forth a Carey, a Chamberlain, a Burchell, and all that host of warriors who now wear the robes of conquest. Descend, O Spirit! to raise up men of like faith and patience, that souls may be saved, and Jesus loved. Spirit, descend and dwell with us!"

### RELIGIOUS.

FRANCE.—Abbe Chautoume says:—"Inflexibly attached to democratic principles, we would leave religious creeds to the free consciences of men, and to open discussion by persons of opposing sentiments; and we firmly believe that in this peaceful and liberal warfare the truth must conquer." "Every minister should be recompensed by the church he serves, but should not be salaried by the state. Such a salary seems to us contrary to the democratic principle of liberty of conscience, odious for the religion that receives it, and dangerous to its liberty." For these, and similar liberal sentiments, the Abbe has been deprived and removed by the Archbishop, but he remains firm.

GORHAM v. BISHOP OF EXETER.—At the time this sheet went to press, we had not heard of the judgment of the Judicial Committee of the Privy Council; but it was expected that it would be against the Bishop. The *Morning Herald* says:—"In one large borough town, in the east of England, we learn that the whole of the parochial clergy have agreed together, to secede in a body, if the judgment (of Sir H. J. Fust) be affirmed."

THE FINEST METHODIST CHURCH IN THE WORLD.—In a late number of *Zion's Herald* is the following remark:—"We spent a part of last sabbath with our brethren of the new church in Hanover-street. The splendid edifice was crowded to excess, and is so continually, we learn." This gives Boston the credit of the finest Methodist church in the world.

DR. ACHILLI remains a prisoner at Rome. He has been submitted to another examination; the only result of which, that has transpired, is, he has not been handed over to the "tender mercies" of the Inquisition. It appears that the report of Mr. Noel having visited Rome, to seek his release, was not correct.

A CHURCH FOR EXPORTATION.—The entire materials for building a new church at St. Helena has been prepared in London. It is of stone, with belfry and porch, and a carved stone pulpit. The area, seventy-five feet by thirty—to accommodate 300 persons.

THE SABBATH IN NEW YORK, we are told, is kept so strictly, that a body of European continental emigrants have left the city in disgust! And the directors of the Pennsylvania Railroad Company have forbidden travel and labour on their line, from Jan. 1, of this year.

NEW YORK.—The sale of the pews in the first baptist church, Brooklyn, a few days since, produced, it is said, a surplus of 3,000 dollars beyond the entire expense of re-building the church.

SANDWICH ISLANDS.—Mr. Clarke, of Honolulu writes, Aug. 6th, that 200 individuals had been propounded for admission into the church: of which he is pastor, which already numbered 1600 members.

### GENERAL.

DUTY ON ADVERTISEMENTS.—As the law now is, a poor servant, wishing to say he wants a situation, is charged as much for advertisement duty, as when a vast estate, worth hundreds of thousands of pounds, is advertised for sale! It is believed that a general effort by petitions from all villages, towns, and cities, to the parliament, would secure redress for this grievance forthwith. One thing at a time is the way to get on. Let this be done!

THE FARMERS are in a state of great excitement, and many meetings have been held to renew what is called "Protection." The simple fact is, the landlords must come down with their rents. Were the farmers to unite, and insist on this, they must give way; whilst any attempt to renew taxes on bread would cause a universal uproar. We deeply sympathize with farmers; but why do they let the landlords deceive them?

AGES OF LAW-LORDS AND PRELATES IN 1850.—Lord Plunkett, 86; Lyndhurst, 78; Brougham, 72; Denman, 71; Campbell, 71; Cottingham, 69; Langdale, 67; the Bishop of Durham, 80; Exeter, 73; Canterbury, 70; Peterborough, 70; Bath and Wells, 68; Lincoln, 67; Gloucester, 67; Worcester, 67; Carlisle, 66; Rochester, 66; London, 64; York, 62; Winchester, 60; St. Asaph, 60; Ripon, 56; Chester, 56; St. David's, 53; Salisbury, 49; Oxford, 45.

NEEDLE-WOMEN IN LONDON.—It is stated in the *Morning Chronicle*, that there are in the metropolis, 28,577 needle-women, under twenty years of age, and the average earnings of each is fourpence farthing per day!

TALKING.—It is calculated that the speeches in the House of Commons last year, would fill one mile and a half of the columns of Hansard's Reports. Alas! how little we get by all this talking.

**DREADFUL DEATH!**—Another victim has fallen a sacrifice to a disgraceful and indecent exhibition. A girl of seventeen, vainly called the "Lion Queen," has been killed by a tiger, at Chatham. We have long avoided entering any menagerie in which either men or women enter the dens of wild animals.

**AFRICAN LAKE.**—Mr. Moffat, the distinguished missionary, mentions the discovery inland, north of the Cape, of a vast lake. This is one of the greatest geographical discoveries of modern times. It is above 500 miles beyond the missionary stations in the interior.

**IRELAND.**—The Encumbered Estates Commission, we are glad to hear, is in full operation. Already one-twelfth of the estates, valued at one million, are in their hands for sale. Now we may hope "there is a good time coming" for Ireland.

**A RARITY.**—There is living at Grandborough, near Winslow, a native of the place, who has filled the office of churchwarden 58 years, yet never took a dissenter's bed to pay a church-rate!

**A TRAVELLER.**—A Scotch paper, in mentioning the death of an old post-runner in the Orkneys, calculates that during the twenty-nine years which he had passed in the service of the Post Office, he had travelled 117,000 miles on foot, and 13,000 miles by sea, across ferries.

**PLANTERS' VERDICT!**—A Boston, United States, paper, reports that an inquest was recently held on a female slave, who had been whipped to death by her master; when a jury of planters returned:—"Died of apoplexy, brought on by excitement!"

**MENIA STRAITS.** *The Britannia Bridge.*—The second tube has been elevated to its position. There is now a road over, 1,840 feet in length, and weighing above 5,000 tons.

**LOUIS PHILIPPE**, once King of the French, lately paid a visit to Sir Robert Peel, at Drayton Manor.

**THE LAW OF PALMOGNITURE** has been abolished in every country, except England, Spain, and Portugal.

**BROTHERS.**—A bill for the suppression of these infamous nuisances is now preparing for parliament.

## MARRIAGES.

Nov. 8, at Stepney chapel, Lynn, by Mr. Wigner, Mr. Purdy, a deacon of the baptist church, to Mary Ann, second daughter of Mr. F. Kerkham, senior deacon of the same church. And Nov. 12th, Mr. George Gunton, to Miss Maria Turner, both members of the same church.

Dec. 25, at Lays Hill baptist chapel, Herefordshire, by Mr. T. Wright, Mr. Edward Barry, son of Mr. Barry, deacon of the baptist church, Ross, to Miss Martha Little, of Ross.

Dec. 25, at the Scotch baptist chapel, New Basford, Nottingham, Mr. John Morley, to Miss Mary Chadbourne.

Dec. 25, at the baptist chapel, Babbington, Mr. John Price of Newthorp, to Miss Ellen Millership of Awsworth.

Dec. 25, at the baptist chapel, Bolton, by Mr. D. O. Etheridge, Mr. C. Garside, to Miss E. Marchbank; and Mr. J. Flitcroft, to Miss O. Orompton, all members of the baptist church, Bolton.

Dec. 25, at the baptist chapel, Banbury, by Mr. John Lewis, Mr. J. Lovershaw to Miss Mary Newman, both of Middleton.

Dec. 20, at the baptist chapel, Chipperfield, Herts., by Mr. S. Cowdy, Mr. Jer. Cowdy of Southampton, to Sarah, daughter of the late Dr. Draper of Southampton.

Dec. 26, by license, at the baptist chapel, Watford, by Dr. March, Mr. John Bellin of Woodbridge, to Mary Ann, second daughter of Mr. H. Wilkinson, Watford.

Jan. 1, at Zion baptist chapel, Longhope, by Mr. H. C. Davies, Mr. Thomas Hyde, to Miss Hannah Constance, both members of the church.

Jan. 1, at the baptist chapel, Coxwell-street, Cirencester, by the father of the bride, William Lawrence Bevir, Esq., to Phebe, third daughter of Rev. Daniel White.

Jan. 1, at the baptist chapel, Gamlingay, by Mr. Manning, Mr. John Usher Taylor, of St. Ives, to Miss Sarah Ayres, of Gamlingay.

Jan. 7, at the baptist chapel, Gloucester, by Mr. Woodrow, Mr. Robert Grammore, to Miss Jones.

Jan. 10, at the baptist chapel, Ledbury, by Mr. J. Walters, Mr. George Smith of Dursley, to Ellen, the youngest daughter of Mr. Daniel Harding of Dursley.

Jan. 14, at the Independent chapel, Stourbridge, by Mr. Hossack, baptist minister, Mr. John Ryder, to Isabella, eldest daughter of Mr. Rothery.

Jan. 15, at the baptist chapel, Spaldwick, by Mr. E. Archer, Mr. Thomas Abbott, to Miss Sarah Knighton, both of Ellington, Hunts.

## DEATHS.

Sept. 14, John Randall, aged 50, a member of the baptist church, Lynn. His end was peace. Resting on Christ, he feared no evil, and calmly committed his wife and children to the care of Him in whom he believed.

Sept 24, Mrs. M. A. Gardener, aged 27, and two days after, her infant child. This friend and the above were baptized and received in the same month (Sept. 1843), and during the same month they exchanged earth for heaven.

Oct. 12th, Eliza Rey, aged 21, a member of the baptist church, Lynn. Throughout a long affliction Christ was very precious to her soul. Her mind was kept in perfect peace, stayed on God. Her pastor improved the event by a sermon to the young, which already has produced fruit.

Oct. 23, at Bugden, Mrs. Dunton, aged 88, widow of the late Mr. Joseph Dunton, of Blunham, Beds. She closed an honourable christian life, after a long and painful illness, in peace. She had been a member of the baptist church, Blunham, for upwards of fifty years, much beloved by her family, and deservedly respected by all around her.

Nov. 11, at Red Hill Lock, near Sawley, Notts. in the vigour and bloom of life, Miss Maria Allen, youngest daughter of Mr. W. Allen, aged 23, after only ten days' illness. She dated her religious impressions at an early period of life, and was baptized and admitted a member of Donington and Sawley church, at the age of fifteen. She was active and consistent. A collector, tract-distributor, and teacher. Her last affliction was patiently endured, and she at length peacefully fell asleep in Jesus, in full hope of the "first resurrection."

November 19, at Hallaton, in the county of Leicester, Mr. Thomas Baines, aged 80, many years a member and liberal supporter of the dissenting church there. Mr. B. was father of Mr. W. Baines of Leicester, who, a few years ago, was imprisoned for non-payment of church-rates.

Dec. 20, Mrs. Bess, of Foley Place, near Gloucester, aged 70; fifty years a member of a baptist church in Glamorganshire, and of that in this city. Asked when nearly dying, if she felt Jesus precious, she distinctly replied "I do;" and added, "Jesus, I glorify thee!" Her conduct through life was very exemplary of the real christian.

Dec. 20, of consumption, at his father's house, Samuel Knill, aged 24, son of the Rev. Richard Knill, of Chester,

Dec. 24, John Williams, Hunslet Moor-side. He was a member of the Methodist society fifty-six years, nearly fifty of which he was the leader of a class at Belle-Isele. In performing the duties attached to his office he walked 4,000 miles. He loved his Bible and read it closely. He ascertained by calculation that the word "behold" occurs 1,000 times from Genesis to Revelation; the names, "Moses," 803 times, "Joshua," 214 times, "David," 1,006; and the sacred name "Jesus" occurs in the New Testament 904 times. He has left eight children, who have had forty-six grand-children, twenty-one of whom, and three great-grand-children, are still living.—*Leeds Mercury*.

Dec. 25, in the faith and hope of the gospel, in the 76th year of his age, Charles Winterhood, Esq., of Merton, Surrey. He was many years a member of the Independent church in that village, and the chief instrument in the erection of the present commodious chapel, having given the valuable piece of freehold ground on which it stands, and contributed largely towards the building fund. He was also indefatigable in his exertions, with a view to leave the chapel free from debt. By his decease the poor have been deprived of a kind and benevolent friend.

Dec. 27, aged 62, Mr. William Chapman, senior deacon of the G. B. church, Wex-dover. His removal was somewhat sudden, but his end was very peaceful.

January 6, aged 57, Rev. James Peggs, of Burton-on-Trent, formerly General Baptist Missionary in the East Indies. Our departed brother suffered much in his last illness, but was resigned and hopeful. In Poynder and Peggs, India has lost two of her warmest friends.

Jan. 7, at Brough, Westmoreland, Mr. Philip Robinson, aged 49. One of the first, and a principal member in supporting the baptist cause, whose encouraging motto was, "I find the more I give, the more I have."

Jan. 10, at Pimlico, near London, aged 72, the Rev. E. A. Dunn, more than forty years pastor of the Independent church meeting in Buckingham chapel, and nearly thirty years secretary of the Independent home missionary society.

Jan. 17, at Birmingham, in the 75 year of his age, Mr. John Room, the beloved father of the Rev. C. Room, baptist minister, of Portsea, having survived the endeared and christian partner of his days only the short space of six months. He fell asleep in Jesus.



THE

# BAPTIST REPORTER.

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MARCH, 1850.

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## ON EVERY CHRISTIAN MAN MAKING THE BEST OF HIMSELF.

WE ventured last month to offer a few thoughts respecting ministers making the best of themselves, by attending to that peculiar labour for which they are respectively better adapted. It would be obvious to our readers that much more might have been said. But necessity is always laid upon us to be brief; and therefore we can never do more than seize upon the more obvious and prominent parts of any subject which we may attempt to discuss.

We now turn to what some call the *laity*, not without a protest against the word itself, when used to separate the people from the *clerical* order. Christianity does not appoint or recognize such separations of its followers into distinct orders. Every christian man is a priest unto God—every christian man is a minister of God. To talk, then, of clergy and laity is, if we may so write, a distinction without a difference. True: christianity has its office-bearers, and teachers, and preachers, who, if they rule well, and teach well, and preach well, are worthy of double honour; but Christ says to all his followers, "one is your master, *even* Christ, and all ye are brethren;" and every one of these is required and expected, according to his station and ability, to promote the cause of his Lord and Master.

Besides; keeping in view that our object in these remarks is to shew how the knowledge of Christ can be best diffused among our population, we

must be permitted to remind our readers that this may be done, and must be done, by other ways than public teaching or preaching. We shall never be found depreciating preaching. God forbid! Let it go on with accumulated power and increasing success, by all means. What we object to is, that any should for one moment suppose that this, though the chief, is the only appointed means for the diffusion of the knowledge of the gospel of Christ.

There is one very ancient inspired prediction which will clear away every obstacle from our path, and leave us, without further remark, a clear course. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me; from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." Plainly indicating that ere that time arrives when all shall know the Lord, the custom will have become universally prevalent of every man teaching his neighbour and his brother.

The sooner, then, that this good work, which will usher in universal divine knowledge, is set about in good earnest the better. Every man will be engaged it seems—that is every christian man, whatever his station in life, or his attainments in worldly learning. If he himself "knows the Lord," he is duly qualified, and specially ordained,

to say unto his brother, "know thou the Lord." And this, for the accomplishment of our object, is all we ask for, and, with God's good blessing, all we want.

In pursuing our object, however, we cannot and we ought not to keep out of sight the fact, that mankind are divided into various classes. It is not necessary to inquire how these originated or how they are perpetuated. They exist. There they are before us, and we must deal with them as we best can. These classes, each of them, encircled by barriers which it is difficult for one of the other classes to enter, and should he gain access would soon discover obstacles which it would be difficult for him to surmount.

Hence we conceive the prophetic term "his neighbour" may signify and intimate as much as this. Let the noble tell the noble—the rich tell the rich—the tradesman tell the tradesman—the artizan tell the artizan—the sailor tell the sailor—and the labourer tell the labourer. Let every man, among his fellows, talk and tell in the best way he can, of the love of God in Jesus Christ our Lord.

Yes: we want more of this telling—this simple telling; and every man who has a voice can speak, if he will. He then, that hath a tongue to talk, let him talk. He cannot use that wonderful instrument to a better purpose. Let him tell, talk, teach, or anything you please to call it, so that he lets fall on the drum of the ear of his neighbour the glad tidings of God's great salvation.

But in the doing of this we are again compelled to recognize and take into account the matter of adaptation. The illiterate man, though pious, is not adapted to the instruction of a learned man of the world; neither is the learned christian man adapted to the instruction of the very poor and ignorant. There may be exceptions in each case we willingly grant, especially in the latter case, but as a general rule the learned are the best teachers of the learned, and the poor are the best teachers of the poor.

For it should be recollected that the knowledge of christianity is not the study of a science, or a literary attainment. It contemplates the education not of the head but of the heart, which it proposes by God's grace, not only to affect but to change, and in doing this the state of the mind and heart of the individual must be regarded—his habits of thought, his prejudices, and his predilections. Now the rich understand these things better of the rich, and the poor understand them better of the poor, and each can adapt his remarks, and exhortations, and admonitions, accordingly. Not that we would place a bar across the path of the one to the other; no such thing! we would rather remove those that exist than create more; but we wish to intimate that the rich christian should regard himself as placed in a sphere in which he may do good to the rich, and the poor in a station where he may do good to the poor, and both in natural course, without seeming to transgress the rules of propriety and order.

In illustration of the rich doing good among the rich we might mention the Countess of Huntingdon. No poor christian, however anxious, could have reached or influenced the parties who listened to the pious counsels and wise admonitions of that "elect lady." Did she not in this way make the best of herself?

Men possessed of wealth, the meanest talent in the spiritual kingdom of Jesus Christ, might turn it to good account as a means of promoting the knowledge of the Lord, if, like Thomas Wilson, they conscientiously devoted it to the service of Him who entrusted them with its possession. Thus would they make the best of it.

And not only should the rich and noble direct their special attention to the rich and noble, but the same general rule will apply to what are called the middle class—merchants, manufacturers, tradesmen, and farmers.

To this class we must chiefly look, for they, at present, enjoy the greatest advantages. The rich and noble seem to have plac'd themselves beyond the reach of the gospel, and proudly reject its overtures; whilst many of the poor have been trampled down so low that they have lost all concern for its infinite blessings. At this time christianity finds her chief converts from the families of the middle classes, and from those of the well-paid artizan or labourer. The extremes are despisers or neglecters.

We have just said that the middle classes enjoy the greatest advantages in these days. They do. There can be no doubt of that. The ministry for the most part is educated for their instruction, and our religious literature is generally adapted to their taste, acquirements, and circumstances.

Great responsibility therefore rests upon the middle classes; and to a great extent they have well discharged their duty. They have built chapels and schools; sustained the ministry; furnished teachers for schools and preachers for villages; and from their ranks our most efficient ministers and missionaries have been selected. To a considerable extent then, it ought to be allowed that they have done well. But whether they have actually made the very best of themselves remains for further consideration.

At all events may not this important class of our countrymen be exhorted to persevere in their efforts to do good, and see if they cannot improve and enlarge their means of usefulness? The engagements of trade afford them the very best facilities. By these they are brought into contact with men of all classes, and especially with those of their own grade. Only let our christian tradesmen and farmers carry out in their daily deportment and intercourse the great principles of the gospel, and those principles will work their way upward, and downward, and around them, "leavening the whole lump" of society.

At present nearly all the efforts which are made for the benefit of the poor, are made by persons in moderate circumstances—or, as they are called, the middle classes, who originate, and support, and work out nearly all our religious and benevolent organizations; and so deeply have they been engaged and absorbed in these efforts, that they seem almost to have forgotten those of their own class. These however ought not to be overlooked. The christian tradesman or farmer, should not forget his unconverted neighbour with whom he is often meeting, and over whose mind he may have acquired some influence.

And here it may be proper to suggest to the middle classes, whether engaged in trade or agriculture, the paramount importance of uprightness in all their dealings. The men of the world look more at what you *do* than at what you *say*. You are at present as the *Bible* to them. You may not get ~~them~~ to look at it, but you may get them to look at you—and as they see real religion embodied in you, they may be led to admire and love it; and especially if, kindly and considerately, as you have opportunity, you drop a few words now and then on its vast and supreme importance.

Let, then, the middle classes hold fast to the cause of truth and righteousness; for they, humanly speaking, are our strength and hope. Let them govern their families well, reading the scriptures and offering praise and prayer with their children and domestics daily; let them eschew all cheating and over-reaching—all trade-gambling and deception—driving them as evil-spirits from their presence; let them always make their word their bond—their yea, yea, and their nay, nay; let them frown on wickedness in high places, and smile kindly on suffering humanity; let them deny themselves all frivolous adornments and amusements, that they may more liberally than ever, help on the cause of truth; let them make

the sabbath their delight, smiling on their minister, countenancing the teacher, and cheering on the tract distributor and village preacher; let them visit the sick, the fatherless, and the widow, and as they have opportunity do good unto all men—in one word let them make the best of themselves, and God will bless their efforts, and his glorious cause will be greatly promoted in the land.

It will have been noticed that, in making these suggestions, we have endeavoured to point out the importance of every man doing his best in the station he occupies. We began with the noble and the rich, and have noticed the middle classes. We now proceed to those who are in poorer circumstances, to whom the same rule of adaptation will apply with equal if not greater force.

If the rich can, with more propriety and effect, manage the rich, and the tradesman the tradesman, and the farmer the farmer, even so, and still more so, can the poor manage better with the poor. The poor christian will always prove a more successful agent of good among his poor neighbours than a rich man or even a tradesman, and especially at this juncture of our national history. For we must not hide from ourselves the fact that many thousands of the working classes, of late years, have suffered great privations. They sought redress, but they found it not, and their minds became embittered. They looked at the rich with indignation, and at the middle classes with distrust, and regarded both as their oppressors or their enemies. They were wrong, very wrong in this, but you could not reason with them, and designing men, taking advantage of their ignorance or ill-will, took care to foster and ripen their dissatisfaction into scorn. It is true that during the past year thousands of these have again found employment and bread; but the sore place remains unhealed. Who will be allowed to clap on the healing plaister?

Who but their poor christian neighbour? of him they always thought well; and to him, and him only, will they now listen with patience. In ordinary times he can best address them in their own thoughts and language; for he knows them well, and can therefore better sympathize with them in all their sufferings and privations. And at this juncture, who so adapted as he to visit them and talk with them, and shew them that they ought not to revenge their quarrel with man, by neglecting their duty to God. Words of gentleness and peace from such humble christian missionaries to the poor might do much to heal the sad wounds which, from whatever cause, yet rankle in their bosoms.

Let every one of our poorer brethren then remember that he has, at this moment, a high duty to discharge, and that he is perhaps the only man that can discharge it. Every man, however poor, has some neighbours and some influence. Let each cast his eyes around and see what he can do. Who he can persuade or entreat, and bring over to a better state of mind. If a wise and prudent man he will not be fast for arguments. He will shew to his friends that christianity is and always has been opposed to injustice and oppression, and that if such things are done they are done in spite of it and against it—that Jesus Christ was always the friend of the friendless and the helper of the helpless—that God is good to all, and his tender mercies over all his works.

We might write more, but we have already exceeded our allotted space; and we feel conscious that what we have written is imperfect and desultory; and yet these scattered suggestions may, if taken in a kindly spirit, lead each reader to reflection, and induce him to review his christian course, and see whether he has made the best of himself, and whether that course has been one that the Master will approve. For we must, every one of us, soon give an account of himself and his talents unto God.

## SAVONAROLA,

## THE FLORENTINE MARTYR.

BEFORE Luther appeared, indications of impatience at the gross and scandalous impositions of the papacy, had been manifested by many noble-minded men in various countries of Europe. Among these, Savonarola, the Florentine Reformer, acted a conspicuous part. He had long, by his talents and eloquence, swayed and influenced the inhabitants of Florence; but the Italians are a fickle people, and the following sketch from the *British Quarterly* will shew how well the papacy knew how to manage them, in order to effect the destruction of one of its boldest opponents.

At the same time, Alexander VI., informed of everything at Rome, was preparing his most formidable weapons for a decisive blow. At first he had masked his resentment against Savonarola with a dissimulation worthy of Tiberius. The offered bribe of a cardinal's hat had been rejected with disdain by the high-minded monk. This pontiff, conscious of his guilt, dreaded a vigorous attempt at reformation as the greatest of all calamities. When Charles VIII. (of France) was on his march southward, what terrified Alexander in the prospect was not the loss of Italian liberty, the devastation of the Romagna, or even a humiliating scene in the Vatican or at St. Peter's—it was the possibility of a general council. He was informed that Savonarola had sent letters to the Emperor, and the kings of France, Spain, and England, urging them to take steps for summoning a council to reform the abuses that now disgraced the Romish see. It is certain, however, that Savonarola soon afterwards abandoned the vain hope of any amendments arising from such a source: he saw that the corrupt would not punish corruption—the hierarchy would not reform the hierarchy. The pontiff had already written, forbidding him, on pain of excommunication, to continue preach-

ing. He had employed both threats and promises to induce the Signory to take measures to silence the obnoxious friar. That Signory spoke of him as the benefactor of his country, and returned a spirited refusal. This was in March, 1497. The Signory who sat for the two ensuing months were divided in their sentiments. An uproar in the church, caused by an attempt of the Compagnacci to assassinate Savonarola, furnished a pretext for prohibiting his preaching. He yielded obedience to the civil authority. On the twelfth of May, the citizens saw posted on the doors of the cathedral, of the churches of Santa Croce and San Miniato, the papal brief enjoining the public proclamation of the excommunicatory sentence. The excitement of both parties was now at its height. The adverse faction introduced once more, with insulting ostentation, the vicious practices which the stern rule of the monk had banished; they broke down the benches in the cathedral, assaulted the brethren of St. Mark's, and circulated throughout the city lampoons and pamphlets, in Latin and Italian, in prose and verse, against Savonarola. His adherents, still numerous, were scarcely less active. He himself published several letters to animate his friends, and to shew that the unrighteous sentence was not binding, he adduced in his support the authority of Gregory and Aquinas, and the declaration of Gerson, who had said that if a man could not by argument induce a pope to rescind an unjust censure, he committed no sin in resisting it to the utmost. In the autumn, a friendly Signory interceded in vain with Alexander on his behalf. But all hope of any arrangement ceased when, at Christmas, Savonarola appeared in the pulpit once more. There he declared that whoever maintained the validity of the excommunication, and sought to silence him

in preaching the Gospel, was an enemy to the kingdom of God, and a friend to the kingdom of satan; was himself a heretic, and should be cast out of the church. Ho asserted the fallibility of the pope, and affirmed that, in his own caso, he had been imposed upon by calumny. The number of his hearers was great as ever, though the priests received directions strictly to enforce the interdiction, and to deny to all who attended on his preaching the sacraments and christian burial. But in the Signory for March, 1498, the majority were his avowed enemies. The letters from Rome became more frequent and menacing. The magistrates did not venture to seize his person, as the pope required, but a decree was passed, forbidding him to preach. He entered the pulpit for the last time on the eighteenth of March. In the course of his address, he denied that he had ever opposed *lawful* church authority—the power which oppressed and corrupted the church, that was no ecclesiastical, it was a satanic power, to be resisted to the death. He appealed, he said, from man to God, and was prepared to endure the worst his enemies might be permitted to inflict.

Domenico da Pescia, an old man, but full of youthful fire, was conspicuous among the most zealous friends of Savonarola. He was opposed by a Minorite named Francesco. They preached against each other and disputed repeatedly. At length, Francesco challenged his antagonist to decide their controversy by submitting with him to an ordeal by fire. There is good reason for believing that, in every step he took, the Minorite acted under the direction of the papal party; he was assured that he himself should not really be put to the proof: the whole was a scheme to place Savonarola, in a position which might easily be employed to ruin his credit with the people. The pope so contrived it that he might represent himself as favourable or averse to

such an appeal according to the issue. Francesco soon after said that he would undergo the trial only with Savonarola himself. He replied, that the arguments by which he had proved his excommunication invalid were too forcible to require miracle in their support. Francesco, having played his part, disappeared. With some difficulty a brother of the same order was found, named Rondinelli, who consented to fill his place. The civic authorities appointed a day and hour for the contest.

On the 7th of April, the great Piazza was occupied by large bodies of troops to protect either party from violence. Umpires were chosen. Every window and house-top about the square was crowded with spectators. The disputants were to pass through a narrow passage between two rows of burning faggots. At half-past twelve the Dominicans and Franciscans approached in procession on either side; among the former was seen Domenico, with a crucifix in his hand, followed by Savonarola, carrying the host. Rondinelli was nowhere visible. The Minorites required that Domenico should exchange habits with another, lest he should have concealed about his person some charm against the fire. This point was not yielded without much discussion. It was next demanded that he should not enter the fire with the crucifix in his hand. Here followed a still more protracted dispute, and the debate grew yet more vehement when he insisted on carrying with him the host. At length, as evening was drawing on, an order came from the Signory to suspend the proceedings. The people separated with loud murmurs; they had waited long, and had been disappointed—they had not seen one fellow-creature burned! Savonarola became the object of the ill-feeling which his enemies spared no pains to increase. The delay contrived by his opponents was attributed to him. It was said that he ought to have entered on the

ordel alone. The Minorites dispersed themselves among the people, relating with holy horror how Savonarola would have burned the host in the fire. Early on the following morning the streets were thronged—it was a day of universal confusion. Towards the evening a cry was raised ‘To St. Mark’s!—to St. Mark’s!’ and the Compagnacci, urging on the crowd, marked their way with blood. As the monks were singing vespers within, huge stones came hurling through the windows, and the shouts of the mob were heard without. Soon troops arrived sent by the magistracy; fire was applied to the doors; some of the monks, and a few laymen within, resisted as well as they could. At length, about midnight, came officers requiring Savonarola, Domenico, and Silvester Maruffi to accompany them to the Signory. Savonarola, after taking an affecting farewell of the monks, surrendered himself with his two companions, and amidst cruel insults and blows was conducted to prison. The tidings flew to Rome, and the delighted pope empowered the vicar to grant full absolution for every crime committed in the tumult.

Savonarola was repeatedly put to the torture. For some time the anguish of his dislocated frame, and the burning coals placed beneath his feet, failed to wring from him such confession as his adversaries desired. A villain named Ceccone, a man whose life had once been saved by Savonarola, engaged for a certain sum to falsify the documents and to substitute his pretended report of Savonarola’s confession for the true one. At last, reiterated tortures extorted some admissions from the accused, which he afterwards denied. His body was feeble, he said, and the same agony might produce a repetition of the same concessions, but he remained by all that he had ever taught. His meditations on the fifty-first and thirty-first Psalms, written in prison, record his deep self-abasement and

his child-like trust in the Saviour. They are the last utterances of a heart-broken man taking refuge in the mercy of his God. The day of execution came. ‘I separate thee,’ said the bishop of Vasona to the martyr, ‘from the militant and triumphant church of God.’ ‘From the church militant,’ said Savonarola; ‘from the church triumphant thou canst not.’ In the great square of Florence a scaffold was erected, at which some of Savonarola’s friends were compelled to labour through the night. The same crowds were gathered which had pressed before to see the fiery trial. This time they were not to be disappointed. The prisoners were sentenced as heretics, to be hung and afterwards burnt. Domenico and Maruffi were first executed, and then Savonarola, who expired without a word, after a last gaze on that fierce and fickle populace whom he had longed to reclaim and to ennoble. As says Lenau—

‘His face it bath a holy calm,  
His silence is a blessed prayer,  
A hearkning to the heavenly psalm,  
That wafts him solace down the air.’

The fire did its work, and the ashes of the dead were thrown from the old bridge into the Arno. Thus perished this christian patriot and reformer, after a career not unmarked by some grave errors, with a temperament too impetuous, at a period too early, in a land too unfavourable, for the success he aimed at; but who did, with a devout and earnest spirit, the work it was given him to do, toiling by the light he had, and leaving the result with Heaven. The grand conviction of his life may be summed up in the noble words of Milton, ‘when God commands to take the trumpet and blow a sonorous or a jarring blast, it lies not in man’s will what he shall say or what he shall conceal.’

## SPIRITUAL CABINET.

THE MILLENNIUM. — Whatever the millennium may be in future history, we now view it as a predicted state of piety for long enduring ages; in which the truth of Christ, and the grace of Christ, shall predominate among all the nations of living men, making them christians; restoring them to goodness and to God, as his worshippers and his children; pacificating all the world; banishing irreligion and false religion, superstition, bigotry, fanaticism, heresy, false philosophy, infidelity, ignorance, indolence, oppression, persecution, and every false way, with mainly every wrong practice, from the world. *Every plant which my heavenly Father hath not planted, shall be rooted up.* This consummation must occur in this world, since in that better country, to which we go, there is no such plant.

"Then violence shall never lift the sword,  
Nor cunning justify the proud man's wrong;  
Leaving the poor no remedy but tears.  
Then he that fills an office, shall esteem  
The occasion it presents of doing good  
More than the perquisite: then law shall speak  
Seldom, and never but as wisdom prompts  
And equity; not jealous more to guard  
A worthless form than to decide aright;  
Then fashion shall not sanctify abuse,  
Nor smooth good-breeding, supplemental grace,  
With lean performance ape the work of love."

What a blessed transformation of society will be everywhere effected by the preponderating righteousness of those happy times! *Righteousness exalteth a nation*, as nothing without it can. In every department of human interest, social and individual, what a reformation, what a melioration, what a metamorphosis; truly a *new creation* of sentiment, and character, and action! Think of those monster evils that continue for chiliads of time to haunt and mar our social welfare; and which law, and police, and jails, and gibbets, and military power, and worldly education, and worldly legislation, can never coerce or cure — they will all disappear and vanish from our view. Nothing is wanting but sincere and enlightened faith in the gospel of Christ, among all nations,

to introduce the millennium and regenerate the world. The spirit of love to God will diffuse that of love to man; the very way for the development of true piety. Hence each will feel an interest in the weal of every other member of the species. The colour of the skin will not then be the criterion of duties or of rights. Education will be honest, and christian, and universal in the main. Mind will be everywhere informed, developed, invigorated, and matured. The only monarchy on earth will be properly the theocracy of God our Saviour; and under him, like Israel before a king was given them in anger, every state will be a commonwealth of christians. Laws shall be few, reasonable, useful, and well-administered. Wars shall cease; slavery be no more; no duelling, no gambling, no infernal profaneness, no lewd pleasures, no intemperance, no idleness, no calumnious assassination of character, no corrupt merchandising of commerce, no sectarianism — CHRISTIAN will be all, the brotherhood of human nature will be restored, and physical comforts, it is supposed, will abound. The age of man will be lengthened; disease will be lessened; the productions of the earth will be abundant; marriage will be honoured universally as the institution of God; the population of the world will be ten-fold, and earth itself will reflect the countenance of heaven. The Lord's-day will be everywhere honoured and obeyed. It will be richly enjoyed, appreciated, and blessed. What christians will those ages produce, when men shall shew themselves christians, and christians shall shew themselves men! How omnipotent will be the truth; no madness left on earth to doubt it! Children will be generally converted early, will grow in grace as they grow in years; and rare will be the mother, the sin of whose son, and perhaps his violent death, will break



her heart! What a procession of glorified millions, in those ages, shall crowd the brightened way to the open portals of the realms of glory! What a colony of multitudes, countless and beatified, will earth remit to heaven, fixing thore at last the grand majority of the species, the glorious *peculium* and the proper premium of the Son of God! Theology will be improved—that is, the truth of revelation, in itself unchangeable, will be more simply and fully studied, more perfectly understood, with more purity inculcated, and with more wisdom used and applied. No impious hypocrite will ever attempt to supersede the truth, or alter it, or modify its heaven-descended unity, or dare to prostitute it as the mere medium of his own vapid self-glory. No elaborate simpleton will ever aim at originality for its own sake, or make it an end instead of a means, in appearing as the exponent, or the advocate, or the oracle of the truth, vaunting himself to be somebody; and none will be so squalid as to make a party, or even desire the *pre-eminence* among his peers: humility, that signal of wisdom will then predominate, qualify all, and making demonstration in all of *simplicity and godly sincerity, not fleshly wisdom, but by the grace of God* characterising his ministers and all their works. There will be then no heresy-hunter, no heresy-finder, and no heresy-maker to disturb the faith of saints, and mar the devout peace of the Churches of God.

"O scenes surpassing fable, and yet true!  
Scenes of accomplish'd bliss; which who can see,  
Though but in distant prospect, and not feel  
His soul refresh'd with foretaste of the joy?"

Brooklyn. DR. S. H. COX.

**THE KINDNESS OF CHRISTIANITY.**  
—Indeed, nothing is more distinctive of revealed truth, than a spirit of thorough humanity. Gentleness, disinterestedness, benevolence, are characteristics of christianity which it is impossible to overlook. She asks nothing but love, and she gives that she may have. Amid the wrecks

which the fierce passions of human nature have strewed up and down this world, she moves with light step and ready hand to minister consolation. It is obvious to all who study her, that there where wretchedness is, and anguish, and despair, she loves to sit down and wipe away the silent tear, and bind up the broken heart. To bless, to "do good and communicate," is her one avowed object in this world. Unasked, and unexpected, she originally sped her flight earthward to seek out man in misery, and to relieve him, and her whole bearing is in exquisite harmony with her purpose. Soft, sweet, insinuating, but withal most potent, she approaches, in unassuming attire, the abode of sick and sorrowing humanity—gently lifts the latch of our dilapidated nature—speaks pityingly and in soothing accents—and, having surprised the fainting and guilt-ridden spirit into peace and hope by a kiss of forgiveness, opens her store of inestimable blessings, and bids it welcome to the best.

MIALL.

**THE KINGDOM OF CHRIST AND STATE ESTABLISHMENTS.**—Our Lord, as we have already seen, committed his doctrine to the care of those who sympathized with its moral purport—devolved upon them the responsibility and the honour of publishing the tidings of reconciliation to an alien world—bade them go forth in his name, careless of ease, reputation, wealth, and life itself, and, taking up a position between the living and the dead, to swing aloft the censer whose fragrant odour might stay the progress of the spiritual plague; promised, for their encouragement, his presence—for their aid, his Spirit—for their reward, a crown of eternal life. He warned them, in reference to the affairs of his kingdom, to "call no man master" on earth. He claimed their willing subjection to himself. Whatever they did, they were to do "as to the Lord, and not unto men." Constituted by his Father "King of saints," and "Head over all things to

the Church," he settled once for all the principles of his administration, marked out its sphere, enacted its laws, and moulded its institutions. He declared his kingdom was not of this world. The weapons of warfare in the hands of his servants were not to be carnal, but spiritual, and mighty "through God." "The kings of the earth," he told his followers, "exercise lordship—but it shall not be so with you." But State establishments of christianity involve, not by accident, but in nature, the intrusion of secular authorities into his sphere of government; the assumption by temporal, and generally by unfriendly power, of his regal sceptre; the alteration, at will, of what he had settled; the substitution of other plans for his; an unscrupulous resort to practices he has forbidden; the resting the church upon other bases than those upon which he had founded it; and, in a word, the thrusting himself aside as unequal to the administration of his own empire, in order to make way for a more competent statesmanship than his own. Now, look at the moral disadvantages to which the gospel is exposed in this country, as the direct result of this dispensation of revealed truth by merely secular power, and for avowedly temporal ends! MIALL.

THE SPIRITUAL KINGDOM OF GOD, like his kingdom of nature, is advanced by influences which are still, and as secret as they are great. What can be more soft and still than the influence of light on the material world? Millions of rays falling on the infant in his cradle, do not wake it from sleep: yet those rays convey fertility and beauty to every tree and shrub, and flower, and blade of grass; nay, they unbind the frosts of winter, they unlock our rivers in the spring, they cause a general resurrection of the vegetable kingdom, and by the abundant harvest they procure, fill the hearts of countless millions with food and gladness. Without light, the earth would become unfit for the

habitation of man; the entire race would soon perish. But light makes no noise, no tumult, no parade of power. The earthquake, the volcano, the hurricane, with a thousand-fold more noise, exert not a thousandth part of its influence on the condition of the world. Just like light was designed to be the influence of the Gospel: silent, soft, gentle, unobtrusive; yet penetrating, far-reaching, powerful, saving. We, my christian friends, are called the light of the world; let us be such in the place where we reside. The perfection of machinery is evinced by its noiseless movement. Ordinarily, the more noise there is in religion, the less there is of its power. The kingdom of God cometh not with pomp, and show, and outward ostentation.—It is the leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

BELIEVE AND BE SAVED.—I am now most thoroughly of opinion, and it is an opinion founded on experience, that on the system of—"Do this and live," no peace, and even no true and worthy obedience, can ever be attained. It is, "Believe in the Lord Jesus Christ, and thou shalt be saved." When this belief enters the heart, joy and confidence enter along with it. The righteousness which we try to work out for ourselves eludes our impotent grasp, and never can a soul arrive at true or permanent rest in the pursuit of this object. The righteousness which, by faith, we put on, secures our acceptance with God, and secures our interest in his promises, and gives us a part in those sanctifying influences by which we are enabled to do with aid from on high, what we never could do without it. We look to God in a new light—we see him as a reconciled Father: that love to him which terror scares away, re-enters the heart, and, with a new principle and a new power, we become new creatures in Jesus Christ our Lord. CHAMBERS.

## POETRY.

## THE FREE-BORN MIND.

REPEATED BY SOLOMON LEONARD, ESQ., AT THE BRISTOL ANTI-STATE CHURCH  
MEETING, JANUARY 20, 1850.

FREE is the eagle's wing,  
Cleaving the Sun's warm ray;  
Free is the mountain spring,  
As it rushes forth to day.  
But freer far the mind—priceless is liberty;  
No hand must dare to bind—"God made it to be free."

You may chain the eagle's wing,  
No more on clouds to soar;  
You may seal the mountain spring,  
That it leap to light no more;  
But the mind let none dare chain—better it cease to be  
Born, not to serve, but reign—"God made it to be free."

Free is the mountain breeze,  
Floating from airy height;  
Free are the rushing seas,  
And free heaven's golden light—  
But freer than light, or air, or the ever-rolling sea,  
Is the mind, beyond compare—"God made it to be free."

Then guard the gift Divine,  
Than gems of gold more rare;  
Keep watch o'er the sacred shrine,  
No foe must enter there—  
Oh! let not man controul, nor systems reign o'er thee;  
We must not bind the soul—"GOD MADE IT TO BE FREE."

## THE LADY—AN ALLEGORY.

THE FOLLOWING BEAUTIFUL LINES ARE FROM LENAUS' POEM ON SAVONAROLA,  
THE FLORENTINE REFORMER.

A Lady, sick and wan, lay on her couch,  
All still with seeming death, entranced and cold.  
And she was rich,—so, hurrying, came false friends  
To make them merry spoil about her bier.  
And many a jewel, many a pearl of price,  
From broken press and casquet plundered they,—  
Fought for the raiment her young beauty wore  
What time she wedded with her Lord,—and she,  
There, pulseless, with closed eyelids, lay and heard,  
Beneath the snow-white cloth,—yet could not move,  
Though only thrilled with grief, till they were taking  
Her Bible from her side,—then snaps the chain—  
The blood is in her cheeks—the death is dead—  
She rises—and they flee; the Lady lives!  
So shall God's church, so wronged, so like the dead,  
E'en at the last, in pure and awful meekness,  
Rise from her sickly swoon—she cannot die!

## CHRISTIAN BIOGRAPHY.

JOHN JAMES,

*Baptist Minister, Bridgend, Glamorganshire.*

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and thou hast to be more than the first."

BIOGRAPHY has always been esteemed the most interesting and important part of history. And in point of utility, religious biography claims a decided pre-eminence. The lives of pious and excellent persons have always been acceptable with the reflecting part of mankind, and have never failed to produce salutary and lasting effects. There is something in the circumstance of an individual, having been engaged in the public ministry for nearly half a century, and acceptably discharging, without intermission, the duties pertaining to his station to both the church and the world, till called to inherit the reward, which cannot fail to bespeak our most favourable regard and excite in us a desire to perpetuate his memory. Such was the lengthened period, during which the venerable man whose name appears at the head of this article, laboured in the vineyard of his Lord: and when, in addition to this fact, we call to mind the many excellent features of his character as a man, a christian, and a minister—his indomitable zeal, his abundant labours, his extensive acquaintance, and above all his habitual godliness, we are surprised that so much time has elapsed before our English periodicals have been furnished with anything in the shape of memoir of him.\* The writer of this sketch would long since, in answer to many solicitations, have written the subjoined facts, had he not expected and hoped that some one more intimately acquainted with

Mr. James than himself, and more competent to the task, would have undertaken it. But his expectations in this not being answered, and having been called to succeed Mr. James in the service of the church at Bridgend, and having been put in possession of his diaries, he has undertaken the work, trusting that he will be enabled to give a faithful delineation of his character, and humbly praying that a memoir of this truly good man will be rendered useful in bringing many to follow his faith, considering the end of his conversation.

Mr. James was born at Aberystwith, a town in Cardiganshire, on the 29th day of August, 1777, and was the eldest of eight children. His parents, John and Elizabeth James, moved in the humble walks of life. It was not his privilege to be blessed with paternal religious example, which he greatly deplored to the end of his days: "Had I," said he, "been religiously instructed when young, I should not have committed many of the sins of my youth; especially that of scoffing at the people of God, which since has caused me many mournful seasons." The disposition of a scorner manifested itself very decidedly and openly in him, especially when the ordinance of baptism was administered. On more than one occasion did he, together with others of his thoughtless companions, make appointments, with the intention to interrupt the minister in his duties. Soon after this it pleased the Lord to deprive him of his mother, which event was the means of bringing him to serious reflection, and to soften his prejudice against the religion and ordinances of Christ. "For," said he, "having heard Mr. Evans, the baptist minister, preach at my mother's funeral, I never afterwards ridiculed the people of God." A change in his character soon became evident; for the arrow of

\* A memoir of Mr. James has been written in Welsh by the Rev. John Evans, Cowbridge, which, together with his portrait, was published in a shilling volume, in December last; and from which the principal facts in this sketch are selected.

conviction had entered his heart; and oftentimes did he seek for a secret place to pour out his soul to God in prayer. In course of time, having regularly attended the public ministry, he offered himself as a candidate for membership in the baptist church, Aborystwith, then under the pastorate of Mr. Thomas Evans, and was baptized by him on Lord's-day, March 27, 1796, in the 15th year of his age. Mr. James, in reviewing the circumstance of baptism writes, "My experience at the time was happy, and if ever my soul had communion with God, it was enjoyed in the river, in the burial by baptism." It is remarkable that the officiating minister should have observed on that day of Mr. James to many of the brethren, "that he had baptized a preacher." What occasioned Mr. Evans to suppose so is mysterious, but so it was.

It soon became perceivable that young James possessed abilities which might prove a public blessing, and he was encouraged by the church to exercise them; but his diffidence being great, three full years passed ere he began to preach. His first sermon was preached before the church on the 27th of Sept, 1799, when in the 22nd year of his age. He commenced the work of the ministry under many disadvantages, especially of a domestic nature; but steadily and firmly did he pursue his course, entering into a covenant with his God, that he would not relinquish the work. "My language," said he, "under those discouragements, was similar to that of Jacob, 'If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on; then shall the Lord be my God.'" He was engaged in preaching both in the town and country villages for about four years before he was set apart to the full work of the ministry. In 1801, his pastor, Mr. Evans, who also was a most faithful and devoted man, and who in all things endeavoured to further Mr. James'

usefulness and brighten his prospects, died; from which time till the year 1803, the church had no stated minister. During this interval the pulpits in the town and in the country stations were for the most part supplied by Mr. James and Mr. Samuel Breeze, excepting when the ordinances were to be administered, at which time a neighbouring ordained minister would be sought after. In the year 1802, when Mr. James had entirely devoted himself to the work of an evangelist, he was particularly anxious to possess the scriptural qualification of a minister of Christ, and being personally desirous to obtain instruction, as well as being advised by his friends, he was warmly recommended to Bristol Academy, then under the able superintendence of Dr. Ryland. His application was favourably received, and admission promised at the next vacancy; but the church at Aberystwith insisted upon ordaining him and Mr. Samuel Breeze as co-pastors, to which he reluctantly assented. Their ordination took place in October, 1803. They jointly and successfully laboured in this important and extensive sphere for the long space of nine years, during the whole of which time the greatest concord and amity prevailed between them.\* In proof of Mr. James' attachment to Mr. Breeze we subjoin the following note written by him upon hearing of his death:—"But O! Samuel Breeze! O Samuel! Samuel is dead! is dead! yea, is dead! Great is my sorrow, trouble, and mourning for him. I think that whilst I live, I shall never meet a person with whom I can better live than Samuel Breeze."

In September, 1804, he entered into the matrimonial state with Catharine Davies, a member of the church under his care. This relation greatly contributed to his comfort, especially in the last years of his life; this he, in his diaries, frequently acknowledges, and repeatedly adverts to it

\* See Memoir of the late Samuel Breeze, written by Christmas Evans.

in terms expressive of the warmest gratitude. There were born unto them three children; one son and two daughters, whom they brought up in the fear and admonition of the Lord. His son died in London, in the year 1826, to the great grief of his parents and sisters. The mother and daughters, together with their respective families, are still living at Bridgend, and our prayer in their behalf is, that He who has promised to be "a husband to the widow, and a father to the fatherless," will verify his promise to them.

The connexion of Mr. James as a preacher with the church at Abrystwith, extended over a period of eighteen years; four years an assistant, nine years co-pastor with Mr. Breeze, and five years after Mr. Breeze's departure; during which time his labours were extensively blessed by the Lord, as the additions made to the church in those years clearly shew; for from his public recognition as pastor till his departure from Aberystwith, he baptized into Christ no fewer than 185 persons. But his pastoral labours at home formed but a small part of his usefulness. He took repeated tours through North Wales, and was made the means of strengthening the scattered churches in that then neglected district; so that his name is not only known, but revered in those parts unto this day. His visits to London and Liverpool, especially the latter, were abundantly blessed of the Lord. The writer, when supplying at Liverpool in Oct. last, was told by an aged member that during the month Mr. J. was among them in 1805, his activity and zeal were such, that, besides preaching for them on an average from five to six times a week, he gathered the scattered Welsh members together, and brought them into a state of happy union.

But notwithstanding his zeal and success at Aberystwith, domestic circumstances rendered it necessary that he should leave. As might be naturally supposed, a sphere endeared to

him by so many interesting associations, was not quitted without many struggles. It was the place of his birth; and here he was born again, and entered on the ministerial office. He delivered his farewell sermon, March 17, 1817, to an overflowing and weeping audience.

In the preceding February, he had accepted the pressing invitation of a newly formed church at Pontrhydyrun, Monmouthshire, consisting of only eight members, all of whom were of the family of Mr. Conway, father to the present C. Conway, Esq.; and in the latter end of March, he removed. His labours while at Pontrhydyrun appear to have been more abundant than at Aberystwith; as he was under necessity to discharge his ministrations in both languages, English and Welsh, almost in an equal ratio. It was soon found necessary to enlarge the chapel. The number of accessions to the church, through baptism, during his stay here was sixty-three, and in other places twenty-one, in all eighty-four, in ten years. Thus did God bless his labours in this place.

But the death of his only son, in September, 1826, greatly affected him and his family. It shook his whole frame, and brought on himself and Mrs. J. a severe and protracted illness. These, with other circumstances which need not be mentioned, but over which he had no controul, caused him to wish to leave; and having received an invitation, he removed to Bridgend in May, 1827. The cause here was in a very low state, the members few, many of them very aged, and scattered over nine different parishes. Mr. James set to work in faith and prayer. During the first year he baptized nineteen, and the congregation greatly increased, so that it became necessary to enlarge the chapel, which was done in 1828, at a cost of £500. Mr. James laboured most assiduously in discharging the debt. To this end he visited many places in the Principality and in England, and in 1832 the

debt was discharged. His labours in the neighbouring districts were exceedingly abundant: he generally preached three times on the sabbath, and almost every night in the week.

The country members continually increasing, it was agreed upon to build another chapel in Pyle, which was done, and cleared of debt in 1838. In his collecting excursions he formed many valued friendships, which continued unbroken till death. During his stay at Bridgend, he received many pressing invitations, which, if he had accepted would have been greatly to his pecuniary advantage; but it appears that he and the church had entered into a kind of compact that they were not to part till separated by death; which, together with the union and brotherly love that subsisted between him and his flock, entirely precluded the idea of removing.

The sphere in which Mr. James moved was extensive. Our own institutions found in him a zealous and faithful advocate. Besides being secretary of the Glamorganshire Baptist Association from its commencement, he was for years the official correspondent of the district for the British and Foreign Bible Society, until the formation of the Bible Translation Society, when he felt called upon to relinquish his connexion with the former and join the latter. He also held similar offices in behalf of the Bath Aged and Infirm Ministers' Society, the Baptist Union, and the Widows' Fund. The interests of our Colleges also, especially that of Pontypool, laid near to his heart. Mr. James himself was never privileged with an academical education, which he very much regretted. "I lament," said he, "my want of an English education, it has caused me much labour and uphill work all my days. Yet the Lord condescends to bless my humble endeavours." In proof of his attachment to the colleges, we may mention, that in the year 1841, he undertook a journey to London,

and other English cities and towns, on behalf of Pontypool College. This journey, however, called him from home during severe weather, exposure to which, day after day, caused a violent cold, which clung to him the remainder of his days. His energies were much impaired by this attack, in addition to a disease, the asthma, to which he had been subject from his youth. During the last few years of his life he suffered much, but he endured with calm and cheerful resignation. It is surprising, considering his extreme weakness, that he was able to preach so often as he did. In the course of the last three years of his life he preached 326 sermons, although being at the time so infirm as to be unable to walk even the short distance from his house to the chapel, but was accustomed to ride thither from sabbath to sabbath, through the kindness of Mr. Thomas Lewis, whose horse was always at his service.

Our departed friend frequently employed his pen as a writer. His first production was a sermon on election, in 1808. In 1811 he published a selection of Welsh hymns. He also wrote three of the Glamorganshire Association Letters, upon plain practical subjects, through each of which we trace a fine vein of sterling piety. He was also a regular correspondent of Welsh periodicals and of English Magazines, particularly the *Baptist Magazine*, the *Reporter*, and the *Revivalist*. In the year 1835, a memoir of the late Rev. John Roberts, Cowbridge, written by him, appeared in the *Baptist Magazine*. Mr. James, as an author, never made any pretensions; his ideas were generally striking, his language plain, and a tone of real piety prevailed the whole. But 'tis done! The hand which guided his pen moulders in the dust—the tongue which persuaded perishing sinners to flee to the Lamb of God is silent in the tomb!

On Lord's-day, January the 30th, 1848, this venerable and esteemed minister of Christ breathed his last, in the seventy-first year of his age; having been a member in the Baptist denomination fifty-two years, a preacher forty-nine, and an ordained minister forty-five. In the course of this long period, he preached about 12,000 sermons, and baptized 673 persons. His daughter, who attended on him with much affection, has furnished the following information of his last hours. To Mr. Lewin, who called in on Thursday previous to his death, he said, "give my regards to your dear mother, (a member of the church, in her eighty-third year) and tell her that I shall no more see her on this side of Jordan, but we shall soon meet in heaven—

'There will we sing more sweet, more loud,  
And Christ shall be our song.'

And so it was, for this exemplary mother in Israel did not long survive him. On Saturday his daughter, on entering his chamber, observed his cheerful countenance, and asked if he had enjoyed a little sleep; he answered, "Yes, my dear child, and more, I have enjoyed much communion with God, who has been pleased to reveal himself again and again to his unworthy servant. Glory! Glory! Glory! I will again say, Glory be forever unto Him." Then lifting up his voice he exclaimed—

"With Abraham and Isaac too,  
I have the glorious prize in view;  
Come on, my friend's, let's mend our pace,  
We soon shall see him face to face."

"It is good for me that I have been thrown into affliction's furnace, for I have had a glimpse of the heavenly Canaan, and a foretaste of its happiness, ere I go to share in its full enjoyment." On sabbath morning he repeated several verses of scripture and hymns—among others "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

"E're since by faith, I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme  
And shall be till I die."

In the afternoon it was apparent that the "vital spark" was about to take its final flight. He was now unable to speak much, scarcely anything audibly: but as a final effort he raised his hand and exclaimed, "All is right! All is right!" and then fell asleep without a sigh or struggle, or the least indication of suffering.

On the following Friday, Feb. 4th, his mortal remains were interred in our burying-ground, before a vast assemblage of people and of ministers of all denominations. Brethren W. Jones of Cardiff, Davies of Swansea, Evans of Cowbridge, and Jabez Lawrence, took part in the solemn services. On the following sabbath Mr. D. Jones preached from Phil. i. 21, 22, 23, which sermon, by request, he afterwards preached at the next County Association. In the chapel in which he so long laboured is erected a marble tablet, bearing the following inscription:—

IN MEMORY

OF THE

REV. JOHN JAMES.

BORN AT ABERYSTWITH, AUGUST, 1777.

BAPTIZED, MARCH, 1796.

COMMENCED PREACHING, 1799.

ORDAINED AT ABERYSTWITH, JULY, 1803.

REMOVED TO PONTRYDYRUN, MARCH, 1817.

TO BRIDGEND, MAY, 1827.

DIED, JANUARY 30, 1848.

Spared and blessed so long to labour for his divine Master, no one, though grieved at his departure, can deem it to be immature. May it be ours to follow his faith, imitate his labours, and die his death.

*Bridgend.*

J. P. JONES.



## REVIEWS.

*The British Churches in Relation to the British People.* By Edward Miall. London: Arthur Hall, Virtue and Co.

IN his preface to the volume, Mr. Miall thus describes the circumstances which led the way to its appearance.

"The Congregational Union of England and Wales having, some time last year, mooted for discussion the question of the general indifference of the working classes to our religious institutions, I thought it a good opportunity to obtain from persons belonging to that section of the community, and, therefore, familiar with their thoughts and habits, some information which might aid in conducting us to right conclusions. With this view I opened the columns of the *Nonconformist*, for several weeks in succession, to letters from working men, in which they were invited to state such reasons for the assumed fact, as they might happen to know had force upon the members of the class. I closed this series of interesting communications with some articles from my own pen, in which I endeavoured to account for the state of things then under investigation. In preparing those articles, I felt myself much hampered by the narrowness of the ground selected for inquiry, and a strong desire sprung up in my bosom to deal with a far more comprehensive question—namely the comparative inefficiency of the British Churches in respect to the British people at large. The urgent requests of some too partial friends fostered that desire into determination—and this volume is the fruit of it."

The chapters into which the essay is divided were delivered as separate lectures in London, in November last.

When we took up the volume, knowing something of its author, we expected that he would lead us out of the beaten track; for Edward Miall is an "Independent" in more than the sectarian sense of that term. That shrewd politician, Daniel O'Connell, paid him that compliment, when, rising to speak after Mr. M. at a large public meeting held in Leicester on behalf of our neighbour, Mr. W. Baines, then lying in our gaol for non-payment of church rates, he said,

"I like the remarks of the gentleman who has preceded me, for they smack of Independence."

And generally we have been willing to "follow our leader." Often has he led us into pleasant paths, where wild-flowers bloom and uncaged birds sing songs of liberty—anon he has told us to gird up our robes, and himself leading the way, has bidden us "tread the thorns down"—up the steep ascent we have climbed, from the top of which he has rewarded our toil with prospects such as the pilgrim's beheld from the Delectable Mountains—returning he has pointed to the dark caves in the rocks where monsters dwell, and vowed us, ere we parted, never to rest till the land is rid of them.

Yes: a true-born son of liberty is Edward Miall. Milton is his pattern—his prototype. More than once have we expressed our opinion that no writer since the days of that man of mighty mind, has written so much and so well on ecclesiastical subjects as the Editor of the *Nonconformist*.

But with regard to this volume, we have somewhat against him. Not that we differ much from most of his statements or even his proposals, though crotchety some may regard them, but we complain of the absence of what is called the evangelical sentiment—or, we should prefer to say, New Testament phraseology. We do not like "sympathy with God" as descriptive of the state of christian men. How many times the expression occurred we did not stay to count, but its frequent repetition forced it on our notice. Why the author adopted this phraseology we know not. But if he dropped the good old scripture terms that he might gain a hearing from the politicians and philosophers of the day, all we can say is, that the thing does not

"smack of christian independence." We would stand by the scriptures maugre the world.

We have no doubt that this book will meet with an extensive circulation, and excite both disapprobation and approval. Those of our constant readers who peruse it, will not fail to observe that on some points we are quite agreed with the author, though to others we yet demur.

The chapter on "The Aristocratic Sentiment" is that which we most approve. But alas! alas! for poor human nature, how often are we compelled to exclaim

E'en those who dwell beneath its very zone,  
Or never feel its power, or never own it!"

Elsewhere in this number will be found several specimens of paragraphs from the volume.

#### BRIEF NOTICES.

*The Lawfulness of Marriage with a Deceased Wife's Sister, examined by Scripture. In a Letter to a Friend. By the Rev. C. J. Goodhart, M.A., Minister of St. Mary's Episcopal Chapel, Reading. London: Benning & Co.* This Letter enters upon a critical examination of Lev. xviii. 16, 18, which is affirmed to be "fairly and properly translated in our Bible," and no one ought to alter it or attempt "to construe it as a prohibition of polygamy." It is, he affirms, what it appears to be, a prohibition from taking a living wife's sister during her life-time.

"The prohibition turns on the *vezation*, which could only be in the life-time, and therefore dies on its own ground when the wife dies, who alone could be its object. And so thoroughly, if I mistake not, does the Jewish commentator Abarbanel see this, that he even maintains that the sister may be married *in the life-time* of the other, if *vezation* would not ensue."

Leaving this important question for a moment, which we hope will soon be satisfactorily settled by our legislators undoing what they foolishly did, and leaving the matter to the discretion of the parties—we would here quote a few choice morsels from this printed letter by one who appears to be an intelligent man and a scholar. Our friends will see our drift in making them.

"Every one knows the tricks which may be played with a particle or a preposition." Good! So said Dr. Carson.

"Still, it is to be considered that many things were enacted by those very same

Councils, which Scripture either condemns, or does not warrant: and that the Reformers themselves, in matters of *comparative* indifference, sometimes acted upon their impressions, without fully going into the merits of each particular point."

Good again! Infant sprinkling for instance!

On the question under discussion the writer fearlessly says in conclusion:—

"If it be *unlawful* in the sight of God, the question is decided at once. If it be *lawful*, then I go upon the broad ground that, *in such a case*, no man has a right to impose a restriction on his fellow-man, which God has not imposed;—that the doing so can only bring a snare upon the conscience, and be the occasion of sin;—and that no sanction of human law can be expected ultimately to succeed in enforcing what a man feels is no transgression of the law of God."—"I have only to add, that, as I believe I have treated this subject with sincere impartiality, I trust that any who conscientiously think these views ought to be opposed, will not be content with mere assertion, or declamation, which proves nothing. Let them grapple fairly with the statement here made; and, if it be false and groundless, expose it unsparingly. I am quite ready in that case to yield at once: but to make up one's mind first on a question, and then to *seek*—that is, to *invent*—arguments to sustain one's opinion, is the part not of him who desires to know truth, but of him who is taking the readiest way never to find it."

Now we like all this, "It smacks of Independence."

*Baptismal Regeneration, as maintained by the Church of England. A Letter to Rev. J. Scholerfeld, M.A., Regius Professor of Greek, &c. London: Benj. L. Green.* We "guess" the writer of this Letter is a baptist—perhaps a baptist minister—in an English university town—not a city. But whether we be correct in this surmise or not, matters little—he is on the right, we we think, and the Regius professor, though "a Greek" and "M.A.," on the wrong side of this disputed matter. And why not? "Great men" we have high authority for saying "are not always wise." The professor, it appears, delivered a sermon on this subject before the university, which he published. In this he speaks of being called upon to "speak on God's behalf, and on behalf of his truth." This sentence is seized upon by the writer of the pamphlet before us and turned to good account. Neither does he mince the matter at all as a few sentences will show.

"Catechumens, trained to the system of falsehood which you advocate, are taught

to say, 'In baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;' and 'God the Holy Ghost sanctified me and all the elect people of God.' Unconverted youths are thus taught by wholesale to lie.—In how many instances graceless, godless, christless, persons, stand at the baptismal altar, and lie unto God, by promising for their infant charge, that of which they are essentially ignorant themselves.—With such a display of State-Church theology, as your sermon presents, is it any wonder that the 'Church is in danger?' that she is convulsed? Is it a surprising thing, that some

of her best and noblest minds, enlightened from on high, and evidently constrained by the love of Christ, are becoming disgusted, and are seeking spheres of usefulness unfettered by the chains which have bound them."

1. *Jessie Graham*. 2. *The Jamaica Missionary, William Knibb*. 3. *The White Slave, John Newton*. 4. *Little Sem, the Rag Merchant*. 5. *Read and you will Know*. 6. *Aunt Mary*. London: *Benj. L. Green*. These are neat little abridgments of well-known larger works, or original tales for little folks, calculated not only to amuse, but to make them wiser and happier.

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## CORRESPONDENCE.

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THE "EVANGELICAL MAGAZINE" AND  
MR. NOEL.

To the Editor of the Baptist Reporter.

DEAR SIR,—If you think proper to insert a few remarks on a letter of remonstrance, which appeared in a late number of the *Evangelical Magazine*, addressed by Adelphos to the Hon. and Rev. Baptist Noel on his being baptized and delivering an address at the time, the following is at your service.

The "first thought" awakened in the mind of Adelphos, and, as he supposes, in the minds of many others was, "What a singular proceeding is this!—Where in all the New Testament can I find anything parallel to this; anything that bears even the faintest resemblance to 'it'?" How strangely ignorant and awfully heterodox we baptists must be! But really does Adelphos expect us to supply him from scripture with the fact of a man, in apostolic times, continuing for twenty years to believe that baby sprinkling was christian baptism? That immersion, as a christian ordinance, practised by one who has been so long a christian, is an action of which the scriptures supply an example, is not maintained by Mr. Noel, or any other baptist. But of what use is it to have the way of God expounded to us more perfectly (Acts xviii. 26), to add unto our faith and virtue, knowledge, if knowledge is not to influence our practice? If by mistake Adelphos overlook his rent-day, does he calmly tell his landlord that the proper time has

gone by, and expect such a declaration to be satisfactory and sufficient? How strangely some reason on certain duties owing *only* to the Saviour!

2. Adelphos says, "I perceive that the term 'baptize,' in its original signification, is used by both classic and sacred writers for the application of water in almost any way." Quotations from classic writers in proof of this he does not adduce. But as a proof of the meaning of "baptize" in scripture we are referred to Acts i. 6. (perhaps the 5th verse was meant) compared with Acts ii. 17, and we are told that "the 'baptism' of the one verse is the 'pouring out' of the other," as if, when the Spirit was poured out, it was impossible for the room to be filled and the apostles immersed therein! Acts. ii. 2.

3. Adelphos seems fully satisfied that our Lord did not require baptism to be a profession of faith in Christ, because Acts viii. 37, being a disputed passage, is not evidence. If this verso is granted to be an interpolation, it still appears to the writer that the baptism of the Eunuch was a profession of his faith in Christ. And not to mention the commission given by Christ, the apostolic practice of baptizing those who believed is not ambiguously recorded. Acts ii. 41; viii. 12. Gal. iii. 27, and other passages.

4. Adelphos is "very bold" when he says, "As regards the example of our blessed Lord to which you make your principal appeal, and to which our Baptist brethren in general are equally fond

to refer, I humbly submit to you that this could be no model designed for you or me or any one else to imitate, simply because no other being can ever stand in the situation or circumstances in which He was placed, and that in this initiatory rite into his public ministry, our Divine Mediator stands inimitable and alone." But the Redeemer said, "Thus it becometh us to fulfil all righteousness." The words of Josus just quoted satisfy the writer that there is an example for christians, in Christ's baptism, notwithstanding the five reasons of Adelpbos to the contrary, or what was meant by our Lord when he said "vs."

In reference to the *mode* of Christ's baptism, Adelpbos says, "I have yet to learn that it was by immersion." The Redeemer's baptism was, it is said, the initiatory rite of his priestly office; and "all that is said in the law of the Levitical priests is, that Aaron and his sons were to be brought to the door of the tabernacle and 'washed with water.'" "Neither the Hebrew term employed in the original, nor the Greek in the Septuagint signifies anything more than to wash, and is never employed to denote immersion." Besides giving no chapter and verse to prove or intimate the identity of the washings referred to with the baptism of Christ, it seems never to have struck the mind of Adelpbos that the word used in every place where the baptism of the New Testament is spoken of, is never used in the Septuagint to describe these washings of the priests, but is used when Naaman is said to have gone down, "and dipped himself seven times in Jordan." 2 Kings v. 14. As for John the Baptist being as much immersed as Christ, every reader may be left to form his own judgment.

But Adelpbos informs the Hon. and Rev. B. W. Noel that "the mere fact of his (Christ's) going 'to' the water and returning 'from' it, which is all the Greek prepositions import, does not include" the idea of immersion. Might he not as well have said that the idea of Christ's going into the tomb and into heaven, of the wicked going into everlasting punishment and the righteous into life eternal, is not included in the sacred writings? Every one knows he could not go 'into' a mountain. But going 'into' a river is surely a different thing!

Again, the baptism of Mr. Noel, in

the estimation of Adelpbos, came not up to the standard of the New Testament, because, says he, "In every instance of individual adult baptisms recorded, I read of 'families'\* with them, but I did not read of yours." Why should not Adelpbos demand the families of the Samaritan "men and women" who "believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ," and "were baptized?" But it would be information to many of your readers would Adelpbos give us chapter and verse where he reads of the Eunuch's family being baptized along with him, or of the family of Gaius being baptized along with him, for they were "individuals." The baptism of wicked Simon, and that of the holy apostle of the Gentiles are equally overlooked. See Acts viii. 13, 38; ix. 18. 1 Cor. i. 14.

Finally, the covenant drawn up by Mr. Noel for the benefit of himself and his friends, would, Adelpbos intimates, have been altogether excellent, had it been kept *private!* This is his climax, and it needs no comment.

The letter of Adelpbos reminds the writer of Christ's prediction to his disciples respecting his own sufferings, death, and resurrection on the third day, a prediction given in the plainest possible language, and yet, adds the inspired writer, "But they understood not that saying, and were afraid to ask him." Mark ix. 32.

That Adelpbos may speedily be enlightened on the subject of christian baptism, as much as were the apostles in regard to the death and resurrection of Christ, is the desire of  
FRATER.

ON THE ENLARGEMENT OF THE  
"BAPTIST REPORTER."

To the Editor of the Baptist Reporter.

DEAR SIR,—You will not, perhaps, be surprised if the energetic appeal you have made to the baptist body to support your generous scheme for enlarging and improving your periodical should have been heard of in other bodies and in circles where such publications as the "*Baptist Reporter*" are placed under "ban." Society now-a-days reminds one of Washington Irving's "Rip Van

\* Indeed! where? We cannot find the word in all the New Testament!—ED. B. N.

Winklo" waking up after sleeping away, in some out-of-the-way corner of the world, a whole generation. How he must have rubbed his eyes! Dont be alarmed, Mr. Editor, if there should appear a little agitation among some of your casual readers, and they are by no means few: many who do not wish it to be known taking a sly glance at it now and then! Have patience, and persevere, and there may be yet a good deal of sleepiness rubbed away from the visual organs of many whom you have had some difficulty in waking up from their slumbers, and dreams of perfection and security. Continue to present truth in her best dress of scriptural simplicity, and she will not fail to impress her beholders with a deep sense of her real worth. Introduce this heaven-born angel to the notice of your friends for her own sake, and do not, as some have done, make her a menial servant in waiting upon the heels and adorning the establishment of that flippant gossip, Error. "Truth will prevail" is a sentiment pretty freely acknowledged by most men, but then it stands to reason that Truth should use her own weapons, and not be made to wield any but a well-

tempered "Jerusalem blade." I hope, Mr. Editor, you will always, as heretofore, repair to the scriptural armoury for the weapons of *your warfare*, and then you need not fear any adversary, or doubt at all respecting the final issue.  
G.

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MEMOIR OF ROGER WILLIAMS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The suggestion of W. P. A. in your number for February, page 68, for writing and publishing a Life of Roger Williams, is certainly a good one, as numbers in this country, who have heard of his piety, sufferings, and activity in the service of Christ, have never been favoured with a sight of his Life as published in America.

But, as your correspondent states that that work "is difficult to be procured," this is a very strong reason why any new Memoir should include every part of his history, and not be limited to the five points which he has enumerated.

If such a method should be adopted, I beg to tender my name as a subscriber, also.  
S. L.

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NARRATIVES AND ANECDOTES.

THE CHURCH ESTABLISHMENT has its prizes to attract, and its honours to distribute amongst the sons of our nobility and gentry. Moved by impulses of the most worldly kind, these flock to our universities to prepare themselves for "holy orders." The training they undergo is in perfect keeping with the main object that they have in view. Theology is the last thing to which their attention is directed—spiritual religion, in any sense worthy of the name, almost the only influence with which they never come in contact. Oxford and Cambridge are notorious as centres of abandoned profligacy. Immorality walks their streets unabashed, and fills the surrounding villages with victims, whose self-respect is destroyed, and whose reputation is for ever blasted. In these places human depravity, heaped up in masses, reeks out its most offensive exhalations. From these schools of

corruption go forth, year by year, the legally authorized expositors of christianity, carrying with them, for the most part, habits imbued to the core with worldliness, and understandings and hearts alike ignorant of "the things which pertain to life and godliness." What is the general consequence? The flocks over whom they preside learn nothing from their lips of "the unsearchable riches of Christ," see nothing in their lives illustrative of "the beauties of holiness." They go through their dull routine of formality, where necessary, in person—where practicable, by proxy, and for the rest, they are—gentlemen. Can it be wondered at that amongst such men, filling such a position, the worst absurdities of priestism should find high and extensive favour? Could they be otherwise than predisposed to take the *virus*, when all their previous practices and habits had been of a

character to virtually reduce religion to outward rites, priestly manipulations, and senseless dogmas? Yet these men, like a tissue of net-work, over-spread the land from end to end, and, in the dread name of Him whose authority they so little revere, assume to themselves an exclusive right to be regarded as "the ministers of Jesus Christ."

MIALL.

THE SWORD AND THE BIBLE.—By a volume recently published in London, entitled "The Year-Book of Christian Missions," it appears that there are no less than twenty-five large denominational societies, in the several protestant countries of Europe and America, devoted entirely to Foreign Missions. Of these, nine are found on the Continent, ten in England and Scotland, and six in the United States. The aggregate amount annually expended by these societies, for the objects of their organization, is estimated in round numbers at £592,000, of which about £32,000 are contributed on the Continent, £460,000 in England and Scotland, and £100,000 in the United States. "The enterprise," says an American writer, "is the offspring of the noblest and most comprehensive form of christian charity, and though now scarcely half a century old, even in its oldest operations, it has produced the most magnificent results, and is already beginning to change the destinies of the human race." There is something very encouraging to the christian in these facts and statements, and there is much therein to suggest reflection and pensive musing. It is not a matter of trivial or commercial estimation, to ascertain precisely the dimensions of the "noblest and most comprehensive form of christian charity," which this late age and generation of the world have produced. It is a fact of sad significance, that this enterprise, which is beginning to change the destinies of the human race, and is scarcely half a century old, though the divine command that ordained it was given eighteen centuries ago! Then, the sum total of all the contributions of protestant christendom to this enterprise, though liberal and yearly increasing, seems small when compared with the annual contributions of christian nations to enterprises of an opposite character. For instance, these christian nations of

Europe and America expend every year in preparations for war, £200,000,000. This amount when compared with "the most comprehensive form of christian charity," stands thus:—For preparations for war, *per day*, £548,000. For preaching the gospel of peace to the heathen, £1,640, or, to make the comparison more distinct, *one pound sterling* for preparations for war between christian nations, against *one halfpenny* for evangelizing the pagan world, and bringing myriads of benighted idolators to bow to the sceptre of the Prince of Peace! Or, millions for Mars, and mites for the Messiah!

A STRANGE QUESTION!—"Has God Almighty offended you?" said a poor half-witted man to a christian professor who had for some time neglected the means of grace, and refrained from communing with the church of which he was a member, owing to some misunderstanding between him and some of the members. The brother was astonished, the strange remark touched his heart, and the effect upon his mind was beneficial, and it is hoped will be lasting. Oh! that this sentence could fall upon the ear of every disaffected professor; and be so deeply impressed upon his heart as to lead him to forgive injuries, to love even his enemies, and constrain him to be faithful to his Lord, whose commands are imperative under all circumstances. Consider, offended brother, what this interrogation implies. Is it not the love of Christ which constrains the christian to all acts of obedience to him? Then no offence given by a fellow-christian can justify the neglect of the duties we owe to Christ. Do you remind me that Christ forbids you to offer your gift while at variance with a brother. True, but did not Christ command the *offended* to go and endeavour to effect a reconciliation with the *offender*? Alas in how few instances is this law of peace and love regarded. Only let it be obeyed, and we should see the most happy results, both to the church and to individual christians. Again: is not God unchangeably kind to you? Hath he offended you? The conscience of the most squeamish professor answers "No!" Then why should you be unfaithful to such a friend? Shall the mere trifles which disturb the minds of mortal men cause you to neglect known

duties, and forsake the ordinances of your God? Surely every enlightened christian will discard the thought. Finally, such persons exclude themselves from the enjoyment of many spiritual blessings, for it is written "If I regard iniquity in my heart, the Lord will not bear me." Forgiveness of injuries, and brotherly love, are imperative duties of christianity. Let each christian when tempted to take offence, ask himself the significant question of the half-witted man, "Has God Almighty offended me?" and be determined whatever others do, to cleave to God and his cause.

W. B. B.

**THE ANGLO-SAXON RACE.**—Mr. Elihu Burritt has one of his talling articles in the *Christian Citizen*. He says that the Anglo-Saxon race numbers 60,000,000 of human beings planted upon all the islands and continents of the earth, and increasing every where by an intense ratio of progression. He estimates, if no great physical revolution supervenes to check its propagation, that in less than 150 years it will number 600,000,000 of souls, all speaking the same language, centred to the same literature and religion, and exhibiting all its inherent and inalienable characteristics. The population of the earth is fast becoming *Anglo-Saxonized* by blood, but the language is more self-expansive and aggressive than the blood of that race. He concludes with the following glorious vision:—"Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying, and subduing to its genius, all the continents and islands of the earth. The grandson of many a young man who reads these lines, will probably live to see the day when that race will number its 600,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments.—Perhaps they may become a grand constellation and commonwealth of Republics, pervaded by the same laws, literature, and religion. Their unity, harmony, and brotherhood, must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty to each other and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood

of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depend the well-being of humanity, the peace and progress of the world."

*Christian Visitor.*

**THE EARLY CHRISTIANS** cheerfully and liberally recognised the obligation of ministering to the necessities of their destitute brethren. The practice long survived the apostles, for we find Tertullian, in his Apology for the gospel, referring to it as an illustration of the piety and devotion of its disciples in his day. "Whatever," says he, "we have in the treasury of our churches, is not raised by taxation, as though we put men to ransom their religion; but every man, once a month, or when it pleases him, bestows what he thinks good—and not without he chooses—for no man is compelled, but left free to his own discretion. And that which is given is not bestowed in vanity, but in relieving the poor—upon children destitute of parents, upon the maintenance of aged and feeble persons, upon men shipwrecked, or condemned to the metal mines, or banished into islands, or cast into prison, professing the true God and the christian faith."

**THE STUART FAMILY.**—No reader of British history can avoid being struck with the misfortunes which, in all the periods of their reigns, attended the family of the Stuarts. For upwards of four hundred years there has been a blast upon their race. Robert the Third, of Scotland, broke his heart because his eldest son was starved to death, and his youngest was made a captive; James the First, after having beheaded three of his kindred, was assassinated by his own uncle, who afterwards died under the tortures inflicted for his crime; James the Second was killed by the bursting of a cannon; James the Third, when flying from the field of battle, was thrown from his horse, and murdered in a cottage into which he had been carried for assistance, his own son being engaged against his father in the battle; James the Fourth was killed in battle at Flodden-Field; James the Fifth died of grief and mortification for a defeat of his army at Solway Moss—a defeat arising from the treachery and disaffection of his nobility; Henry Stuart was murdered,

while his palace was destroyed by the explosion of gunpowder; Mary Stuart, Queen of Scots, was beheaded in England by the order of her rival Elizabeth; James the Sixth of Scotland, and First of England, died not without suspicion of poison by the Duke of Buckingham; Charles the First was beheaded at Whitehall; Charles the Second for many years was a wanderer on the continent; James the Second was driven from his kingdom, and died in the habit of a monk; and his family, in their attempts to recover possession of the British empire, discovered such infatuation, both in counsel and in action, that one of their sincere friends, in leaving the Pretender, said, "What can your family have done, thus to excite the judgment of God?"

**RIGHT USE OF LEARNING.**—The late Rev. Caleb Evans, tutor of the Baptist College, Bristol, having once occasion to travel from home, wrote to a poor congregation to say that he should spend a night in their village, and that, if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After the sermon he found them in a happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we could not understand you; but you have been quite as plain as any minister we ever had." "Ay, ay," the Doctor replied, "you quite misunderstood the nature of learning, my friend; its design is to make things so plain that they cannot be misunderstood."

**A CHINESE CONGREGATION.**—The Rev. Mr. Perkins, a Methodist missionary in China, describes his congregation at Shanghai, as follows:—There is scarcely such a thing as beginning or ending a sermon in Shanghai, without interruption. One man comes in bringing a crying child, which keeps the house in an uproar for a while, and is carried off by the mother after no little disturbance. Another brings a good load of *old* fish, which is deposited, perhaps, in an unpleasant proximity to the preacher's

olfactories. Another comes with a coop of ducks, and after some trouble he consents to deposit them *outside*, among sundry loads of grain, vegetables, and oil jars, which have already been left there by those who have too much politeness to bring them inside. Another brings a cage of noisy birds, which he perhaps tries to dispose of, until the preacher succeeds in getting the cage outside, where the birds carol most merrily till the sermon is over. Another commences a conversation with his acquaintance in the *far end* of the room, which it is not always easy to put a stop to; while another reaches out his pipe with a smoke tube some two feet or more in length, and lighting it a foot or two from the pulpit, he coolly whiffs his tobacco smoke just under the preacher's nose, occasionally starting a lunge musquito from his own bare neck, by a loud slap of the hand.

**INSANITY FROM NOVEL-READING.**—The most abundant proof has been furnished of late years, that excessive novel-reading has produced many cases of insanity. It is philosophical that the education of fictitious sentiments at the expense of real feeling—that the undue excitement of the imagination and of the passions, at the expense of the reasoning faculties and the exercise of real benevolence, should tend to insanity. It has often been charged to religion, that it has made people crazy, insane, and melancholy. This is a baseless charge. True religion never makes a man insane. Fanaticism, superstition, error, lust, and passion, have produced insanity; but *true views of God never did, and never can produce either mental or moral derangement*. We are thoroughly persuaded, that the numerous works of fiction, with which the press is so prolific of late years, and which are sown broadcast over the land, have vitiated the taste, and corrupted the hearts, and ruined the peace of more individuals than any other one cause of evil known amongst us. It is heart-sickenling to see how much precious time is spent over the vile ravings of hothouse feeling, that the novelists of our day pour out upon the reading community.



## CHRISTIAN ACTIVITY.

**VISITING A CONDEMNED SOLDIER.**—A minister of the gospel, Mr. Robert Young, says:—"When I was in the West Indies, I heard of a poor soldier who had been condemned to die, and I wished to see him in his condemned cell. On applying to the gaoler, he allowed me to do so, on condition that I should be enclosed in the dungeon during the interval of meals, for some hours. That, in a West India dungeon, was not a very agreeable thing. However, as I had a sincere desire to talk with this man, I submitted to the condition, and was shut up with him. I found him an interesting young man; and, to my surprise, his countenance indicated pleasure rather than grief, when I presented myself before him. I began to enquire relative to the state of his mind, and, to my astonishment, he told me that he had obtained salvation through the Lord Jesus Christ. He went on to detail, in a most interesting manner, how he had found his way to the Redeemer. Knowing that no pious person had previously visited him, I wished to be informed how he had obtained this light, when he gave me the following narrative:—"Oh! sir," he said, "I was a scholar in a sabbath-school at Nottingham: I was a very bad boy. I was expelled from the school twice in consequence of my conduct. I cherished evil principles in my heart, because I was an exceedingly dissipated young man. In a fit of intoxication I enlisted as a soldier, and, in a few days, left my native town. Soon afterwards I was sent out to this country; and I fear my conduct has broken the heart of my widowed mother. After I had been in this country some time, I did not like the army, and deserted. I was apprehended, and flogged. I deserted again. I was betrayed by a companion, apprehended, and am now sentenced to die. When I came to this loathsome place, I was as dark and as ignorant of God as it was possible for any sinner to be. I meditated vengeance against the person who informed of me, and against my judges, and I thought that I should be amply revenged if I could but escape from my place of imprisonment; but, when left alone to my own reflections, I thought of the sabbath-

school at Nottingham, and all at once the instructions which I received there flashed upon my mind. I wept, I prayed; my heart was broken, and I found my way to that Saviour who had been so often named in the school to which I refer; and, blessed be God," said he, "he has manifested his love to my heart, and saved me from the fear of death." The time came when he was led forth to be shot. When he arrived at the place of execution, his conversation, and the whole of his proceedings, indicated the tranquility of his mind. He then knelt upon his coffin, prayed for himself, for his regiment, for his mother, if still alive, and expressed himself in terms of confidence and hope. The commanding-officer appeared deeply affected, and evidently felt much reluctance in performing his painful duty. At length, however, in a tremulous voice, he said, "Make ready!—present!—fire!"—and in a moment that soldier lay a bleeding and lifeless corpse. Now here was bread found after many days. That Sunday-school teacher at Nottingham had no idea that he had done any good to this young man; when he left the school he had no hope concerning him; and yet the seed which had been scattered in Nottingham, produced glorious fruit in a West Indian dungeon."

**A STREET PREACHER IMPRISONED AND THEN ELECTED MAYOR.**—A Mr. Barker, of Pittsburg, a few weeks ago, was prosecuted for street preaching.—We get from the papers but a very imperfect account of the matter. But we gather, that he inveighed against Romanism, and perhaps other sins, in a manner which collected great crowds of people, and, as some apprehended, disturbed the order and peace of the city.—For this he was imprisoned. There was great doubt on the public mind, whether the offence was actionable at all; and the question became very naturally involved with others of an exciting interest. Some feared that the right of public speech had been invaded. A strong religious element also enters into it. Many firmly believe that Mr. Barker is a martyr in defence of the Protestant religion, and this and the other question

adverted to above, have given him a character and prominence which he could never have attained from personal efforts, if he had harangued the people to doomsday. It so happened, that this took place on the eve of the election of the Mayor of that city, and so the "sovereign people," to shew proper resentment, elected Mr. Barker their Mayor. The governor pardoned him out of prison, and he went directly from his cell in prison to the chair of the Mayor. He immediately entered on his duties, and during the morning disposed of a number of cases of rowdyism, &c. A tavern keeper made complaint to him of a drunken man having broken his windows, after getting drunk in his house. As it was the man's first offence, he fined him sixty-seven cents and costs, and let him go, and he warned the groggery keeper to beware how he conducted his house in future, as he was determined on punishing as well the men who made the drunkards as those who got drunk. He also gave his officers instructions to return the names of all proprietors of drinking, gambling, and other establishments, who had violated the law in keeping open houses on the sabbath day. *New York Recorder.*

TRUE PIETY IS BENEVOLENT.—In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a *tenth* the fixed proportion of their alms-giving was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us that he long adhered to this, until, for himself, he found it too little, and observes, "I think, however, that it is as likely a proportion as can be prescribed; and that devoting a *tenth part* ordinarily to God is a matter that we have more than *human* direction for." Doddridge was another instance of this kind. "I make a solemn dedication of *one-tenth* of my estate, salary, and income to charitable uses: and I also devote to such uses *an eighth* of everything I receive by way of gift or present." A *fifth part* was the fixed proportion of Archbishop Tillotson

and Dr. Watts. A *fourth part* was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life, says, "She thought it was reasonable that such as had no children should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate," said that excellent female, "*half* of my yearly income to charitable uses; yea, *all* that I have beyond the bare conveniences and necessities of life, shall surely be the Lord's." Such, too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there have not been, since the primitive times of christianity, many among the sons of men to whom that glorious character of the Son of God might be better applied, that '*he went about doing good.*'" The list might be extended to those who have lived since, John Wesley especially, and to many of our own age, but these examples are sufficient. If christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence, and cheerfulness would they perform this christian duty. How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of shewing to themselves and others that "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

#### DISUSE OF SLAVE PRODUCE.

"Neither be partakers of other men's sins."

ONE thing is most obvious. Religion must put down slavery, or slavery will put down religion. A new and arduous struggle is now going on in the United States. In England attempts are making to do away with armed force in suppressing the slave trade. We have just met with the following address to the Women of England, which at the least is deserving of serious consideration. When, oh! when, will this "curse of the civilized world" be destroyed.

"By encouraging, as much as possible, the introduction of the products of free labour, and refusing to use any articles

which have been cultivated by slaves, the Women of Great Britain may do more for the suppression of the inhuman slave trade, than all the ships of war that have ever ranged the coasts of Africa.

Whilst impressed with the conviction that it is under the Divine blessing we can alone hope for success in our efforts for ameliorating the condition of our fellow creatures, we feel that it is when we first clear ourselves from participation in the evils which we seek to remove, that we can most confidently look for this blessing; and we are persuaded, that by a determination universally carried out, not to supply our wardrobes, and domestic boards, with any product of slave labour, British females may do much to stifle slavery in the distant regions of the world.

Does not the price of every pound of slave-grown sugar, and of every yard of slave-grown cotton, purchased for a British home, become a positive premium on cruelty—a direct encouragement to those, who buy and sell human beings—who tear the wife from the husband, and the child from the parent—who steal the

infant out of the cradle, and flog the mother with a cart-whip?

And does not the price of every article of free labour, which we substitute for the produce of the labour of the slave, become a contribution on our part to the purchase of his freedom—a grateful stimulus to the honest cultivator, who keeps not back the hire of the labourers that have reaped down his fields?

We would earnestly entreat all to supply themselves with sugar, coffee, and rice, the produce of free labour, all of which may be readily obtained.

There is at present more difficulty in the article of cotton, five-sixths of the whole now consumed in Great Britain, being the produce of the unrequited toil of the slave! A limited assortment of free labour cotton goods is, however, in the market; and considerable exertions are being made to increase it with the least possible delay. Let the friends of the slave enquire for such everywhere, and there can be no doubt that the shop-keeper, the manufacturer, and the merchant, will soon find means to supply the demand."

## BAPTISMS.

### FOREIGN.

EUROPE.—Brother Oncken says, Nov. 27th, "I expect every day to hear that brother Nilsson, the pastor of the baptist church in *Sueden*, has been banished from his native country. But blessed be God, if this takes place, the good seed has been sown there, and not less than forty-five believers have been immersed into Christ's death." Mr. O. adds, "If I was not compelled to spend part of my time at *Hamburg*, I should feel much inclined to devote the whole of it to visiting the churches in other parts, and to missionary labours generally; as I greatly fear, that, ere long, the now open doors will be again shut against us. In *Hanover*, the imprisonment of brethren has already re-commenced; and brother Straube was nearly murdered by an infuriated mob, led on by a Catholic priest, in *Silesia*, without any redress from the authorities.—The clergy of the state churches—those enemies of civil and religious liberty—are doing all in their

power to regain their half-lost ground, and from this quarter we cannot expect any mercy. We must, therefore, now stretch every nerve, and labour with greater zeal and self-denial than ever before. The circumstances demand this;—pray for us, that the love of Christ may constrain us to it. We have recently engaged again two brethren as missionaries, to be supported by the united churches of our denomination in the north-west of Germany. One of these brethren is at *Wismar*, where he labours with success; the other is with us at *Hamburg*, where he receives some instruction, whilst, at the same time, he preaches twice and three times every week. I immersed, a fortnight ago, eight converts at *Wismar*. Six were, last Lord's-day, added to us by this solemn ordinance, and others have since applied. One hundred and twelve believers have been added to the church at *Hamburg*, by baptism, this year. But I trust we shall yet see greater things."

Brother Onoken again recommends the cause to the liberality of English friends, "inasmuch," he says, "as our sphere of labour is extending on every hand."

UNITED STATES, *East Liberty, Ohio.*—The Lord has visited us, not with the cholera and death, but with salvation and eternal life. I would just say to my brethren in Christ, if the church where you live has run down very low, if professors of religion have gone to the world, and have made lies their refuge, and if they have desecrated the holy sabbath, cast aside the word of God, and professed to be infidels—I say if they have done all these things, do not despair, for God has had mercy on us in East Liberty. Protracted meetings were held, and on Monday, the 22nd Oct., we repaired to the water, and there, in the presence of a large assembly, thirteen happy converts put on their Saviour in baptism, the greater part of whom were blooming youth. Oh, what a pleasing sight! On the first of Nov., we gathered around the sacred spot again, and there witnessed the burial of fifteen more. This was a beautiful clear day, so the congregation was pleasantly situated, and the glory of the Lord seemed to rest down on the people. We then withdrew a few steps from the water to a beautiful green, and the church, with those baptized, formed a ring, joined hands, and received the hand of fellowship from the pastor and church, while singing,

"O, how happy are they!"

Twenty united with the church. Tuesday, Nov. 6th, we gathered around the pool again, and seven more went forward in this duty. The sabbath following, more than a hundred could not get into the house. Brother Baker preached. We then administered the Lord's supper to one hundred and twenty or thirty brethren and sisters, many of them for the first time. We then again repaired to the water, and five more were baptized. This makes forty in all that have been baptized since our meeting commenced, and we think not less than fifty have been converted and reclaimed. This meeting has continued for a little more than four weeks, almost every night, and much of the time of days.

*Raymond, N. H.*—We are enjoying a revival in this place. There has not been much excitement; but a gentle shower of Divine grace has fallen upon

us, for which we bless God. About thirty, it is believed, have been converted and reclaimed, and the interest has not abated. The work has been characterized with great solemnity and stillness. Our meetings have seemed more like the house of mourning, than of worship. Last sabbath was a glorious day for us. After the morning service, we repaired to the water, when nine happy converts followed their Saviour in baptism. Eight of them are young men, who, if they live humble, will be a great benefit to our Zion. Three of them were natural brothers. It was an interesting and very solemn sight to see them hand in hand go into the stream, in imitation of their Divine Lord. At the close of the afternoon service, the above, with four others, received the hand of fellowship. God was there, and his awful presence seemed to fill the house. Many wept. In the evening, at a prayer-meeting, twenty-three spoke of the dealings of God with them. Thus ended one of the best days this church ever enjoyed.

*Baptism of a Persecutor.*—A remarkable instance of the power of the Holy Spirit in subduing the heart of a persecutor, was mentioned by Dr. Cote, at a recent meeting held on behalf of the Grand Ligne Mission in New York. A few months ago, (we quote from a correspondent of the *Baptist Register*.) Mr. Roussey had the privilege of baptizing and welcoming to the fellowship of the little band to whom he ministers, the man who officiated as master of ceremonies at the bonfire of bibles made in 1842 or 1843, at Corbeau, in Champlain, of our State. In relating his experience, he said that his atrocious wickedness in pouring spirits of turpentine upon his own and other copies of God's holy book, setting fire to them, and stirring them up with a long pole, till they were consumed, so distressed his soul and harrowed his conscience, that for many years he was horribly distressed day and night, till he procured a bible, read it, believed it, obeyed its injunctions of faith in Jesus Christ, and last winter, obtained peace in believing, and joy in the Holy Spirit. What hath God wrought! A conquest, better than the subjugation of a world like ours!—*Christian Watchman.*

We give also the following summary:—At *Columbus, N. Y.*, Mr. Gardner mentions a revival among the young. Nine were baptized on the first sabbath

of the new year.—At *Great Falls*, Mr. Brooks baptized twenty, Jan. 20th.—At *Battle Creek, Mich.*, more than ninety.—At *Ashipun, Wis.*, Mr. Jones baptized four.—At *Bufford, Ilio.*—At *Lezington, Mich.* sixteen, mostly young people.—At *Pierpont, N. Y.*, Mr. Lewis says, I have baptized nineteen happy converts.—At *Deltvernon*, Mr. Ames immersed sixteen believers, Dec. 2.—At *Lovell*, sixty-one have been added, forty-one by baptism.—At *Sulton*, by Mr. George, fourteen.—At *Dexter*, twelve happy souls thus put on Christ.—At *Centre Square*, ten.—At *Auburn, N. Y.*, twelve.—At *Easton, Con.*, twenty-eight.

**BAPTISMS AMONG THE INDIANS.**—The *Indian Advocate* speaks of the continued success of the gospel among the Creeks and Choctaws. At a recent baptism of twelve Creek converts, it is stated by Rev. H. F. Buckner, that more than one hundred chiefs were present; among whom were the head chief and his wife, who had come to see a son "buried with Christ in baptism." Mr. Buckner says:—"Among those who were baptized were D. N. and Lewis McIntosh, sons of Gen. William McIntosh, (who was killed by the hostile party in the late war,) and nephews of the present King. I do not wish to flatter these young men, but to speak of their worth and attainments is a duty which I owe to those who so liberally contribute to the support of the gospel among the Indians. D. N. McIntosh is a mixture of the white, Creek, and Cherokee.—His mother is the wife of his uncle, so that he is both nephew and step-son of the present King. He was educated at an Episcopal school near Louisville, and will, in every respect, favourably compare with the most accomplished young brethren in the States. Lewis McIntosh is a half-brother of the other, having the same father, but a different mother; and though his education is not so extensive as his brother's, yet in natural strength of mind and moral integrity, he is unsurpassed by any of his nation.

*Christian Watchman.*

#### DOMESTIC.

**BIRMINGHAM, Cannon-street.**—Eleven disciples were buried with their Lord at this place, Jan. 6th. Most of these were young persons. Mr. Swan, the pastor, immersed them, and they were added the same day.

W. H.

**BARNSTABLE.**—A few months ago your *Reporter* announced the intention of the friends here to erect side galleries in order to accommodate the increasing congregation. This has been done at a cost of £166. 19s. 10d., all of which, with the exception of a few pounds, is subscribed by the friends here. We feel thankful to add that even now we are often as much wanting accommodation as we were before the galleries were erected; for frequently some of our friends, after being driven from one seat to another, in order to make room for strangers, take refuge on the pulpit steps. The Lord still continues to carry home his word to the hearts of the impenitent, and one after another is yielding to the sceptre of Jesus. On Lord's-day, Sept. 23rd, eight were immersed on a profession of their faith in the Saviour, one of whom prepared an address to be read at the water-side, shewing his reasons for being immersed and leaving the established church, with which he had been connected thirty years. On Lord's-day, Dec. 30th, ten more followed the Saviour through the watery emblem of his grave. We have many inquirers, and expect to trouble you again shortly with the announcement of another baptizing.

**STUDLEY, Warwickshire.**—Will you permit me to add to your treasury of delightful accounts of the advancement of the cause of Christ among the baptist churches of our land. The church in this interesting and pleasant village had been called to pass under a cloud, but after long and arduous toil on the part of our pastor, assisted by the prayers of his little flock, our hill of Zion has been visited again with the rays of the Sun of Righteousness. Rather more than a year ago, our church was reduced to about twenty-seven; but we have now increased to sixty-one members. People from every part of the village are flocking to the house of God. Our neat little chapel is filled to overflowing, sabbath after sabbath, with a deeply attentive and interesting congregation, and scores who, a short time ago, were among the most abandoned and depraved in the place, are now constantly to be found in the house of God. Our baptisms, since we last reported, have been as follow:—April 21, 1849, four believers, who thus put on Christ by baptism in the presence of a crowded assembly. It was a solemn

and impressive season.—June 3, eight more were thus solemnly consecrated to God. The chapel was crowded to excess, and in the evening the new converts were publicly received into the church, and sat down with us at the table of the Lord.—Aug. 6, fourteen believers were “buried with him by baptism unto death.” Among this happy band, we beheld with more than ordinary pleasure, a tried friend of our cause, who for many years had taken a lively interest in our prosperity, come forward and profess before the world, “This people shall be my people, and their God my God.” Another was the daughter of our minister, who in early life thus devoted herself to the God of her father, to serve him with a perfect heart and a willing mind. In the evening we had the largest gathering around the table of the Lord ever seen in this place.—At Cookbill, we have a comfortable chapel, kindly given to us by an aged servant of Christ. The congregations are good. Aug. 13, five believers were immersed. Although the weather was unfavourable, yet, so great was the desire to witness the ordinance, that the chapel was filled to overflowing. In both places the work of the Lord is prospering. J. R. W.

SWANWICK, *Derbyshire*.—Mr. R. Miller had the pleasure, Jan. 27, the first time since he has been amongst us, of administering the ordinance of believer's baptism to three persons. One is a teacher, the other two were a man and his wife from Amber Row, an out-station, the husband being a teacher in the school at that place. On the following sabbath they were added to the church and sat down with us. We hope to see more follow their example, and thus obey the command of Christ. M. H.

CANTERBURY.—On Wednesday evening, Oct. 31, an interesting baptismal service was held at the baptist chapel, in this renowned city. An address was delivered by Mr. R. Breeze of Swindon New Town, to a very large and attentive congregation, after which the pastor of the church, Mr. Davies, baptized seven believers on a profession of their faith in Christ. The sacred ordinance was administered with much ease and great solemnity. The effect of the service altogether was truly impressive. May our excellent brother and his kind-hearted people be frequently blessed with such refreshing seasons!

HOUGHTON, *Hunts*.—We are thankful that the new year has commenced so auspiciously with us. Since its commencement, our pastor, Mr. J. Harcourt, has had the pleasure of baptizing twenty-four believers in the Lord Jesus. They were immersed in the river Ouse, the same stream in which the immortal dreamer, Bunyan, was buried with his Lord. On Jan. 4, twelve—on Feb. 1, ten—on Feb. 2, two. In reference to some of the above, it may be truly said, the lion has become a lamb. “Are not these brands plucked from the fire?” One was the rebellious profligate, and long lost son of a pious mother. Thousands of fervent cries had she sent up to God for his conversion; and he is now sitting at the feet of Jesus, clothed, and in his right mind. Let praying parents be encouraged. We have a number of others inquiring after God. W. H. T.

ISWICH, *Turret Green*.—Our place of worship is much approved now the galleries are erected and the school room built behind, which is divided from the chapel by sliding partitions. On more than one occasion since the reopening we have had to throw them back to give increased accommodation to our hearers. Last Lord's-day, Feby. 3, our pastor had the pleasure of baptizing two females, who were added to the church in the afternoon. Others are inquiring, but alas! conversions are comparatively of rare occurrence in our churches, whilst our population is increasing at a rapid rate. Why, O why, this spiritual dearth? I was present at an interesting tea-meeting, on Wednesday evening at Stoke Green chapel, to congratulate our venerable friend Mr. W. Pollard on attaining the 50th year of his membership with that church. G. R. G.

HASTINGS.—On Lord's-day evening, Feb. 17, after a discourse by our pastor, Dr. Gray, two young females, teachers in our sabbath school, publicly consecrated themselves to the service of the Lord Jesus, by following him through the baptismal waters. We trust that this is but an earnest of what the Lord will do among us. We have several thoughtful inquirers, and pray that now, after a long season of depression and gloom, our pastor's heart may be gladdened by such manifestations of the Divine blessing.

LONDON, *John-street*.—Nine believers put on Christ by baptism, Feb. 8. Two are teachers.

**LIMINSTER.**—Although Thursday, Nov. 15th, was set apart for thanksgiving to God for the removal of the scourge, we thought it no desecration of the day to celebrate the ordinance of believer's baptism. Two believers publicly avowed their faith in the Redeemer of the world by being baptized in the river Ile. One of the candidates has been for fourteen years a member of an Independent church, and acknowledges that he never considered the subject till he came amongst us, when experiencing a revival of spiritual life in his soul, all prejudice was removed, and he saw clearly the scriptural character of the ordinance—immersion of believers only. The other is a youth in his eighteenth year, aroused from a death in trespasses and sins by the preaching of the word. Upwards of 700 assembled to witness the ordinance, after which 100 sat down to tea. In the evening we had a large assembly. W. C. B.

**NEWCASTLE-ON-TYNE, Newcourt.**—On Lord's-day morning, Feb. 3, six persons were baptized; and at the Lord's-supper, in the evening, were received into the church. Thirty individuals, forming part of the church recently meeting at the Weaver's Tower, but who, with their late minister, felt that it would be best for the two churches to merge into one, were also added at the same time. The congregations, morning and evening, were large, and the services highly interesting. Since Mr. John Green, late of Leicester, came amongst us, the congregations have steadily improved; several have been added to the church, and the Sunday-school has materially increased. The present state and prospects of the church are very encouraging. R. W.

**HUNSLET, Leeds.**—On Lord's-day, Feb. 3, our pastor, Mr. Tunnicliffe, preached to an overflowing congregation, after which nineteen persons were baptized, seven of whom have joined the church. Such a scene has not been witnessed in the history of the church in this place before. Mr. T. has laboured amongst us about twelve months, and the blessing of God has attended his efforts. Upwards of twenty have been baptized and added. There are now several enquirers and candidates for baptism. J. D.

**CAMBRIDGE, Zion.**—We have had a few additions by baptism recently. Dec. 2nd, three; 25th, one; and Jan. 6th, one.

**BIRKENHEAD.**—We have had two baptisms; the first on Wednesday, Oct. 17th, when two believers followed their Lord in this ordinance. The next was on Jan. 9th, when two more were buried with Christ by baptism unto death. These are our "first-fruits." Our eyes are up unto Him who giveth the increase. It is to be regretted that we have no chapel here, on account of which we suffer much inconvenience. Would that some generous christian heart, with a hand able and willing, would come to our help, in this new and populous place, than which a more promising field for rightly-directed effort could not, perhaps, be found in England. May the little one become a thousand, and the small one a strong nation!

R. W.

**MOLLESTON, near Narberth.**—This ancient church has been in a dead state for some years, with scarcely one addition. Of late a revival has taken place. The members seem to possess new life; and the chapel is filled with hearers from different parts of the country; and many have been added. On Lord's-day, Feb. 3, three believers in Christ were baptized by Mr. Phillips of Camrose, one of whom had been for some years ploughman with one of our chief magistrates, and feeling it his duty to inform his master that he intended obeying the command of Christ, was discharged from his employment. May the Lord open a door for him, and give him grace to continue to the end! Fine men for judging in religious matters—these magistrates—are they not!

J. B.

**STONY STRATFORD.**—On sabbath evening, Feb. 3, seven persons were immersed, after a discourse by our pastor. The congregation was unusually large and attentive. One of the candidates is a member of the Tabernacle church, over which Dr. Campbell presides. She is at present the British School teacher, at Newport Pagnell. She has been led by the force of truth and conviction thus to obey her great Master. Four of the candidates were from our village station at Deanshanger, where, we are happy to say, there is a good work going on.

**WAKEFIELD.**—Mr. Coloroft, our pastor, immersed two believers in Jesus the Saviour, on the first Lord's-day of this year. We have reasons for hoping that this will be a more prosperous year than the last. T. H.

**BREACHWOOD GREEN, Herts.**—Three youthful believers were buried with Christ in baptism on sabbath morning, Feb. 3, by Mr. Parkins. It was no small pleasure to him that one of them was his own daughter. The calmness of the candidates—the quiet manner of administering the ordinance, and the remarkable stillness of an unusually large congregation, abundantly shewed the deep interest that was felt. May our young friends continue to walk as becometh the gospel of Christ to the end of life, and then have “an entrance administered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

**NITON, Isle of Wight.**—On the first Lord's-day in the new year, four individuals, two of whom formerly belonged to the Establishment, were publicly immersed, on a profession of their faith in Christ. It being the first *dipping* witnessed in this village, the new chapel was crowded with a large and attentive audience; and though some, perhaps, came merely to gratify curiosity, many left it impressed with the solemnity of the occasion. We would fain hope that this is but the first-fruit of an abundant harvest. J. C.

**GRANTHAM.**—On Lord's-day, Jan. 6, the ordinance of believer's baptism was administered in the P. B. chapel, Bottesford, kindly lent for the occasion, when Mr. G. Stocks, minister of the place, preached, and brother Bishop delivered an address at the water side, and then immersed three young females, in obedience to the command of our risen Lord. They were received into the communion of the G. B. church at Grantham in the evening.

**HIGHBRIDGE, near Bridgewater.**—Our pastor, Mr. J. Bolton, immersed a sabbath school teacher upon a profession of his faith in Jesus, Nov. 4th; and on Lord's-day, Jan. 6th, Mr. B. led three more believers down into the baptismal stream to follow the example of their Lord and Master. There are more waiting to follow. J. W.

**CORNWALL.**—At *Luckat*, in the month of November, on various occasions, twelve, five of whom were Wesleyans. — At *Callington*, Nov. 11, two. J. K.

**HARTLEPOOL.**—Four believers were added, by baptism, to our number, Jan. 13. The service was peculiarly solemn, and the attendance good. J. K.

**NARBERTH, Pembrokehire.**—On Lord's-day morning Jan. 27, two young men followed their Lord and Master through his watery grave. Mr. Phillips of Camrose, preached and administered the ordinance. When going down into the water, Mr. C. asked the Christians present, why, if they believed in a believer's baptism, they did not obey it? Was it because they did not like it? Alas! too many *do not like it*, and that is why they do not “arise and be baptized.” J. B.

**NUPEND, Gloucestershire.**—Mr. Hill baptized four female candidates at this place, Nov. 29, after a discourse by Mr. Randel. The people were very attentive, orderly, and serious, and many wept. Infant sprinkling never produces such scenes! Three of these were mothers, and one a girl of seventeen. One was widow of a person baptized eighteen months ago. Another was forbidden by her husband. May he also be won by the good conversation of his wife. W. H.

**BRISTOL, King-street.**—On Thursday evening, Oct. 4, nine believers followed their Lord through the baptismal waters.

*Counterslip.*—On sabbath morning, Oct. 7, Mr. G. Wiuter, the venerable pastor of this church, immersed nine young persons on a profession of their faith in the Lord Jesus Christ.

*Fish Ponds.*—Mr. I. B. Thomas, pastor of the church at Fish Ponds, near Bristol, immersed eleven persons from that place, on Thursday evening, Nov. 1, at King-street chapel, not having the necessary convenience at his own place of worship. J. H. S.

**TORQUAY, Devon.**—Our minister baptized four candidates, Dec. 23, on a profession of their faith in the Lord Jesus. Others are expected to follow their example in obedience to their Redeeming Lord. S. L.

**Haverfordwest.**—After a sermon by our pastor, Mr. Davies, two females were immersed by Mr. John Evans, student, on the first sabbath in February. M. M.

**BETHLEHEM, near Haverfordwest.**—Mr. T. G. Jones, tutor of the college, baptized one believer at this place, Feb. 3. The cause of the blessed Redeemer is prospering in these parts. W. J.

**SUTTON ASHFIELD, Notts.**—Four believers were baptized by brother Mee in the General Baptist chapel at this place, Jan. 20th. Two of these were Wesleyans. J. E.



## BAPTISM FACTS AND ANECDOTES.

## A "BAPTISMAL REGENERATION" CASE.

PERMIT me to furnish your readers with a case which will tend to illustrate the importance of your efforts, and to shew the delusive and dangerous character of Pædobaptism when it is consistently acted out, as it undoubtedly is, by Puseyites and Roman Catholics, who connect with it regeneration and salvation. I firmly believe this instance of sad consequences resulting from "infant baptism" doctrine is only a specimen of what has been continually occurring ever since its invention by priestcraft. I avail myself of your *Reporter* for giving this case publicity, because it would be rather unsuited to the Magazines of the denomination to which I at present belong; the heads (some of them at least) of which, have about as much liking for Baptist sentiments as satan is thought to have, by Roman Catholics, to "holy water" and "absolution."

A few years ago, in a village within sound of the big bell of Gloucester Cathedral, there lived a man notorious for his drunken and immoral habits. At the time of which I am writing, those pests of all good churchmen and state priests, the Methodists, introduced their system into the village, and as is always the case when the salvation of men's souls is the one object in view, many among the thoughtless and profane were brought "to hear and fear and turn to the Lord;" some of whom were the companions of the individual above alluded to. This in course of a short time induced him to attend also, and the result was that he too was brought into a state of serious concern for his best interests. As a proof of this he began to bring forth fruits meet for repentance. He forsook the ale-house, and restrained his vile habits of profanity and sabbath-breaking; and what excited more observation and remark, he put away from his house a woman of bad character, with whom he had lived for sometime to the annoyance of his friends and neighbours. Continuing to receive the attentions of his best friends, his religious convictions deepened until he became the subject of great anxiety among his worldly friends, some of whom thought him going mad, and others endeavoured to dissuade him from

troubling his mind so much with religion. Nothing appeared for a time to avail in diverting him from his purpose of seeking salvation, until one day a neighbour succeeded in recommending to him a visit to the parson of the parish. Who so well able to afford him direction and comfort! At any rate there could be no farin in seeing the minister. This however was not very easily accomplished at that time, for the parson was a non-resident, and was seldom seen except at church. However, anxious to do anything that would have the effect of giving satisfaction to his troubled mind, as well as desirous of pleasing his friends, he resolved to see the clergyman and unbosom his mind to him. Accordingly he took the opportunity of meeting his reverence in his walk from the neighbouring city to the village church, and there and then he relieved his mind by telling him all he felt and all he done. The clergyman professed to be greatly pleased at his reformation, but could not approve for a moment of his conduct in going among those dangerous schismatics, the Methodists; and as to the trouble he felt on his mind, that was nothing more than the effect of listening to those fanatics, whose notions were as much opposed to the happiness of society as they were to the prayer-book and the church. There was, however, one or two questions which, as his minister, it was his duty to ask him. "Were you duly baptized by the minister of the church in your infancy; and have you been duly certified of this important matter by your parents and friends? Have you been brought up to the church and taught the catechism and articles of belief, and were you at the proper age confirmed by the bishop, and subsequently a partaker of the holy sacrament?" These were questions readily and satisfactorily answered, for such were facts in his case of which he had no doubt, his parents being always well-known and firm church people. Then it only remained for him, the clergyman, to say that his uneasiness was uncalled for and foolish, if not sinful. *Being regenerated in baptism*, and "made a child of God and an inheritor of the kingdom of heaven," it was only necessary for him to persevere in well-doing by attending his church, and receiving

the sacrament, and *living in charity with all men*, and all would be right. "Good morning!" And what, Mr. Editor, think you was the result of this interview? He forsook the society of the Methodists, and for a time was zealous for the church; but alas, the poison of the deadly and soul-destroying doctrine of baptismal regeneration was eating like a canker-worm into the vitals of that religious concern that had been awakened in his soul, and now, as a legitimate fruit of this, his religious impressions died away, and one by one his old habits returned, in illustration of the old proverb, that all such are like "the dog that returned to his vomit." Nor was this unhappy victim of false friends and priestly ignorance contented with the liberty his ghostly instructor had given him, until he had brought back the bad woman he had dismissed, which was but the prelude to a return to all his former sins, in which he lived for a few years, until by the effects of his intemperance and indulgences he fell into a premature grave; for he died in a state of intoxication, a miserable example of the effects of that delusion which wickedly supersedes the plain teachings of the Bible by one of the most ridiculous and contemptible dogmas ever imposed by priestcraft on the credulity of mankind.

O. G.

**PAINTING COMMENTATORS.**—A Correspondent, "E. B.," residing in Lancashire, says, "I could not help smiling at the simplicity of W. M. as exhibited in his letter to Miss G. in your last number." Our friend thinks it strange that men, who evidently love the Saviour, should so far forget their duty to him, as to regard the traditions of men rather than his plain commandments. For "The New Testament is so plain on the baptismal question that a wayfaring man, though a fool, need not err. W. M. says, 'if painters are good commentators'—this reminds me of a painting on one of the windows of the parish church of Wigan, in which our Lord is represented as standing ankle deep in water, and a tall man by him on the bank, pouring water from a bowl on his head! Now here, to say nothing of the Prophet and his Lord, two persons, arrived at years of maturity, are represented as doing a worse than childish action. What a parody is this painting on the sacred

text, which describes the solemn baptism of our Lord in Jordan by John." We have inserted the substance of the remarks of our fair correspondent on one part of the letter of W. M.—that which refers to painting. Other parts of his curious letter are equally open to animadversion, but this painting matter is paltry and puerile. Does not W. M. know that painters and printers will do just what they are told to paint and print, if you will only pay them for doing it? What a standing proof we have lately had of this in one of the new paintings to adorn the walls of the golden chamber of the House of Lords. Specimens were ordered to represent the baptism of one of our Saxon kings. One of these approached the fact, but that was laid aside, as we predicted it would be at the time, and that chosen is one of the most ludicrous caricatures ever sketched by the hand of man! And there it stands over the head of royalty before the eyes of noble lords—an historical lie! And why is it there? The Committee ordered it, and the painter prepared it—and we—what did we do?—why, we paid for it! What would W. M. say if, some fine morning, he wandered into that House, and having surveyed the painting in all its parts, returned to his chamber, and opening at the third of Matthew, read of the baptism of his Lord—what would he say if, when he had done, we whispered in his ear—

"Behold the Picture—is it like?"

Like what you have just been reading!" We believe that under such circumstances even W. M. would see the folly of following a "painting commentator," though his work of art should adorn the first chamber upon earth! With all good feeling towards W. M. we counsel him to eschew all popish pictures, and turn his attention to the perfect pattern of his Lord as delineated by his faithful evangelists—for they are the best painters of divine subjects.

**PÆDOBAPTIST TREATMENT OF MR. NOEL.**—Since the death of Mr. Evans, the church over which he presided have purchased the chapel in John-street for £6,250.—You are aware that Mr. Noel has become his successor. Since he avowed himself a Baptist, he is however treated by the gentlemen of the dissenting press in a very different way from that in which they dealt with him when his secession from the church was

first announced. Then he was a discerning man, but now he has mistaken his way. Even his retiring to solitude "for consideration and prayer," before he entered on his career as a dissenting minister, is now loudly condemned, seeing "consideration and prayer" have produced, as might have been expected, such mischievous results. "The first authorized intimation of this resolve," says the blustering editor of the *British Banner*, "fell upon us like a sun-stroke or a thunder-bolt. We well remember, we instantly, and with anguish of heart, pronounced that a spirit of infatuation had descended upon him, and that he had completely misunderstood his mission, and that his work as a reformer was done." He proceeds to tell us that "Baptism in its own place is important, but as compared with the headship of Christ, and the spirituality of his kingdom, it is only as dust in the balance—a thing which, in Paul's estimation, was comparatively beneath notice:—'I am not sent to baptize, but to preach the gospel.' How churchmen buckled with delight, the moment they heard of these

baptismal discussions! And even Charles James himself relaxed the habitual gravity of his pontifical countenance, softly sighing forth, in the bosom of his chiefs, 'All danger is now over; Noel has plunged chin deep into the baptismal controversy!—We have now no more to fear from him.'" This and much more of the same kind writes the editor of the *British Banner* and the *Christian Witness*, whose antipathy to "consideration" is "believed to be sincere and habitual, and who is probably indebted to that antipathy for his preservation from the same abyss as that into which Mr. Noel has fallen! But even the Editor of the *Nonconformist*, a man much more addicted to consideration than his headstrong contemporary of the *Banner*, had hoped better things of Mr. Noel than he has witnessed; he deploras "the squeamish scruples of Mr. Noel," and confesses that he was "ill prepared to see him settle down as a silent, tolerated, dissenting minister." *New York Recorder*.

[Our friends will see that we have found the above in an American religious periodical. Is it not rich?]

## SABBATH SCHOOLS AND EDUCATION.

### ONE YEAR WITH MY BIBLE-CLASS.

SOON after I entered on my pastoral duties in the populous town where my lot is cast, I determined on devoting an hour every sabbath afternoon to a class of young females. My wish was that they should be such as had left the school, or were unable to attend to it, and that they should be considered as religious inquirers. I was obliged to make these conditions, as I found a number of unsuitable persons flocking into my vestry, who interfered with the freedom which the more serious ones desired in speaking of the state of their minds. I have sifted my class through the year: numbering altogether twelve. Their initials were, S. B., P. P., M. W., E. B., E. S., A. L., M. O., S. E., J. C., E. G., Q. & A.

I proceed to give a brief account of each. The two first, S. B. and P. P., are at this time candidates for the ordinance of christian baptism and church fellowship, and I hope, ere the year has been

quite completed, will have entered into the Saviour's fold, to go out no more for ever. They are an interesting pair, and would have been a sufficient inducement to continue the class if no further fruit had been gathered from it. I must, however, in truth add, that the duties of P. P. as teacher, seldom allowed her to attend my bible class, though she has always been among my inquirers.

The next case, M. W., has been to me one of special interest. It is one of those events which occur in the course of life that never can be forgotten, whether from the interest of the facts themselves, or the aspect in which they were presented to the mind at the time of the occurrence; or from some other cause, there are such things occur as impress our minds permanently, while others pass them by almost unheeded. I, however, never can forget M. W.

She was first introduced to me one evening at my own dwelling by a sedate

member of the church. The poor girl was in deep mourning for her mother, and an expression of deep pensiveness overspread her countenance, which was somewhat pretty, along with some of those indications of inward conflict peculiar to the young convert in the earliest stage. Conversation with her then, and subsequently, elicited the following facts. Her mother had been a religious woman; she died, leaving a husband, and, I think, four daughters. He soon became dissipated, and sceptical in his views of religion. He encouraged his daughters in worldly folly, visiting places of amusement, the theatre, &c., while he attended worse places than these. M., the oldest, gave way to these vanities, and attended the theatre frequently, with giddy companions, and so continued up to the time of the last annual races, which she also attended. Immediately after that time, the friend who introduced her to me prevailed on her to attend a week-night service at the chapel where I officiated. The text that night was, "Thou shalt guide me with thy counsel, and afterwards receive me to glory." The word was with power to poor M. She at once became the subject of deep conviction, and earnest religious inquiry. And in that state she was when I first saw her. M. at once decided on joining my class, and entered, though with marked humility, into all the exercises connected with it. She was punctual, too, as possible, in her attendance on all the means of grace. All in the class seemed simultaneously to feel a lively interest in her. This might arise, in some measure, from the persecution she endured at home, for her father was very bitter against her. He would often interdict her going to chapel. Once, when he saw her reading the bible, he snatched the book from her, and threw it across the room in anger. And one week evening, happening to return home earlier than usual, finding where Mary was gone, he locked the door upon her, and she was obliged to seek a lodging with a neighbour, who was also an inquirer, though not in this class.

While there was this opposition at home, Mary met with much to deepen her religious feeling at the house of God. The Spirit of God was at work with several in the class; and just at that time too, occurred two deaths among young females, whose last hours I attended,

which deeply impressed my class. One of the deaths was of a beloved sabbath scholar, who died very happily, and for whom I preached a funeral sermon. The other was the death of one who had been a sabbath scholar, but left the school and neglected religion, and now, when the fatal fever seized her suddenly, was dreadfully alarmed at the approach of death. Many things might be said of these two striking cases, but they would divert our attention from Mary. Had the poor girl known how short her course was to be, she could not have been more in earnest about her soul's welfare. She had not a day to lose, nor did she lose one. In about three months from her first conviction she was attacked by the fever. She soon had sentence of death in herself, though she lingered some time; and I hoped she would recover. I could only see her by stealth, but I did see her several times, and always found her striving after an interest in Christ, but without any comfortable assurance of her acceptance. But she found it before her departure. The night before she died I visited her, little thinking her end was so near. She talked clearly and joyfully of her acceptance; and expressed herself willing and ready to leave the world to be with Jesus. I could pray but briefly with her, and was obliged to shorten my visit on account of the father's expected return; but I hoped to see her again. In this I was disappointed, for she sank under a violent paroxysm of fever, just before the morning dawned. But one of her last acts was to refer me to the last verse of our 369th hymn as an expression of her state of mind. Look at it, reader, and say if it was not a suitable state of mind in which to enter the dark valley.

"The gospel bears my spirits up;  
A faithful and unchanging God  
Lays the foundation for my hope,  
In oaths, and promises, and blood."

That verse has been a favourite with me ever since. But how surprised was I to see the shutter up the next morning, and hear the solemn fact that my poor Mary was gone. It was ended, and the following sabbath I preached a funeral sermon from the words, "The Master is come, and calleth for thee." Again I add, I can never forget this dear young convert.

Of the rest I must tell at another opportunity.

SCOTCH INDUSTRIAL SCHOOLS.—I attended a public meeting of the Industrial Schools of Dundee last week. Lord Kinnaird was in the chair—a nobleman who is not an honorary ornament of the society, not a Corinthian capital, but one of the best working members of the committee. An aristocracy, where it exists, especially an ancient, hereditary aristocracy like that of Britain, must be the source of much good or of much evil. There have been times when the British aristocracy exerted an influence every thing but wholesome upon the intelligence and morality of the nation. A visible improvement has taken place; the influence exerted by the Throne extends throughout all ranks, and affects most those who are nearest it. And while the aristocracy is at present much more distinguished as a class than formerly, for personal, domestic, and social worth, there are some of choicest specimens of human nature among them, Lord Ashley, Lord Kinnaird, Duke of Argyll, and others, are leaders of all that is generous and good. This school consists of one hundred and sixty boys and girls, and is under the management of a Committee of all religious denominations. It was resolved from the first that religious instruction should be given to the inmates, as without this there seemed to be little hope of recovering them from their evil habits. This resolution cost the school a struggle. The Roman Catholic priest objected, and insisted that the children of Roman Catholic parents should not be taught to read the Bible, but should be open to his instruction, and his only. The Committee answered, "You may charge yourself with the up-bringing of the children of your own adherents; and you may induce your people not to send their children here. But if any children voluntarily come to us, or if their parents permit them to come, we shall feed them, clothe them, and teach them all that we think useful, and teach religion as a part of this training. The consequence was that no further resistance was made to the carrying out of their own plan. The admirable order which these children manifested, the remarkable progress made in education in so short a time, their respectful and affectionate demeanor to their teacher and to each other, contrasting with the savage rudeness, ignorance, craft, and cunning, from which

they have been transformed, was an overpowering spectacle. Thirty-four had been sent from the school and provided with employment, and only two had deserted. The police superintendent reported a visible improvement in the town by the removal of these vagrant children. Sheriff Barclay of Perth reported the entire removal of juvenile criminals from the calendar, on the periodical visits of the Supreme Judges to that city, and the school has been in existence only three years.

SPALDING.—On Lord's day, Feb. 10, our pastor, Mr. Jones, presented fourteen bibles to as many young friends who had been scholars in our sabbath school—some seven, some ten, and some fourteen years. They are now all teachers. Four of the number have joined the church, and three are candidates for baptism. A little incident permit me to mention—when the children were leaving this service, one little fellow was observed to be almost cap-less and shoe-less, when a teacher said, "I move that we buy this lad a new cap," another said, "I move an amendment, that we buy him new shoes also,"—the amendment was carried!  
J. C.

#### ANNIVERSARY HYMN.

THEE, Source of Being! Thee we praise,  
Ancient of everlasting days!

Fountain of light, and life, and love;  
Bow low all flesh before his throne,  
For He is God, and he alone:  
Enthroned o'er all He reigns above.

Great King of kings! Almighty Lord!  
In heaven, on earth, be Thou ador'd,  
God over all, for ever blest!  
Now may our evening sacrifice  
Meet with acceptance in thine eyes,  
And on us let thy blessing rest.

Now, gracious Father, from Thy throne,  
O send a shower of blessings down,  
On every soul assembled here;  
On parents, children, teachers, friends,  
Thy love, which human thought transcends,  
Bestow, and guide them in thy fear.

Then, when this life's short day is o'er,  
And we have reach'd fair Canaan's shore,  
Redeemed with Jesus' precious blood,  
We'll join high heaven's exalting throng,  
And pour forth ceaseless tides of song,  
To Thee, the ever-blessed God.

*Sibley.*

W. R.

## RELIGIOUS TRACTS.

## APPLICATIONS.

**SOMERSET.**—The neighbourhood in which I reside is very degraded. It is situated nearly in the midst of a Pottery district, and the inhabitants seem almost buried in ignorance, nor can it be otherwise expected where the leaders themselves are blind. From the *Reporter* I understand that you make grants of tracts to those who are willing to distribute them. I therefore, without shyness, send to know whether you will be so kind as to make me a grant. My means are very limited, and I have barely enough to provide myself with books for my own mental cultivation. Had it been otherwise I would not have made this application. Every Lord's-day morning I walk four miles to teach in a baptist sabbath school. Very often I meet on my way many sabbath-breakers, and pass the abodes of poverty and vice. Many of the people are very wicked; yet their souls are of inestimable value. The rector of one village near here, is said to have appropriated to himself the funds of the almshouse ever since 1801. On my way I pass through part of a village where there is no dissenting place of worship, the clergyman of which, a few weeks ago, served one month in the county prison for a debt he owed to a wine and spirit merchant! And so no wonder we complain of vice. I want some of the most striking tracts you have—some that will appeal to the hardened conscience. And I apprehend that if, through distributing them, but one careless sinner becomes awakened to a true sense of his guilt, that would amply repay for all the tracts that ever were circulated. W. D.

**FOR AUSTRALIA.**—A baptist brother about to embark for this distant and rising colony, says:—"After many months of earnest prayer, and watching the hand of Providence in regard to my removal from this country to Adelaide, South Australia, I have at length made up my mind to proceed thither with my family, about the middle of next month. I have taken the liberty to ask if you could supply me with a grant of tracts, principally on the subject of believer's baptism, which may be the means of introducing the subject into various

localities in that country. I am a member of a baptist church, and have been engaged as a village preacher for several years, and frequently supply for our pastor. I am anxious still to be employed in the vineyard of the Saviour, and hope if I am carried safe across the ocean to that far distant country, there also to unfurl the banner of the cross.

W. B.

In acknowledging the arrival of the parcel, W. B. says, "I shall be happy to send you information from Australia if I arrive safe." We hope he will not forget, as some seem to have done.

**HAMPSHIRE.**—I shall feel much obliged if you will supply me with a small parcel of your tracts, such as would best suit the people of one of the most benighted of our villages, where the youth, especially, follow out the evil bias of their corrupt inclinations by drunkenness, sabbath-breaking, and general profligacy. I am engaged from sabbath to sabbath in speaking to as many as will come to hear of a Saviour, but we hope that the distribution of tracts may induce others to attend. R. B.

**ESSEX.**—Unacquainted with you, except by your publications, I yet venture to apply, encouraged by your invitations, for a grant of tracts. I am the only baptist in the place in which I now live, and the people jeeringly call me "the dipper," and my views on baptism are regarded as a nuisance. The only places of worship are the parish church and the Independent chapel, so you need not wonder at what I have said. If you will send me some tracts I will spread them well. D. B.

**ESSEX.**—Observing in the *Reporter*, your willingness to make grants of tracts to individuals wishing to do good, I write to ask you for a donation to distribute in a district where there are none but "high church" folks. Perhaps the circulation of a few amongst them, may be the means of setting them a thinking of what they never thought before. J. H.

**KENT.**—Can you oblige us with a grant of tracts on baptism. We need them here, for our cause is poor and in a low state. We have but one service on the sabbath, and our opponents triumph

over us. Our baptismal views are despised and we wish to vindicate them. Perhaps the tracts may convince some.

S. D.

ACKNOWLEDGMENTS.

**NORTHAMPTONSHIRE.**—I do not know how to express my gratitude for the tracts that you sent for distribution in this village. We have above 12,000 inhabitants and much wickedness. We have three places of worship, and eight public-houses and beer-shops. Against us, as baptists, there is much prejudice, and some ill-will, especially among the rulers of the parish.

P. M.

**LONDON.**—I received the grant of tracts, and I have given them all away with my own hands at the doors of places of worship on evenings. I wish baptists were more diligent, circulating tracts by thousands to make known their principles. Why should they not? They have no cause to be ashamed of them. The fact is we are not bold enough now-a-days.

W. D. L.

**GLOUCESTERSHIRE.**—I beg to acknowledge with thanks the arrival of your parcel of tracts. We shall put them

into circulation, and I hope the precious truths they contain will find their way into the hearts of many, leading some to a more close imitation of their Lord's example.

W. H.

**CHESHIRE.**—I beg to express my gratitude for your parcel of tracts. I began to distribute them the next day, and pray that they may be the means of convincing some of a long-neglected duty.

R. W.

DONATIONS have been forwarded to—

Todmorden.....	500	..	25
Pembroke Dock.....	500	..	25
Melbourn, Cambs.....	500	..	25
Gold Hill.....	500	..	25
Arnold.....	500	..	25
Ilminster.....	500	..	25
King's Satton.....	500	..	25
Dymchurch.....	500	..	25
Sheffield.....	500	..	25

And to W. B. M., for South Australia, 1000 handbills, 100 tracts, twelve Reporters.

Applications have also been received from Pill, Forton, Whitchurch, and Pontesbury, but cannot be sent for want of proper directions. See January Reporter, page 37.

INTELLIGENCE.

BAPTIST.

FOREIGN.

**PHILADELPHIA, United States.**—Mr. Francis Jennings, formerly of this country, but now resident here, informs us that there are in this city—Fifteen Regular Churches; five coloured churches; one "Christian;" one of "Disciples" (Campbellites); one "Dunkers;" and one Anti-mission; in all twenty-four baptist churches. The Dunkers dip three times. Our friend asks a question or two to which we now give a brief reply, as he informs us the Reporter regularly reaches him. The term *General*, as applied to a section of the English baptists, has no reference at all to open communion. Indeed, until recently, all their churches were strict; but a few have lately relaxed a little. To say they are of recent origin is not correct, as they have produced evidence that they are amongst the oldest of the separatists from the state church. Neither does the term *Particular*, as applied to the other section, indicate that they are strict; open communion being more practised in the churches of this section than of

the other. The terms *General* and *Particular*, refer to the extent of the provision made for human salvation by the death of Jesus Christ—some calling the former Arminians and the latter Calvinists. The best and most successful preachers, however, in both sections, preach very much alike, and often exchange pulpits. We hope these brief explanations will suffice for our brethren over the water.

**NOVA SCOTIA, Bridgetown.**—Mr. Daniel Palfrey, formerly of Kent, but now residing in this place, says:—"I am extremely obliged by your grant of Reporters, Pioneers, and Children's Magazines, which I purpose, if spared, to distribute through such parts of the provinces as I may be able to visit on foot. I have given handbills to our minister, to distribute at the out-stations; for most of the ministers here, preach at three or four different places, several miles apart. The people here are very short of cash, and are not so much in the habit of reading as in England, at least, as far as my observations have reached. Most of what they do read is from the cheap newspapers, which are mostly filled with violent party politics.

The Baptist Convention of the three provinces of Nova Scotia, New Brunswick, and Prince Edward's Island, was held here in September, and it was decided to take the management and expences of Acadia College entirely into their own hands, and not to take any government grant in future. But, as there was a debt upon the place, more than could be raised here, it was decided to send a deputation to England and the United States, to ask for assistance."

## DOMESTIC.

**IPSWICH.**—We are so much pleased with the following attempt to reach the working population, that we publish what follows in the hope that other ministers in populous towns and districts will make similar efforts. We understand that up to the time when our friend sent us a copy of the circular, the attempt had succeeded beyond expectation. The circular itself is a respectable looking affair—a compliment to those addressed—printed on an octavo 8vo. post fy. On the front page the list of lectures is given, and over the leaf the address by the Minister.

"THE FOLLOWING  
COURSE OF LECTURES

WILL BE DELIVERED (D. V.) AT  
TURRET GREEN MEETING-HOUSE,  
IPSWICH,

ON THE FOLLOWING  
SABBATH EVENINGS.

'To the poor the Gospel is preached.'—*Luke vii. 22.*

## TO WORKING MEN.

- JAN. 27.—In what light does the Bible regard you?  
FEB. 3.—Of what dangers does the Bible warn you?  
" 10.—What provisions does the Bible present to you?  
" 17.—What duties does the Bible enjoin upon you?  
" 24.—What advantages does the Bible secure you?  
MARCH 3.—To what inheritance does the Bible conduct you?

SERVICE TO COMMENCE AT HALF-PAST SIX O'CLOCK.

**FELLOW TOWNSMEN,**—I am anxious to draw your attention to the above questions, as they are intimately connected with your present and eternal welfare. I do not know that the Bible is more neglected by you, as a class, than it is by those who are occupying circumstances of affluence, but I am sure that there are circumstances peculiar to yourselves which call for those instructions, warnings, encouragements, and consolations, which the Bible alone can supply. He is your best friend, therefore, who points you to this unfailling source of help—a source to which you can always repair amid the changing and sorrowful scenes of life. I rejoice in every effort which is made for

the improvement of your TEMPORAL condition, but I wish to plant in your minds those principles, which will make you conscious of your TRUE dignity, and enable you effectually to help yourselves. In the above place of worship accommodation has been made especially for you, and I NOW INVITE you (if you attend no other place of worship) to embrace the opportunity of hearing the principles of the Bible explained and enforced, with the earnest hope and prayer that you may be made "rich in faith," and ultimately exchange the toils, the trials, and the troubles of earth, for the peace, the pleasures, and the purity of heaven—and

Believe me, yours very truly,

ISAAC LOND, Minister of the place."

Now only let the working classes be treated in this considerate and respectful manner, and there can be little doubt of the most gratifying results.

**BRATTON FLEMING, near Barnstaple.**—On Monday, Jan. 7th, the foundation stone of a new baptist chapel was laid here by Mr. W. Cutcliffe of Brayford, on an eligible site presented by Mr. Anthony Huxtable, before a large number of friends and spectators, who were addressed by Mr. Samuel Newnam of Barnstaple. In the evening, Mr. N. preached in the room where "prayer was wont to be made," the limited accommodation of which precluding the admission of many, evinced the propriety of erecting a new place of worship. T. H.

**NEW PARK-STREET, BOROUGH.**—The Rev. James Smith, of New Park-street, Borough, having been advised by his physician to remove into the country, for the establishment of his health, resigned his office as pastor of the church in that place on Thursday evening last, and will terminate his labours there on the 24th of June next. We understand that he is not yet engaged with any other church. *Patriot.*

**SCOTLAND.**—"But every one south of the Tweed does not know that the Rev. Alexander Anderson has withdrawn from the Free Church of Scotland, because his views on baptism are changed."

*Cor. of "Christian Times."*

**BLOOKLEY, Worcestershire.**—Mr. Edmund Hull, late of Walford, has accepted the cordial and unanimous invitation of the baptist church in this town to the pastorate over them.

**SHEFFIELD, Eyre-street.**—Mr. Batey, late of Burnley, has removed to undertake the pastorate of the General Baptist church meeting here.

**BRIDGEND, Glamorganshire.**—We are building a new English chapel here, at an estimated cost of £600.



## MISSIONARY.

THE RUT JATRA AT POORE, ORISSA—1849.—DR. BUCHANAN was the first to awaken public attention to this monstrous gathering of idolatry. The General Baptist Missionaries have, every year since 1822 when they settled in this province, reported the awful scenes they witnessed at this grand festival. Last year, Mr. LACROIX, a Swiss, who has laboured nearly thirty years in India, visited Poore during the Rut Jatra. From an address which Mr. L. delivered in the Clarendon Road Chapel, Calcutta, we extract the following description. It is confirmatory of all that our brethren have reported of this annual carnival of sin and death.

"The Rut festival commenced this year on the 22nd of June. The cars were drawn up to the Singha Dwara early in the morning; but were then still in a very dirty and unfinished state; and although the utmost diligence was used by the carpenters to get the work done in time, it became nearly dark before this was effected.—The evening proved most unpropitious; and a terrible storm came on; the heavens gathered blackness, and a strong westerly wind drove the deluging rain into the pageant show. No contrast can be more striking than that which existed between the excitement of the occasion and the circumstances of utter misery by which it was attended. It may be useful to endeavour to give some idea of the scene, as presented to a spectator in front of the cars.

Ranged side by side at the south end of the Bada Danda, or great road, and stretching across it from Singha Dwara, or Lion Gate, on the west stand the gigantic cars. Within the temple area the idols' bathing terrace and the roofs of all the temples which rise over the external wall, besides the wall itself, are covered by crowds of officials and of pilgrims. The mouths of the lanes leading into the road, in the bazar at the south of the temple, and that on its north side, a mass of human beings is wedged in, hoping from their proximity to the lion-gate to see the whole well. The roofs of all the shops, the veranda and roof of the motha,\* behind the cars, and all the trees around are crowded. In all the stone mothas on the east side of the road, in all their verandas, broad and narrow, on their flat or sloping roofs, above and below, a dense crowd of human beings are stationed. The mothas on the west side with their open verandas and flat roofs, present the same sight. All along the broad street, stretching away far to the north, the multitude stands thickly and closely pressed together. Wherever a stone or a log has fallen it is occupied, and happy is its occupier in being

able to see better than his fellows. Above and below, all over the houses, all along the road, men and women huddled together, a hundred thousand in number, stand in anxious and excited attention, waiting for the coming forth of the 'Lord of the world.' But there is delay. The wind freshens, blowing on the expectant thousands in their scanty, dripping dresses: the rain falls heavier, it pours upon them pitilessly; there is no shelter for the vast outpouring of human life. Cold, hunger, weariness oppress them; but the eye is fixed and the mind elevated by the nearness of an event so long looked for. 'To-day shall we get the darason,' or sight. The night falls but brings no relief. The wind blows stronger, the rain patters more heavily, and strikes a deeper chill; yet no one stirs; the living mass is bound together, and except at the outskirts, none are able to leave it. Now and then a deafening cheer bursts from the impatient crowd, more anxious every moment to see the idol and begone. Fears increase:—'the rainy season has at last set in; the dreaded cholera is already busy.' Many a heart sinks at the delay, and doubtless some have entered that crowd to leave it no more alive. Torches are now lighted in various places; along the houses, near the gate, and upon the galleries of the cars; and their dull flickering light falls upon many faces wherein, in spite of excitement, fear, weakness, and misery, are too plain. Eight o'clock; nine has arrived; but the idols have not come forth. At length the door opens, and a deafening shout greets the egress of the idol's brother, who is jerked and jolted to his car. Another shout, and the sister is carried forth to her station. Excitement is at the highest pitch, every eye is strained, the torches appear again, and amid blazing lights and waving chowries,\* with a rope round his neck, bumped along by the officiating priests, and bowing and saluting as he moves, the huge black idol with his owlet eyes and awful mouth, appears outside the gate. There arises a frantic cry from every side: 'Hare Bol,' 'Hare Bol,' thousands upon thousands of hands are raised high in the air to salute the hideous block. The women utter aloud their plaintive cry, 'Hululu, Hululu,' before—behind—on the right, on the left, it is 'Hare Bol, Hare Bol!'—The idol moves round his car seven times, is hauled up and bound to his throne; but in spite of the priests' care, his red mouth has entirely disappeared. The 'darason' is obtained; so far all the pilgrims' hearts are satisfied. In spite of weather, wind, storm, and rain, thousands on thousands are on their way home with the morning light."

\* A kind of Monastery.

† A kind of lang buah.



MOSQUE AT MUTTRA.

## MUTTRA—EAST INDIES.

THIS City is a celebrated place of pilgrimage in the province of Agra, on the river Jumna. The Hindoos pretend that this is the birth-place of their idol-god Krisbna. The chief street is one continued line of temples and ghauts. The Mahomedans are very numerous, and the opposite engraving is a representation of their principal mosque; from the steps of which, christian missionaries often address considerable audiences.

JAMAICA.—An esteemed brother in Jamaica, in a letter dated Aug. 3, 1840, says, "Amidst much proof of evil that is deplorable, but not unnatural, and might have been foreseen, Jamaica is still producing, and will hereafter yield a rich harvest of immortal souls to Christ. Numbers have lately died, giving most delightful evidence of meekness for the inheritance of the saints in light; and that there are multitudes more both living and dying, whose devotion of heart and life to God is the result of the real and abiding agency of the Spirit of God, I can no more question, than I can doubt the ability and willingness of Christ to save. Within the few past weeks it has been my happiness to converse with many, some of whom have since gone to their rest and their reward, whose circumstances and experience have more than compensated me for all the labours and trials, and sacrifices, (and they have not been few nor unimportant) which I have endured during a residence of nearly twenty-five years among them, for their good;—more than this, I will say, that the results of missionary labour as connected with our own society, equally with that of other denominations of christians, for I dare not disparage the success of any, is more than equal to the value of all the money and life that have been expended for missionary and other benevolent purposes upon our shores. At the same time much precious seed lies buried in the earth that will yet germinate, while, if a little longer fostered by British christians, I am persuaded Jamaica will yet be that, as to christian character, in future days, if not in its fullest degree, of which in past days she gave such glorious promises. I have just concluded our usual August meetings, and can truly say, that amidst all our poverty, and defection, and troubles in general, my heart has been greatly cheered by the evidences I have seen that God has not forgotten us, if our friends in England have. Our assemblages of children, in our day and sabbath schools—our anti-slavery meetings, and those of a more decidedly religious character, have been most interesting, and equally, if not more numerous attended than for several years past."

CHINA.—Mr. Shuck states that the Baptist Missionaries in China are as follows:—*Hongkong*.—Rev. Messrs. Dean and J. Johnson. *Canton*.—Rev. Messrs.

Whilden and P. C. Johnson, and Rev. M. Goodall soon expected. *Ningpo*.—Rev. Messrs. Hudson, sen., Jarrom, Hudson, jun., Goddard, Lord, and Dr. Maogowan. *Shanghai*.—Rev. Messrs. Yates, Toby, Pearce, and Shuck—Rev. Messrs. Carpenter and Wardner, Sabbatarian Baptists. In our mission at Shanghai we have public preaching in Chinese in the city and country, fourteen times per week, satedly. When our new gothic chapel, now in course of erection, is completed, we shall add eleven more sermons per week. Nightly services, we also conduct in our studies. Congregations at the chapel continue large. Town inquirers give us much encouragement. We continue our missionary excursions into the interior without molestation, and distribute our books to all freely. Our printing is mainly done at Ningpo, on Chinese metal types made in Paris, and belonging to the Presbyterian Mission; our baptist catechism was printed at Shanghai.

1800 AND 1850.—THE CONTRAST.—Since the commencement of the present century, not far from two thousand missionaries have been sent forth to different heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the gospel; about four thousand churches have been organized, whose aggregate members amount to very nearly, or quite, two hundred and fifty thousand, and three thousand missionary schools have been established, embracing two hundred and fifty thousand children! And all this, where fifty years ago, there was not a single school, nor a single scholar; a single church, nor a single convert; a single missionary, nor a single native assistant to be found! At the commencement of the present century, it is computed that there were in the whole world about 4,000,000 copies of the Bible; whereas, now there are more than 30,000,000. Then, the scriptures had been published in less than fifty languages; now, they exist in nearly two hundred languages and dialects! Then, they were accessible in languages spoken by about 200,000,000, now in tongues and dialects spoken by 500,000,000! Fifty years ago, not a dollar was given through any of the channels referred to in this review, expressly for the object of sending the living preacher to the heathen; now considerably more than two millions of dollars is contributed annually to the foreign

missionary societies alone! Within the same periods whole islands, and groups of islands inhabited by the lowest savages, in the North and South Pacific, have been christianized; the work of illumination has begun in some of the darkest parts of Africa; China, with its teeming millions, has been thrown open to our labours; India, throughout all its borders, has become fully accessible; while in Turkey, where the government but lately visited with instant death all apostates from the national faith, the principle of religious liberty is now interwoven with the fundamental laws of the empire! The past half century has also been marked by such improvements in science and the arts, as are stupendous in themselves, and well adapted, as they are by Providence designed, to be subsidiary to the still more stupendous, moral, and religious enterprise achieved, or in prospect. Fifty years ago we had no steam-ships traversing either ocean or river; no railroads binding the different sections of our extended country together, and making the inhabitants of its extreme borders next-door neighbours; no telegraphic wires upon which to send living and burning thoughts flying through the air with lightning speed. There has also been going forward a new distribution of political power in the world, so that, at this moment, more than half the population of the globe is subject to christian governments, and full one-half of these fall to Protestant powers! Nor are we yet able to speak of the final results of the late upheavings of the masses in Europe, now temporarily quieted by external pressure; though who can doubt the connection between these widely extended movements and the ultimate establishment of truth and justice in the world!—*United States Journal of Missions.*

#### BELIGIOUS.

**THE FREE CHURCH OF SCOTLAND.**—The great power of the Free Church lies in her Missionary character. Her Home Mission is a noble Institution; her Foreign Mission is a mighty engine for good. Since the disruption she has raised nearly £50,000. for Foreign Missions, the average annual income being about £12,000. The old Church does not raise half this sum; but both together now raise three times the amount they raised when united, and christian Scotland is none the worse, but much the better for this liberality. In the department of education, the Free Church is also far a-head of the establishment; but here there is a rivalry going on between them which cannot but be productive of good. The old Church has an average of 80

scholars at her 600 or 700 schools, and the Free Church about 100 scholars at her 600 schools; the fees are only about twopence a-week on the average in both, thousands of children being educated at about one penny-halfpenny a-week. This is a great boon for Scotland.

**REVENUES OF MISSIONARY SOCIETIES.**—The London Missionary Society commenced its operations in 1800, and up to 1849 it had expended £1,022,340. 18s. 2d. The Baptist Missionary Society commenced also in 1800, and up to 1842 it had expended £620,431. 11s. 6d. The Wesleyan Missionary Society commenced in 1803, and had expended up to 1849, £2,269,856. 9s. The Church Missionary Society commenced in 1805, and had expended up to 1849 £2,153,750. 18s. 11d. The Society for Promoting Christianity among the Jews commenced in 1809, and up to 1849 it had expended £594,720. 11s. 4d. The British Society for Promoting Christianity among the Jews commenced in 1845, and up to 1849 had expended £12,028. 10s. The British Missions commenced in 1819, and up to 1849 had expended £100,965. 15s. 0d. The Moravian Missions obtain an average income of £3,000. a-year, in England, which for 50 years, is £150,000. The City of London Home Mission commenced in 1836, and to 1849 it had expended £114,811. 14s. 10d.; total, £3,007,621. 11s. 6d. To which must be added the income from all sources of the Society for the Propagation of the Gospel in foreign parts during the same period, £3,000,000. Grand total, £11,007,921. 11s. 6d.—*Preston Guardian.*

[This statement is not exactly correct in its dates, and very incomplete. The Missions of several branches of the Methodists, and the General Baptist Mission, are omitted.]

**CHINA.**—On Lord's-day evening, Feb. 10, Dr. Gutzlaff gave a lecture, to a very crowded audience, at Union-street chapel, Borough, (Rev. J. Waddington's,) on the Land of Sidim. The Dr. selected part of the 49th chapter of Isaiah as the basis of luminous and striking observations on the nations of Eastern Asia. At the close of his address, he bore kind and honourable testimony to the zeal and devotedness of Dr. Legge and other missionaries in China; and at his urgent request a collection was made for the Chinese Mission, in connexion with the London Missionary Society.

**CALIFORNIA.**—Rev. Mr. Wheeler, in a letter from San Francisco, says, "I am trying to preach, to labour, to pray; and I love my work, but have never seen a harder task than to get a man to look through a lump of gold to eternity."

**THE AMERICAN BIBLE SOCIETY.**—The position of this venerable institution is peculiarly interesting at this moment, and it demands the attention of all the friends of the bible. The depository is nearly exhausted of bibles; the treasury is entirely exhausted of money. This singular state of things is the result of an unprecedented demand for bibles from the pagan and papal world, and from the destitute in our own land. At no period in the last twenty-five years has the depository been so reduced. In the month of January, the society has several large appropriations to Foreign Missions to meet, but has no funds. In the meantime it must continue to manufacture bibles to meet the demand at home.—*New York Evangelist*, Dec. 27, 1840.

"DR. ACHILLI has escaped! I have just seen and saluted him, and have prayed with him and his friends, who, a few minutes before his arrival, had met to consult upon the further steps to be taken in his behalf. We were deliberating when he knocked at the door of the house in which we were met; while we were seeking means for his deliverance, God had found and employed them. To Him let us be grateful!"—*Paris Correspondent of the Christian Times*.

[We have just read an account of his escape by Dr. Achilli himself, extracts from which we shall give in April.]

**RELIGIOUS LIBERTY IN FRANCE.**—Unhappily the constitution of the Republic, like the Charter under Louis Philippe, has failed to secure full religious liberty for the French people. M. Leon Pilatte, a devoted minister of the gospel, labouring among the poor in Paris, has been compelled by the authorities to close his chapel, on the ground that the assembly which he has been in the habit of meeting within its walls is a *club*—and, therefore illegal—and not a meeting for *worship*. M. Pilatte has appealed from the decision of the two courts, which, in succession, have condemned him in a pecuniary penalty, to the supreme tribunal of the Republic—the Court of Cassation.

**BIBLE DISTRIBUTION.**—In Austria and Italy the good work of bible and book distribution is opposed. The colporteurs are in some places ordered away, and the books burned. Priests utter their anathemas from their pulpits, and bishops from their chairs. At Luques a prefect has, without trial, condemned an English officer, who had for seven years lived there for the benefit of the baths, to leave the town within three days, because he had given a religious tract to a paralytic in the hospital. This treatment called forth a strong remonstrance from all the English residents there, but with what result it does not yet appear.

**POPISH PRINCIPLES HELD BY PROTESTANTS.**—What a melancholy illustration of perverseness and depravity in our race is it, that the emancipating and ennobling doctrines of the sufficiency of Scripture, and the duty of private judgment, have been openly proclaimed in (so called) protestant Europe ever since the days of Luther, and that yet all the great protestant sects adopt the popish principle of the infallibility of their church. The Church of England acts on the principle, not that the Scriptures are infallible, but that her Liturgy and articles are, for to them is the last appeal;—Presbyterians, on the principle that their Standards and Acts of General Assembly are infallible, since to them, not to the Bible, is the last appeal;—Methodism acts on the principle of the infallibility of John Wesley, and of Conference, since to them, not to the Bible, is the last appeal. All churches which do not require the authority of scripture to be supreme over any formulas, rules, articles, creeds, liturgies, or standards, composed by themselves or their dead fore-fathers,—all such churches are, and must be at the core, Popish Churches.

**PAPAL INTOLERANCE AT ROME.**—The old severities are beginning to be revived again. An American Protestant minister had twelve of his countrymen joining him in worship in his own house on sabbath-day. The police were aware of it before night, and the American Charge d'Affairs was apprised that if the event were repeated, the minister would be sent away from Rome immediately. Considering the full toleration of Romanists in the United States and elsewhere, this is intolerable. It only needs one demonstration, similar to that against Algerine piracy, a few years ago, at the gates of Algiers.\* Let Rome know, by a solemn demonstration of feeling, that this nonsense is over for ever. An exiled wandering monk forbidding the toleration of private domestic worship!—*Christian Times*.

**TRACTARIAN PRACTICES.**—We believe that in Margaret-street chapel a species of mummery took place at a midnight service, on Christmas eve, which was very reprehensible. A procession, we understand, of the congregation paraded round the chapel; as midnight struck on the clock, a gas star suddenly shot forth, on which all the people knelt down and sang, "Hail, Star of Bethlehem!"—*Church and State Gazette*.

**THE "FLY SHEETS."**—The *Wesleyan Times* has the following:—"The 'Fly-sheet' writer is a Wesleyan minister yet unexpelled. A traitor, in the estimation of the domineering clique, lives in the camp; attends the court; is a member of the very body that has transformed itself into an Inquisition!"

\* But what is meant by this? Surely not war!

**ROMAN CATHOLIC MISSIONS.**—We copy the following from the public papers, that our friends may see that the papists are not asleep, but wide awake to the propagation of popery.—“*Celebration of the Epiphany in the College of the Propaganda.*—Masses were celebrated in all the various rites admitted by the Catholic Church, and speeches delivered in forty-seven languages by the members of the Propaganda. The following is a list of the languages spoken on this occasion:—Latin, Hebrew, Armenian, Samaritan, Chaldean, Arabic, Syrian, Italian, Turkish, Georgian, Persian, Kurd, Hindostanee, Birman, Cingalese, Tamul, French, ancient and modern Greek, Spanish, Portuguese, Catalonian, English, Irish, Erse, Gaelic, Dutch, Illyrian, Russian, Polish, Hungarian, Albanese, Bulgarian, Walachian, German, Rhetian, Coptic, Angolan, Ethiopic, Amarie, Congoan, Maltese, Sicilian, Paraguay, modern and ancient Chinese.”

**DR. HOOK, VICAR OF LEEDS,** it is currently reported, has seceded from the Tractarian and High Church parties, with whose proceedings he has for some time past expressed great dissatisfaction, and has professed himself a convert to the doctrine of “justification by faith only,” in opposition to the Tractarian and Romanistic view of “justification by inherent righteousness,” as set forth in the works of the writers of the Oxford school.—*Church Paper.* [We shall be happy to hear this report confirmed.]

**HONORARY DEGREE.**—The Senatus of the University of Heidelberg has conferred the degree of Doctor of Divinity upon the Rev. Mr. Pennington, a coloured clergyman of New Haven, Connecticut, who has just concluded a series of lectures in this city, on the subject of American slavery. Dr. Pennington was born a slave in the State of Maryland, but some time ago effected his escape under circumstances of extreme difficulty, which he narrated in a small volume of thrilling interest.—*Scottish Press.*

**A CHURCH CHAMPION,** and a right noble one too is Sir Robert Inglis! He speaks slap out, and never balks the question. The other evening he is reported as saying in his place in the House of Commons:—“The bishops had always held a prominent place among the first estate of the realm, and dignified their high position by their large possessions of private property. He contended that church property was as sacred as private, and denied the justice of interfering in what churchmen chose to do with their own.” What an “undignified” character was poor Peter!—“Silver and gold have I none.”

**THE GORHAM v. PHILPOTS CASE.**—Judgment, it is now said, will be delivered on Saturday, March 2. Well: let it come!

**THE WESLEYAN RUPTURE** is progressing. Mr. Harrison, Editor of the *Wesleyan Times*, has been excluded, and so has another minister—Mr. Bromley of Bath. At Bristol, the people would not hear the President either preach or speak.

**THE ECCLESIASTICAL COMMISSION.**—The Secretary of this shameful piece of Church jobbery has bilked his employers out of many thousands of pounds. Did he think he might as well have a snatch at the heap as well as the bishops?

**THE BISHOP OF LONDON** has again refused to allow the London (Independent) Missionary Society to have a sermon for their mission preached in any of the London churches.

**DR. ACHILLI (LATEST).**—We have now heard (Feb. 25) that this persecuted man has arrived safe in London.

#### GENERAL.

**PARLIAMENT** was opened Jan. 31. The Queen's speech, or rather, the Ministers' programme of business, was, as usual, very tame. Her Majesty rejoices in the cheapness and plenty which abound. In both Houses attempts were made to restore a corn-tax but without effect. Several good measures are proposed by Government, especially on Colonial Reform, but no plan for abolition of church-rates or extension of suffrage.

**THE GRAND EXHIBITION** of the works of art of all nations, proposed by Prince Albert, is an admirable idea. At a meeting to promote the object at the Mansion House, London, Lord John Russell said:—“It frequently occurred, that there were brought under his consideration inventions exhibiting great skill, and displaying very often great science, which were for the purpose of increasing the means by which men might destroy one another. It happened that he heard, for instance, in one country of means by which men might be killed at three or four times the distance hitherto possible; and in another country an invention had been hit upon with respect to the musket, enabling the soldiers to fire six times in a period wherein before they had only been able to discharge their muskets once; and that in another place discoveries had been made by which, it was said, that a ship could, in a few minutes, be so injured that the whole of the crew must perish in a very short time. Such were the inventions they continually heard of from different parts; and which every country, careful of its independence, was obliged to imitate and adopt; and those who made the inventions reaped rewards from the different governments they served. But with

respect to the contemplated exhibition, its object would be to prove how the arts and benefits of peace were to be improved; to show that, while some men were carrying to great perfection the arts of destruction, there were others who taught how mankind might have better and cheaper articles of clothing, how every house might be better furnished, and how people might be better able to communicate with one another from the most distant parts of the world, and reciprocate all those things which improve, civilize, and elevate the character of man."

**MUNIFICENT FOUNDATION OF A RAGGED SCHOOL.**—Some short time back the friends of a ragged school, who had fitted up one of the arches of the South Western Railway, near Lambeth-walk, as a place of instruction for poor ragged children, applied to Mr. Beaufoy, the eminent distiller, of South Lambeth, to subscribe towards a fund to erect a suitable edifice. Mr. Beaufoy so far complied with their request that, at his sole expense, he has erected, in Doughty-street, Lambeth, at a cost of upwards of £3,000, a magnificent building, covering an area of 1,250 square yards, calculated to afford ample room for the instruction of 1,000 children.

**CHOLERA IN SIAM.**—Mr. Chandler of Bangkok states that last summer this awful scourge swept away 20,000 persons in twelve days! In Bangkok alone, 25,000 in one month. The Romish missionaries were expelled the kingdom for refusing to send gifts to the king on the disappearance of the plague!

**THE RETURNS OF THE BOARD OF TRADE,** issued on Feb. 13, shew a total increase of exports compared with those of 1848, to the amount of £9,901,717.

**IMPORTATION OF FOOD.**—Mr. Villiers, in House of Commons, said—"In the last sixteen months we have imported more food than we had in the previous sixteen years."

**AGRICULTURAL RELIEF.**—Mr. D'Israeli has proposed to Parliament that all establishment charges of Workhouses to be paid out of the general revenues—that all rates, levied under the poor-law, other than county or police rates, be paid out of the consolidated fund—and that the relief of casual poor be paid out of the general revenues. Government opposed the motion.

**SABBATH DAY LABOURS IN POST-OFFICES.**—We rejoice to find that nearly 400 petitions from towns have already been presented. A Declaration has been prepared in London, signed by the Primate, fifteen bishops, ministers of religion, noblemen, bankers, and merchants, and Lord Ashley engages to bring the matter before the House.

**ANIMAL AND VEGETABLE DIET.**—England is the most flesh consuming country in Europe, while its mortality is the smallest; the duration of life being about a third longer than in Italy, where macaroni and other farinaceous substances form the staple diet, and where milk, partly from deficiency of pasture, and partly from prejudice, is little used.

**MARRIAGE WITH A DECEASED WIFE'S SISTER.**—Petitions in favour should be sent up directly. There is a good prospect now of the bill passing into law, if it be well sustained.

**"PASSING STRANGE."**—A noble peer in Yorkshire has, it is said, forbidden any persons to marry, in a certain village, without his consent!

**OATHS.**—Mr. Page Wood has given notice of a bill to relieve persons who, on religious grounds, decline to take an oath. He should be supported by petitions.

**FIRE.**—A church has been burned down at Manchester, and an Independent chapel at Ashwell, Herts.

**SAILORS.**—Government are introducing a measure for the protection of merchant seamen in and out of port. Better late than never.

## MARRIAGES.

Dec. 15, at the baptist chapel, Wakefield, by Mr. Colcroft, Mr. J. Wigglesworth, to Miss Lucy Day.

Dec. 27, at Mount Zion baptist chapel, Birmingham, by Mr. Mortlock Daniell, Mr. T. Torks, to Miss E. A. Neal.

Jan. 28, at the baptist chapel, Castle Donington, by Mr. R. Nightingale, Mr. Renbon Smith, to Miss Watson.

Feb. 5, at the baptist chapel, Bingley, by Mr. W. Varley, of Slaoklane, Mr. H. Shutt, of Keighley, to Miss D. Walton, of Bingley.

Feb. 6, at Friar Lane General Baptist chapel, Leicester, by Dr. Burns, of London, Mr. S. Wigg, pastor of the church, to Miss S. Wathen, of Ely, Cambs.

Feb. 12, at the baptist chapel, Hinckley, by Mr. Smith, Mr. John Bray, to Miss Sarah King, both of Stoke Golding.

Feb. 17, at the baptist chapel, Charles-street, Leicester, by Mr. Lomas, Mr. John Oswin of Barrow, to Miss Catherine Willmot, of Leicester.

Feb. 19, at the baptist chapel, Bourton-on-the-Water, by Mr. Statham, Mary, third daughter of the late Mr. Thomas Hanks, of Little Rissington, to Mr. William Beale, of Tavistock-terrace, Holloway.

Feb. 19, at the baptist chapel, Baxter Gate, Loughbro', by Mr. E. Stevenson, Mr. John Marshall, to Miss H. Hallam.

## DEATHS.

Dec. 17, Mrs. Robinson, forty-six years united with the baptist chapel at Louth. She was a reader and lover of God's word; she highly prized the atoning blood of Christ, on which alone she rested with calm and cheerful confidence. She confided in God for the bread that perishes, as well as for that which endureth to everlasting life; and God graciously honoured her faith.

Jan. 4, Mr. W. Perkin, aged 52, a humble but consistent member of the baptist church, Wakefield, in hope of the rest that remaineth for the people of God.

Jan. 8, Mrs. Burton, whose husband has for many years been a deacon of the baptist church at Louth, and who herself for nearly forty-four years had been an honourable member. In life and death the Saviour was precious to her. In tranquility and confidence she saw the king of terrors approach, and as he drew nearer, her desires became stronger to depart and be with Christ.

Jan. 16, after a long and painful illness, Grace, the relict of the late Rev. Dr. Chalmers, D.D., LL.D., of Edinburgh.

Jan. 19, Mr. N. P. Bellamy, Louth, aged 61. This esteemed friend had not made a public profession of religion, but gave many convincing proofs, that for some time prior to his death, he was the subject of vital godliness. As a man of business, stern integrity marked his conduct: in the family circle, his habitual kindness scoured the love of his family and friends: and he died, after a few days illness, in peace.

Jan. 22, aged 47, Mary, the beloved wife of Mr. W. A. Blinkhorn, Cambridge. For about twelve years she maintained an honourable profession in connection with the second baptist church at Willingham. In her last illness she enjoyed great peace of mind, and when walking through the valley of the shadow of death feared no evil.

Jan. 25, at Hartlepool, Mr. George Richardson, in the 70th year of his age. He was the senior deacon, and the principal person connected with the origin of the Independent church in this town. He died rejoicing in the faith of the gospel, in which he had lived for more than half a century.

Jan. 25, at Honiton, Devon, beloved by all who knew him, Rear-Admiral Thomas Groube, aged 75. For upwards of eighteen years honourably connected with the Independent church in that town, and always "ready to every good work."

Jan. 30, at his house, in Harwich, very suddenly, the venerable, amiable, and beloved servant of Christ, the Rev. William

Hordle, in the 70th year of his age, and the 51st of his ministry in that place. Mr. Hordle retired to rest on the 20th, in nearly his usual health, and was found in the morning, by an old faithful domestic, with life extinct; like Enoch, "he was not, for God took him."

Jan. 30, Elizabeth Wade, aged 55, a member of the baptist church, Cannon-street, Birmingham, nearly 34 years. A humble christian, a good wife, and kind mother; and has left a husband and five daughters, four of whom are members of the same church.

Feb. 1, in the Union Workhouse, Loughborough, aged 85 years, Mrs. Rebecca Green, many years a member of the General Baptist church, Sutton Bonington, Notts.

Feb. 1, Mr. James Holcombe, for many years master of the Union School, connected with Tottenham Court Chapel, London, aged 80 years, having been a consistent member of the church of Christ for fifty-six years.

Feb. 3, at Hurn, near Parley, Hants; in the faith and hope of the gospel, Mrs. Eliza Stone, for eight years a devoted member of the baptist church at Parley.—One more, among other losses, which this church has lately been called to sustain.

Feb. 5, at Sharnbrook, Beds, Mr. Thomas Collier, in the 78th year of his age. He was for many years a deacon of Mr. Fuller's church at Kettering, and afterwards of the baptist church at the above place. His fervent piety, real benevolence, and amiable disposition, endeared him to all who knew him; and his memory will be long cherished with gratitude and affection.

Feb. 8, at Golear, aged 30, Mr. Edmund Dyson, many years a consistent member, and occasional preacher, of the baptist church in that place. He was "a good man," and he died "in faith."

Feb. 10, at Normanton-on-Soar, aged 83, Mr. John Sleath, upwards of forty years an honourable member of the General Baptist churches at Leake and at Sutton Bonington, and many years deacon of the latter. His end was peace and hope.

Feb. 14, at Bristol, aged 57, the Rev. William Reeve, for many years missionary in India in connexion with the London Missionary Society, and, subsequently, pastor of the Independent chapel, Oswestry, Shropshire. As he lived, so he died in peace, and in the joyful hope of a resurrection to eternal life.



## BAPTIST REPORTER.

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 APRIL, 1850.
 

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## ON THE TREATMENT OF BACKSLIDERS BY THE CHURCHES.

It is believed that very few christians have anything like an accurate idea of the vast number of persons there are in the world who were once members of our churches. Perhaps no approach can be made towards a conjecture of the fact, but the number is sufficiently large to fill the pious mind with considerable alarm and regret. Suppose a few of our ministers were to look over their respective church books, with one or two of the aged members by their side—men who would be able to call to recollection the persons whose names would pass in review one after the other. The employment of a few hours occasionally in this way would be very interesting, although the feelings excited would be of a very mingled character. Against some of the names "dead" would be recorded, with perhaps a record of the time and manner of their decease. The aged brethren would call to mind the triumphant departure of some, the peaceful falling asleep of others, and would feel the cheering influence of the hope that he shall meet them again in "the general assembly and church of the first-born." Others would be called to mind who had in their last moments

been harassed with doubt and fear as to the final issue: the Jordan, at their crossing, had overflowed its banks; but then they had in their lives been "blameless and harmless as the sons of God, without rebuke," and the highest hopes would be entertained concerning them, notwithstanding the manner of their death. Some went down to the grave under a thick and impenetrable cloud: the heaving sigh, and the falling tear, invariably accompanying the recollection of these, too plainly declaring that misgivings as to their eternal state grievously preponderate. Others would be marked as dismissed to other churches; and the calling of these to mind would not be without its use. Either a pastoral letter to them, or a fervent prayer to God for them, might arise from it, neither of which would be in vain. Many names would occur, of whom scarcely anything was known. The persons designated, had probably long since left the place of their early religious association, and, as nothing had been heard of them since, the inference would naturally arise that the change of residence had led to a change of habit and character. New scenes, new associates, and new temp-

tations, had driven them away, so that they walk no more with Jesus. Enquiry after these might be stimulated, and, in some instances, be successful, not only in the discovery of their residence, but also in awakening those convictions which might not be dead, but only sleeping. Another class of names remains to be noticed: a much larger class than most of us are aware of; we mean the BACKSLIDERS of our churches. The sinners of Zion. Those upon whom the discipline of the church has been long since justly exercised. There stands the list of them in appalling array! There are their names, the dates of their admission into the church, and the date and cause of their expulsion from the people of the Lord. O how the heart aches, whilst we think of these, and remember how rich some of them once were in promise of future good! How zealous, how active, in the cause of Christ. How fond wore the expectations which hung around them. We believe no pious man could glance over this array of defection from the gospel, without exclaiming, as the disciples once did in a paroxysm of fear, "who, then, can be saved?" Is it not important to enquire, "Where are these backsliders now?" Is it not of equal importance to ask, "Have the churches of Christ done their duty to these?" This is the class of persons in whose behalf the writer wishes to say a few words, and this last is the question to which he intends more immediately to direct the attention of his readers. He hopes he shall not be understood as pleading for the neglect of church discipline, as nothing can be farther from his purpose than this. He does not consider the churches too strict, but too lax, in discipline. His opinion is, that many persons are retained in our communions, who would not be so in a pure state of christian practice. The question for consideration is not one of discipline at all. The point is, "Do the churches do their duty to backsliders after they have been

excommunicated?" We think not. We have come to this conclusion after a period of observation extending over nearly forty years of time. It is, we think, probable, nay, almost certain, that many souls for whom Christ died, are actually destroyed, and that this process of destruction is going on year after year.

We conceive that our duty in a congregated church towards transgressors, and our duty out of it, are essentially different. We are, happily, able to appeal to the Great Teacher in this, as in all other matters relative to his kingdom. In the three parables contained in Luke xv., he has taught us our duty, and the spirit by which we are to be guided with respect to the class of persons of whom we are speaking. In one case, the shepherd leaves the ninety and nine sheep in the wilderness, and goes after the one that is lost, *until he find it*. In the second case, the woman *seeketh diligently until she find* the piece of silver that was lost, esteeming the lost piece of equal value with any one of the nine that are safe. In the third parable, the father of the prodigal son waits and watches for his return, and though he has wandered far away, and fallen foully and deeply from his high estate, yet he no sooner appears in sight, than he runs to meet him, embrace him, falls on his neck and kisses him. The great and stirring motive is given on the moral of all the parables, that "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Besides this, we have the apostolic exhortations, Gal. vi. 1, 2. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "Bear ye one another's burdens, and so fulfil the law of Christ." Here is our duty, and here the spirit in which it is to be discharged, and the weighty considerations by which we are to be influenced. How little

regard is paid to all this by churches in general. We call the offenders before us; and we do well. We sit in judgment upon their conduct and character; and we have a right so to do. Upon their guilt being proved we cut them off from our communion; and so long as we are supported in this by the law of discipline contained in the New Testament we are perfectly right in what we do. But having done our duty thus far, we should lay down the functions of the judge, as all occasion for them has ceased—the offending brother has been cut off—the law has been executed. In the church he is to us as a heathen man, and a publican. Now a new duty devolves upon us. The ninety and nine safe sheep may be left, but the wanderer must be sought and followed in his wandering—sought diligently, and perseveringly, until he be found. He is not to be neglected, much less scorned and despised because he has fallen, however low he may have sunk in crime. It is just at this point, the writer conceives, that our mistake begins. Instead of the safe part of the flock being left that the wanderer may be restored, the lost sheep is left to the prowling wolf and ravening lion, who may tear him to pieces, almost before our eyes, without a hand being put forth to save him. Who ever thinks of seeking to restore such an one in the spirit of meekness and love? Who ever stops to consider that he also may be tempted? As far as actions go, scarcely one can be found in a church to do this. If these feelings, so suitable and becoming to the case, exist at all, they evaporate in a formal prayer after the excision has taken place: or they find vent on the following sabbath in a stinging personal sermon, in which the offender is held up, in all but the name, to the contumely of the church, and often no small part of the world. Which sermon if heard by the person pointed at, is almost certain to render a heart already hardening, utterly callous. This being done, the pastor and the

people flatter themselves that as the temple of Christ has been purged, the mind of Christ has been fully acted out. "Brethren, these things ought not so to be," and if they continue they will increase the number of backsliders from the faith, and upon our garments will be found the blood of souls: yes, the worst blood that can possibly stain them—our own brother's blood. More than this, if in the future state the moral faculties of the saints were not so adjusted that no earthly considerations could by any means disturb them, the very joys of heaven would be tarnished by the awful conviction that many of the souls in perdition might have been saved from destruction if we had, at the seasonable moment, have put forth a kindly hand to rescue them. And shall this spirit be allowed to continue amongst us? Surely not. Assuming the remarks already made to be correct, it will be proper to inquire how it has come to pass that the duty and practice of the church are so far at variance.

*In many instances this arises from want of due consideration.* Discipline, it may be, is one of the neglected subjects in the pulpit, or only referred to as the cases arise time after time. It must be acknowledged that then, in general, this is the worst possible time in which to impart general teaching. The subject will be regarded with respect to its special bearing rather than to its general import. Personal feelings are thus called into play, which indispose the mind to a calm and dispassionate inquiry as to what is the law of the Lord. Besides, expositions of discipline at these seasons are likely to be set down as a pre-judgment of the case, and so to operate injuriously rather than otherwise. If the church is to be well instructed on this vital matter, a place must be given to it in the regular ministrations; how else shall the whole counsel of God be declared? It may be considered a dry subject, but it was not too dry for the Son of God, nor for the apostle

Paul; then why for us? There is not much scope for eloquent harangue, we allow, but we bode no good to the church from its members panting after oratory. If christians are to be well instructed, they must be well taught. If discipline is passed over by the pastor as a thing of nought, it will not be thought much of by any one. It is, however, no small matter that we should hand over our members to the world and the tempter of souls, there to perish unpitied and unwept. If we have *cut them off*, we need not *cast them from us*. Why should the sinners of Zion be neglected more than they of the highways and hedges? There is room for them at the same feast, and their souls are as precious in the sight of the Saviour as the souls of the others. Nay, he says, there is *more joy over one sinner that repenteth than over many others*. Let the churches look to this, or God may require it at their hands.

*The defective manner in which discipline is often exercised may account for the neglect of backsliders by the churches.* To cut off a member from the church, however poor and uninfluential he may be, is the most solemn transaction in which a body of christians can be engaged. It is a day of judgment in miniature, and ought to be set about accordingly. Paul has left upon record suitable directions to the Corinthians, and again to the Thessalonians, the object being in both cases the same; the one expressed thus, "that the spirit may be saved in the day of the Lord;" in the other, that the separated one may be "treated not as an enemy, but may be admonished as a brother." Of course in all cases exclusion is the last resort. All other means of recovery must have been tried and have failed before this can be consistently adopted. When the dread act must be performed, there should be mixed with it no personal resentment, no malevolent feeling, no inclination to triumph as over a fallen foe. Neither should the offender be put away as a nuisance

would be removed from our dwelling, but as a feeling surgeon would amputate a limb. The design—the soul's health—should be transparent through all the transaction. Let the church be deeply impressed with the solemnity of the act, and the subject of it may catch some of the spirit, and so his soul be subdued within him. A case in point occurs to the writer's recollection. A member had to be cut off. The minister was deeply affected; he conveyed his feelings to the members present; solemn prayer was offered to God in behalf of the offender. A faithful report was given of the manner in which she had been separated—of the prayers presented, and the tears shed in her behalf. The result was, that she soon returned to the forsaken Saviour, and then to the church, of which she continued till death a consistent member. Often did she express her gratitude to God that she had been so tenderly dealt with by her brethren. If we set about the work of exclusions always in the spirit of our Master, similar effects would most likely follow.

*The misapprehension of the churches as to the design of discipline is another cause why backsliders are neglected.* It is no part of the object, we conceive, to inflict punishment. The Head of the church has not delegated this power to any of his creatures. He most distinctly says, "Vengeance is mine, I will repay." All the machinery of his kingdom, so to speak, is of a purely sanitary character, being designed and constructed to save. Much is said and written in the present day as to the legitimate object of penal statutes in civil society. The subject is important, and it is highly desirable that the public mind should be rightly informed upon it. Whatever may be the duty of the civil magistrate, there need be no mistake about the duty of a church of Christ. We are not armed with a scourge with which to inflict chastisement. Our aim should be to save, not to destroy—to rescue, not to doom. Hence

the shepherd's crook is our weapon; and for our encouragement in using it we are told, that "He which converteth a sinner from the error of his ways shall save a soul from death, and bide a multitude of sins." If, in forgetfulness of this, we act in a vindictive spirit towards those who err, need we wonder that the souls of the wanderers from the fold of Christ should be forgotten, and be left to perish by the way.

*A conscientious regard for the dignity of the christian character and the honour of Christ frequently induces neglect of backsliders.* We use the word conscientious advisedly, as we believe many of our brethren are strictly so in their conduct in this particular, though we venture to think they are grievously mistaken as to their duty. We beg them seriously to reconsider this matter. Their conclusions may have been formed somewhat too hastily. What constitutes true christian dignity? Does it not consist in being like Christ? Every deviation from the mind that was in him, every departure from the line of conduct he pursued, brings us down from the high eminence of true God-like nobility of character. Did Jesus ever appear more dignified than when it was said of him "This man receiveth sinners and eateth with them?" This is the dignity he delights to behold in his followers, to be ready to pity, willing and anxious to rescue the most miserably fallen and lost of all his disgraced and disgraceful prodigal sons. And then as for our regard for the honour of Christ, we should not forget that we only truly consult that honour when we obey his will. We are to "have compassion on the ignorant and them that are out of the way," to act in the spirit in which Jesus acted when he looked upon poor fallen Peter in the judgment hall; and when he said "Go tell my disciples and Peter I go before them into Galilee." Never was the honour of the Saviour more deeply wounded—never was it more

gloriously vindicated—than by this manifestation of mercy worthy of himself. Zeal for the honour of Christ put bolts and locks upon many a dungeon, it set up the terrible and terror-inspiring inquisition, applied the torch to many a pile which was to consume the martyr at the stake. Nor can we justly question the conscientiousness of many of the actors in those appalling scenes. "They verily thought they did God service." We have not so learned Christ, and therefore we ought to take heed that our consciences be not mistaken, lest we probe a wound that requires to be mollified, or bruise a heart already nigh to breaking. Be it our concern to follow Jesus in all things, and we may safely leave his glory in his own keeping. At all events we can never promote it by an unforgiving or censorious spirit towards the very worst of the bad.

*Pride of heart and character too frequently induce us to stand aloof from backsliders.* To these brethren we would say in all affection, Remember you are still in the flesh, the race is not run, it is only running, the conflict is not over, it is only going on. Your enemies still live in the exercise of all their energy and power. Rejoice and be thankful that you have been kept thus far, whilst so many of your compeers have fallen and been slain; but rejoice with trembling and be thankful with humility. In how many instances has this self-confidence been the precursor of a fall, and the fall of apostacy. To you emphatically does Paul say, "Let him that thinketh he standeth take heed lest he fall." To you the wise man's axiom cannot be too often repeated, "Pride goeth before destruction, and a haughty spirit before a fall." If, brethren, you persist in scorning your wandering brethren we shall not be surprised some day to find you in their ranks.

Having glanced at what we conceive to be most of the reasons why the backsliders of our churches are

neglected, two or three considerations remain to be urged upon the notice of the churches, calculated to induce a serious inquiry into the subject, and to lead to a conduct more in accordance with the New Testament. We would say then, *Be kind and pitiful to backsliders, because you can seldom know the real state of their minds.* Their feelings and thoughts are known only to themselves and God. We cannot know even all the circumstances which have led to their fall, nor where the first stumble was made. There is an almost natural tendency to reserve in these persons, which may be easily accounted for, but which is not always sufficiently considered. Their cases may be much worse than we think they are, or many palliations of their guilt may exist of which we are totally ignorant. We may suspect them of hardness of heart when they are not so hard as we believe them to be, we may charge them with stubbornness when they actually are pliable to the right touch, and only stiff when unkindly dealt with. The indifference often apparent may be only a disguise put on to conceal secret distress and shame. "I dread," said a backslider once, "I dread the time coming for repose, I cannot sleep till nature is completely exhausted. In the silent watches of the night, the arrows of the Almighty stick fast in my soul. I endure a constantly returning agony of distress almost beyond endurance. I often feel I shall lose my reason in the struggle." We had no reason to doubt this testimony, and yet there was a semblance of indifference truly wonderful. This may be the condition of many others. Who would not earnestly and affectionately attempt the rescue of such persons as these? Who would apply a caustic to such a case, or wound a soul thus bleeding almost to death? We should endeavour to ascertain the state of the sinners' mind, if kindly sympathizing inquiry can accomplish this. If we are ignorant of this

because we seek not information, our ignorance cannot be guiltless. We may, for want of more perfect knowledge of the case, do actual and positive injustice, and consequently, injury. As no man is so excellent that he cannot be overpraised, so no man is so depraved that he may not be unjustly suspected. Ignorant as we must be of the working within, it surely behoves us to proceed cautiously and tenderly, being ready to err on the side of pity, if err we must. God *delights* in mercy, and he expects his own children to be followers of him. We may be pitiful as a father to the soul of the sinner without giving sanction to the sin.

*The manifestations of the spirit we are commending towards backsliders will often be productive of the most pleasing results.* A case or two will best enforce this idea upon the churches. A minister of talent and standing, some years since, disgraced himself grievously, and was excluded from the church. He was some months afterwards observed at a public meeting in another part of the country by one who had known him in his best days. He was instantly recognized, afterwards sought for and spoken to in a tender and sympathetic tone. A longer interview was requested, and was readily, nay joyfully agreed to. Upon meeting according to arrangement, "Do you know," asked the offender, "the full extent of my guilt?" "I think I do," was the reply. "And yet," he asked, "you thus kindly recognized me, and still act the part of a friend? This is tenderness of affection which I cannot resist. It is, however, the first approach towards pity and forbearance I have met with since my fall." The effect was all that could be wished. That brother is restored to the fold of Christ and to the ministry; no doubt "a sadder—but a wiser man." Another case occurs to the recollection of the writer, less striking perhaps, but not less instructive than this. An excluded member of one of our

churches was once casually met by one who knew the man and his case well. He was accosted in a friendly manner. Urgent inquiries were made as to the state of his soul. He was earnestly entreated not to give up hope, but to return to Christ with weeping and supplication. The following sabbath he was seen in the house of prayer which he had long deserted, and hopes were entertained that he was seeking mercy of an offended God. In either case the opposite conduct could not have been justified, whilst it might have been most calamitous in its effects on both.

*A resentful bearing towards backsliders will, most likely, harden their hearts, confirm them in their guilt, and seal their everlasting ruin.* Many facts might be stated which seem, at all events, to establish the truth of this remark. A person, who had once occupied a commanding position in one of our churches, and had been a useful and somewhat popular minister, fell under the discipline of the church. After several seemed years of wandering, he to have pondered over his fallen and degraded condition. He settled in a neighbourhood where he was well known, took up a place as a hearer in the chapel where he had more than once preached, seemingly bent upon retracing his steps. The minister, from the best motives, it is believed, treated him with harshness, discouraged the first essay of return, and he again gave up all for lost, being heard to exclaim, in agony of spirit, "No one careth for my soul!" We do not justify the conduct of the backslider, it admits of no apology. Neither do we think the minister did as Jesus would have done; certainly he went not out after that which was lost, seeking until he found it. In another case, an equally well-intended rebuke, administered to a backslider, who was at the time severely suffering the punishment of his crimes, stung him to the quick, and led to his attempting to lay violent hands upon

his own life, in which he was only frustrated by an interference of Providence, little less than miraculous. The fact is, we are unfit to be trusted with the scourge; we know not how to guide the hand whilst using it. We may, therefore, safely leave that to the Head of the church, who knows how and when to smite. Our province is to seek to recover those that fall, to help those that are lame, and to bind up those that are bruised.

Suppose all our attempts at recovery fail—and fail they may—we shall still have done our duty. Those who have fallen may perhaps fall farther still. They may add iniquity to iniquity, till their measure is full, and sentence against them is executed. This we shall deeply feel, and seriously lay to heart; but having done all we could again and again to save them, no self-reproach will be mixed with our regrets. We can look them fairly in the face, and say with truth, our hands are clean from the blood of their souls. If nothing more than this can be said, it is something not to be despised. To have a conscience void of offence, both towards God and man in this particular, as in all others, is worth all the labour and effort we can put forth.

The backslider, also, will be left without excuse. Persons of this description are prone to justify themselves, and especially to dwell upon any deed, or word, or look of the members of the church from which they have been excluded, of a malignant character. They draw from these encouragement to further crime, and not seldom plead them as palliatives of their guilt. It will be said that this is unreasonable and unjust, and we ought not to adapt our conduct to the wicked caprices of such persons. We admit the injustice; we do not even demand that inferences so unfair shall be permitted to regulate our walk and temper. But we do ask that it be borne in mind that we are speaking of those who are diseased, whose moral facul-

ties are in a morbid state, and we think we righteously demand of the church to walk softly and warily towards even these. Show no temper, no spirit which they can honestly condemn. Feel for them the yearnings of pity, and they will soon see it; and the conviction will obtain its hold upon them, that whatever they may be, we are consistent, we are guiltless towards them. There are members of our churches upon whom the backslider can never look, of whom he can never think but with a thrill of shame, as he compares himself with them. Are there not, alas! some too, who, when thought of, supply incentives to further and prolonged departure from the faith. We believe there are too many such in all our churches. We would entreat them to consider what manner of spirit they are of, and see to it that no backslider is established in his guilt by our inconsistent walk towards him. Let us do our duty faithfully and affectionately towards him, as in the sight of God, and then we may leave him, to that Being who will judge righteous judgment.

We would indulge the hope that the churches will lay this matter deeply to heart. Let every backslider be sought out, diligently sought. There are persons amongst us, pious, experienced, consistent, who are well adapted to aid their pastor in this special work. Be theirs the post to man this forlorn hope—theirs the Christ-like employment of seeking and saving those that are lost. Let them not soon be discouraged, though they meet with a repulse. Let them take courage, and try again. How often have we repelled the Son of God, when he has stood at the door and knocked? Still he stood and knocked again and again, until he was admitted a welcome guest. We have the gospel to use, which is mighty, through God, to pull down *strongholds*. We have a Saviour's love to plead, we have

the argument to urge, "That there is joy in heaven over one sinner that repenteth." We have the throne of grace to repair to, from which all our hope of success must come. If this work be set about as it should be, we vorily believe that the number of backsliders will be soon diminished, and many of the fallen will be restored to "walk in the light of the Lord."

This little essay may fall into the hands of some backsliders, and, therefore, must not be concluded without a few words being addressed to them.

Remember that what we have written was not intended for your perusal, nor is it designed to encourage you in your guilty course. You have offended a Saviour, who never once offended you. You have forsaken a friend, who would otherwise never have deserted you. You have dishonoured his name, weakened his holy cause, and, most likely, caused others to stumble and fall too. And now you are every day adding to your guilt and misery, by going on in sin, turning a deaf ear, and hard heart, to all the calls of piety, and the appeals of a Saviour's love. You have to fight against a glorious gospel, a dying Redeemer, an erected cross. You go on still wandering farther in guilt, adding infamy to crime. And for what? For the love of lucre, for the indulgence of pride, or for the gratification of your lusts and passions. We beseech you by the value of your soul, by the peace of mind you have lost, by all that heaven and hell can involve, to pause in your course. Remember, that for you, yes, for you, there yet is room. Now is your accepted time. Now is the day of salvation.

January 22, 1850.



## GIACINTO ACHILLI.

THE name of this distinguished man has become familiar to the Protestants of Europe. He was formerly a Roman Catholic. Converted to the faith of Christ, he became an active agent in the distribution of the Bible in Rome during the period of its occupation by the Republic. On the return of the Ecclesiastics to power through the shameful intervention of the French, he was seized in his own house at night, and imprisoned. This was soon known, and great interest and anxiety was manifested on his behalf, especially in this country; and many unsuccessful attempts were made to secure his release. Kossuth as a patriot, and Achilli as a protestant, for many months during the past year, shared in the sympathies of millions—the former has escaped with life, the latter with liberty.

Dr. Achilli has furnished a very interesting and almost humorous account of his escape "out of the mouth of the lion." On the 24th of Dec. he was informed by his "good gaoler" that he would be visited by *two friends*—a Dr. Bambozzi and De Dominicis. He saw through the trick, but waited patiently their coming. Several days elapsed and they came not, and he and his friends amused one another with the name and delay of the promised visitant; and well they might if the Doctor's name is significant of a similar word in English—*bamboozle*.

"December 31, I was asked for by two persons, who announced themselves as "visitors." The door opened, and in came a priest, in fact a *Monsignore*, whom I recognised from his purple tippet, and another person, both strangers to me. They received me with great gravity, and, after having looked at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter

that they came from. I afterwards ascertained that the priest was Monsignor Bambozzi, the Fiscal of the Inquisition, and the other the Advocate De Dominicis, Chancellor of the Inquisition. After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. 'A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of..... born at.....aged about... dressed (here follows the description of my dress from head to foot), committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, 'I have been here for six months, and I do not yet know why I was arrested.' Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, 'I wish to be informed.' And being told that he was arraigned and examined by the magistrates of the Holy Inquisition, he replied, 'I am very glad of it.' Admonished to tell the truth, and to recognise in this fact the justice of God and not the vengeance of man, he replied to the first part, 'I promise to tell the truth;' on the second he was silent."

They proceeded with their inquisition, referring to minutes of a former examination. When it was reported among the occupants of the castle of St. Angelo, in which Achilli was confined, that officers of the Holy Inquisition had come to take him away with the permission of the French, great indignation was expressed. But having finished their examination they retired.

Four days after they returned and proposed numerous questions, all in Latin. After these examinations had closed, Dr. Theiner was sent to Achilli, to converse with him, and lend him books, and endeavour to reclaim him. What now took place will be better told by himself.

"I was in the middle of the third visit of the Padre Theiner, in the full fervour of our controversies, when the captain of the castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the cause of Signor Cernuschi, Deputy of the People under the Republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The captain added, that there was the permission of the cardinal vicar. 'Let us go, in the name of the Lord,' was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers, armed with carbines, sat by my side. The tribunal is held at the Ecclesiastical Academy, in the Piazza di Minerva. The *Capitaine Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. He then remanded me to the castle.

"The next day, the 19th January, my theologian visited me again, and plied me with vehement arguments, and which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the Popes; Dr. Theiner all intent on demonstrating, and I on confuting it. In the midst of the discussion, which had now lasted some time (it being nearly dark), my gaoler came to tell me that the two *Chasseurs* were come back again to take me to the military commission. 'Farewell! Padre Theiner. Offer my respects to the cardinal vicar, and thank him in my name for your visits, which have given me real pleasure; I hope that both of us may derive profit from them, to confirm us more and more in the Word of God!' Having said this, I pressed his hand, and got into the carriage between the two soldiers.

This time the carriage was an open one, and traversing the long street from the castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the arms of the French Republic! The *Capitaine Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversation which I had with him. I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so. In an antechamber were several sets of military accoutrements. In a moment I had dressed myself *cap-d-pie* as a French soldier. The doors on to the landing were open, and the ingress not guarded by a single individual. It was half-past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the *Strada Piè di Marino*, the *Piazza del Collegio Romano*, and walked through the Corso, disguised as I was. I changed my dress at—, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven p.m. I passed the walls of Rome, blessing the Lord, and committing to Him my country, my brethren, and that infant church which will, one day, be an example to all the churches, so that it may again be said of the Romans, 'your faith is spoken of throughout the whole world.' In six hours, I arrived at Civita Vecchia, rested till daylight, presented several letters, and embarked on board a steamer of war. The whole of that day (20th) I passed in the port, engaged in thanking my God, and in praying to Him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I got a person to post. The next day we sailed for Toulon, and from thence I went to Marseilles, where I was unable to remain. I stopped, however,

a day at Lyons, to embrace our excellent friend M. Fisch, and the other brethren, who felt as if they could not bless and thank the Lord enough for my unexpected liberation. Oh, what enjoyments has the christian life, even on this earth! In my case, what I have suffered is now sweet and delightful to me. It is to my body like a dream, but a reality to my spirit. What a true interest we have in serving the Lord! I need not tell you the exultation of our beloved brethren in Paris. Already we have held many prayer meetings to thank my first and true Deliverer. But I hope never to forget the gratitude

which, under God, I owe to the dear brethren of the Evangelical Alliance, who have, indeed, set an example the most edifying of christian charity. The Lord bless you all, my beloved friends, and recompense you through His grace in the great day of account! I had no claim whatever upon you; it was the charity of religion, the love of the brethren, which led you to exert yourselves in my behalf. Of such kindness, faith was the motive principle,—that faith which justifies us before God, unto whom alone be glory, and honour, and blessing, through Jesus Christ our Lord!"

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## SPIRITUAL CABINET.

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**THE BACKSLIDER.**—Never can I think of him without something like a shuddering sensation coming over me, which usually settles down into the tenderest pity and compassion. Ah! poor backslider, from what and from whom hast thou, as thy new name imports, *slidden back*? From thy profession, thy standing, thy peace, thy hope—from the saints, thy Saviour, thy God! And what and whom hast thou chosen in their stead? I do not wish to torment thee, or touch with a rough hand thy wounded conscience, or I could tell thee: but thou knowest. Oh, could I seize thee by the arm, I would, with friendly violence, hold thee fast five minutes, and with the greatest earnestness beg of thee to stop and turn. I would bid thee look at the crooked road on which thou art walking, and I would point thee to its end—**PERDITION!** I would entreat thee with tears, if but for one moment, to turn and look back and see thy Saviour, with love and pity in his eyes, looking at *thee* as he once looked at Peter, and with arms outstretched, and a voice of melting tenderness, exclaiming, "RE-

**TURNT UNTO ME AND I WILL RETURN UNTO YOU. AND I WILL HEAL YOUR BACKSLIDING. I WILL LOVE YOU FREELY."** Look! look! Listen! oh listen! Nay, do not turn thy head away. Look and listen again. It is thy Saviour speaks! Force not thyself from my grasp. Let me hold thee. Let me lead thee back to Him. Look! he beckons thee. Hark! he calls thee again. See! he points to his bleeding side from which came blood that can cleanse *thy* sin. Move on, move on, I beg, I pray! I will help thee. Come, lean on my arm, for thou art faint. There, cheer up; I will go with thee to Him. I know Him well; I know He will welcome thee! Look not back again; no, not for one glance. Press on. There now, fall at his feet. Behold he prayeth! Happy soul! thou hast found mercy. Rejoice over him both saints and angels, for "Is not this a brand plucked from the fire!"

**THE CHRISTIAN CHURCH.**—The period of her greatest glory was when her members exhibited the highest degree of personal piety, holy zeal, brotherly love, and firm adherence to

the doctrines and ordinances of the gospel. They were not ashamed of Christ nor of his cause. They exhibited in their holy life and fervent spirit, the christian character. Their lovely tempers, their union of sentiment, and their undissembled affection for each other, commended the religion of Jesus, and constrained even their enemies to say, "See how these christians love one another." They highly valued each other's society; hence they often met together for pious conversation, and social prayer. The temporal and spiritual welfare of each other lay near their hearts; and their interests were sweetly blended and knit together in love. Nor must we forget their respect and love towards those who had the rule over them in the Lord. "They highly esteemed them in love for their work's sake." They valued a gospel ministry, and embraced every opportunity to hear the word preached, even at the hazard of their lives. Thus they were living epistles of the truth, seen and read of all men. They were sparkling stars in the christian hemisphere, shining with heavenly light, in a world of moral darkness: yea, they were like so many suns beaming with resplendent glory in the firmament of the christian church. Let us contrast our state with theirs; and ah, how is the gold become dim; how is the fine gold changed!

"Lord revive us,  
All our help must come from thee."

J. C.

**DIVINE FORGIVENESS.** — Many persons think that because they have been such great sinners God will not forgive them. But they should remember that his ways are not our ways. Are you willing to be saved in God's way? Go then, and cast yourself at the feet of Jesus, and say with a departed saint, "Lord, I adore thee as my Saviour, thou didst die for my sins, and I commit my all to thee. Wash me in thy blood; wash not my feet only, but my hands and my head. Thy gospel I embrace. All that thou

discoverest let me believe; all that thou teachest let me learn. Thy example I would follow. All that thou lovest let me love; all that thou hatest let me hate; and all that thou commandest, let my faith, working by love, urge me to obey. Be thou my all; thy death and righteousness, my hope; thy life, my pattern; thy word, my rule; thy glory, my aim; thy love, my heaven." Go thus, as he did, and you will hear a voice speaking to your soul the cheering words, "Thy sins, which were many, are all forgiven thee." S. G.

**SEEK THE LORD** and his face continually; let this be the business of your life and strength; and let all things be subservient and in order to this. You cannot find nor behold the face of God but in Christ; therefore labour to know God in Christ—which the scripture makes the sum of all, even life eternal.—*Oliver Cromwell.*

**THIS STUPENDOUS UNIVERSE** cannot be a mere disjointed maze of particular contrivances,—a labyrinth of worlds leading nowither,—a boundless temple, without altar, service, or indwelling Deity. The purpose we are in search of must exist; and nowhere can it be conceived to exist but in the Creator. The depth saith, "It is not in me." The heavens declare not their own, but their Maker's glory; 'for all are His servants.' All lower ranks of being look up to man; but man himself looks up, demanding by the entire constitution of his being, some end beyond and above himself, and is by nature a worshipper. And when his ear is opened to hear the response given to his questionings by the very loftiest ranks of spiritual creatures, that response is one echoed from every region and limit of the material universe,—"Thou art worthy, O Lord, to receive glory, and honour, and praise; for thou hast created all things, and for thy pleasure they are and were created."

## POETRY.

## SAUL OF TARSUS.

No trumpet was blown, as the gate they past,  
Nor banner flung over their fierce array ;  
But they rode like the breath of the desert blast,

Fleetly and silently passing away ;  
Yet many looked on that haughty man,  
Whose eye was the star of the story van.

With frequent fests his cheek was paled,  
And thro' sat a frown on his brow of pride ;  
And scorn on his quivering lip prevailed,

As he thought on the name of the Crucified :  
And his heart was as hard as the steel of his spear,  
To the whispers of pity or the murmurs of fear.

"On—on! the towers of Damascus are nigh,  
The accurs'd Nazaranos are given to our hand :"  
When lo! an ineffable blaze from on high  
Burst, sudden as thought, on the hurrying band ;

And the glowing flood of that flashing light  
Dims the cloudless sun in his noon-day height.

Vain is the speed of the startled horse,  
And vain is the force of the glittering spear ;  
The scorner hath ended his ruthless course ;  
The Victor of Galilee triumphant here ;  
And his words of mystic spirit appal  
The awe-stricken heart of the prostrate Saul.

There is night on his eye, and remorse on his brow,  
As he sits in his chamber, helpless, alone ;  
For the deeds woke up in his memory now,—  
Can riches, or blood, or sorrow, atone ?  
Yet hope in fair promise the future arrays,  
For the Crucified pleads, and the Pharisee prays.

## "FORGIVE."—BY BISHOP HEBER.

O God, my sins are manifold ; against my life they cry :

And all my guilty deeds foregone, up to thy temple fly :

Willst thou release my trembling soul, that to despair is driven ?

"Forgive," a blessed voice replied, "and thou shalt be forgiven."

My foemen, Lord, are fierce and fell ; they spur me in their pride ;

They render evil for my good ; my patience they deride :

Arise, my King, and be the proud to righteous ruin driven,

"Forgive," the awful answer came, "as thou wouldst be forgiven."

Seven times, O Lord, I've pardoned them ; seven times they've sinned again ;

They practise still to work me woe, and triumph in my pain ;

But let them dread my vengeance now, to just resentment driven !

"Forgive," the voice in thunder spoke, "OZ NEVER AS FORGIVEN."

## CHRISTIAN BIOGRAPHY.

## MRS. MARY CLEMENTS.

MARY, the wife of the Rev. T. Clements, pastor of the baptist church, Desborough, Northamptonshire, was born in the year 1803, at Sention, near Nottingham. She was the subject of very early religious impressions ; and at the age of nine years was united to the christian church on earth, from which she was never separated until she went to join the church of the first-born in heaven.

Her life was one of usefulness and perseverance. While under the paternal roof she met with much opposition in her christian course, but her aim was steady, and her faith was strong. She loved the habitation of

God's house, and the place where his honour dwelleth. Her temporal duties often rendered it difficult to be at the week-day evening lectures, and at the meetings for prayer ; but she yet persevered, for her delight was with the saints—the excellent of the earth.

She loved the ministers of Jesus Christ ; and to serve them found many opportunities. She was the means of introducing and sustaining the preaching of the gospel in her native village,—going from house to house, inviting her neighbours and friends ; and there is reason to hope that several, through those means, have reached the realms of everlasting glory ; and, ere this, have hailed her welcome there. She

also, with a female friend or two, bought a number of tracts, and commenced a loan tract society.

In the year 1830 she became the wife of her now bereaved husband, when she continued to pursue, unassumingly, the same track of usefulness—aiding in every possible way the labours of her husband; by visiting the flock, and those that were out of the way—urging them to attend the house of God. Her desire for the salvation of precious souls, and the advancement of the Redeemer's kingdom, were constant. She would at any time give up her own seat to one whom she had prevailed upon to attend the means of grace. She never was so happy as when she could minister some relief to the afflicted and needy; but always as secretly as possible.

As a wife, she was faithful, industrious, and economical. All the affairs of her household wore in perfect order and controul, ready for any emergency.

Her last illness, which was long and painful, she bore with exemplary fortitude and resignation to the divine will—often saying “my heavenly Father knows the best what to do with me.” Three or four hours every day, for more than nine months, her sufferings were excruciating; yet she never murmured against the hand which laid them on, but frequently said, “What are my sufferings to those of my dear Lord.” And,

“I too shall share a glorious part,  
When grace hath well refined my heart;  
And fresh supplies of joy are shed,  
Like holy oil to cheer my head.”

“What a faithful God we have, and what a Great High Priest. We have not had one trial too much in his service, nor laboured too much in so good a cause. How the thought of these things comforts me now. Oh that I had the voice of an archangel, that I might tell all my neighbours of his great goodness.”

None visited her without being deeply sensible of her great enjoyments of divine grace, and of her

desire for their salvation. On one occasion, Dec. 13, her husband asked, “Do you think you shall die under this affliction?” she answered, “I sometimes think I cannot recover.” He said, “You do not seem to think much about leaving me in this wildness;” when she replied, “I love you as much as ever I did, but I cannot be in trouble about you; that would spoil my divine enjoyments. I did not think at one time that I could obtain such power to leave you, but my heavenly Father does all things well.” In the same conversation she said, “In the early part of my illness, do you not recollect saying to me, you seem very dull? I did not then tell you the cause, but I had an impression that I should die, and I was seriously examining myself if I were ready, and was very much tempted to doubt; but I came to the conclusion that I had loved and do love the Lord Jesus supremely, and that I had devoted my life to his service in the best manner I could, and that I had a faithful High Priest, touched with the feelings of my infirmities; and whose intercessions are ever availing on my behalf; and I could not doubt that his love is unchanging; so satan fled from me, and has not been permitted to trouble me since, although he has often tried.”

Dec. 17 was a remarkable day, when she experienced much uneasiness of body; but her soul was strong in the grace of God. She could sing, and pray, and speak much of the goodness of God; saying,—“I have loved him because he first loved me; I do love him now, and am waiting for him: come Lord Jesus, and come quickly.” Thinking she would depart before the day was over, she said, “This is the topstone, with grace! grace! unto it!” But the appointed hour was not yet.

Often would she speak of heaven with rapturous anticipation, exclaiming, “Oh how I long to be there,—what a kingdom, what crowns, what sceptres, what glory!—What hallelu-

juhs!—Oh how I long to mingle my voice in his praise.”—

“There I shall bathe my weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll,  
Across my peaceful breast.”

At another time being asked how she was, she replied, “I am waiting for my Lord.—Tell all my dear christian friends to be faithful to our dear Lord.” She would often repeat those lines:—

“Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, oh leave me not alone,  
Still support and comfort me.”

When near the closing scene, being asked if her prospects into eternity were still clear, she replied,—“Oh yes! Jesus is still my light and my salvation. He will be my exceeding great reward. I am waiting for him.” And at length, after fourteen months severe affliction, she fell asleep in Jesus, without a sigh or groan, Feb. 6, 1850, aged forty-eight years.

Her death was improved, by the Rev. Joseph Pywell, to a crowded congregation, from a text chosen by herself, Psalm cxix. 174, “I have longed for thy salvation, O Lord!”

MR. WILLIAM SECKER,  
*Barton Mills, Suffolk.*

Mr. BINNEY, in his lecture on the life of Sir Thomas Fowell Buxton says—“It is better to *be* a great book than to *write* one. It is a fine thing for a man’s life to be a true epic. What miserable *moral* compositions some of your fine authors and great poets themselves are! What doggerel compared with the glorious psalm of a good man’s life!”

The title of “a good man” may be applied with the strictest propriety to him whose name stands at the head of this paper. He was a saint indeed—and therefore the writer of this brief memoir can review his character with deep interest and unmingled satisfaction.

Our departed brother was born on the 22nd of Oct., in the year 1736. During the period of his youth he was mercifully preserved from many

of the follies and sins to which young men are particularly exposed; but he continued a stranger to the power of saving grace till he had attained his manhood.

In the year 1803, the late Mr. R. Saunders came to reside at Barton Mills. Burning with love to his Saviour, and mourning over the degraded condition of his neighbours, Mr. S. opened his house for prayer and the preaching of the gospel.\* This was the commencement of the cause of Christ in this village. The labours of Mr. S. were greatly blessed. His house became crowded with anxious hearers, and many had their minds powerfully impressed with the importance of personal religion. Brother Secker was one of the number. He felt the necessity of the new birth, and at length gave himself entirely to God, and resolved to consecrate his days to his service. He was baptized on the 2nd day of May, 1811, with eight others, who were on the same day formed into a New Testament church. In the following month he was invested with the office of deacon, and, during the lengthened period of nearly thirty-nine years, he discharged its duties with great credit to himself and advantage to his brethren. His marriage with the pious and excellent daughter of Mr. Saunders, along with other circumstances, gave him a special connexion with the church. A very close intimacy existed between him and his honoured father-in-law, which made him more particularly acquainted with the peculiar trials and discouragements with which every devoted pastor has to contend. This led him to exercise great affection and faithfulness towards all who, since the decease of Mr. S., have stately preached the Word at Barton Mills. He loved the servants of Christ for their work’s sake, and was ever ready to give them tokens of his fatherly affection. His attachment to the

\* See a memoir of this excellent man in the *Bay-list Magazine*, Sep., 1840.

church with which he was so intimately connected, was very great, and it afforded him the highest satisfaction and pleasure in being able to contribute to its support. He had a large and benevolent heart, which being animated by the spirit of vital piety, led him to devote *more than a tenth part of his income to the spread of the gospel.* Our denominational societies had in him a firm friend and a liberal supporter: and in all his pecuniary sacrifices the greatest purity of motive might be perceived. For although he exercised the strictest economy he was an entire stranger to low and groveling selfishness, and understood the import of the Divine maxim, "It is more blessed to give than to receive."

He had great sincerity and integrity of heart, and some who have known him for nearly forty years can testify that they never knew him act in opposition to the practical righteousness of the New Testament. Perhaps no man was ever more respected in the circle in which he moved than was our greatly beloved friend. This is to be accounted for from the fact that his whole life, as a christian, exhibited the humility, the purity, and the benevolence of the religion which he professed. He possessed great decision of character, which might sometimes lead to unnecessary firmness; but this arose from the deliberation which he exercised before he decided on any matter brought before his attention. He was a follower of Christ from principle, and not from mere feeling. He held everything with a firm hand, and was not to be discouraged by difficulties nor overcome by opposition. He was eminently a man of prayer. Secret prayer, especially, was his delight. Neither did any ever know him absent from the public worship of the sanctuary, when health and strength would permit. The writer has the most satisfactory evidence that *he never neglected a prayer meeting* during the entire period of his religious

profession, being always present, except detained by affliction, or by some cause over which he had no controul. He loved the gates of Zion, and experienced great blessedness in the pure and simple worship of God's house. Like Enoch, he walked with God, and conversed much with heavenly things. His conduct was such as "becometh the gospel of Christ;" and no one could be in his company for any length of time without either deriving spiritual profit from his conversation, or being deeply impressed with the sincerity and sanctity of his character. The writer, however, would by no means assert that he had no failings. His departed friend would have been the last man to have maintained such a position. A few weeks before his death, he mourned bitterly over his imperfections, and regarded himself "as the least of all saints." In a conversation with the writer he said, "I have been looking back on my religious life, and have been trying to fix upon something which might recommend me to God; but oh! I cannot find anything but sin and imperfection. The blood and righteousness of Christ are my only hope, and I feel that my hope is well grounded. I have no raptures, but I have no fears. I feel that all is well."

The affliction which terminated in death commenced about two years ago. His health gradually declined; but he was able to attend the public means of grace till within a few months of his departure. When he became confined to his house it was evident that his disease had assumed a fatal character. The best medical advice was procured, but in vain. When informed that there was no hope of his recovery, he expressed no desire for life, but spoke of his death with the greatest composure, and gave utterance to expressions of holy resignation and ardent hope. The writer had frequent opportunities of seeing him and conversing with him. He always found him peaceful and



happy. He never heard him express a murmur, or a fear, or a doubt. The closing scene corresponded with the uniform holiness of his life, and crowned it with joy and triumph. He entered the dark valley unappalled, and viewed the rollings of the river of death without shrinking back. Friends wept around, but with him all was calmness, confidence, and peace. It was the death-bed of the saint; and after much suffering and many struggles, the redeemed and renovated spirit winged its flight to the realms of boundless light and bliss, on the evening of Tuesday, Feb. 12th, 1850. "Mark the perfect man and behold the upright, for the end of that man is peace."

His remains were attended by a great number of friends to their resting-place. On the following sabbath his death was improved in the presence of a large and deeply affected congregation. He has left behind

him a bereaved widow, who is now the oldest member of the church at Barton Mills, and who is loved with special kindness by all her fellow-members, and will now be beloved yet more, not only on her own account, but also for the sake of him with whom she was so long and so honourably united. J. R.

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THE LATE MR. DAVIES,  
*Of Ceylon.*

IN our notice of this esteemed missionary at page 62 of our Feb. number, we were not able to mention his *given* name. (*Christian* name some call it). In a note from a former friend of his, residing in Mr. D.'s native town, Newtown, Montgomeryshire, we are informed that his name was Jacob, and that he received the first rudiments of education in the baptist sabbath-school in that town.

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REVIEWS.

*The Christian Philosopher triumphing over death. A narrative of the closing scenes of the life of the late William Gordon, M.D., F.L.S., of Kingston-upon-Hull, by Newman Hall, B.A. London: Snow.*

THIS memoir is, on more than one account, unusually interesting and instructive. What the subject of it was in health, and what he was in the season of weakness and dissolution, are alike worthy of attention. The narrative is written by a near relative, who was a witness of the facts which he relates. Mr. Gordon was a physician resident in the neighbourhood of Hull, possessed of a strong and well-furnished mind; and, what is still better, employing his talents and acquirements for the improvement and happiness of others. He was identified especially with the working-classes; not because he was

disqualified by his tastes, his manners, or his education, for other society, but because his benevolent heart sympathized with them and impelled him to seek their elevation. A warm friend of the temperance cause, and, at great personal sacrifice, president of the Hull Temperance Society, he wisely attempted to promote its objects, by opposing to the amusements of the ale-house and the gin-shop, the more instructive and not less interesting amusements of the lecture room. His political activities were great, and always on the side of the weak, if not always against the strong. Yet all this while, there was no assurance that his heart had undergone that change which is essential to enrolment among the servants of Christ. That he respected true godliness was clear; he always spoke with reverence of the Book of our

religion, but still he gave no certain indication that he had understood and loved its peculiar doctrines, if even he had accepted it as a revelation from God. It was known on the other hand that he had studied many publications hostile to the scriptures, and it was feared especially by his less intimate friends, that perhaps they might have been only too successful in undermining his faith. He had in a high degree those amiable qualities which compel esteem and affection. Still the painful question would frequently arise, "Has he 'the one thing needful' for eternity? Has he chosen 'the good part?'" For might not the very excellencies of his character be an obstacle to his comprehending the self-renunciation required by the gospel, and to his simple reliance upon the cross of Christ? This was the greatest fear of those who knew him best.

The time however at length came, when these anxious questionings were to receive a most satisfactory answer, but only amid the pain and sorrows of the chamber of sickness, and in the near approach of death. Yet this is no story of a death-bed repentance. With such narratives we have little sympathy. There is wanting in all of them the evidence of genuineness which only a new life can supply. And it is much to be feared, that the relation is far more calculated to lull the living into security, than to arouse them from indifference. Robert Hall once said, (and it is worthy remembering) respecting a criminal who, before suffering the extreme penalty of the law, shewed many signs of penitence, "Sir, if I had seen the angel Gabriel fly with him to heaven, I would never have told any one." In this case, however, discipleship did not commence with disease, but was the slow and secret growth of years, although the sweetest fruit was reserved for the season of decay.

This volume is for the most part a record of the conversations held during the months of his obscure and

fatal illness—conversations which do indeed exhibit what the title-page promises, "A Christian Philosopher Triumphant over Death." We cannot quote from them, but we hope many will read for themselves. They will be refreshed to find one so educated in the learning of infidelity bearing such decided testimony as his to the great verities of our faith, and to the unutterable repose springing out of a child-like trust in the Saviour of sinners. Never was that promise more completely fulfilled, "Come unto me all ye that labour and are heavy laden, and I will give you rest." The "God of hope" had filled him "with all joy and peace in believing." There was no parade of feeling on the one hand nor concealment of it on the other. The mind was fully but soberly fixed upon the pure joys of eternity, and these were not only looked forward to, they were foretasted. Yet he did not forget earth in his anxiety for heaven. His love to the Saviour only elevated and strengthened his human affections. The man was not lost in the christian. Altogether we consider it one of the most dignified and enviable deaths we ever heard of; and we think not a few will, on reading this account of it, adopt the language, "Let my last end be like his." C.

#### BRIEF NOTICES.

- No. 1.—*The Domestic Worshipper.*  
 " 2.—*The Teacher's Friend.*  
 " 3.—*Vols. 3 & 4 of Sunday School Library*  
 " 4.—*Repentance! What is it?*  
 " 5.—*Grace and Clara; by Aunt Kitty.*

These are all publications from Mr. Green's Juvenile and School Depository, 62, Paternoster-row. No. 1 is published in parts, and contains a morning and evening prayer, and hymn, well written, and well printed on good paper.—2, is a monthly, for the use and help of teachers in examining and addressing children.—3, are continuations of the "Library." These consist of "Lessons for Infant Classes," and "Letters to Parents."—4, is a valuable small treatise by Mr. Brewer, of Leeds.—5, is a pretty little tale for our daughters, in a very neat dress.

*Truth for the Young, a Catechism in verse for sabbath schools, by D. Jennings; London: A. Hall and Co; proposes*

questions in prose and answers in verse on Bible and Gospel history and doctrines. The answers are short and easy, and though not equal to "Doddridge's Principles" are very creditable to the author's talents and piety; though here and there, we say it good naturally, they are rather *too spicy* for our taste. Mysteries beyond the comprehension of men or angels should not be urged on the attention of babes, who must be fed with milk if fed at all.

*The Reformer.* By "*The Norwich Operative*," is "The Organ of the Norwich Parliamentary and Financial Reform Association."

It is published monthly, at a small cost, by Jarrold and Sons, of Norwich, and St. Paul's, London. 1, 2, and 3, are now before us, and contain much valuable information on the propriety and practicability of various important reforms in Church and State.

*Mr. Noel's Essay on Baptism.* Too late for this month, our leading notice being engaged, we received a copy of this treatise, which has now been published several months. We might complain that the publisher did not send us a copy sooner, "but better late than never." Next month we intend to notice it.

## CORRESPONDENCE.

### ON THE PERVERSION OF GOSPEL ORDINANCES.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Every dispensation of the worship of the true God has been accompanied with external observances. These observances are visible representations of something invisible. The apostle to the Hebrews, ix. 1, speaking of the legal ceremonies, says, "They were a shadow of good things to come." The instruction thus conveyed is within the reach of the weakest capacity, and is not liable to perversion. Hence it is, that in every age, the original articles of the faith of God's church have been continued by symbolic representations. Under the levitical dispensation, they were all significant, and types of "better things." The passover, the scape goat, the bleeding bird, and even the priestly garb, were typical of the person and work of our Lord Jesus Christ, the high priest of our profession. This dispensation continued "until John," then a new dispensation succeeded, and the old was abolished; and from that time the "kingdom of heaven is preached." Under this new dispensation, two figurative services only are established by the Head of the church, namely, baptism and the supper of the Lord. The proper subjects for both these ordinances are believers. That baptism is a figure of death unto sin, and a new birth unto righteousness, is evident from many passages in the new testament. It also prefigures the resurrection of our bodies at the last day. These sentiments are expressed by the apostle in the following passages, Rom. vi. 4, 5,—1 Cor. xv. 29,—Col. ii. 12.

In a similar manner concerning the Lord's supper, it is written, 1 Cor. xi. 23—26, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Here we see that bread and wine shew forth the Saviour's death, and the benefits we receive thereby. If these ordinances are typical, it is plain that the observances must be misunderstood before they can be misapplied. Baptism being a figure of death unto sin, and a resurrection unto newness of life, the shadow and substance must correspond. While then the scriptural idea of this ordinance prevailed, its perversion was impracticable; but when that idea became confused, the shadow was mistaken for the substance; and the outward visible sign substituted for the inward spiritual grace. It may then be confidently asserted that infant sprinkling had its origin in misconception. Baptism was supposed to communicate actual spiritual blessings; and from hence arose an anxiety to bestow those blessings on little infants, and persons in dying circumstances. Robinson informs us that "the baptism of babes just appeared in the most ignorant and impure part of the catholic world, Africa."

Du Pin tells us that "Novatian, a pagan philosopher, was converted to christianity in the year 251, that he aspired to the See of Rome, and being disappointed, formed a schism in the church, in conjunction with Novatus." Eusebius says, "the first instance on ecclesiastical record of sprinkling is that of Novatian, in the year 251." He describes it thus:—"He fell into a grievous distemper, and it being supposed that he would die immediately, to quiet his conscience they sprinkled his body with water as he lay on the bed." Robinson says, "Sprinkling was invented in Africa, in the third century, in favour of Clinics, or bed-ridden people: but even African catholics, the least enlightened and the most depraved of all catholics, derided it, and reputed it no baptism."

This perversion of the ordinance of baptism has given occasion to apply the title Christian, to nations and civil communities. This application is because they are considered to be baptized, which acknowledgment involves the consequence that baptism is the cause of their christianity.

All national establishments of christianity are raised on this false foundation. Dr. Gill justly calls infant baptism the main pillar of popery, and the church of England is based on the same ground. Every child that has been sprinkled by a minister of that church, is taught to believe that thereby it was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The child is also taught that this ordinance is "generally necessary to salvation." This doctrine is also advocated from many of the pulpits of the church of England. Not long since baptismal regeneration was strongly insisted on from the pulpit of the parish church in this town, and the minister pitied those poor children that had not been baptized, for they could not say the Lord's prayer, because they had no Father in heaven! And how often do we find, when an unbaptized infant is ill, the parents send for the parson to come and sprinkle it. A circumstance of this kind occurred some years ago in my native town. A poor man, living at a village some distance from the town, came in great haste, at midnight, for the parson to come and christen his child, as it was taken ill. The parson, unwilling to leave his comfortable bed, said he would come out in

the morning; 'but the poor man, with tears, said, "Do zur come now, ver I be aveer'd the cheel it die." Still he could not prevail. The distressed father then said, "Do then zur tell me how to do it." "O, my good man, that will do no good: but I'll tell you what to do; go home and give the child a little honey and warm water, and I'll be out early in the morning."

What a pity the parson did not consecrate a little water, and send it home in a bottle, to sprinkle the baby with; this would have been equally efficacious, and no doubt would have satisfied the poor man's mind.

And how has the ordinance of the Lord's supper been perverted? The papists believe that when the priest has consecrated the bread, it is transubstantiated into the real body of Christ. The Church of England catechism teaches the child that "the body and blood of our Lord Jesus Christ are verily and indeed taken and received by the faithful, in the Lord's supper."

And do we not find that when a person is considered to be in dying circumstances, the parson is sent for to administer the sacrament, so called. And I know many instances of church ministers being very diligent in visiting the sick and dying, and in pressing on their minds the necessity of it, that they may "make their peace with God." And we fear that thousands rest satisfied with this, and die awfully deluded! The perversion of the ordinances of the gospel has not only been injurious to the cause of Christ, but a source of severe sufferings to those who have dared to contend for the faith once delivered to the saints. This has been the case in all ages of christianity, under the reign both of popish and protestant governments. How often have we heard some execrating "bloody Queen Mary," and eulogizing her virgin sister, and loudly singing,

"Merry be the memory of good Queen Bess."

But who, that is acquainted with the history of her reign, but most know that she was a severe persecutor of her non-conforming protestant subjects. Mary and Elizabeth pursued the same course, and punished dissenters from their respective establishments with confiscation, imprisonment, banishment, and death. In the reign of Elizabeth, a congregation of baptists were taken at their meeting,

near Aldgate, London, twenty-seven of whom were shut up in a dungeon, one died, two were burnt in Smithfield, and the rest banished. In the year 1576, John Wielmaker, and Hendrick-ter-woork, were burnt in Smithfield. In 1578, Mathew Hamont was burnt at Norwich. In 1592, Henry Barrow and John Greenwood were executed at Tyburn. In 1593, John Persey was hanged at St. Thomas's Waterings. In 1583, William Denny, Elias Thacker, and John Cropping were executed, and John Lewis was burnt, as heretics. In 1590, Francis Kett was burnt. All these were put to death by "good Queen Bess," because they could not conform to a system of church government, and subscribe to articles of faith, which in their consciences they believed to be a perversion of the ordinances of the gospel. Are not these acts of Elizabeth equally atrocious and cruel with those of Mary? And are not the blood-stained hands of one as horrible as the blood-stained hands of the other? Members of the Church of England severely censure Mary, and very justly so, for burning Cranmer, but they forget, or are ignorant of the fact, that when he was a protestant archbishop, in October, 1538, he received a commission to inquire after the baptists—to proceed against them—to burn their books—and to deliver the obstinate to the secular arm. And he fulfilled his commission with zeal, and brought two of them to the stake.—Joan Boker, (a respectable person,) and George Van Paris. Strype informs us that "Boker was a great disperser of Tyndale's New Testament, and a great reader of the scriptures herself." Neal says, "Paris was a man of a strict and virtuous life, and very devout: he suffered with constancy of mind, kissing the stake and faggots that were to burn him." Thus Cranmer, as well as Mary and Elizabeth, imbrued his hands in the blood of his fellow protestants. But I will not enlarge on these scenes of cruelty and blood, for the heart sickens at the thought of them. The few referred to is sufficient to prove the evil effects resulting from all state establishments of religion.

These are not the times, Mr. Editor, for dissenters to be ashamed, or afraid, to defend the truth. Self interested statesmen seem determined to continue the unholy alliance of Church and State; and Puseyite parsons proudly boast of apostolic succession, and insist on bap-

tismal regeneration. And shall not we maintain what we believe to be the truth, in defence of which our fathers bled?

They may as well attempt to amalgamate mercury and water, as to unite the church of Christ and a national establishment of christianity. And never will the gospel of the ever blessed God shine forth in all its pristine lustre until it is severed from the State, and supported by the voluntary contributions of the people. May all who profess to be followers of Christ keep the ordinances as they were delivered, and cease to teach for doctrines the commandments of men.

*Amersham.*

J. C.

MEMOIR OF ROGER WILLIAMS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—As two of your correspondents express themselves anxious to know whether a life of Roger Williams is likely to be published. I may be permitted to say that a life of that noble man has for some time been in preparation, by an American gentleman, a native of Rhode Island State, now resident in this country. It was on that account that I laid aside an intention I formed some two years ago to prepare a biography of Williams; and in the Hanserd Knollys Society's edition of his "Bloody Tenent," confined myself to a brief outline of his career to the time of the publication of that remarkable production of his pen.

EDWD. B. UNDERHILL.

*London, March 7, 1850.*

SUMMARY OF VARIOUS CORRESPONDENCE.

We often receive papers from ministers and other friends of which we cannot make use. Not that they are so written as not to be fit for the public eye; but, on the contrary, they are, most of them, well written. But the subjects chosen are common-place, and the papers are too long. Had our friends compressed their thoughts into the compass of one of our usual columns, we could, at one time or other, have found room for most of them. We always feel reluctant to pass these papers by. Sometimes we have inserted some of them in our smaller magazine, the *Pioneer*, and we usually preserve them several months to see if we can, with propriety, bring them in.

We deem these explanations necessary, lest any of our friends should suppose we neglect or reject their productions. But this is not the reason of the non-appearance of those to which we refer. We approve of them, and have been edified by their perusal, and we would fain have given them a place in our columns, if we could have done so with propriety. This must, however, have been done by the exclusion of intelligence, or notices of passing events. And our readers, we are persuaded, would complain if we substituted merely abstract subjects,

however valuable, in *their* place. One such paper, as a leader, every month, being as much as we can find room for, and that having some reference to the circumstances of the times. We do not deem it expedient to mention the papers to which we more particularly refer. But they are now on our table before us—an accumulation of months, and even years, and the sight of them has compelled us, with some painful feelings, to pen these remarks, which we anxiously hope the writers of those papers will take in good part.

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## NARRATIVES AND ANECDOTES.

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**THE BIBLE IN ROME.**—On the safe arrival of Dr. Achilli in England, a great meeting was held on March 7, at Exeter Hall—indeed two meetings were held, the great room not being large enough to contain the crowds. From the address of Achilli we have selected the following statements respecting the circulation of the bible at Rome.—“To God be the glory, the honor, and the thanksgiving! God has brought me back amongst you, and in the name of God I present myself before you this morning. Oh! what a comfort it is to me to find myself amongst you this morning. You have prayed for me, and I, in the solitude of my prison, united my prayers with yours. I was happy in my prison; my Lord was with me; I had my bible with me. Oh! imagine to yourselves, my brethren, how often, when cast down in spirit, I found comfort from my bible. I opened that blessed book, and never failed to find consolation and comfort; and from thence I lifted up my eyes to heaven, and said to the Lord, “Oh! blessed are those nations where the bible is! Lord grant that this book may reign in Rome also—that this book may diffuse amongst the Romans the light of the truth!” This book had already entered into Rome; I looked back with comfort and delight upon this important fact—the bible printed in Rome for the first time, in our own Italian tongue—one of the most exact and best translations that have ever been made—that of Diodati. This book, so well translated by a man of God, had been persecuted by the Popes, and only persecuted on this account, that

it was a faithful translation. This edition has always been called, and is still called, by the Roman Catholics, a Protestant translation, and with this pretext they forbid its being read; but at the moment of the emancipation of the Romans, when they were first receiving their liberty, they received also this book. They received it as a gift from heaven. Delighted was every man who could obtain it. It was sought after on all sides; often my house, from morning to night, was filled with persons coming to seek it. These men sought for the bible, for they were seeking after Jesus Christ. Yes, they said to me, ‘We wish to become christians, but christians after the ancient fashion, as our fathers were—in those days when christianity was pure, when the faith of the Romans was spoken of throughout the wide world. By the grace of God we will return to those times, and no obstacle shall hinder it. The Lord has shown compassion upon us, by bringing this book within our walls; and with it has come our liberation. We receive it as a pledge from the hands of God.’ These, my dear brethren, were the sentiments of my fellow-countrymen; this was the expression of their mind. Imagine to yourselves how my heart leaped within me, at seeing these things. I was full of joy at this work, which I saw under my own eyes, being blessed of God. When my friends warned me of danger about my person, I answered,—‘I do not fear; a soldier of Christ has nothing to fear. I fear not persecution—I fear not even death.’ I look upon my imprisonment as the great-

est honor that could have been conferred upon me. Six months I passed in prison, blessing the Lord, thanking him for the mercy he had shown me, and believing that he would also grant me the favor of liberation. My hopes did not rest on men, but on God. For I knew that in the hands of God men act as second causes; and, therefore, my thoughts often turned towards you, because I was quite sure that you would do everything that could be done for my liberty. And in this state of mind I was strengthened by a thought that continually came to me—an inspiration from God—a voice speaking to my spirit. I knew nothing; for I had not with my ears, or in any way, received any intimation of what you were doing; but I knew it in my heart. You know, brethren, that communion of spirit which exists amongst us; yes, amongst believers there is a communion of soul. It is by this very communion that we are united one to another in the presence of God; it is by this that we are ruled, and it is thus that we form but one body."

OPENING OF THE BRITANNIA TUBULAR BRIDGE, MENAI STRAITS, WALES.

—The completion of this great work, the production of the united science, art, and labour of British engineers, artisans, and labourers—the greatest, we presume, ever accomplished by man, is worthy of record even in the pages of a religious periodical. Our readers, most of them, are no doubt aware, that this bridge, supporting a circular iron tube, is erected at a great height over the sea waters which separate the Isle of Anglesea from Carnarvonshire. The lines from Chester will then run on through it direct to Holyhead, opposite Dublin, shortening considerably the distance to Ireland, and rendering the expense of a Lord Lieutenant of that kingdom unnecessary. The opening of this magnificent structure came off on Tuesday, March 5th, with the grandest success, at dawn. At half-past six o'clock, a.m., three powerful engines, the Cambria, the St. David, and the Pegasus, of from fifty to sixty horse power each, decorated with flags of all nations and union jacks, steamed up and harnessed together, started from the Bangor station, carrying Mr. Stephenson, Mr. Bidder, the engineer, Mr. Trevethick, locomotive manager of the London and North Western Railway, Mr. Edwin Clark and his

brother, Mr. Latimer Clark, Mr. Appold, and Mr. Lee. At precisely seven o'clock they swept over the threshold of the stupendous fabric, and progressing at a speed of seven miles an hour, were lost sight of in the recess of the iron corridor. The total weight of the locomotives was ninety tons. They were brought to a standstill in the centre of each of the great spans, and rested with the weight of all wheels on the floor of the tube, but without causing the slightest strain or deflection. The first process, that of going through the tube and returning, occupied altogether ten minutes. But another and more critical ordeal had to follow—to ascertain how the vast machine was capable of sustaining the equilibrium of forces; and the result was such as to prove beyond cavil, the accuracy of the first experimental conclusions arrived at by Mr. Stephenson and his staff of engineers. The second experimental convoy that went through consisted of twenty-four heavy-laden waggons, filled with huge blocks of Brymbo coal; in all, engines included, an aggregate weight of 300 tons. This was drawn deliberately through at the rate of from eight to ten miles an hour, the steam working at a quarter power. During the passage through the tube, a breathless silence prevailed; and when the train rushed out on the other side loud acclamations arose, followed at intervals by the rattle of artillery down the straits. Upon the return, which occupied about seven minutes, similar demonstrations ensued, and during the progress of the train, those who stood upon its top to ascertain any possible vibration, reported they could detect no sensible deflection. After this, Mr. Stephenson and his staff steamed up to Plas Llanfair, Mr. Foster's seat, and partook of a handsome breakfast. Meantime the locomotives were engaged poussetting up and down the interior of the tube, proving, if it may be so said, its strength almost to provocation, but without eliciting the slightest manifestation of strain or ill-temper. An ordeal stronger still was then resorted to. A train of 200 tons of coal was allowed to rest with all its aplomb, for two hours, in the centre of the Carnarvonshire tube; and at the end of the time, on the load being removed, it was found to have caused a deflection of only 4-10ths of an inch; and it is a remarkable phenomenon,

that this amount of deflection is not so much as one half-hour of sunshine would produce upon the structure; it being, moreover, calculated with confidence, that the whole bridge might with safety be deflected to the extent of thirteen inches. At twelve o'clock, another testing was prepared to be taken through the tube. It consisted of the three engines, the 200 tons of coal, and from thirty to forty railway carriages, containing between 600 and 700 passengers. It passed through triumphantly at the rate of thirty-five miles an hour. The erection has been so constructed as to resist storms; the late great hurricane having made little or no impression upon it.

**INTEMPERANCE AND PROSTITUTION.**—Dr. Tait, in his work "Magdalenism" says:—"The habit of intemperance is one of the greatest evils that can befall either man or woman. If it is not the cause, it is almost invariably associated with every species of crime. There are few causes of prostitution more prevalent, and none more powerful than inebriety. The history of the greatest number of abandoned women furnishes lamentable proof of its injurious tendency. Many prostitutes, it is true, were not habitual drunkards before surrendering themselves to a life of licentiousness; but comparatively few have yielded to the entreaties of their first seducer without being first brought under the influence of intoxicating liquors. Most of the married females in the lower, and all belonging to the genteel ranks of society, who have become prostitutes, had previously contracted habits of intemperance." Again, Mr. William Logan, author of the "Moral Statistics of Glasgow," in closing his remarks on this subject, says:—"We cannot draw our remarks, on this sad but momentous subject, to a close, without emphatically recording our conscientious and deliberate conviction that the drinking-system is the principal cause of prostitution. Moreover, we are thoroughly convinced that the terrible evil will never be suppressed, to any considerable extent, in this country, so long as the present drinking customs continue to receive the practical countenance and support of the moral and religious classes in the community. The language may seem strong, but the circumstances of the case demand it. Since there are causes of prostitution which lie

beyond our reach, it is the more incumbent upon us to do all we can to remedy those we have it in our power to eradicate." Such is the deliberate conviction of those who have seen the poor fortunate female, "in every stage of career, from the day she made her debut upon the public street, till the day when her eyes were closed in death; who have seen her "decked in the rags of the peccress, and in the rags of a beggar, and worse, have seen her so destitute of necessary covering as to be unable to appear out of the door of filthy habitation." What, then, is the duty of the Church towards the man who seeks to remove this or any other kindred evils? It is unnecessary to make any comment, but the language speaks forcibly to all who care for the well-being of mankind, and points out the course they ought to pursue

#### THE UNITED STATES.

STATES.	Square Miles.	Population, Estimate for 1850.
Maine.....	35,000	615,000
New Hampshire	8,030	308,000
Vermont.....	8,000	310,000
Massachusetts	7,250	875,000
Rhode Island..	1,200	135,000
Connecticut ..	4,750	340,000
New York ....	46,000	2,880,000
New Jersey...	6,851	425,000
Pennsylvania..	47,000	2,220,000
Delaware ....	2,120	85,000
Maryland ....	11,000	510,000
Virginia.....	61,352	1,205,000
North Carolina	45,500	780,000
South Carolina	29,000	620,000
Georgia.....	58,000	825,000
Alabama.....	50,722	716,000
Mississippi ..	47,147	670,000
Louisiana ....	46,431	490,000
Arkansas ....	52,198	200,000
Tennessee ....	44,000	680,000
Kentucky ....	37,080	800,000
Ohio.....	30,064	1,980,000
Michigan.....	56,243	420,000
Indiana.....	38,800	1,000,000
Illinois.....	55,405	800,000
Missouri.....	67,380	680,000
Florida.....	50,268	80,000
Iowa.....	60,914	150,000
Texas.....	325,520	150,000
Wisconsin.....	53,024	250,000
Oregon.....	341,463	50,000
New Mexico ..	77,387	
California....	448,091	



## CHRISTIAN ACTIVITY.

## SIGNS OF PROSPERITY IN CHURCHES.

MANY persons have no distinct ideas on this subject, and yet it is highly important that when we pray for prosperity we know what we ask for. The records of the earliest churches furnish us with instruction on this matter. By consulting them we find that christians then were distinguished by several remarkable characteristics. Let us notice a few of them.

*Eminent piety.* This their conduct abundantly shews. In answer to fervent prayer, they had extraordinary divine influence granted unto them, and this would of necessity elevate their piety and devotion. The Holy Spirit is the author of spiritual light and life in the soul; and hence where an abundance of His influence is enjoyed the soul prospers. Early believers were filled with the Holy Ghost. A secret power pervaded their minds, which aroused their energies and inspired them with zeal which triumphed over all love of self-indulgence, and bore them away to deeds of heroic daring in the promotion of their Master's cause and glory. In the iv. of Acts we read of Peter being filled with the Holy Ghost, and therefore preaching to the people with great effect. And not only were the apostles under the guidance of this invisible but powerful agency. The deacons also enjoyed the same. The new converts were likewise blessed in a similar manner. The Holy Ghost fell on those who received the word. Admitting that the times in which they lived were peculiar, and that some of the passages in the Acts refer to the miraculous gifts of the Spirit, is it not evident that this was as the foundation of all that followed, and at once the secret and the sign of their devotedness and success? We would ask what is so desirable and necessary now? No revolution in the dispensations of God to men has taken place since then. If Jesus was the giver, and the Holy Spirit the medium, of spiritual blessings then, the same obtain now. The Comforter is to remain with the church till the end of time. God is still willing to pour out an abundance of converting and sanctifying grace. Is the

Spirit of the Lord straitened? Impossible! except by our prayerlessness and inconsistency! Let, therefore, the thought of our feebleness awaken in our bosoms a cry for more of His presence and blessing. For without these what are the most judicious and well-directed efforts of parents for the salvation of their children. Without these what avail the labours and perseverance of the sabbath school teacher? Independently of these, the most skilfully arranged and the most carefully composed sermon will be powerless—the mightiest feeble, and the most talented inefficient. But with these the weak shall be as David, and David as the angel of the Lord. Oh that professors now were temples of the Holy Ghost; for then would the church arise and shine in her glory—“clear as the sun, fair as the moon, and terrible as an army with banners!”

*Successful preaching;* followed by a large number of conversions, was another sign. So it is now. A church cannot prosper without it. Members are continually dying; some decline in piety and others are removed; and yet our conversions are few. By conversions however, we do not mean changes from one sect to another. This often happens where true conversion is not taking place. We intend the regeneration of the sinner by the power of the Word and Spirit through preaching. The inspired historian does not gratify us by giving an account of the preacher's gesture, energy, pathos, or eloquence, nor the size and character of his audience. His narration is simple and unadorned, but it tells us of the efficacy of the gospel and points to the good that was done. Three thousand Luke says were soon converted; and shortly after we read that the number of the men that believed was about five thousand. Astonishing number! And what hinders similar results from following the declaration of the truth now? One great hindrance is, christians do not expect or desire them. But what can be so important and glorious. At the conversion of a sinner heaven is moved with joy, and shall we be unaffected? Reflect on the infinite worth of a soul. There is nothing on earth between which and it to institute,

a comparison. The sun is the most glorious object in nature: but

The sun is but a spark of fire,  
A transient meteor in the sky;  
The soul immortal as its sire,  
Can never die.

Think of the immense power the mind gives to man: and remember till the bias of the mind is turned in a right direction, this power is used for the production or increase of moral pestilence and death. Think too of how much good one converted man may accomplish. Look at ministers, missionaries, sabbath school teachers, and christian authors; and remember that if these had remained unconverted their talents might have been employed against the cause of God; and that many unconverted men now may have the same talents, and would be equally useful, if they became "new creatures in Christ Jesus." Oh seek to save souls from death!—Pray that the ministry of the gospel may bring about this end.—Give God no rest till he arise and bless us.—"Let him know that he who converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins."

*Love and harmony* also abounded in the early church. "Behold how these christians love one another," said their enemies: and well might they say so; for such was their love to one another that they had all things common, "neither said any of them that the things he possessed were his own." Weekly collections were made for the poor saints. "They had but one heart and one soul." One pulse as it were beat through the whole assembly. Their separate interests were blended in one; and if one member suffered, the whole suffered with it. Delightful state! Could David have beheld it, would he not have said more emphatically than ever, "Behold how good and how pleasant it is for brethren to dwell together in unity." But, alas! primitive christianity is dead; and a cold, heartless, shrivelled thing has taken its place. The cold icy reserve of some professors, and the distance and formality of christian intercourse generally, are not like the warm gushings of genuine love and charity, as they existed in days of old. Have we not forgotten the Saviour's injunction? And shall not the command "love one another" be the guide of our future lives? "Let brotherly love continue."

*Stedfastness* is another element or sign of prosperity. Acts ii. 42. warrants us in regarding this too as a feature of the early christians. And this applies to doctrine and practice. If a revelation be sent from heaven it must be of great value, and wherever its distinguishing and most prominent doctrines are kept in the back ground, or are disregarded or not understood by the members of a christian church, true religion dwindles and decays. An instructive lesson might be drawn from the history of once flourishing churches, whose candlestick has long since been removed out of its place, and they almost forgotten. Error crept into these churches, and was nursed and cherished. God withdrew his blessing, and they are now no more: thus furnishing a true but fearful comment on the words, "them that honour me I will honour, but them that dishonour me shall be lightly esteemed." Socinianism has blighted many flourishing churches; and wherever the chilling influence of this, and kindred systems, is felt, "Ichabod" may be written on the walls, for the glory will be departed. "Contend earnestly for the faith once delivered to the saints" therefore. But how is this to be done? Not by disputing with one another. Controversy sometimes elicits truth and sharpens the intellect, but it frequently terminates by establishing persons more firmly than ever in their own opinions; and not seldom awakens feelings which blunder the growth of the lovely fruits of the Spirit. Not by criticism on the minister's sermons. No man should believe all his minister says because he says it, certainly, but on the other hand, the minister deserves and requires sympathy, and when his people fancy they are wiser than he, his usefulness among them is at an end. The critic often fails to receive benefit while others are greatly blessed, and he will do well to remember that when he hurls the shaft of ridicule at the preacher, it goes beyond him up to his Master. We should make patient investigation of the scriptures, with prayer for Divine Illumination. Imitating the Bereans who were more noble than those in Thessalonica, because they searched the scriptures whether these things were so.

*Stedfastness in right acting* is as important as in right thinking. There should be individual activity and de-

votedness. This was the state of the early churches. It is not so now. When we enter a christian church we virtually give a solemn pledge to do all we can to uphold and enlarge it. Have we redeemed that pledge? We enter into an engagement with Christ to spend our energies in His service. All of every age, rank, and degree of experience, are bound to do something for Christ. And at first most do, but alas, it is very transient. It is reserved for special and extraordinary seasons; whereas it would be uniform and lasting if the church prospered. It is the constant dropping of water that wears away the stones, and not the sudden and short-lived torrent. So it is constant, steady, and persevering efforts to overthrow the kingdom of satan that are most successful in removing its foundations and causing it to totter and fall. The religion of too many now is like the comet which for a time gives a glaring and attractive light, but soon disappears. If the church truly prospered it would be like the sun which regularly shines, giving light and heat to the inhabitants of the earth. The religion of the genuine and healthy child of God is like a beautiful river which, in consequence of *its depth*, flows continually and quietly onward, causing vegetation to flourish on its banks, affording drink to the thirsty cattle, and assisting man in his industry and mercantile occupations.

Oh that the Spirit may be poured out from on high to promote the zeal, devotedness, and untiring activity of christians! Then shall sinners be converted, and those who do believe shall hold on their way and wax stronger and stronger. "*Oh Lord I beseech thee send now prosperity.*" ZETA.

RESULTS OF THE LECTURES TO THE WORKING CLASSES IN LONDON.—"More than thirty brethren engaged in these services. Most gratifying reports have been received. The chapels were attended by large numbers, and, in some cases, were crowded. The audiences appeared to listen with deepest interest to the addresses and appeals made by the respective preachers. In some cases, prayer meetings were held after the lectures, and many remained to worship. The brethren who lectured have expressed themselves as deeply

interested in the novel service, and some have resolved to repeat the effort either in single or continuous lectures. Several brethren who could not, from previous engagements, have a special service on that evening, have consented to preach as early as possible. Three lectures are arranged for next sabbath evening, at Park-street, Borough; Præd-street, Paddington; and Battersea; others will speedily follow. The effort succeeded beyond the most sanguine expectations both of the secretaries and lecturers. Prayer was answered so far as regards attendance; shall it not be answered in spiritual results?—Who can doubt it? Has not God promised—and is he not faithful? Already has inquiry been excited, good wishes have been expressed, and objections shaken. The houses of prayer will, doubtless, be revisited, and the words of eternal life will find their way, through the energy of the Holy Spirit, to the hearts of many. Two objects were contemplated by this movement, in connexion with the week-day lectures and the distribution of the committee's letter, namely, to awaken the attention of the churches to the peculiar claims of that portion of the working classes that do not attend the ordinary ministrations of the gospel; and to create a sensation among the men themselves by those repeated attempts to promote their religious welfare. Both objects, it is hoped, have been realised in part; but still much more remains to be felt and done before the labouring population of the metropolis, as a whole, will become devout observers of the sabbath or habitual attendants on the sanctuary of God. Still, let us thank God and take courage, that something has been attempted, and not in vain." Such is the report of the in-door work of last winter, and it is one of the best and most promising we have seen or heard of, but what do our brethren say to some out-door work during the summer? The labourer must work all the year round—must he not?

REVIVALS IN MONMOUTHSHIRE.—We have received some strictures on the note of Mr. Hiley, at page 72 of our February number; the writer of which points out some of the causes which operated to produce the extraordinary impressions which were made during the continuance of the cholera in those

districts. He points out too the drinking customs and reckless waste of wages which prevailed previously, and rejoices in the prospect of the cultivation of virtuous habits among the people through the influence of the grace of God, which teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

PRAYER MEETINGS.—A friend, writing from one of our large towns, says, "Our prayer meetings are well attended, we have seldom less than about fifty men on Monday evenings. We have another prayer meeting on sabbath evenings—half-past five to half-past six, and many, who are engaged on the week evenings, come; and it is found to be a good preparation for evening preaching."

## BAPTISMS.

### FOREIGN.

INDIA, *Calcutta*.—On Lord's day morning, Nov. 4th, the ordinance of believers' baptism was administered in the Circular Road chapel, to a European gentleman who had long been a candidate for the ordinance.

*Intally*.—The same interesting ordinance was also administered at the same time in Intally to a convert from Muhammadanism.

*Bow Bazar*.—Three believers, a young man and two elderly females, were baptized on a profession of faith in Christ, on Lord's-day morning, the 25th Nov.

*Agra*.—On the first sabbath in May last, the Rev. Mr. Lish baptized three young females, one of whom was his own eldest daughter.

*Cuttack*.—Our brethren in Orissa have been encouraged by several additions to the churches under their care, both from among the Europeans and the natives. On sabbath-day, the 28th October, an officer of the 30th M. N. I. and his lady were baptized, and on Lord's-day, Nov. 4th, four more believers were baptized at this station, two of whom were officers of the same regiment, the others were natives, one from the christian location "Laceyie," and the other from the boy's asylum. An Oriya sermon suited to the occasion was first delivered by brother Bailey, from Acts ii. 37, 38. After which brother Buckley made some very appropriate remarks in English from John xiv. 15. And then brother Lacey went down into the water and baptized the candidates. It was very gratifying to all present to see the European and the Asiatic at the same time, and in the same way, making a public profession of their attachment to their Lord, by being buried with him in the baptismal stream.

*Choga, Cuttack*.—Lord's-day, Nov. 18th, two converted Hindus were baptized at this station; the aspect of the church at this place is encouraging.

### *Oriental Baptist, Dec.*

OF the baptism at Cuttack, Nov. 4, brother Lacey observes:—"One interesting reflection forced itself powerfully upon our minds, while the candidates stood on the brink of the baptismal waters. Our candidates exhibited specimens of living sacrifices to Jesus Christ from the most exalted and refused, and the most debased and degraded classes of the human family. It was very pleasant to witness the well-instructed and highly civilized European, and the poor degraded Khond victim, united in one spirit of faith, professing Christ in the one ordinance of His appointment; and then to see them sitting side by side at the table of remembrance!"

FRANCE, *Genlis, Department de l' Aisne*.—It appears that our American baptist brethren have sent their missionaries into this great but popish country. From a recent report in the *American Baptist Magazine* we gather the following. The ordination of M. Foulon, formerly a Romanist, had taken place in the chapel at Genlis, built by M. Hersigny, an intelligent and excellent convert. Mr. Parker says—"When this service was concluded, the church vacated the chapel, and then repaired to the court-yard, where the ordinance of baptism was to be administered. After singing, the scriptures were read, and a few pertinent remarks were made on the nature and obligation of the ordinance. Prayer was offered by the administrator, and eight persons were buried with Christ in baptism by the hands of the newly consecrated pastor. The scene was one of deep interest. Here was the son of one of our excellent

and faithful colporteurs baptized by the son-in-law of the same; to-day the husband followed the wife who had preceded him a year. The hymn of thanksgiving which went up at the close, ascended from many glad and grateful hearts." The Lord's supper was then administered by M. Lepoids, M. Foulon being exhausted. About one hundred partook, and the place was crowded by spectators, who saw, for the first time, the ordinances of Jesus Christ observed with scriptural simplicity. One observed, "you seem to know what you are doing in your religion." Many were much impressed and wept. "It was an intensely interesting season."

UNITED STATES.—From Philadelphia we have the following reports. At *Zion*, Clarion county, Mr. Thomas had baptized twenty-five.—At *Kittaring*, by Mr. Wilson, six.—At *Philadelphia Tenth Church*, by Mr. Kennard, four.—At *Southwark*, by Mr. McKean, two.—At *Pottsville*, by Mr. Levering, three.—At *Battle Creek*, twenty.—At *Hampton Sidney College*, there is a considerable revival. The parlour of the president, Dr. Green, is almost constantly full of inquirers.

*French Mission in Vermont*.—One of the persons recently baptized had been for eighteen years a Roman Catholic priest. Some months ago he went to Enosburgh to see Mr. Murray, and inquire "the way of the Lord more perfectly." While there, he attended meeting on the sabbath. The meeting was one of deep interest, and while the members of the church were holding a conference, a pious lady in the congregation observed the priest and recognized in him her old confessor. She arose, and calling him by name, announced the fact to the congregation, at the same time thanking God for leading him there, and exhorted him to seek the "pearl of great price." This deeply affected him. He arose and told the people he had become a Protestant, and requested prayers that he might be a christian indeed. Soon after, he found peace in believing. The day he was baptized there was "no small stir," for there were many Catholics in the vicinity who had also formerly confessed to him, while residing in Canada, and they came in crowds to see their old confessor, of whom they had thought much, publicly put on Christ. The impression was most favourable on their minds.

NOVA SCOTIA.—We gather the following from recent papers:—*Yarmouth*. A revival was enjoyed here in November. Nearly one hundred have been baptized, and there is strong hope that the good work will continue.—*Waterborough*. Mr. Trimble mentions above one hundred as being baptized within his sphere of labour in a few weeks. The baptismal services were very solemn, and the Spirit of God seemed to descend and bow down the spectators. One candidate, seldom out of her house for nine years, was carried to the water in a chair. Some thought she was so feeble, that she would die if put under the water; but she was happy all the while, and is now improving in health. Another had been a Romanist.—At *Hillsburgh* many have been baptized.—At *Clements* full forty have thus professed faith in Jesus.—Mr. Saunders (place not named) had baptized sixty.

#### DOMESTIC.

GORSLEY, *Herefordshire*.—With pleasure I inform you that on Lord's-day morning, Feb. 24, our pastor, Mr. J. Wall, before a crowded and attentive congregation, administered the ordinance of baptism to four believers on a profession of their faith in Christ Jesus. The first was from the congregation, the second was a teacher, the third a fatherless scholar, the fourth a Wesleyan, 18 years a member, and 15 years a local preacher. Before descending into the water he gave us a very interesting statement of his reasons for observing the ordinance. I feel thankful to be able to tell you that our church is in a prosperous state at present. We have many more who are religiously concerned. We hope, too, that the Lord has begun a work of grace amongst our sabbath scholars as well as among their teachers, several of whom, we trust, have been converted to God; and now we hope, that through their labours and prayers the children also will be brought to Christ. Our pastor's labours have lately been instrumental in the conversion of souls, and we hope these are only as drops before a shower. To God be all the glory!  
M. A. M.

HIGHGATE.—Two believers were baptized in Nov., and one in Dec., making nine during the past year. May God grant us many more such as these during the present year.  
S. S. H.

**NORTON, near Black Pill, Swansea.**—I am happy to find that our Welsh brethren take an interest in your *Reporter*, and that they have sent some pleasing and encouraging accounts of revivals in different parts. There have been, however, many baptisms of which you have not heard, and I wish all the churches would report regularly as they take place. And if the Holy Spirit has left on record the baptism of the Son of God and of many of his early disciples, why should we not record our baptisms? As your *Reporter* is open for these, I send the following. You sent us a supply of Tracts, which have not been read in vain. We have lately had the pleasure of seeing the sacred ordinance of baptism administered in the river at Black Pill, when thirty-two candidates were immersed by Mr. Pugh. These were all added to the church. The audience, on this occasion, presented a most interesting spectacle. They occupied a small eminence which was densely crowded with spectators from various parts of the country. About this time twelve months ago our church did not consist of more than fourteen members: we have now sixty-six. This success must be attributed to the working of the Holy Spirit, and we hope the divine influence will spread through all towns and villages in Wales, making inroads upon Satan's territory and bringing many into the love and service of God. There have been great revivals in Wales, which we hope will continue. At Swansea a great number have been baptized, both by the Welsh and English brethren. Morriston has also enjoyed the blessing. Indeed all the valley seems to be quickened with religious feeling. J. E.

**SLACK-LANE, near Keighley, Yorkshire.**  
—The cause of our exalted Redeemer continues to advance amongst us. Eight believers were baptized by our pastor, in the presence of a large congregation, on the first sabbath in Dec.; and on the first sabbath in Jan. seven more were baptized. On Feb. 3rd three more followed their Saviour through the baptismal stream. Amongst the above several were husbands and their wives, and several teachers in our sabbath school; and we have more candidates. We have had much to contend with, being contemptuously called "Dippers," &c. But we thank God for the past, and take courage for the future. J. T. S.

**IPSWICH, Turret Green.**—Our pastor had the pleasure of receiving into the church on sabbath afternoon, March 3, two young female friends, who in the morning had publicly professed, by baptism, their attachment to the Saviour in the presence of a large congregation. Two brethren, who had for a long time been engaged as local preachers amongst the Wesleyans, have recently joined us, having changed their views on the subject of baptism—such a change of opinion, if carried into practice, is (I am told) a violation of a standing rule, and subjects the offender to immediate expulsion from office among them. Another young man connected for years with the same body of christians, became convinced of the scriptural nature of our principles, and was baptized by one of the local preachers just referred to. He also has been admitted into the church, and would have been accompanied by his partner in life had not indisposition prevented. Several more candidates are proposed for membership. We have, therefore, great cause for gratitude that the work of the Lord is progressing amongst us. Our earnest desire is that what we have seen may prove only a prelude to an abundant ingathering of souls. The lectures to working-men to which you referred last month, have created a surprising interest among that class. Upwards of 1000 persons were present last sabbath evening to hear the concluding lecture. Oh that they may possess that heavenly inheritance to which their thoughts were directed!

G. R. G.

**GOLCAR, Yorkshire.**—On the first Lord's-day in March, three persons were baptized on a profession of their faith in Christ, and received into our fellowship. A few weeks since, an aged sister followed the example of her Lord, by being baptized; and is now "going on her way rejoicing." We have many more who have "heard" and "believed," but they have not yet been "baptized." May they make haste and delay not to keep all his commandments!

**HENLEY-IN-ARDEN.**—On sabbath evening, March 17th, our pastor, Mr. Bottomley, immersed a young man, who had formerly been a "churchman." We hope he will be useful in our school. We had a good attendance, and much attention, and hope this will be the beginning of better days. B. S.

**WEDNESBURY, Staffordshire.**—On Lord's-day morning, March 3rd, Mr. M. W. Flanders addressed an attentive congregation from, "If ye love me, keep my commandments;" after which, two disciples professed their faith in Jesus Christ, by being "buried with him in baptism." The whole service was peculiarly interesting and solemn. Both the candidates had been connected with the Independents. The discipleship of one had extended over a period of twenty years. This brother, being an acceptable speaker, was requested to give a brief statement of his reasons for joining the baptists before he went down into the water. In the course of a short and telling address, he remarked that, like many others, he had long taken it for granted that infant sprinkling was baptism; but that, having prayerfully examined the subject for himself, he was now fully convinced that the facts and arguments were all on the other side, and that it was his duty—a duty which he cheerfully performed—to be immersed, and join our communion. Our friend afterwards repeated, or read, some original poetry, expressive of the feelings with which he observed this delightful ordinance; and as his address was listened to with much seriousness, it is confidently believed that good will result therefrom.

**GLoucester.**—The baptist church in this city continues gradually to increase in numbers. On Lord's-day morning, March 2nd, six disciples professed their faith in the Lord Jesus, and were buried with him in baptism by our pastor, after a discourse, which was listened to with manifest interest by a large congregation, among whom were many strangers. It is earnestly hoped that salutary impressions were made, not merely in reference to an institution—strangely misunderstood—but on the greatest of all subjects, the way of salvation by Jesus Christ. Nearly all the baptized were young persons, in whose conversion the influence of earnest, prayerful, parental training might be traced. One of them was the youngest of the pastor's two daughters, the other being previously a member of the church. May they have grace to walk worthy of their christian calling! J. H.

**SALTASH.**—Mr. B. Nicholson baptized four believers in the Holy Saviour on Wednesday evening, Feb. 20th.

**ISLE OF MAN.**—Mr. Burness says, "Our little cause in Douglas is, I trust, progressing, though slowly. Dissent is at a low ebb here. The inhabitants are chiefly Methodists and Episcopalians, so that ours is up hill work. But I am happy to inform you that we have had one convert to baptist principles, from the Primitives. I had the pleasure of immersing him in the open sea about a fortnight since. He has been admitted to fellowship, and I trust will, through divine grace, be the means of strengthening our little band. We take it as a token for good, and hope our humble efforts may, through the divine blessing, be the means, not merely of teaching some their duty with regard to this neglected ordinance, but of turning sinners from darkness to light. One or two others are, I believe, convinced of the propriety of believers' baptism, and will, I trust, soon follow their Lord."

**SAFFRON WALDEN, Upper Meeting.**—On Wednesday evening, Feb. 27, four young disciples were immersed "in the name of the Father, and of the Son, and of the Holy Ghost," by Mr. Burditt, three females and one male, all teachers in the sabbath school. The young man is an orphan, and he recently received intelligence that his brother was drowned at sea, the vessel being wrecked. One of the females, a short time ago, lost a sister, a member, by death. She is now, we trust, come forward to take her sisters place. Another is a daughter of one of our members; the other is of parents and friends who, we fear, have neither "part nor lot in the matter." May they all have grace to persevere. D. B.

**CHELTONHAM, King-street.**—On Lord's-day, Feb. 17th, after a discourse by our pastor, Mr. Howe, from "We will go by the King's highway," four females—three of whom were teachers—and one male, a brother of one of our deacons. One of the teachers is about to emigrate to Port Natal with her parents. May she who goes abroad, and those who stay at home, be made abundantly useful in the Redeemer's cause! E. D.

**MELBOURNE, near Derby.**—On Lord's-day, March 10th, six persons were baptized in the presence of a large audience, after a discourse by Mr. Gill, pastor of the church. On the first Lord's-day in Jan., three young men followed the Saviour in this impressive ordinance. J. H. W.

**BURY ST. EDMUNDS.**—On the first Lord's-day in this year, our pastor, Mr. Elven, baptized seven disciples on a profession of "repentance toward God and faith in our Lord Jesus Christ." On the first Lord's-day in March four others followed the Saviour in the same divinely appointed ordinance, and many more we have reason to believe will soon also walk in this "good old way" into the church of Christ. This is our *Jubilee*, the church having been formed in the year 1800. We therefore feel that gratitude for past mercies demands of us more than ordinary zeal and prayerfulness. May the Lord crown our labours with success, and more than realize our expectations!

W. H.

**HEREFORD, Zion Chapel.**—On the evening of Lord's-day, Feb. 17th, five believers, one male and four females, were immersed by Mr. A. Cox, who has been labouring here for nearly twelve months. One of the females was from our sabbath-school, and one the wife of a deacon of the Independent church in this city. Others have applied for baptism since, and more are inquiring the way to Zion. There was a large attendance on this occasion, and the subject of believers' baptism is causing some inquiry. Another pastor of an Independent church is about to be baptized. I have heard him say from the pulpit, that infant sprinkling is not founded on Scripture.

J. H.

**PRESTON, Lancashire.**—Two believers were baptized in Leeming-street chapel, Feb. 17, after a sermon on "Baptism for the dead," by brother Harbottle of Accrington. One of the parties was a young man who had been brought up among Roman Catholics. The other had been, for several years, an ordained minister in the Independent body. His faith in infant sprinkling was shaken by an attempt to preach a sermon in its defence about two years ago. At the water-side he delivered a short address, in which he urged on all, the importance of making the New Testament *alone*, the rule of their faith and practice in all christian matters.

**NEWCASTLE-ON-TYNE, Tuthill Stairs.**—Mr. Pottenger immersed five believers, Jan. 6, two of whom were formerly scholars in our sabbath school. And on March 3, two more were baptized, one a teacher, and both children of members of the church.

J. P.

**LONDON, Waterloo Road.**—On Friday evening, January 4th, Mr. Smith of New Park Street, baptized four disciples, at the General Baptist chapel, Borough Road; our minister, Mr. Brauch, being unwell. One of these was an Independent, and the other three were added to the church, at Waterloo Road, on the following sabbath. Two females were to have been baptized, but were prevented. Mr. Smith delivered an impressive discourse from the words, "What is this thing that ye do?"

J. S. A.

P. S.—In a former communication, respecting which you made an inquiry in November last, as to what we meant by receiving members "by experience," we mean such persons as have been baptized, but have either backslidden, or on some other account cannot have a dismission, so that they came in as from the world, save that they were not baptized.

**Bloomsbury.**—A friend says, "Five young men were baptized by Mr. Brock on the evening of Feb. 18th."

**BEDFORD, Mill Street.**—An interesting scene was witnessed here, Feb. 24, when Mr. Killen preached to a large and attentive congregation. Notwithstanding the enlargement of the chapel, and the addition of the new school-room, both places were crowded full. Mr. K. then baptized four young disciples of Christ. One of these was a daughter of the late Mr. Emery, baptist minister, Sharnbrook. It was truly a time of refreshing from the presence of the Lord. We trust that prejudice against this ordinance is melting away before the power of truth.

**KIRKSTALL, near Leeds.**—On Lord's-day morning, Feb. 3rd, three believers put on Christ by baptism after a discourse by Mr. Chislett. March 3rd three more were publicly baptized and received into the fellowship of this infant church. Since the opening of our new place of worship\* our congregations have greatly improved. Surely we may say, through the efforts of the "Baptist Village Mission," "What hath God wrought."

J. L.

**PLYMOUTH.**—It affords us much pleasure in mentioning that on Wednesday, Feb. 27, Mr. S. Nicholson baptized his two eldest daughters.

\* We have not had any report of this.—Ed. H. R.



**COMBARTIN, Devon.**—At this "watering place" the sacred ordinance of baptism was administered on Thursday, Jan. 31, when eleven believers, in obedience to their Lord's command, went down into the water and were baptized on a profession of faith, by Mr. Cutcliffe of Brayford. The candidates were principally the result of Mr. Pulsford's visit to this place, and a great awakening has been excited. The town is an ancient place lying on the borders of the Bristol channel, but noted for nothing so much as its ignorance and depravity. On Lord's-day, March 10th, four more were baptized by Mr. Cutcliffe, one an aged woman, 74 years of age and a cripple. Many more are inquiring after the "the good old way." The spectators on the last occasion could not have been less than 1000 persons. W. C.

**PONTEBURY.**—Mr. Roberts says, "After a long season of gloom and discouragement, I had the pleasure of burying four females in the watery grave of the Redeemer, in August last; and on Nov. 4, three more. On the first Lord's-day in March, I had the happiness of leading six believers down into the water, and baptizing them after the example of Christ and his apostles. Two of these were man and wife; the other four were females. Others are asking the way to Zion."

**DISS, Norfolk.**—The ordinance of christian immersion was administered, Feb. 24th, when six professed believers in the son of God enjoyed the privilege and honour of following their exalted Lord through his liquid grave. One is an Independent, and two are from the sabbath school. The very large attendance on the occasion proved that public interest is by no means abated. May our divine Lord bless his own institutions to his own glory! J. P. L.

**PEMBROKE DOCK, Bethany.**—Two candidates were baptized, according to the command of our Saviour, by our pastor, Mr. Morgan, Feb. 24. We are happy to state that thirty have been added to the church during the past year, and others are inquiring the way to Zion. May the Lord increase their number! J. P.

**MAGOR, Monmouthshire.**—Our pastor, Mr. Thos. Leonard, immersed six believers on Lord's-day, Feb. 16, on a profession of their faith in a crucified Redeemer. One had been a Wesleyan some time. T. H. A.

**RYE, Sussex.**—Five persons were baptized here March 17, the first since Dec., 1844, and then only one candidate. Three of the candidates were from one house, two of them brothers, the other the wife of the one baptized in Dec., 1844, making a complete baptized household, without little children. The other two were husband and wife—the husband being the captain of a ship. May they all be faithful. J. F. S.

**COLERAINE, Ireland.**—On sabbath evening, Feb. 24, Mr. Brown baptized a disciple of Jesus. The candidate was brought to Christ by means of the Moravians; he was next led to see that believers only are the proper subjects of baptism, and immersion only the proper mode; and last of all he has been made to feel the obligation of obeying the laws of the King of Zion. J. B.

**BRAYFORD, near South Molton.**—Four believers, two of whom had previously been among the "Primitives," were led by love to their risen Lord to follow his footsteps down into the watery grave. The chapel was crowded to excess. [No date.] W. C.

**HARTLEPOOL.**—The Lord continues to increase our church. No excitement, no noise, but good congregations, and a gracious influence from on high. We baptized three believers about the close of February, and one on the third of March. J. K.

**WOODSIDE, Gloucestershire.**—Our pastor being laid aside by affliction, Mr. Penny of Coleford preached and immersed three candidates, Nov. 25; one had been a Wesleyan; and on Dec. 30, Mr. Clarke of Moumouth baptized two, a mother and her daughter.

**NEWTOWN, Montgomeryshire.**—On Lord's-day, Feb. 24, after a sermon by Mr. R. Owen, the ordinance of baptism was administered to eight believers by Mr. John Jones, bishop of the baptist church, Saru. All these were from the sabbath school. W. C.

**MIRFIELD, near Huddersfield.**—Three believers in Jesus were buried with him by baptism into death, March 10, by Mr. Albrecht, pastor of the church. J. E. W.

**TRUBY.**—Our pastor preached to a crowded audience, Feb. 17, and then immersed twelve believers in Jesus. We have more on the way. T. H.

**CHENIES, Bucks.**—After a long season of depression, we have been a little revived by the immersion of a believer, March 10th. May this drop be the prelude of a shower of divine grace on our thirsty land !  
S. C.

**NETHERTON, near Dudley.**—On the first sabbath in Jan., six, and on the first sabbath in Feb., five believers put on Christ by baptism.  
J. D.

**SANDHURST, Kent.**—Two believers were baptized, Feb. 17 ; one a teacher. Others afford us hope.  
D. J.

**DEVONPORT, Moriac square.**—On Thursday evening, Feb. 21, Mr. Horton immersed four believers on a profession of their faith in the Redeemer.

**RANOW, Cheshire.**—We have long been in a very low state ; but on Dec. 23, two candidates were baptized in the river. We hope to see better days.  
J. O.

**HULL, South street.**—Our pastor baptized eight candidates, March 3rd, making seventeen this year.  
F. M.

**RAGLAND, Monmouthshire.**—On the last sabbath in Nov., three believers were immersed by our pastor, Mr. Jones.

**NOTICE.**—**BRYNMAWA.**—We very much regret that we have had the misfortune—a thing which seldom occurs—of losing the copy of a report of baptisms at this place. We wrote by post, March 8, to Mr. Williams, informing him of this, and requesting fresh copy, but have not yet received any.

## BAPTISM FACTS AND ANECDOTES.

### THE GREAT GORHAM CASE ON BAPTISMAL REGENERATION.

THE Judgment in this important appeal, which has been looked forward to with so much interest by the public, was pronounced at two o'clock on Friday, March 8, by the Judicial Committee of the Privy Council. The members of the committee present were the Marquess of Lansdowne, Lord Campbell, Lord Brougham, Lord Langdale, Dr. Lushington, Mr. Pemberton Leigh, and Sir Edward Ryan. The Earl of Carlisle, Lord Montague, Sir David Dundas, Mr. Labouchere, the Chevalier Bunsen, Dr. Wiseman, and many other persons of distinction, were seated within the bar. There was also a considerable number of ladies present ; and the court-room of the Privy Council never, perhaps, on any former occasion presented a more crowded and animated appearance. The hour fixed for pronouncing the judgment was two o'clock ; but, long before that time, the entrance was besieged by a perfect mob of applicants for admission, the greater number of whom were evidently clergymen. Even the representatives of the public press were compelled to remain outside until two o'clock had struck. When the doors were thrown open, a rush up the stairs leading to the court-room took place, which can be compared to nothing more accurately than to what takes place at the pit entrance of a theatre when the performance is unusually attractive. At the entrance to the Council Chamber, the

further progress of the assemblage was impeded by great folding doors, which remained obstinately shut for so considerable a time that it began to be conjectured that the court, being already filled with persons who had secured orders of admission, their Lordships were proceeding to pronounce judgment. At length, however, after nearly half an hour's delay, all uncertainty on this point was removed, and the doors having been opened, the crowd from without in a moment filled every part of the chamber to which they could gain access. It was some time before, amidst the scramble for places and the general confusion, the proceedings could be opened with becoming decorum. At length, however, silence was obtained, and amidst the deep and sustained attention of the Court

Lord Langdale read the printed judgment of the committee, copies of which were handed to the reporters, and which was as follows :—

“ This is an appeal by the Rev. George Cornelius Gorham against the sentence of the Dean of the Arches Court of Canterbury, in a proceeding termed a *duplex querela*, in which the Right Rev. the Lord Bishop of Exeter, at the instance of Mr. Gorham, was called up to shew cause why he had refused to institute Mr. Gorham to the vicarage of Bramford Speke.

The judge pronounced that the bishop had shown sufficient cause for his refusal, and thereupon dismissed him from

all further observance of justice in the premises; and, moreover, condemned Mr. Gorham in costs.

From this sentence Mr. Gorham appealed to Her Majesty in Council. The case was referred by Her Majesty to this committee. It has been fully heard before us; and, by the direction of Her Majesty, the hearing was attended by my Lords the Archbishops of Canterbury and York, and the Bishop of London, who are members of Her Majesty's Privy Council. We have the satisfaction in being authorized to state, that the Most Rev. Prelates the Archbishops of Canterbury and of York, after having perused copies of this judgment, have expressed their approbation thereof. "The Bishop of London does not concur."

We are not able to find space for the whole of the judgment, which in substance is a clever evasion of the main question, and a laborious attempt to prove that freedom of opinion has been allowed on this and other points in the Church of England. In confirmation of which, extracts are given from the writings of her bishops and other high authorities. The Judgment then concludes:—

"We express no opinion upon the theological accuracy of these opinions, or any of them. The writers whom we have cited are not always consistent with themselves, and other writers of great eminence and worthy of great respect have held and published very different opinions. But the mere fact that such opinions have been propounded and maintained by persons so eminent and so much respected, as well as by very many others, appears to us sufficiently to prove that the liberty which was left by the articles and formularies has been actually enjoyed and exercised by the

members and ministers of the Church of England.

The case not requiring it, we have abstained from expressing any opinion of our own upon the theological correctness or error of the doctrine of Mr. Gorham, which was discussed before us at such great length and with so much learning. His Honour the Vice-Chancellor Knight Bruce dissents from the opinion we have formed, but all the other members of the Judicial Committee who were present are unanimously agreed in opinion,—that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established; and that Mr. Gorham ought not, by reason of the doctrine held by him, to have been refused admission to the vicarage of Bramford Speke.

And we shall, therefore, humbly report to her Majesty that the sentence pronounced by the learned Judge in the Arches Court of Canterbury ought to be reversed: and that it ought to be declared that the Lord Bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham to the said vicarage.

We shall therefore humbly advise Her Majesty to remit the cause, with that declaration, to the Arches Court of Canterbury, to the end that right and justice may there be done in this matter pursuant to the said declaration."

Loud applause and cries of "Bravo" burst forth from the auditors at the conclusion of the judgment, the reading of which occupied not much more than an hour.

The Court was then cleared, and the proceedings terminated.

We have some remarks to make on this matter, but have not room for them now.

## SABBATH SCHOOLS AND EDUCATION.

ONE YEAR WITH MY BIBLE CLASS.

(Continued from page 132.)

3. The next name on my list belongs to a very different person from Mary. E. B. has been trained in the sabbath-school from her childhood, but is of a very timid disposition, and not by any means quick at receiving instruction. She has no very clear view of any religious subject, and yet she appears to be

really in earnest about her everlasting welfare. I will pass on, and leave her case for another year's review, if so God permit.

4. The case of E. S. has some interesting features, which deserve attention. She is one of a large family of orphans. They have been brought up by an old uncle, who, amidst some oddities, has treated them very kindly. He, however, in his younger days, either received

some injustice, or supposed he did, from some dissenter, and has ever since had his feelings embittered against them. E., though still young, has for several years been out to service; and is now living in that capacity with a very distant relation. This person is a bigoted episcopalian. Poor E. can seldom get out to worship, except in the afternoon of the Lord's-day: when she goes out in the evening, she is expected to go to church. However, chapel is her chosen place of prayer; and she chose to join my bible class on the Lord's-day afternoon, rather than go elsewhere.

I became interested in her first by the very modest, yet intelligent, manner in which she asked to be admitted to my class. It soon became evident that she was the subject of religious impressions; and these gradually deepened, until she could no longer refrain from offering herself for baptism and church fellowship. Her case was clear and satisfactory to the visitors, and she was accepted by the church. But, meantime, some difficulties arose from her uncle and employers. The former threatened her with his undying displeasure and perpetual exclusion from his dwelling if she became a baptist. It was in vain the writer tried to soften down his feelings, and make him see that he had reason for thankfulness in the poor girl having chosen the ways of early piety. Nothing would do; and the writer fairly was driven out of the room by harsh insulting language. A pious housekeeper, favourable to E.'s views, was also obliged to leave her place in the family. At the same time, the master of E. was equally opposed; and when the sabbath morn arrived on which the baptism was to take place, he rudely banged the door in the face of two friends who called for E., and then bolted and locked her in, so that she was prevented attending, at that time, to the ordinance.

A stir, however, was made, which brought her employer into disreputable publicity. E. also gave notice to leave her place, which had the effect of inducing the bigot to relax, and allow her, on the next baptizing occasion, to act out her sense of duty. She, however, has still difficulties to contend with, and can seldom attend the public means of grace.

5. The next two names are A. and M. Of these I can only say that I fear their "goodness is as the morning cloud and

as the early dew, which goeth away." The former I seldom see,\* and the latter not much oftener. Yet I would fain hope there are impressions and convictions fastening on their mind, which will not allow them to rest where they now are.

6. Again I come to a name embalmed in memory's most sacred shrine. Pale, pensive, delicate, and pious, she at once impressed the idea on your mind that she was not long destined to buffet with the storms and trials of time. From her early childhood she appears to have been the subject of gracious impressions, and to have chosen the better part. When I first knew her she was in the first class of the sabbath school, and was among the first to ask admission into mine. She was an intimate of dear Jane, the sabbath scholar alluded to above, who died so happily, and was much interested in her death. Her own time soon drew on. She began to fail rapidly in the autumn of the year, and lingered on till the middle of the following March. She was one of those who ought to have been received into the church by baptism: but at the same time, whose early years would lead some to be, as I think, unscripturally jealous of their reception. But she has joined the church in heaven. He who gathereth the lambs in his arms has gathered her to himself. I visited her several times during her last sickness; for, like a perennial flower, she was often brought down to the grave, and then revived again; and always found her state of mind, and her conversation, apparently far above her years. Her resignation was complete. Her sage remarks to her mother, that she would one day see that the Lord was doing all things well, were striking and characteristic of her thoughtful character. Indeed her mother told me she was more like a friend than a child. Amidst all her sorrows, and they were the saddest that befall injured woman, this dear child was always a counsellor and a comforter.

I had been from home a great deal during the last few weeks of the illness of S., and of course could not see her. On my return, however, from a journey, I was told she was rapidly growing worse, and then her aunt called to say that she was very desirous of an early visit from me, as she was near her end. I went forthwith, and well it was I did so.

\* The writer has since had reason to correct this view in some measure.

When I entered the apartment she did not appear remarkably worse, and not one of us thought her death at the very door. I sat on her bed-side, and talked with her, and was delighted with her clear and settled views. Then I read part of the 7th chapter of Revelations, and talked to her of the happiness of heaven, and of her prospect of soon being there. I then offered a short prayer, and was holding her by the hand ready to take my farewell: but at that instant she was struck with death—her countenance bespoke heaven in view. She threw her arms round her weeping mother's neck, called for her attached aunt,—and still holding fast my hand, gently yielded up her ransomed soul to God. It seemed as if she could not die without seeing me, and that then she had nothing to do but to die.

May every reader ponder the words of her funeral sermon text, "So teach us to number our days, that we may apply our hearts unto wisdom."

7. Of J. C. I have not much to record, but the record, though brief, is highly satisfactory. She has not long been attached to my class, but she has, by a long course of persevering attention to religion, lived down much opposition at home, and at last attained a good hope through grace. She was one of the last I had the privilege of leading through the water to the fold.

8. The remainder of this paper I shall leave blank for a few days; what may be the record I shall have therein to pen respecting E. G. is known only to God. She is now hovering over the verge of the grave. May it please the Lord and giver of life to restore her to health again.

She has been restored, and with returning health her place is again occupied in the class. May the hallowed influence of sanctified affliction mark all her future course.

"Back from destruction's yawning pit  
At his command I came;  
He bid the quivering lamp arise,  
And raised its feeble flame."

9. I have two other names to complete my list, but of these I have nothing consolatory to my own mind to record. E. and A. are both servants in the employ of professors of religion, and are expected to attend the means of grace. The latter appeared to be a serious inquirer, and I hoped well of her, though she had not ad-

vanced in religion as I expected. She has since become decided for God. E. has never appeared so serious as I thought she should do. There was often a titter on her lips at the bible class, and an appearance of levity which distressed several of the class. She was clever and ready in her intellectual exercises, but unapt and often dull, in relation to the affairs of the soul. I was not surprised, therefore, that she gradually absented herself from my class. Her heart, I fear, has never been rightly impressed.

Here, then, is a brief record of my bible class for a year. How full of incident and eventful change has been this one year, in this small collection of young females.

Two have passed away beyond all means of help. Their character is forever decided, and their everlasting home determined; and there is good reason to hope of both that they have removed from earth to heaven. From the wilderness world, or at best the little spot enclosed by grace, to the garden of glory and of God. Amen! There may we join them on their "green and flowery mount."

Five have decidedly yielded their hearts to the Saviour. They have first given themselves unto the Lord, and then unto his church, according to the will of God. Happy result of christian instruction! Blessed reward for the year's devotion to the lambs of the flock, in this interesting section of the Lord's pasturage.

Two remain in doubtful circumstances. I hope well of them, yet I tremble lest they should be turned out of the way, or be looking for something as religion which is not religion. O for grace and wisdom to guide their doubtful footsteps right.

There are three others over whom my tenderest sensibilities are awakened. What will become of my truant girls? Will they yield to the tempter, "and give religion up," or will they escape from the enchanted ground on which they are straying, and choose the pleasant, safe, and honoured path of early piety?

"'Tis better, says a voice within, to bear a christian's cross,  
Than sell this fleeting world for gold, which death shall prove but dross!  
Far better when yon shrivell'd skies are like a banner fur'd,  
To share in Christ's reproach, than gain the glory of the world."

JOSEPH REED WILSON,

*Sabbath School Missionary.*

THE deceased was born at Newcastle-on-Tyne, on the 27th of January, 1795, and was from early life commendably attached to the cause of Sunday-schools. He was blessed with a pious mother, and sent when young to a Sunday-school. This privilege he enjoyed for some years, and for which he cherished through life a lively sense of gratitude. Little did the teachers think they were training one who should take so prominent a part, and become the first English Sunday-school Missionary; whose labours, zeal, and enthusiasm, for a length of time have exerted a wider and more salutary influence than that of most other men, since the days of the immortal Raikes.

Mr. Wilson was for many years the corresponding secretary of the Newcastle Sunday-school Union. In this office he was associated with George Fife Augus, Esq., another honoured, intelligent, and distinguished individual, the originator of the Union, whose energies and influence have of late years been employed in promoting the good work in Australia, where he has become a resident.

In the year 1828, Mr. Wilson undertook the responsible office of Home Missionary to the London Sunday-school Union, to which enterprize he was peculiarly adapted. In this capacity he travelled through all the counties of England, and visited most of the principal towns, holding public meetings. His success was great, in arousing public attention, and enlisting the sympathies and co-operation of ministers of various denominations, which issued in the formation of numerous county and other unions. He visited many schools, and succeeded in introducing improvements in system, discipline, and organization. An interesting account of his operations was published in monthly papers in the *Sunday school Teachers' Magazine*, during the period of his mission, comprising more than four years.

Mr. Wilson continued his labours until domestic circumstances required his return to the north. His retirement was much regretted, and justly regarded as a public loss, and especially by the parent society, which has never yet met with a successor so adapted to the work. Mr. W. having entered into married life, shortly afterwards took up his abode at Boundary

Cottage, Gateshead, where he was esteemed as a citizen, and elected to a seat in the Council of the borough, whose interests he ardently and variously sought to promote. Here, too, he employed much of his leisure and influence in furthering the important objects of the Bible Society, the Religious Tract Society, and the Temperance reformation, in addition to Sunday-school efforts.

During the recent ravages of Asiatic cholera in the locality, his piety and philanthropy found fresh scope for exercise. He visited families smitten with the disease, and personally administered medical aid and spiritual instruction, at the risk of his own health and life—and which, it is our painful duty to state, were ultimately sacrificed! It is, however, some alleviation of our sorrow to think that he had thus rendered good and timely service to many poor sufferers, and assisted to direct them to the good and great Physician of souls!

Our esteemed friend retired with his family for a short time to the little village of Cullerecoat, for the benefit of the sea air. Here, too, the cholera had made its appearance, and so alarmed were the inhabitants, that persons attacked could, in some cases at least, with difficulty obtain requisite aid. In one desperate case, coming under Mr. W's. notice, he again volunteered his personal service, and thereby, it is thought caught the infection. This was shortly before he left. The day after he reached home, he was attacked, and in less than twenty-four hours, sunk under the fearful malady. His sufferings were intense, but his mind was tranquil; consoled and sustained by the word of God, he was enabled with composure to rest on the atonement, looking and clinging to the merits of a Divine Redeemer for his acceptance with God and a blessed immortality. Thus, in the inscrutable and unerring providence of the Almighty, he was called hence, in his 55th year, Oct. 5, 1849.

We only add, with regret, that our departed friend has left a widow and four children, under ten years of age, *unprovided for*, whose affecting case, Mr. George Richardson, (secretary of the Bible Society, Newcastle) has promptly and kindly taken up, by opening a private subscription, Sunday-school teachers and others may aid by forwarding subscriptions to him. E. R.

## ANNIVERSARY HYMNS.

SWEET, in their season flowerets spring  
 In heaven-born tints arrayed,  
 And hill and vale respondent sing  
 His praise who all things made.

With light and love God floods the earth,  
 And nature owns his sway;  
 Yet we, with souls of countless worth,  
 Oft dare to disobey.

Lord! while thy works their homage yield,  
 In varied glories drest;  
 Be every barren heart a field  
 With heavenly showers refresh'd.

Then shall we yield ourselves to thee  
 As yields the sun its light;  
 Ceaseless as waves upon the sea,  
 Constant as day and night.

An angel's form, eternal life,  
 A crown, and throne, in heaven,  
 Beyond the reach of envious strife,  
 Will then through Christ be given.

Immortal, we survive the flowers,  
 And stars that deck the sky;  
 Our spirits, with their wondrous powers,  
 Can never, never die. W. S.

Oua God deserves a song,  
 Of gratitude and praise;  
 His mercies undeserv'd and free  
 Demand our youthful lays.

We praise Him for his word,  
 Which sheds a heavenly ray  
 Around the slippery paths of youth,  
 And lights us on our way.

We praise him for the gift  
 Of Jesus Christ our Lord;  
 Whose tender mercy, love, and grace,  
 Be evermore ador'd.

We praise him for each friend  
 Whose sympathy we share,  
 Whose lips with sweet instruction fraught,  
 The love of God declare.

We praise him for the Heaven  
 He has prepar'd on high;  
 Where pleasures flow for ever fresh,  
 In streams that never dry.

Lord send thy Spirit down,  
 Inspire our souls with love;  
 And guide us through this sinful world,  
 To thine own house above.

## RELIGIOUS TRACTS.

**SPECIAL NOTICE.**—We have received, during the past month, numerous applications, all of which shall have our attention in due course. The arrangement of our Tract correspondence for the press always requires much care. May we be excused in not having been able, through indisposition at the time, to prepare it for the present month? Next month we shall resume. We would take this opportunity of reminding all applicants for Grants, that at page 37 of our January number for this year, may be found special directions for their guidance in making applications. Every direction there given should be regarded, and then there need be no delay; but unfortunately we scarcely ever receive a correct application. We again, therefore, request that those directions be particularly observed by all applicants, or they need not wonder that they do not receive a grant. We really cannot write letters back to such parties to explain why we do not send a grant. The directions are very plain and explicit, and there can be no excuse for not observing

them. To fill up the vacancy in this department we extended that for sabbath schools, by giving the memoir of Mr. Wilson. One pleasing little fact we add below.

**ISLE OF MAN.**—"In the January Reporter is a paragraph describing the state and prospects of the baptists in the Isle of Man. A friend or two in Highgate, feeling an interest in the island, are desirous of rendering some little assistance to the friends there in the distribution of tracts. I herewith enclose a post office order for ten shillings, the amount of which you will please send in tracts as soon as convenient. S. H.

[We have sent Tracts, value ten shillings, by a daughter of Mr. Burness, now in Leicester, who will shortly return to the island.]

**OUR CATALOGUE.**—Last month we stitched up with our cover a complete list of all our Tracts, to which we wish to direct the attention of our friends.

## INTELLIGENCE.

## BAPTIST.

RECOGNITION SERVICES—HON. AND REV. B. W. NOEL.—The following copy of the circular which announced this service will give our readers an outline of the proceedings:—

**The Public Recognition**  
OF THE  
HON. & REV. B. W. NOEL, M.A.,  
AS  
PASTOR OF THE CHURCH  
MEETING AT JOHN STREET CHAPEL,  
WILL TAKE PLACE  
On Tuesday, March 19th, 1850.

**Order of the Services.****MORNING—TEN O'CLOCK.**

READING AND PRAYER—

REV. C. A. M. SHEPHERD.

STATEMENT OF THE CHURCH—

One of the Deacons.

ADDRESS:—On the Duty of a Pastor—

REV. J. SHEPHERD.

PRAYER..... REV. THOS. BINNEY.

ADDRESS:—The Pastoral Office and the Prosperity of the Church—

REV. EDWARD STEANE, D.D.

ADDRESS ..... REV. B. W. NOEL, M.A.

PRAYER ..... REV. JAMES HOBY, D.D.

(HYMNS... REV. JOHN ROBINSON.)

**EVENING—HALF-PAST SIX O'CLOCK.**

READING AND PRAYER—

REV. H. F. BUSBER, D.D.

STATEMENT OF THE CHURCH—

One of the Deacons.

ADDRESS:—The Church a benefit to the World.

REV. J. HAMILTON, D.D.

PRAYER .... REV. JOHN LEITCHFIELD, D.D.

ADDRESS:—Church Spirituality—

REV. J. H. HINTON, M.A.

ADDRESS ..... REV. B. W. NOEL, M.A.

PRAYER ..... REV. JOSEPH ANGUS, M.A.

(HYMNS... REV. WILLIAM BROOK.)

We understand that these appointments were fulfilled, with the exception of Dr. Hamilton, who was prevented by a family bereavement. The following paragraph we copy from the public papers. "Tuesday being the day appointed for the public recognition of the Hon. and Rev. Baptist Noel as pastor of John-street church, Bed-

ford-row, the chapel was crowded. One reason for the postponement was, the absence of a satisfactory arrangement for the sale of the chapel, as H. Drummond, Esq., M.P. for Surrey, was unwilling to allow this place of worship to remain any longer in the hands of baptists. A sum of money from the congregation, £200 of which was contributed by a noble duchess, has, however, settled this difficulty. Prayer having been offered up, a statement regarding the affairs of the church was then read by one the deacons. It stated that since the hon. and rev. gentleman had been acting as pastor they had been obliged to find 200 additional sittings, making it now capable of holding nearly 2,000 persons. The cost of purchase from Mr. Drummond was £6,500, with certain conditions in the event of the decease of Mr. Noel. Within the last six months the reverend pastor had baptized nearly 100 persons, nearly all of whom were with him when in Bedford-row."

ACADIA COLLEGE, Nova Scotia.—Messrs. Bill and Francis, who are now in this country soliciting subscriptions on behalf of this institution, state:—"It was not until September last, that the managers of Acadia College ventured to trespass so far upon the general usage, as to place this institution wholly under the guidance and action of the Voluntary principle. Our friends will perceive, that at this is a step in advance of the position of our academies which still receive State support. This stand was not taken without due caution, and the deep conviction that our responsibilities would be thereby greatly increased. But we trust, by the free-will offerings of the people in the Colonies, and by the generous contributions of our friends in Great Britain, that we shall succeed, with the divine blessing, in placing the institution in circumstances of freedom and of usefulness that will be highly satisfactory to all the advocates of Voluntary Education."

Huddersfield.—It, has long been lamented by friends in Yorkshire, that in this populous town the baptists have had such poor accommodation for public worship and preaching. The friends who formerly met in Spring-street, have engaged a commodious room in King-street, which was opened, March 3, with sermons by brethren Hanson and Stock; and on the 5th above 200 sat down to tea, and a public meeting of a highly interesting and promising character was held. We hope this important town will not be much longer without a regular baptist place of worship.



**BILSTON.**—Interesting services have been held, to commemorate our Jubiles. Our chapel originally belonged to the Independents, but in the year 1700, a few friends from Darkhouse chapel, Cosoley, lamenting the spiritual destitution in the town, and the lack of a baptist interest there, prohased the chapel, and a church was formed of eight individuals. Since that period the cause has gradually advanced, though it has had to contend with many conflicting elements. During the past few years things have worn a more cheering aspect. Sinners have been converted, and the church has been purged. Baptisms have been frequent. Last year that ordinance was administered seven times, and again in Feb. last; so that we have cause for gratitude. The chapel is now free from debt. Two new school rooms have been erected which are also free, and a subscription has been commenced for erecting a Jubilee memorial in the shape of a house for the resident minister, which already amounts to nearly £70. On Lord's-day, March 10th, brother Evans of Scarborough preached to large and attentive congregations; and on Tuesday evening upwards of 600 took tea together. Mr. T. Kemp, minister of the place, presided. Mr. W. Baylis of Bilston gave a sketch of our history, and brethren Wright of Darkhouse, Williams of Walsall, Voller of Princes End, Evans of Scarborough, and Blakeman of Hook Norton, Oxon, delivered addresses, the two last were once members of the church.

**SERIOUS DISASTER AT A BAPTIST MEETING AT HAVERFORDWEST.**—A serious catastrophe occurred on Tuesday week at Stephen's Ford, near Haverfordwest. The Rev. T. G. Jones, baptist minister, held a meeting in a room over a cow house, which was crowded to excess. Just after he had given out the last hymn, and the choir was proceeding with its performance, the beams gave way, and the greater part of the congregation were precipitated headlong into the lower stall, amidst a number of cows! The Rev. minister alighted on a cow's back, in his turn a boy perched upon his shoulders. Several received severe injuries, and the confusion may be better imagined than described. The Rev. gentleman was soon extricated without receiving any injury. Many of the congregation were, with much difficulty, released from the beds, tables, chairs, &c., which were heaped upon them.—*Principality.*

**SHEPPARD'S BARTON, FROME.**—The chapel erected in 1707 having been for some years showing signs of decay, became at length unsafe, and as increased accommodation was desired it was taken down, rebuilt, and considerably enlarged. The new edifice was opened on Thursday, the 7th Feb., by

the Rev. W. Jay of Bath, and Dr. James Hamilton of London. Dinner and tea were gratuitously provided for visitors, of which about one hundred partook. After dinner a very interesting narrative of the early history of the church, compiled from the old church books by John Sheppard, Esq., senior deacon, was read; and addresses were delivered by the Revs. James Hamilton, C. J. Middletoth, Charles Stanford, J. Sprigg, A.M., and R. Morris of Clifton. On the following sabbath, sermons were preached in the morning by Dr. Murch, formerly pastor of the church and subsequently president of Stepney College, and in the evening by the Rev. S. Manning the present pastor. The collections amounted to about £30.—*Bap. Mag.*

**KIRKSTALL, near Leeds.**—Brother Jones was the first missionary employed by the Yorkshire Village Mission. His labours, in conjunction with those of brother Hogg and others, have been greatly blessed in the villages around Leeds. Mr. J. having received an invitation to the baptist church at Lum, in Lancashire, a farewell tea-meeting was held at Kirkstall, Feb. 20th, where a handsome chapel has lately been opened, and which was attended by numerous ministers and friends from the surrounding places, brother Stalker of Leeds in the chair.

**MINEHEAD, Somerset.**—A service was held in the baptist chapel in this town, March 8, to take a farewell of its pastor, Mr. Elliott, who is leaving for America, after a pastorate of seventeen years. Addresses were delivered by Mr. Elliott, and Mr. Sutton of Watchet, and prayer offered by Messrs. Standerick, Independent, and Baynes, Methodist. The deep regard felt for Mr. Elliott was shewn by the largeness of the attendance, and the presentation of a purse of fifty-four sovereigns.

**BRIDGENO, Glamorganshire.**—We are informed that the English baptists in this rising town having secured an eligible site, are erecting a new place for English worship, which they expect to open in July. The vestry is erected and well filled already with hearers and sabbath scholars. A church has recently been formed, and Mr. J. P. Jones recognized as pastor, and Mr. Lewis, deacon.

**WATFORD.**—Mr. J. P. Hewlett, late of Dover, has removed to undertake the pastorate of the baptist church in this town.

**THE BAPTISMAL JUDGMENT.**—A writer in the *Record* exults, that, "the Lord Jesus Christ, the alone Head of his Church, having ordained that our Queen and her council should deliver a sentence concerning his "holy baptism"—a right sentence has come forth, according to the truth of God's holy Word; a sentence which makes for peace, while it upholds the truth."



MISSION HOUSE AND CHAPEL, CANDY, CEYLON.

## MISSIONARY.

## THE ISLAND OF CEYLON.

"What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases,  
And only man is vile—  
What though with lavish kindness  
The gifts of God are strewn,  
The heathen in his blindness  
Bows down to wood and stone."

This beautiful island is situate in the Indian ocean, and separated from the S.W. coast of the promontory of Hindostan by straits about 90 miles in width. It is 270 in length and 120 in width at the extreme points, and in shape resembles a pear.

The island was famed in Europe before the christian era. It appears to have been visited by some Nestorian missionaries, in the 9th century. About the middle of the 13th century it was visited by Marco Polo, a Venetian, who travelled over a great part of Asia, and afterwards published an account of his travels. The information, however, which he communicated being of a general, rather than of a circumstantial nature, but little was known of Ceylon, beyond its actual existence as an island, until after the discovery of the passage by the Cape of Good Hope, and its being visited by the Portuguese in 1505, who found it divided into several petty sovereignties, which subsequently merged into one, under the title of the kingdom of Caudy. The Portuguese held settlements on different parts of the coast for upwards of 150 years, when they were expelled by the Dutch, who possessed themselves of the entire circuit of the coast, for 10 to 20 miles from the sea, and the whole of the north part of the island; confining the dominion of the king of Candy entirely to the interior. The Dutch possessions of the island all surrendered to the English in 1700, after sustaining a siege of three weeks; and in 1815 a British force marched into the interior, took the king of Candy prisoner, deposed him, and possessed his territory, thereby rendering the whole island a part of the British dominion. The general character of the surface of the island of Ceylon is mountainous and woody, with an ample extent of soil; and sufficiently intersected by streams of water, to afford the most abundant means of subsistence and comfort to a population more than tenfold its present extent. The most lofty range of mountains divides the island nearly into two parts, and terminates completely the effects of the monsoons, which set in periodically from opposite sides of them. The seasons are more regulated by the monsoons than the course of the sun; for the coolest season is during the summer solstice, while the western monsoon prevails. Spring com-

mences in October, and the hottest season is from January to the beginning of April. The climate, on the coast, is more temperate than on the continent of Hindostan, but in the interior of the country the heat is many degrees greater, and the climate often extremely sultry and unhealthy. The finest fruits grow in vast plenty; but there is a poisonous fruit called Adam's apple, which in shape resembles the quarter of an apple cut out, with the two insides a little convex, and a continued ridge along the outer edges; and is of a beautiful orange colour. Pepper, ginger, and cardamoms are produced in Ceylon, with five kinds of rice, which ripen one after another. One of the most remarkable trees in the island is the talipot, which grows straight and tall, and is as big as the mast of a ship; the leaves are so large as to cover 15 men; when dried, they are round and fold up like a fan. The natives wear a piece of the leaf on their head when they travel, to shade them from the sun; and they are so tough that they are not easily torn. Every soldier carries one, and it serves for his tent; other trees and shrubs, some valuable for their timber, and others for their resin, gums, and flowers, are interspersed over every part of the island; but the most important of all its vegetable productions is the cinnamon tree, the bark of which is distributed over every part of the habitable globe.

Ceylon also abounds with topazes, garnets, rubies, and other gems; besides ores of copper, iron, &c., and veins of black crystal. Common deer, as well as Guinea deer, are numerous; but the horned cattle are both very small and scarce, six of them weighing altogether only 7½lbs., and one of these only 70lbs. Yet the island produces the largest and best elephants in the world, which occasionally form an extensive branch of traffic to different parts of Hindostan. The woods are infested by tigers: they abound also with snakes of a monstrous size, among which is the boa constrictor, one of which has been known to destroy a tiger, and devour him at one meal. Spiders, centipedes, and scorpions, also grow to an enormous size. Among the curiosities of the insect tribe, the mantis, or creeping leaf, is met with, having every member of common insects, though in shape and appearance it greatly resembles a leaf: it is of a green colour. The sea coasts abound with fish. Alligators, and all the lizard tribe, are also numerous. The pearl fishery, in the gulf of Manara, is considered the richest source of that article in the world; and which, with cinnamon, to the amount of 300,000 to 400,000 lbs. weight annually, constitutes the basis of its commerce, in exchange for European productions. The population is estimated at about 1,500,000.

Such is a general description of this far-famed island. But its inhabitants, for ages, have been degraded idolaters. Since the occupation of the island by the British, various christian missionaries have taken up their abode there, and the English Baptists have long had their mission stations, with chapels, schools, &c. The Ceylon mission is endeared to them by many affecting remembrances, and lately they have had to lament the loss of another of their estimable missionaries. It is earnestly hoped that more labourers will be raised up to occupy this important field. "For the harvest truly is plenteous, but the labourers are few." Lord of the harvest, send forth more!

**CHINESE ASSOCIATION, for furthering the Promulgation of the Gospel in China by means of Native Evangelists.**—The Lord having granted "an open door" to China for the preaching of his gospel, and there being now no impediment to the free circulation of the scriptures amongst the population of that extensive empire, the time has arrived when those who desire to extend the Redeemer's kingdom in that country, and to promote his glory, may engage in that blessed work, with every prospect that their efforts will not be in vain in the Lord. In the year 1844, eight individuals, of whom seven were natives of China, united and solemnly devoted themselves to the work of Native Evangelization in China. The blessing of God attended this small beginning. Dr. Gutzlaff and others entered into their labours; and the result has been, that there are now upwards of 120 Native Evangelists engaged in teaching and preaching the gospel in the eighteen provinces of that country. From the information communicated by Dr. Gutzlaff, and recently received from China, it has appeared desirable that some assistance should be rendered to the individuals engaged in this work, and an endeavour made to promote it on a larger scale. With this view, the CHINESE ASSOCIATION has been formed; the objects of which are, to aid by prayer and counsel, and the transmission of funds to accredited persons in China, in this work of evangelization; to assist such other persons as are willing to engage in the work and to identify themselves with the people among whom they may be called to labour; to print and circulate the Holy Scriptures and Scripture Lessons in the Chinese and other languages, and to diffuse information concerning the state, progress, and prospects of the work.

The above is part of a prospectus which has recently appeared—the result, apparently, of the recent visit of Dr. Gutzlaff to this country. We wish the projectors success in their noble enterprise.

**BAPTIST MISSIONARY SOCIETY.**—We have not received any information respecting the annual services for this year. This must be an oversight.

**WEST INDIES.**—A meeting of friends of the baptist churches in Jamaica, convened by Dr. Hoby, has just been held in London, to take the present distressing condition of those churches into consideration. What was resolved upon we have not heard—we hope some efficient steps will be taken. A returned missionary, in a note the other day, describes the sufferings of his brother ministers in Jamaica as serious indeed. It should be borne in mind that the baptist churches and ministers in Jamaica are not now connected with the Baptist Missionary Society.

**GENERAL BAPTISTS.**—*Farewell services* are to be held this day, Monday, April 1, at Dover-steet, Leicester, on the return of brother Amos Sutton to Orissa. Mr. and Mrs. S. will leave England in a short time for the United States, of which Mrs. S. is a native, and from thence, after having promoted the interests of the Mission in the American Free-Will Baptist Churches, they will depart for the scene of their former labours in Orissa. Our beloved friends are followed by the good wishes and fervent prayers of many to whom they have become endeared during their recent sojourn.

#### RELIGIOUS.

**ROMANISM IN IRELAND.**—In the Romish church in Ireland there are four archbishops and twenty-three bishops. There are 2,283 parish priests and curates, and 2,211 chapels. There are, connected with the archdiocese of Dublin, no less than twenty-four nunneries, containing 355 nuns—there are, besides, eight convents in the City of Dublin. The Irish branch of the Association for the Propagation of the Faith, or of the Romish Missionary Society, raised, not long since, in one year, the sum of £7,068, to be sent abroad to aid in the propagation of popery. The Royal College of St. Patrick, Maynooth, is the chief of the Romish seminaries in Ireland, and here the greater number of the priests are educated; but in addition to this there are various other collegiate establishments under the care of the Roman hierarchy. The College of All Hallows is a large building standing on a retired demesne of twenty-four acres of ground, in the immediate vicinity of Dublin; its object is the education of priests for foreign missions. In an advertisement recommending this establishment to public patronage, the following encouragement is held out to contributors;—"The adorable Sacrifice of the Mass is offered up every Morning for all the subscribers and benefactors, living and dead."

This advertisement appears in the *Catholic Directory*. Such is the light which this college for foreign missions proposes to disseminate.—*Irish Presbyterian Almanack*.

**IRISH RESORTUM DONUM.**—The support of religion by the crown operates in a very injurious manner. State support has been very injurious to Presbyterians. At first the Regium Donum was a small part of the minister's support; but in a short time it became its *chief* part. An opinion soon began to prevail among the people, that the government ought to support the minister entirely. Perhaps no class of christians gave so little to the support of the gospel as Presbyterians in the North of Ireland. "The fathers and brethren" have lately applied for more cash, or, at least, praying the government that "the congregations might be relieved from the obligations of raising a certain amount of stipend before receiving the bounty." The Irish Secretary's reply contains the following facts, which will be found useful and striking:—"There are 461 congregations, paying altogether £18,441 of stipend, or about £40 a year each. The number of families is stated to be 86,450, and multiplying them by five, which is about the truth, the total number of persons will be 432,250, and if the aggregate stipend be divided by them, the average payment, by each individual, to his minister, is *forty-one farthings a year*." There is very little vital religion in the North of Ireland. There may be the form, but there is little power, or spiritual life. One of the ordinances of God have been supplanted by the Donum, and we see the result. Perhaps it would be difficult to find a people who make the same amount of profession, and possess so little of the benevolence of the gospel.

J. B.

**THE IRISH SOCIETY** are employing Irish-speaking missionaries; several having been lately ordained to this special service. Half the people, it is said, yet speak the Irish language only, and they are reported to be the most teachable and hopeful. They *will* hear preaching in Irish, and send their children to the schools in which their own "sweet language" is taught.

**DISSIDENT IN THE ESTABLISHMENT.**—The only parish church in England occupied by the Independents is at Morley, near Leeds, where, previous to the Conquest, there was a parochial church, which subsequently became dependant on Batley; but in the time of Charles I. it was conveyed by the Earl of Sussex to the trustees of the Presbyterian Church, and has never been restored to the Establishment.

**GONE TO ROME!**—The *Patriot* gives a list of nearly seventy Church of England parsons who have gone back to Rome!

**THE POST-OFFICE.—THE SABBATH.**—A deputation waited on the Postmaster-General, at his lordship's residence, Carlton terrace, on Thursday, the 21st March. His lordship's reception of the deputation was most courteous; and he distinctly told the members of the deputation that neither he nor any member of Her Majesty's government was in favour, as a matter of preference, of Sunday labour in the Post-office; that the proposed arrangement of total cessation of all postal labour on Sundays was perfectly practicable, and that the authorities were prepared to carry such an arrangement into effect if it appeared that the country generally desired. His lordship also testified to the great number and respectability of those seeking for cessation of all Sunday postal labour.

**THE WESLEYANS.**—The Conference party are carrying on their matters with a high hand, snubbing, and suspending, and excluding! But the people are making a stand. A great aggregate meeting of stewards, trustees, leaders, and local preachers, has been held in London, when some lively discussions took place, and several sensible and spirited resolutions were adopted. What will be the result we cannot tell; but methodism, more than any other religious system, evoked the power of the people, and now having lifted it up they will not, we believe, be able to put it down.

**THE GREAT GORHAM CASE.**—The Judgment in this case has operated like a spark in a magazine of gunpowder, for Tractarian clergy are all in uproar about it, almost ready to rebel against the state! Great meetings have been held in London, and strong protests made. It is even reported that the bishop, sooner than instate Mr. Gorham, will go to prison!

**FRANCE.**—Abbé Chantome says, "I would have the elective principle exercised also in the church. Let the flock choose their own pastor. The subsidy of the state to religion ought to be suppressed; it renders religion infamous. Worship ought to be supported from the resources of the worshippers. The invasion of Rome, and the conduct of the Pope, are equally destructive of religion; and, as long as Pius IX. will be king, he can never henceforth reside in Rome."

**THE MARQUIS OF LONDONDEBATY** has given the Primitive Methodists a large piece of land in one of the best situations at Seaham Harbour, on which to erect a chapel; as also the stone required for the building, from one of his quarries.

*Sunderland Herald.*

**DR. THOMPSON OF COLDSTREAM.**—The subscriptions to make up the losses of this worthy man in getting out cheap copies of the Holy Scriptures, are proceeding vigorously in the north, but we do not hear of anything in the south.

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**THE QUEEN AND THE ORPHAN WORKING SCHOOL.**—It will afford our readers much pleasure to learn, that Her Most Gracious Majesty the Queen has been pleased to make the royal donation of two hundred and fifty guineas to the Orphan Working School at Haverstock-hill. This gives Her Majesty the right of one presentation to the School during the whole of her life, which may God long preserve! We have not heard whether this step has been taken by our beloved Queen in pursuance of the design so touchingly conceived, of making the heir-apparent to the throne a life-governor of the various great public charities of the kingdom; but we believe this to be the first instance in which the royal patronage has been distinctly extended to an institution under the management of Protestant Dissenters.

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Jan. 14, at the baptist chapel, Cannon-street, Birmingham, by Mr. Swan, Mr. T. Knowles, to Miss M. Hobbes.

Feb. 5, at the baptist chapel, Harlington, Middlx., by Mr. W. Perratt, Mr. R. Whittington to Miss Sarah Hawkins; and March 6, Mr. W. Hewitt, to Miss Hiscock.

Feb. 22, by licence, by Mr. Horton, at the baptist chapel, Morice-square, Devonport, Mr. John P. Richards, to Miss Ann Morris. And Feb. 26, at the same place, by Mr. Pyer, R. S. Puseut, Esq., to Catherine Agnes, third daughter of the late A. M. Ross, Esq., M.D., Edinburgh.

Feb. 28, at the baptist chapel, Wymeswold, Leicestershire, by Mr. Lawton, Mr. W. Green of Normanton, to Caroline, youngest daughter of the late Mr. B. Pratt of Hoton.

March 3, at Archdeacon-lane baptist chapel, Leicester, by Mr. T. Stevenson, Mr. R. Stafford to Miss Martha Wright.

March 2, at Norwood Independent chapel, by Mr. B. Kent, Mr. S. C. Kent, of Braunton, Devonshire, to Emily, eldest surviving

daughter of the late Mr. Frederic Deacon, of Quorndon, Leicestershire.

March 6, at Siou chapel, Bridgwater, by Mr. H. Trend, baptist minister, Mr. R. Parks, to Amelia Catherine Edwards, eldest daughter of John Quier, Esq., Bridgwater.

March 11, at the baptist chapel, Blakey, Gloucestershire, by the Rev. W. Copley, Mr. W. Mann, of Ardre, to Miss Helen Taylor, of East Dean.

## DEATHS.

Jan. 24, at Sheffield. Mrs. Jane Flint, in her 70th year, many years a well-known and much esteemed member of the General Baptist church at Barton, Leicestershire, and recently of Eyre-street Sheffield.

Feb. 14, at 10, Portland-street, Kings-down, Bristol, aged 57, the Rev. William Reeve, for many years missionary, in connexion with the London Missionary Society, in India, and subsequently pastor of the Independent church at Oswestry, Shropshire. As he lived so he died, in peace, and in the joyful hope of a resurrection to eternal life.

Feb. 16, in his 88th year, the Rev. John W. Morren, of Pundinton-place, Bethnal-green-road. He entered the ministry before he reached his twentieth year, and till within about five years continued almost uninteruptedly in the exercise of a work so highly valued, and often expressed the pleasure he felt in so many proofs of souls given to his ministry. In his last moments the conviction in his own mind of the gospel he had published clearly appeared, repeating, just before he expired, "unchangeable for ever, for ever, happy, happy," and ceased to breathe.

Feb. 17, Mrs. Elizabeth Hills, aged 81, an honourable member of the baptist church, Morice Square, Devonport; and next day, Mrs. Sarah Walker, aged 84, a most amiable and excellent member of the same church.

Feb. 24, at Louth, Mr. John Croft, aged 68, who for some years had suffered from an affection of the heart. On this sabbath morning he arose, and as usual partly dressed, engaged in prayer; he closed his supplications, fell backwards, and without uttering another word, died! His widow says, that when in prayer, on this occasion, he was peculiarly ardent. Thus we have reason to hope, that his spirit took its flight from the throne of grace, to the throne of glory! Our departed brother was a serious and constant bearer at the General Baptist chapel,

and purposed shortly to unite with the friends meeting there, in church fellowship.

Feb. 28, in his 61th year, Mr. John Goffe, for twenty years a most valuable deacon of the baptist church, Richmond-hill, Brighton, under the pastorate of his attached friend, Mr. Joseph Sedgwick.

Feb. 28, at the rectory, Watton, Herts the Rev. Edward Bickersteth, after a month's illness, for many years secretary of the Church Missionary Society—an excellent man, beloved by all who knew him.

March 1, Elizabeth, wife of Mr. Samuel Bulgin, pastor of the baptist church, Poole, aged 70 years. For fifty years she honourably maintained the character of a christian, and sought the best interests of all around her, especially the young, for whose spiritual welfare she was deeply concerned.

March 2, Coote Mulloy, Esq., at his beautiful seat, Oak-port, county of Roscommon, Ireland, in the prime of life, health, and vigour. This gentleman, it may be recollected, asserted the ancient privilege of his family, to bear the standard of England before the Queen upon the occasion of Her Majesty's late excursion to Ireland, and, had it not been for the strictly private nature of the Royal visit, this claim would have been carried into effect. He was enabled to contemplate death without fear; nay, even with joy, declaring, as well as his faltering tongue could speak, "I die in Christ! I wish to go to Jesus!"

March 10, Mr. W. Sanderson, Woolton, Beds., aged 65, after long affliction, patiently endured. Mr. S. was a deacon of the baptist church, and a zealous and liberal supporter of the cause of Christ.

March 13, at Marston, Salop, Mr. Thomas Puroell, aged 62, many years an honourable member of the small baptist church at Chirbury.

March 12, at Inverness, the Rev. Dr. Rose, one of the ministers of the High Church there, in the 78th year of his age, and 55th of his ministry.

## BAPTIST REPORTER.

MAY, 1850.

## THE BAPTISMAL REGENERATION CONTROVERSY.

WE have said, more than once, during the progress of the late proceedings in the English State Church, that, as decided opponents of this monster error, we cared not what decision might be given, as either way the folly and mischief thereof would be manifest. We have also expressed an opinion that, according to church law, for Holy Scripture is not allowed to speak on this point in her courts, the Bishop of Exeter and the Ecclesiastical Judge were right in affirming baptismal regeneration to be the doctrine of our State Church. And yet, for the credit of the national character, we are rather disposed to feel gratified that the Judicial Committee has found some ground, unsolid and debateable though it be, on which to plant its foot whilst proceeding to reverse the decision of Sir Herbert Jenner Fust. We say for the credit of the national character—for really had they not done so, in what a ludicrous and contemptible position England, as a nation renowned for the wisdom of her sons, would have been made to stand before the world! Ashamed of themselves as they ought to be *now*, where could they have hidden their heads *then*?

But this "small praise" is all we have to give in favour of the decision of the Judicial Committee of "My

Lords" of the Council. The shrewd old bishop of Exeter was very prompt and expert in pointing out that the quotations from the writings of the Fathers of the English Church, on which the Committee grounded its decision, were garbled. Last month we had not space to insert those quotations. They were these. The Committee says:—

"In the examination of this case, we have not relied upon the doctrinal opinions of any of the eminent writers by whose piety, learning, and ability the Church of England has been distinguished; but it appears, that opinions, which we cannot, in any important particular, distinguish from those entertained by Mr. Gorham, have been propounded and maintained, without censure or reproach, by many eminent and illustrious prelates and divines who have adorned the Church from the time when the Articles were first established. We do not affirm, that the doctrines and opinions of Jewell, Hooker, Usher, Jeremy Taylor, Whitgift, Pearson, Carleton, Prideaux, and many others, can be received as evidence of the doctrine of the Church of England; but their conduct, unblamed and unquestioned as it was, proves, at least, the liberty which has been allowed in maintaining such doctrine.

"Bishop Jewell writes,—'This marvellous conjunction and incorporation with God is first begun and wrought by faith; afterwards the same incorporation is assured to us, and increased by baptism.'

"Hooker writes,—'We justly hold baptism to be the door of an actual entrance into God's house—the first apparent beginning of life—a seal, perhaps, of the grace of election before received; but to our sanctification, a step which has not any other before it.'

"Archbishop Usher, in reply to the question, 'What say you of infants baptized that are born in the Church? Doth the inward grace in their baptism always attend the outward sign? Answer—Surely, no; the sacrament of baptism is effectual only to those, and to all those who belong to the election of grace.'

"Bishop Jeremy Taylor says, 'Baptism and its effect may be separated, and do not always go in conjunction. The effect may be before, and, therefore, much rather may it be after its snscption: the sacrament operating in the virtue of Christ, even as the spirit shall move.'

"There was even a time when doctrine to this effect was required to be studied in our Church; and Whitgift, by a circular issued in the year 1588, enforced an order made in the year 1587, whereby every minister under the degree of Master of Arts was required to study and take for his model the *Decades of Bullingen*, as presented by the Queen and the Upper House of Convocation. And there it is declared amongst numerous passages of a like tendency.—'The first beginning of our uniting in fellowship with Christ is not wrought by the sacraments—in baptism that is sealed and confirmed to infants, which they had before.'

"So with respect to the charitable interpretation of Divine services, Hooker says, 'The Church speaks of infants, as the rule of charity alloweth both to speak and to think.'

"Bishop Pearson says, 'When the means are used, without something apparently to the contrary, we ought to presume of the good effect.'

"Bishop Carleton says, 'All that receive baptism are called the children of God, regenerate, justified; for to us they must be taken for such in charity until they show themselves other.'

"And Bishop Prideaux says, 'Baptism only pledges an external and sacramental regeneration, while the Church in charity pronounces that the Holy Spirit renders an inward regeneration.'

Then follows its decision as given in our last, (178) beginning "We express no opinion upon the theological accuracy of these opinions, or any of them."

But *we* have some opinions respecting these quotations which no earthly power can prevent us from expressing. We will give them in order and very briefly.

*Jewell.* Very sound words if applied to a believer, but utterly ridiculous if applied to a babe.

*Hooker.* Four definitions. No. 1 passable. 2 mystical. 3 ditto. 4 false. And they call this man the *judicious* Hooker!

*Usher.* The answer sound upon the whole providing a few more words were added.

*Jeremy Taylor.* Adverso to Exoter, but not clear of the writer's well-known mysticism.

*Whitgift's Circular.* A curious fact, confirmatory in some degree of the opinion of Jewell.

*Hooker again.* A very *judicious* remark truly!

*Pearson.* Very obliging and good-natured.

*Carleton.* Very charitable, but without an atom of divine authority.

*Prideaux.* Very like the last.

These singular quotations were made by the Committee in order to shew that diversity of opinion had been held and permitted in the English Church, and that the great question

of baptismal regeneration might be left as an "open question." Its Judgment establishes nothing. This thing is to go on as it was in the beginning—300 years ago; is now; and, if all will be quiet, ever shall be, world without end!

But alas! alas! this oil of peace seems likely to be made use of for a very different purpose from that for which it was cast upon these waters of strife. The Puseyites are for having a blaze! Old Exeter is casting about sparks by handful, and it will not be the fault of himself and his friends of the robe and the press if a general conflagration does not ensue. He is captain of the disaffected host, and like a puissant leader has come forth in the front and defied his general to do the worst—he will never submit, not he! Some say he will soon shew the white feather. We shall see.

The host itself is all in an uproar. Priests and deacons, as they call them, of all kinds, are emulating their captain and making solemn protests in language akin to blasphemy; and numbers of laymen of high degree have joined their ranks, and throwing their caps in the air are shouting "no surrender!"

The Press too has come to their aid with its powerful advocacy. A daily journal says:—"The judgment of the Judicial Committee is simply an evasion of every point in the case." But it "will furnish rather a material handle to our Roman Catholic brethren." And yet "the opinion of these gentlemen is worth no more as a Church authority than the same would be if delivered by them at a private dinner party."

Another journal, more cautious, says:—"We cannot, of course, shut our eyes to the fact, that this unhappy litigation has given birth to a movement which the judgment of the Privy Council is not likely to stop. A doctrinal question, of greater or less importance, has been raised and left undetermined. Imperfections in the judicial machinery of the Church

have been laid bare, and the defectiveness of a tribunal imposed upon her by Act of Parliament, as a court of the last resort, has been very strongly forced upon the attention of the public. That these matters may be settled without disturbing her peace, wasting her energies, or impairing her usefulness, is, we need hardly say, our sincere and earnest hope."

But the "leading journal," although "on the broad ground of orthodoxy" taking sides with the Bishop, is satisfied with the decision, which "has in all probability saved the Church and the country from a great calamity." And then come the following prudent remarks which no doubt will be duly pondered by every parson, tractarian or evangelical, who is in receipt of five hundred pounds by the year and upwards. "The Church of England is not an independent, absolute, and self-governing body; but, like every other institution of this country, its powers are divided and limited by the other institutions of the realm. We are satisfied that she could pursue no policy so fatal to her own interests and to the welfare of this nation, as to throw off her connexion with the State, and to repudiate the conditions of her own existence."

Well: we must leave these priests to fight it out, whilst we stand by as spectators of the fray. Such is our conviction of the incalculable mischief of which this dogma of baptismal regeneration is the parent, that we heartily wish its entire destruction, and it would afford us infinite satisfaction if we could see the two forms of it, as now set forth, engaged in such a determined and desperate conflict, that we might have a real exhibition of the humorous fable of the contest between the two cats at Kilkenny.

But the published Letter of the Bishop of Exeter to the Archbishop of Canterbury, is one of the most remarkable things which this controversy has brought out. Here is a man who is such a stickler for order and submission to established authority,

bearding his own ecclesiastical superior to his face! In this pamphlet—the bishop got into his episcopal throne by pamphleteering, and he may get out of it in the same way—in this pamphlet, he openly avows his adherence to the dogma of baptismal regeneration, and denounces as heretics—the Archbishop among the rest—all who oppose his views.

The Judicial Committee, in giving judgment, complained, and not without a show of reason, that they were left very much in the dark as to the precise views of his lordship of Exeter on the matter in dispute. The present letter, however, makes every thing plain enough. His views come out with a fulness and distinctness which admit of no possible mistake. He acknowledges to the doctrine of Baptismal Regeneration in its strictest literality. He is at pains to exhibit it in its naked deformity, without concealment or qualification. He bravely looks all the consequences of this dogma right in the face. He glories in it. He tells us that every baptized infant is the subject of a spiritual regeneration by baptism,—that justification, sanctification, and adoption, and all other high spiritual blessings, are conferred by this one rite,—that all this is to be understood in its most obvious sense,—that these blessings are bestowed, not doubtfully, but infallibly and unconditionally, on every baptized child, and that whoever denies this is a heretic not to be tolerated in the Church of England. Now, on this doctrine we have to say, that the English language hardly furnishes terms strong enough to express our utter detestation of it, as involving a heap of deadly errors, and as fraught with a pernicious influence, under which formality, hypocrisy, priestcraft, and manifold forms of mischief, are sure to thrive. It obtains plausible support from scripture only, by the violent perversions of nearly every passage which can be considered as fairly bearing on the subject. It offers to 'the author of

truth the unclean sacrifice of a lie," which every kind of evidence, cognizable by the sense in innumerable instances, flatly contradicts. It involves a blasphemy, inasmuch as it passes off the imoniments of the children of darkness as a Divine workmanship—the features of the sons of God. It lays a broad foundation on which the most arrogant priestly pretensions are reared, and it deludes thousands of souls to endless ruin, by inculcating upon them, that they have everything which christianity requires in order to salvation, while they are in the gall of bitterness and in the bond of iniquity. Yet this is the doctrine, thus evil in its nature and disastrous in its consequences, which the Bishop of Exeter heroically upholds. He states it without hesitation,—he maintains it with unhappy consistency,—and contemplates its consequences without fear. Starting from false premises, he travels on, with logical precision and unflinching steps, until he lands in the most revolting conclusions, which he regards, not only without dismay, but with a kind of secret complacency. In saying this of the Bishop of Exeter's doctrine, we must not be understood as approving of Mr. Gorham's views, which, if less absurd and dangerous than the other, are more mystical and incomprehensible.

We did not mark the last paragraph as a quotation that our readers might not be aware at once who wrote it. As they proceeded they no doubt would discover that it was written by a more powerful pen than ours. Does the reader ask who wrote it? We will tell him soon. But could a baptist have written more forcibly?—we could not, "desperately baptistical" though we be. Will not the reader be surprised when we tell him that the following sentence was also written by the same pen, and belongs to the same paragraph, and was only separated from it by a clip of our scissors.—"The doctrine of Infant Baptism, rightly understood, we firmly hold; but woe

worth the day, when either of these dogmas, or both, in different proportions, become exclusively prevalent in Protestant England!"

Both the paragraph and the sentence are from the pen of the Editor of the *British Banner*—DR. CAMPBELL! Why seriously, much as we detest the system he so strongly denounces, far more do we regret that the writer himself, by adopting, in its outward form at least, the same practice, countenances, as far as that goes, the delusive system he so vehemently condemns. How it is we cannot tell that some men cannot see, or seeing do not perceive or understand, that this infant sprinkling system is, always has been, and always will be, the first foundation stone of all State churches everywhere; and never will they be destroyed until it is upmoved from its usurped position. Raze it then, raze it to the very foundation, and down the unsightly edifice will tumble; but not till. Only let evangelical christians of every sect give up the unmeaning, unscriptural, and unprofitable custom of sprinkling babies, returning again to the characteristic, divine, and solemn ceremonial of the burial of the penitent believer, in the name of the Father, and of the Son, and of the Holy Ghost, and soon will State Churches, popish, protestant, or presbyterian, be left as a lodge in the wilderness. Nothing in our most deliberate judgment has more retarded the advancement of the spiritual kingdom of Jesus Christ than the baby sprinkling system, operating as it has,

as it does, and as it ever must, to foster delusion and presumption in the hearts of millions.

Much therefore as we wish to see the advocates of the injurious doctrine of baptismal regeneration utterly confounded by their own folly, and entangled in the net of their own craftiness, we feel far more concern that evangelical christians who, like the writer we have quoted, can see the awful mischief it produces, should come out and be separate, and both in form and fact denounce this daring usurpation of a divinely-appointed institution.

"Infant Baptism, rightly understood." Aye, Doctor, there's the rub! You have done many things and great things too, but you will do a greater thing than you have ever done when you make Infant Baptism to be rightly understood. O that you would write a book!

We have only, in conclusion, to notice, that whilst the popish party in the English Church are exasperated beyond measure at this decision, the evangelical party within her pale feel that they have had a narrow escape! Had the decision of "My Lords of the Council" been confirmatory of that of the ecclesiastical judge, what could they have done? Where could they have gone? But they are now as quiet as lambs—they can stay where they are, and they will.

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## DEATH OF KING CHARLES THE SECOND.

THE death of King Charles the Second took the nation by surprise. His frame was naturally strong, and did not appear to have suffered from excess. He had always been mindful of his health even in his pleasures; and his habits were such as promise a long life and a robust old age. Indo-

lent as he was on all occasions which required tension of the mind, he was active and persevering in bodily exercise. He had, when young, been renowned as a tennis player, and was, even in the decline of life, an indefatigable walker. His ordinary pace was such that those who were

admitted to the honour of his society found it difficult to keep up with him. He rose early, and generally passed three or four hours a day in the open air. He might be seen, before the dew was off the grass in St. James's Park, striding among the trees, playing with his spaniels, and flinging corn to his ducks; and these exhibitions endeared him to the common people, who always love to see the great unbend.

His palace had seldom presented a gayer or a more scandalous appearance than on the evening of Sunday the first of February, 1685. Some grave persons who had gone thither, after the fashion of that age, to pay their duty to their sovereign, and who had expected that on such a day, his court would wear a decent aspect, were struck with astonishment and horror. The great gallery of Whitehall, an admirable relic of the magnificence of the Tudors, was crowded with revellers and gamblers. The king sat there chatting and toying with three women, whose charms were the boast, and whose vices were the disgrace, of three nations.

A party of twenty courtiers was seated at cards round a large table on which gold was heaped in mountains. Even then the king had complained that he did not feel quite well. He had no appetite for his supper: his rest that night was broken; but on the following morning he rose, as usual, early.

Scarcely had Charles risen from his bed when his attendants perceived that his utterance was indistinct, and that his thoughts seemed to be wandering. Several men of rank had, as usual, assembled to see their sovereign shaved and dressed. He made an effort to converse with them in his usual gay style; but his ghastly look surprised and alarmed them. Soon his face grew black; his eyes turned in his head; he uttered a cry, staggered, and fell into the arms of Thomas Lord Bruce, son of the

Earl of Ailesbury. A physician who had charge of the royal retorts and crucibles happened to be present. He had no lancet; but he opened a vein with a penknife. The blood flowed freely; but the king was still insensible.

He was laid on his bed, where, during a short time, the duchess of Portsmouth hung over him with the familiarity of a wife. But the alarm had been given. The queen and the duchess of York were hastening to the room. The favourite concubine was forced to retire to her apartments.

And now the gates of Whitehall, which ordinarily stood open to all comers, were closed. But persons whose faces were known were still permitted to enter. The antechambers and galleries were soon filled to overflowing; and even the sick room was crowded with peers, privy councillors, and foreign ministers. All the medical men of note in London were summoned. So high did political animosities run that the presence of some Whig physicians was regarded as an extraordinary circumstance. One Roman Catholic whose skill was then widely renowned, Doctor Thomas Short, was in attendance. Several of the prescriptions have been preserved. One of them is signed by fourteen doctors. The patient was bled largely. Hot iron was applied to his head. A loathsome volatile salt, extracted from human skulls, was forced into his mouth. He recovered his senses; but he was evidently in a situation of extreme danger.

The queen was for a time assiduous in her attendance. The Duke of York scarcely left his brother's bedside. The primate and four other bishops were then in London. They remained at Whitehall all day, and took it by turns to sit up at night in the king's room. The news of his illness filled the capital with sorrow and dismay. For his easy temper and affable manners had won the affection of a large part of the nation; and



those who most disliked him preferred his unprincipled levity to the stern and earnest bigotry of his brother.

On the morning of Thursday the fifth of February, the London Gazette announced that His Majesty was going on well, and was thought by the physicians to be out of danger. The bells of all the churches rang merrily; and preparations for bonfires were made in the streets. But in the evening it was known that a relapse had taken place, and that the medical attendants had given up all hope. The public mind was greatly disturbed; but there was no disposition to tumult. The Duke of York, who had already taken on himself to give orders, ascertained that the city was perfectly quiet, and that he might without difficulty be proclaimed as soon as his brother should expire.

The king was in great pain, and complained that he felt as if a fire was burning within him. Yet he bore up against his sufferings with a fortitude which did not seem to belong to his soft and luxurious nature. The sight of his misery affected his wife so much that she fainted, and was carried senseless to her chamber. The prelates who were in waiting had from the first exhorted him to prepare for his end. They now thought it their duty to address him in a still more urgent manner. William Sancroft, archbishop of Canterbury, an honest and pious, though narrowminded, man, used great freedom. "It is time," he said, "to speak out; for, sir, you are about to appear before a Judge who is no respecter of persons." The king answered not a word.

Thomas Ken, bishop of Bath and Wells, then tried his powers of persuasion. He was a man of parts and learning, of quick sensibility and stainless virtue. His elaborate works have long been forgotten; but his morning and evening hymns are still repeated daily in thousands of dwellings. Though, like most of his order,

zealous for monarchy, he was no sycophant.

His solemn and pathetic exhortation awed and melted the bystanders to such a degree that some among them believed him to be filled with the same spirit which, in the old time, had, by the mouths of Nathan and Elias, called sinful princes to repentance. Charles however was unmoved. He made no objection indeed when the service for the Visitation of the Sick was read. In reply to the pressing questions of the divines, he said that he was sorry for what he had done amiss; and he suffered the absolution to be pronounced over him according to the forms of the Church of England: but, when he was urged to declare that he died in the communion of that church, he seemed not to hear what was said; and nothing could induce him to take the Eucharist from the hands of the bishops. A table with bread and wine was brought to his bedside, but in vain. Sometimes he said that there was no hurry, and sometimes that he was too weak.

Many attributed this apathy to contempt for divine things, and many to the stupor which often precedes death. But there were in the palace a few persons who knew better. Charles had never been a sincere member of the established church. His mind had long oscillated between Hobbism and Popery. When his health was good and his spirits high, he was a scoffer. In his few serious moments he was a Roman Catholic. The Duke of York was aware of this, but was entirely occupied with the care of his own interests. He had ordered the outports to be closed. He had posted detachments of the guards in different parts of the city. He had also procured the feeble signature of the dying king to an instrument by which some duties, granted only till the demise of the crown, were let to farm for a term of three years. These things occupied the attention of James to such a

degree that, though, on ordinary occasions, he was indiscreetly and unseasonably eager to bring over proselytes to his church, he never reflected that his brother was in danger of dying without the last sacraments. This neglect was the more extraordinary because the Duchess of York had, at the request of the Queen, suggested on the morning on which the king was taken ill, the propriety of procuring spiritual assistance. For such assistance Charles was at last indebted to an agency very different from that of his pious wife and sister-in-law. A life of frivolity and vice had not extinguished in the duchess of Portsmouth all sentiments of religion, or all that kindness which is the glory of her sex. The French ambassador Barillon, who had come to the palace to inquire after the king, paid her a visit. He found her in an agony of sorrow. She took him into a secret room, and poured out her whole heart to him. "I have," she said, "a thing of great moment to tell you. If it were known, my head would be in danger. The king is really and truly a Catholic; but he will die without being reconciled to the Church. His bedchamber is full of Protestant clergymen. I cannot enter it without giving scandal. The duke is thinking only of himself. Speak to him. Remind him that there is a soul at stake. He is master now. He can clear the room. Go this instant, or it will be too late."

Barillon hastened to the bedchamber, took the duke aside, and delivered the message of the mistress. The conscience of James smote him. He started as if roused from sleep, and declared that nothing should prevent him from discharging the sacred duty which had been too long delayed. Several schemes were discussed and rejected. At last the duke commanded the crowd to stand aloof, went to the bed, stooped down, and whispered something which none of the spectators could hear, but

which they supposed to be some question about affairs of state. Charles answered in an audible voice, "Yes, yes, with all my heart." None of the bystanders, except the French ambassador, guessed that the king was declaring his wish to be admitted into the bosom of the church of Rome.

"Shall I bring a priest?" said the duke. "Do, brother," replied the sick man. "For God's sake do, and lose no time. But no; you will get into trouble." "If it costs me my life," said the duke, "I will fetch a priest."

To find a priest, however, for such a purpose, at a moment's notice, was not easy. For, as the law then stood, the person who admitted a proselyte into the Roman Catholic Church was guilty of a capital crime. The Count of Castel Melhor, a Portuguese nobleman, who, driven by political troubles from his native land, had been hospitably received at the English court, undertook to procure a confessor. He had recourse to his countrymen who belonged to the queen's household; but he found that none of her chaplains knew English or French enough to shrive the king. The duke and Barillon were about to send to the Venetian minister for a clergyman, when they heard that a Benedictine monk, named John Huddleston, happened to be at Whitehall. This man had, with great risk to himself, saved the king's life after the battle of Worcester, and had, on that account, been, ever since the restoration, a privileged person. In the sharpest proclamations which had been put forth against Popish priests, when false witnesses had inflamed the nation to fury, Huddleston had been excepted by name. He readily consented to put his life a second time in peril for his prince; but there was still a difficulty. The honest monk was so illiterate that he did not know what he ought to say on an occasion of such importance. He however obtained some hints, through

the intervention of Castel Molhor, from a Portuguese ecclesiastic, and, thus instructed, was brought up the back stairs by Chiffinch, a confidential servant, who, if the satires of that age are to be credited, had often introduced visitors of a very different description by the same entrance. The duke then, in the king's name, commanded all who were present to quit the room, except Lewis Duras, Earl of Feversham, and John Granville, Earl of Bath. Both these lords professed the Protestant religion; but James conceived that he could count on their fidelity. Feversham, a Frenchman of noble birth, and nephew of the great Turenne, held high rank in the English army, and was chamberlain to the queen. Bath was groom of the stole.

The duke's orders were obeyed, and even the physicians withdrew. The back door was then opened, and Father Huddleston entered. A cloak had been thrown over his sacred vestments, and his shaven crown was concealed by a flowing wig. "Sir," said the duke, "this good man once saved your life. He now comes to save your soul." Charles faintly answered, "He is welcome." Huddleston went through his part better than had been expected. He knelt by the bed, listened to the confession, pronounced the absolution, and administered extreme unction. He asked if the king wished to receive the Lord's Supper. "Surely," said Charles, "if I am not unworthy." The host was brought in. Charles feebly strove to rise and kneel before it. The priest bade him lie still, and assured him that God would accept the humiliation of the soul, and would not require the humiliation of the body. The king found so much difficulty in swallowing the bread that it was necessary to open the door and to procure a glass of water. This rite ended, the monk held up a crucifix before the penitent, charged him to fix his last thoughts on the sufferings of the Redeemer, and withdrew. The

whole ceremony had occupied about three quarters of an hour; and, during that time, the courtiers who filled the outer room had communicated their suspicions to each other by whispers and significant glances. The door was at length thrown open, and the crowd again filled the chamber of death.

The Queen sent excuses for her absence by Halifax. She said that she was too much disordered to resume her post by the couch, and implored pardon for any offence which she might unwittingly have given. "She ask my pardou, poor woman!" cried Charles; "I ask hers with all my heart."

The morning light began to peep through the windows of Whitehall; and Charles desired the attendants to pull aside the curtains, that he might have one more look at the day. He remarked that it was time to wind up a clock which stood near his bed. These little circumstances were long remembered, because they proved beyond dispute that, when he declared himself a Roman Catholic, he was in full possession of his faculties. He apologized to those who had stood round him all night for the trouble which he had caused. He had been, he said, a most unconscionable time dying; but he hoped that they would excuse it. This was the last glimpse of that exquisite urbanity, so often found potent to charm away the resentment of a justly incensed nation. Soon after dawn the speech of the dying man failed. Before ten his senses were gone. Great numbers had repaired to the churches at the hour of morning service. When the prayer for the king was read, loud groans and sobs showed how deeply his people felt for him. At noon on Friday, the sixth of February, he passed away without a struggle.

*Macaulay's England.*

## SPIRITUAL CABINET.

**THE COMPASSION OF JESUS.**—In contrast with the insensibility, or the languid uncertain and misdirected sympathy of our fellow-mortals, it is exceedingly cheering to the mind of the christian, to consider the compassionate regard of our great High Priest. His interest in the human race is of no recent origin, and it is of no partial or variable kind. "When there were no depths, when there were no fountains abounding with water; before the mountains were settled, and while as yet he had not made the dust of the world, his delights were with the sons of men." For a moment, during the flight of unnumbered ages, his settled purpose to befriend mankind never changed. Mindful of his great design, he often visited, in the form of the angel of the covenant, our lowly abode, and, in the fullness of time, he came to dwell in a tabernacle of clay, and to make himself at home with man in his lowliest condition of suffering and of want. Combining with infinite intelligence and divine compassion, the most varied experience, he can enter into the circumstances of all, strange as they may appear to others, or mysterious to themselves. Our secret springs of feeling and of action are ever open to his view. Far better than we can explain it, he knows our condition, however distressing or peculiar. The multitudes of cases and their diversity cannot distract his mind, or diminish the interest he feels in each. Just as if he were the sole and exclusive object of his condescending kindness, he cares for every one of his disciples, even the least. His eye, more rapid in the glances of its tenderness than the rays of light, is upon the righteous; and his ear, sensitive amid the melodies of heaven to the faintest sigh of affliction, is open to their cry. And that divino sensibility to suffering of every kind and degree can never be impaired.

The orb of day may be quenched in gloom, the lustre of the stars may fade and melt away, the tides of ocean may fail, genial dews and refreshing showers may cease to revive the thirsty land; but the compassion of Jesus can never fail, so long as there is to be found amongst those who believe in him one who, in this vale of tears, needs his guardian care or the consolations of his grace.—*Emmaus.*

**THE PHILOSOPHY OF DYING.**—The pain of dying must be distinguished from the pain of the previous disease, for when life ebbs sensibility declines. As death is the final extinction of corporal feelings, so numbness increases as death comes on. The prostration of disease, like healthful fatigue, engenders a growing stupor—a sensation of subsiding softly into a coveted repose. Persons thus situated commonly attest that there are few things in life less painful than the close. "If I had strength enough to hold a pen," said William Hunter, "I would write how easy and delightful it is to die." "If this be dying," said the niece of Newton of Olney, "it is a pleasant thing to die;" "the very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago." The same words have so often been uttered under similar circumstances, that we could fill pages with instances which are only varied by the name of the speaker. "If this be dying," said Lady Glenorehy, "it is the easiest thing imaginable." "I thought that dying had been more difficult," said Louis XIV. "I did not suppose it was sweet to die," said Francis Suarez, the Spanish theologian. An agreeable surprise was the prevailing sentiment with them all; they expected the stream to terminate in the dash of the torrent, and they found it was losing itself in the gentlest current.

Nor does the calm partake of the sensitiveness of sickness. There was a swell in the sea the day Collingwood breathed his last. Captain Thomas expressed a fear that he was disturbed by the tossing of the ship: "No, Thomas," he replied; "I am now in a state in which nothing in this world can disturb me more, I am dying: and I am sure it must be consolatory to you, and all who love me, to see how comfortably I am coming to my end."

*London Quarterly.*

ON SEEING JESUS CHRIST.—Let us reply to those who exclaim, "O how strong we would be if we could only see Jesus Christ!" Alas! how many saw him, saw him at full leisure, and remained weak! So would it be with you, brethren, were Jesus Christ to appear and converse with you, if he did not at the same time communicate the Holy Spirit, which, as you know, was given to the first disciples only under the condition of his own absence. No doubt it was a high honour, as well as a great comfort to have seen the Son of Man under the form of a servant, which is the foundation of his glory. The first Apostles had so seen him; it was necessary for the execution of the apostolate; and we hear St. Paul, when misapprehended by a portion of the primitive church, exclaiming, "Have not I too seen Jesus Christ?" But that has nothing, absolutely nothing to do with the question which we are considering. The question is this: the Spirit having been able to supply the place of Christ, and complete his work, could Christ, by his presence, have supplied the place of the Holy Spirit? Could his presence produce in us what the Holy Spirit might not have produced in us, or could not produce. Nothing, absolutely nothing, authorises us to think so. Any analogy would be deceptive. The mere aspect of a great personage, the mere report of his presence, has sometimes, on grave emergencies, exercised a decisive in-

fluence. But however great the results might be, they were human. The means and the effect were not disproportioned to each other. But spiritual effects demand a spiritual cause, and the fact of Christ's corporeal presence, considered in itself, is not so. There is nothing spiritual in it. If it did not absolutely exclude the agency of the Spirit, it could not supply its place; but we are satisfied that the establishment of the reign of the Spirit in the church is dependent on the presence of Jesus Christ at the right hand of his Father, and not on his presence in the midst of us.

VINET.

ENTERING HEAVEN.—What words can describe the feelings of the redeemed disembodied spirit as it first humbly draws near to the feet of our holy Redeemer for the purpose of casting its blood-bought crown at his feet, and join in singing, in unknown raptures, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Farewell, then, to all the wintry blasts of adversity, to every boisterous enemy, and every accusation of guilt and sin. Farewell, then, to all tears of sorrow and the threatening clouds of disappointment. Welcome the society of angels. Welcome the songs of seraphs. Welcome the genial rays of the Sun of Righteousness and the smiles of God the Father, the centre of love, and the fountain of joy. O! the transcendent glory of that Paradise, where there is joy without heaviness; blessedness without misery; light without darkness; health without sickness; abundance without want; security without fear; eyes without tears; hearts without sorrow; souls without sin, and eternity swallowing up time!

This is the heaven I long to know;  
For this, with patience, I would wait,  
Till wooed from earth, and all below,  
I mount to my celestial seat,  
And wave my palm and wear my crown;  
And with the elders cast them down.

W. H. B.

## POETRY.

## JESUS LIVES.

FROM THE GERMAN OF GILBERT.

Jesus lives, and so shall I.  
 Death! thy sting is gone for ever!  
 He, who delgued for me to die,  
 Lives, the bands of death to sever.  
 He shall raise me with the just:  
 Jesus is my Hope and Trust.  
 Jesus lives and reigns supreme;  
 And, his kingdom still remaining,  
 I shall also be with him,  
 Ever living, ever reigning.  
 God has promised; he it must;  
 Jesus is my Hope and Trust.  
 Jesus lives and God extends  
 Grace to each returning sinner;  
 Rebels he receives as friends,  
 And exalts to highest honour.  
 God is true, as he is just;  
 Jesus is my Hope and Trust.  
 Jesus lives, and by his grace  
 Victory o'er my passions giving,  
 I will cleanse my heart and ways,  
 Ever to his glory living.  
 The weak he raises from the dust;  
 Jesus is my Hope and Trust.  
 Jesus lives, and I am sure  
 Nought shall e'er from Jesus sever,  
 Satan's wiles or Satan's power,  
 Pain or pleasure—ye shall never!  
 Christian armour cannot rust:  
 Jesus is my Hope and Trust.  
 Jesus lives, and death is now  
 But my entrance into glory.  
 Courage! then, my soul, for thou  
 Hast a crown of life before thee;  
 Thou shalt find thy hopes were just,  
 Jesus is the Christian's Trust.

## SPRING.

*Lines written in the Vicinity of Windsor Great Park, May, 1849.*

O God! my Father, in this leafy shrine,  
 Where all is beauty, and that beauty thine!  
 Thy works indeed adore thee, and my soul  
 Feels deep intoning melodies o'er it roll.  
 Each blade, each leaf, each sunbeam, and each flower,  
 Each bird doth sing of thee—thy love—thy power.  
 My heart, electric, trembles with the praise,  
 And rapture-currents fill it with amazement.  
 O why? O why, Most Glorious, dost thou bring  
 This new-created loveliness of Spring?  
 For whom in such magnificence unfold  
 These emerald tintings in a light of gold?  
 For whom awake this plenitude of bloom,  
 And breathe around this sweetness of perfume?  
 'Tis not that faultless love, and guiltless fear  
 Of Eden Innocence do shelter here.  
 In justice, earth might be a globe of fire,  
 Where peace and hope in agonies expire;  
 A withered waste, deep fretted with the lees

Of streams bituminous, and deadly seas;  
 Thy doom, O sin! And yet, above, around,  
 What smiles of gladness, and what joy of sound!  
 Hope, angel Hope, too, sits with folded wing,  
 And of still greater blessedness doth sing.  
 "Yes: there is joy," she says, "in fields and flowers;  
 But these will fade—Immortal joys are ours.  
 The choicest glory of these beauties is  
 To twine around the temple-gate of bliss;  
 To win, by soothing gentleness, thine ear,  
 Of heaven and everlasting spring to hear.  
 To tell thee, with an accent soft and mild,  
 There yet is mercy for a wandering child.  
 These beams of brightness, and the fruitful rain,  
 Are proofs to thee that mercy-thoughts remain,  
 Proving still o'er justice, to prolong  
 Thy food of gladness, and thy joy of song."  
 O yes, each earthly good is but to win  
 Thy heart to Him who purifies from sin;  
 A token that thy guilt may be forgiven,  
 A pledge that there is happiness in heaven."

O, this is music! This the thrush's song,  
 Repeats in notes so joyous, bounding, strong;  
 And this at eve, in woodland and in vale,  
 With varying sweetness sings the nightingale.  
 Nor ever, wheresoe'er my feet may rove,  
 Delighted, o'er the mead or through the grove,  
 By lake or river, over hill or dell,  
 Does slope's loved anthem ever cease to swell.

O, ye bright landscapes, and ye glorious skies!  
 Ye do remember me of Paradise!  
 The living verdure of fair fields and bowers  
 Foretells me of the transport of those hours,  
 When not a leaf shall lose its primal green,  
 Nor canker mar, nor winter shut the scene.

And you, ye throng of birds, who all day long  
 Pour on my ear such melody of song;  
 Dear heaven-taught choristers! ye teach delight,  
 Like that of angels, and of saints in light—  
 A pure unsullied fountain of fresh joy,  
 Which sin pollutes not, nor its griefs destroy.  
 Yours is no pastime of affected praise,  
 From hearts at discord with the hymns they raise;  
 No purchased anthem, for applauses sung,  
 With thoughtless lip, and a dissembling tongue;  
 But heart-filled praises, love-notes warm and free,  
 Delightful type of heaven's own harmony.  
 Upon your melodies, like wings of love,  
 My heart soars upward to the thrones above;  
 I hear the harpers on their lyres of gold,  
 Singing of love which cannot be full-told.  
 The rising current swells, the rapture glows,  
 I praise, I wonder, and my heart o'erflows!  
 By Thee, my Saviour, Thou alone 'tis given,  
 To know on earth such ante-past of heaven;  
 To feel the melting of the hearts chill snows,  
 And see the desert blossom as the rose.  
 O come, in all the grandeur of Thy reign,  
 And give to earth its Paradise again.

*Eyham Hill, Surrey.*

\* Acts xiv. 17; Rom. ii. 4; 2 Pet. iii. 7-9.

## CHRISTIAN BIOGRAPHY.

MRS. MAY, CULMSTOCK, DEVON.

ELIZABETH MAY was born at Appledore, North Devon, in the year 1785. Her parents were respectable in their class, her father being, till the close of his life, a steward to a gentleman in the neighbourhood, and as honest a man as ever existed. Her parents were strict church people, but as she was a weakling from her birth, she was permitted to attend for worship at the Independent chapel, as the parish church was at a considerable distance. There she sat under the ministry of the late Rev. Richard Evans, who was a sound gospel minister. Under a sermon preached by him from, "Thou God seest me," she received her first permanent religious convictions. No sooner had she been brought to the Saviour, than she manifested a decision of character that is rarely seen. Her religion became apparent both to the church and the world. Not long after her conversion to God, her attention was directed to the subject of Baptism. The only baptist in the place was Miss Hernaman (see *Bap. Rep.* page 268, 1848). She applied to her for some ideas on the subject. The only reply she had from her was, "I shall say nothing to you on the subject, only 'search the scriptures.'" She immediately formed the determination to do so; and her now bereaved husband well remembers, how on his evening visits to her, she would direct his mind to the same subject, and how they used to search the word together until both were convinced that the immersion of believers was the only baptism of the New Testament. The change that had passed on her mind could not pass unnoticed by her parents, and fears were entertained by them to what this might grow. On the visit of the bishop she was obliged to go to confirmation. This, however, did not cure her heresy, and

her father determined to send her out of the way of danger. He sent her to the care of an uncle in the town of Brixham, where he supposed she would be safe. The late Rev. Thos. Roberts, of Bristol, was then the pastor of the baptist church at Brixham. She applied to him for baptism, and was baptized before her return to her own home. After her return, she had to endure the bitterness of opposition. Even a place of retirement was denied her; her own bed-room was not to be available for the purpose, and often has she been obliged to resort to places of secrecy where few would think of going. Being rendered so very unhappy at home, she resolved to leave, and seek a situation. She soon found one in a pious family in the town of Ilfracombe, where she engaged as an assistant in a draper and grocer's shop. Here she was very happy with the family, which was then almost the only evangelical family in the town. The old Presbyterian interest had had its vitals eaten out by Arianism. That good man was the instrument of preserving the little spark alive. He conducted prayer-meetings and read gospel sermons, and did all he could to revive the cause. Being a watering place, some of the evangelical clergy would visit it in the season. A visit from the late Mr. Biddulph of Bristol was the means of the conversion of a young lady, who soon made acquaintance with the subject of this memoir. Another young lady, a native of the town, had just arrived from Cornwall, where she had been converted and joined to the Methodists. The three were soon united in the bonds of christian love. They often met for prayer and religious conversation, and after a while commenced a Sunday school. The seasons these young people enjoyed together were of the most pleasing character. Some letters

of the deceased, now in the possession of her husband, written about this time, are very delightful. Not long after this, the town was visited by Rev. Daniel Gunn, late of Christ-church. The first time he preached there, there were only sixteen persons to hear him. Coming from the chapel, he said to our friend, "Why, Betsy, the hearts of this people are as cold as the walls that surround them." It was not long ere the house began to fill, and it was soon thronged by an attentive congregation. He also took these young females under his instructions, and led them on in both spiritual and general knowledge. The Sunday school too which they had originated shared his attention, and was raised to respectability by his influence. While all this was going forward, our friend had an attack of rheumatic fever, by which she was brought almost to the grave. By good medical attendance, and kind attention, she got better, and returned for a while to her father's house to recruit her strength. On returning to her situation she had another attack; the air of the place was too strong, and again she was obliged to take refuge under her father's roof for a permanency. Opposition by this time had entirely ceased, and for some time before their death she had the pleasure of seeing both her parents in the house of God under the sound of the gospel: she had, however, no evidence of their conversion to God.

On returning health she could not be inactive. She had a large class in the Sunday school in connexion with another friend, and it is a remarkable fact, that with one or two exceptions all that class were converted to God.

In the year 1813 she became the wife of her now bereaved husband, and during the period of nearly thirty-six years, no one could ever have sustained that relationship with more prudence, piety, or judgment. She was on all occasions her husband's counsellor. There were never any

concealments between them, and it was very seldom he had ever any reason to regret taking her advice. Her judgment was so sound—her mind so strong—and her piety so apparent—that he could feel his heart repose in her the greatest confidence. She never was a mother.

In the year 1818 Providence opened the way for herself and her husband's removal to Barnstaple. A few months before a baptist church had been formed there of only twelve members. The friend who had the management of affairs, was soon about to remove. He, in connexion with the other friends, had thought of Mr. and Mrs. May as proper persons to take their place, and as there was no baptist interest at Appledore, their minds were soon made up to leave. Here she had to sustain another character—a deacon's wife. Here she manifested the same piety, judgment, and integrity that had ever attended her. Amidst all the trials the church had to encounter she never once gave way, but stood her ground in every difficulty. Amidst all her physical weakness, she possessed a degree of moral courage and strength of mind which bore her up when many would have sunk. On one subject, however, she and her husband were not exactly at one. He undertook the responsibility of building a new chapel at Barnstaple, which was very likely to have brought them into difficulties. Though there was a great deal of trouble in the affair, they had, at its close, to erect their Ebenezer.

In the year 1828, she was called to leave a beloved circle of friends at Barnstaple. Her husband had, for nearly three years, been preaching to a little church at Croyde, and they gave him an invitation to become their pastor. He felt that he had done his work in Barnstaple, and thought it was his duty to accept their call. There she was the same person. She was introduced to several superior young people, to whom the word had been blessed; to all of whom



she was made useful in informing their minds, and *forming* them in fact in religious principle and conduct. Several of our young friends had to endure considerable opposition in the commencement of their christian course, but she was their counsellor and friend: they depended on her judgment, and seldom found themselves led wrong. There she and her husband spent eight happy and useful years of their lives.

While here, a change of sentiment took place in her mind on one subject, almost the only one on which she and her husband differed. She was an open communionist. In the year 1829, she visited a dear friend in Bristol, which she had often done before. While there she heard the Rev. Robert Hall preach a sermon on keeping the ordinances as they were delivered. This sermon convinced her that Mr. Hall was at variance with himself. This led her to examine the subject, which ended in her embracing the principle of strict communion, which to the period of her departure she always thought was the oldest and best principle of that denomination to which she was so sincerely attached.

In the year 1836, some circumstances took place at Croyde which caused a removal. The church at Pill, near Bristol, invited her husband to take the pastoral office, which he felt it his duty to accept. Here she was again thrown into a circle of young friends to whom she was very useful. But in the year 1837 she and her husband at the same time were visited with typhus fever, which produced effects in her system she never got rid of, and though she was still useful, she was never after this able to exert herself to the degree she had done. The place itself did not agree with her, a constant headache was her daily companion. Here, too, she was beloved by all who knew her. One of our friends there in writing to her husband after her lamented decease, says, "I would rather feel the pain I

now feel on her removal, than never have had the privilege of knowing her." The state of her health induced her husband to seek another sphere of labour. In 1843 she removed to this place. Though illness and increasing years had destroyed much of her energies, yet she was always found at her post. Though others might lounge away half of the sabbath, she never forsook her place in the house of God, until she was absolutely obliged to do so, though she had, every sabbath morning, a mile to walk. The last time she walked to Prescott her husband was obliged to put his arm around her waist to support her on her way. This was her last visit to the hallowed spot until she was carried for interment. She had, for several months, the sentence of death in herself. The last six weeks of her life was a scene of suffering indeed. It was long before we could make up our minds to believe that it would prove fatal, and therefore did not say much to her on the state of her mind, lest it should awaken feelings which might prove prejudicial to her recovery. At length our fears were excited, and we were obliged to believe what we were willing to put off to an indefinite period.

Her state of mind during her illness was calm as a summer evening. Not a single murmur or complaint escaped her—not the least impatience; but a calm submission to the will of God. Sometimes on experiencing some paroxysm of pain she would say, "Lord, let this cup pass from me; nevertheless not my will, but thine be done." The first time her husband asked her the state of her mind, her reply was—"peace." You feel your foundation then—"Yes, I do." One morning, on asking her how has your mind been? She looked up, and replied with emphasis, "no condemnation." Another time her husband was speaking to her of Christ as the foundation of his people's hopes, especially in his character of the Great High Priest, she replied, "*He saves to the utter-*

most." After a pause, she said, "But suppose it should be all a delusion?" It was replied, "That can never be: has he not said, heaven and earth shall pass away, but my word shall never fail?" Besides this, we never heard a doubt from her lips. Satan was mercifully kept from annoying her. One day as her husband was standing by her bed, witnessing her agonizing sufferings, his own mind distressed at the sight: he said to her, "O that I could bear your sufferings for you, my dear." She looked at him in a manner all her own, held up her finger, and said, "Take care. Be still, and know that I am God."

On the morning of the 21st, after a night of peculiar suffering, her husband asked her how her mind had been? She said, "He has told me he will deliver me; he smote me, but he will deliver me." She was asked, how do you interpret that, that you shall ever recover? "O no," she replied. Much of what she said was lost, as her voice was weak, and we did not like to put her to the pain of repeating it. To two of our friends she said, "Have Christ in your heart, heaven in your eye, and the world beneath your feet." To her niece who stood by her bed fanning her—"No pain, no fainting in heaven." On the 22nd, after having her bed made more comfortable—

"Comfort through all this vale of tears,  
'Tis only Christ can give."

On the morning of the 24th, to her husband she said, "A present help in trouble." "You find him so?" "O yes." The last time he prayed with her while she was sensible, he asked her, "What shall I pray for?" "Pray that I may be faithful unto death." Her mind all through her illness was in a sweet spiritual frame. To every one who visited her she had a word to say on divine things. She asked one, as the sun was shining on her bed, "Does the Sun of Righteousness shine on your soul as the sun shines on my bed? He does on my soul." Several friends visited her till her last few days, when we were obliged to admit none to her room but those who were about her. The last twenty-four hours she was insensible to all around her, but evidently in great pain; and on the night of Nov. 27th, at a quarter to eleven, she peacefully breathed her soul into the bosom of her Saviour. She sleeps in Jesus!

On Lord's-day, Dec. 5, a funeral sermon was preached at Prescott, to a crowded congregation, by Rev. E. Probert of the Pithay, Bristol, who was intimately acquainted with her, and kindly visited us for the purpose, from 2 Tim. iv. 6, 7, 8.

J. H. MAY.

## REVIEWS.

*Essay on the External Act of Baptism enjoined by our Lord and Saviour Jesus Christ. By Baptist Wriothelstey Noel, M.A. London: James Nisbet & Co.*

WE were mistaken, it appears, last month, in supposing that we had at length received a copy of Mr. Noel's "Essay on Christian Baptism." Our readers will perceive that this is not that but another—a *second* volume on the subject of Baptism by Mr. Noel. We regret that, not having received a

copy of the *first*, we have not been able to introduce it to our readers.

With regard to this second volume, as we are not allowed to tell the price of it, we may just remark, that like the first, it is not large or expensive. The Contents, beside the Introduction and Conclusion, are divided into eight Sections.

"Meaning of the word 'baptize' in the New Testament—We may learn from the baptism of Jewish Proselytes that baptism is immersion—We may learn that christian baptism is immersion from the baptism of

John—First baptisms by the disciples of Christ—Baptisms by the apostles—Allusions to baptism in the Epistles—Baptism in the Holy Spirit—Practice of the early churches."

From Holy Scriptures, and from the works of pædobaptist writers only, a list of whom is given, Mr. N., in our opinion, makes out a plain unvarnished statement, which his opponents, and their name is legion, for they are many, will find it difficult to gainsay or confute. Let them try.

But the Preface is a little gem of itself, and although it may occupy more space than we usually allot for notices of this kind, we are persuaded that our readers will thank us for giving it entire.

"As many of those into whose hands this little work may fall may not have the opportunity of seeing any argument upon the most important part of the baptismal controversy, the exclusive right of believers to baptism, I will here give a brief sketch of it.

I. When a person who has been living in the neglect of Jesus Christ, the only Saviour of sinners, becomes, through the influence of the Holy Spirit, a penitent believer, it is right that he should individually, distinctly, and openly, confess Christ before men. A public profession of his reliance on the Lord Jesus Christ for salvation, and of his purpose to consecrate himself to his service, is a natural and necessary expression of his faith and gratitude, Matt. x. 32, 33; Rom. x. 9, 10. The ordinance of christian baptism secures that profession.

II. Before our Lord ascended he enjoined upon his disciples, till the end of the world, to bring men to be his disciples by preaching the gospel; to immerse them after their conversion, and then to teach them, as his avowed disciples, to keep his commandments, Matt. xxviii. 18—20. Having thus desired his ministers to preach the gospel and to immerse converts, he added, 'He that believeth and is immersed shall be saved,' Mark xvi. 16. It was necessary to salvation, first to believe in him; secondly, to confess him; and this confession was to be made by immersion unto his name.

III. As soon as he was ascended his disciples began to act upon this commission. On the day of Pentecost fifty or sixty of his ministers who were then living at Jerusalem (Acts i. 15; ii. 1; Luke x. 1—17) preached to crowds of devout Jews, who had flocked from every part of the world to the Feast of First Fruits. Three thousand

listened, were convinced, and asked what they must do (Acts ii. 4, 6, 7, 37): to whom Peter replied, 'Repent and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost' (28). These three thousand 'gladly received his word': they felt that they had shared in the murder of Christ; they believed that Jesus was the Lord, who had shed forth the Spirit (33—36); they gladly received the apostle's exhortation to repent (38); they gladly received his assurance that their faith would secure the remission of sins (38); they gladly looked for the gift of the Spirit as the seal of their adoption and the pledge of salvation (38); they became believers in Christ, and were immersed in his name (41). Compare 42—47.

Wherever the disciples of Christ went they continued to convert men to him, and to immerse them when converted. At the preaching of Philip the Samaritans believed and were immersed, Acts viii. 5—8, 12. The Ethiopian Eunuch, a devout man (Acts viii. 27, 28), believed at the preaching of Philip (35, 36—39); and after believing was immersed (38). As soon as Paul was converted, he testified his faith by immersion, Acts ix. 1—20. When Cornelius and his friends heard the gospel preached (Acts x. 33), they received the Holy Spirit (44); and were then immersed (47, 48). When Paul passed from Asia into Macedonia, Lydia, a devout Jewess, was first converted by the grace of God (Acts xvi. 14); and then professed her faith by immersion (15). Her household, who doubtless shared her faith, were immersed with her (15). In the same city, the governor of the prison and his family heard the gospel preached (31, 32); they believed (34), and were immersed (33.) At Corinth, many of the people hearing the gospel believed, and were immersed, Acts xviii. 8. At Ephesus, twelve disciples of John, hearing from Paul the doctrine of Christ (Act. xix. 4), believed, and were immersed (5).

IV. In all the churches the converts were thus immersed; and, in their allusions to this fact in their Epistles, the apostles assumed that this immersion had been the expression of their faith. Writing to the Romans the Apostle Paul says, 'Know ye not that as many of us as have been immersed unto Christ Jesus have been immersed unto his death? Therefore, by immersion unto (his) death, we are buried with him; 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,' Rom. vi. 3, 4. Their immersion and resurrection from the water had signified that they by faith had died to

sin as Christ died for it; and that they had risen to a new life of holiness as Christ had risen to heaven.

To the churches in Galatia the Apostle Paul wrote, 'Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized unto Christ have put on Christ,' Gal. iii. 26, 27. By faith, of which baptism was the outward expression, they had been clothed with the righteousness of Christ; and being therefore justified by faith they were become the children of God. The external act of baptism was a profession that they put on Christ, and as many as made that profession truly had really put on Christ. To the Colossians Paul said, ye are, '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,' Col. ii. 12. If the Colossians were buried with Christ in immersion, that is, if they died to sin as he died for it, then their immersion was an act of faith, for by faith alone can we die to sin or begin a new life. By the external act of baptism they professed to be buried with Christ, and if their profession was true they were really buried with him by faith. St. Paul here expressly ascribes this resurrection with Christ to faith. Lastly, the Apostle Peter, writing to the churches of Asia Minor, which had been founded many years, says, 'Baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God,' or 'the inquiry of a good conscience after God,' 1 Pet. iii. 21. Baptism being the profession of faith, the apostle here assumes it to be sincere, and states that a true profession of faith in Christ saves, Matt. x. 32; Rom. x. 9, 10. The external act can save no one; but when the external act is the expression of a real faith, and thus is the answer of a good conscience to God, *i. e.* when it means that a man with a conscience set free from guilt by the blood of Jesus pleads his righteousness before God, his judge, as a reason for his pardon, or when it is 'the inquiry after God,' the seeking after the favour of God by one who has a conscience so freed from guilt, then that faith of which baptism is the external sign saves. But baptism can only be all this to a believer. In the case of an unconscious infant, it cannot be 'the answer of a good conscience to God;' and if the only baptism known in these long-established churches was a baptism which was the answer of a good conscience, they knew no other baptism than the baptism of believers.

Thus the commission given by Christ to his apostle, the narrative of the immersions by which they executed the commission, and all their allusions to those immersions,

prove that faith must precede immersion, and that the latter is a symbolic expression of the former.

SECONDLY, infant-baptism, on the other hand, is no profession of faith, nor even a voluntary act on the part of the infant; but is an act totally unlike that which has been enjoined by Christ. And yet, while it is without the sanction of a single line in the New Testament, or of any inference soundly deduced from the Old, it has nearly banished the ordinance of Christ from many of his churches. A voluntary profession of dying and of rising with Christ by immersion is in them nearly lost; no one witnesses it; no one thinks of it; and few even know that baptism has that meaning. So completely has the human invention superseded the Divine command, Matt. xv. 6.

I. The circumcision of infants affords no sanction to the baptism of infants, because the two institutions were so different, that we cannot safely argue from the administration of the one to the administration of the other. Circumcision was appointed for a nation, with all its slaves, Gen. xvii. 10-27; Exod. xii. 44; Josh. v. 2. Baptism was appointed for elect believers, Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38. Circumcision was for the natural Israel, Gen. xvii. 10; xxviii. 14; baptism for the spiritual Israel. Circumcision was in many instances for adults who were unregenerate; baptism is for no adults but those who are regenerate. Circumcision was forced upon all the slaves of each Jewish family, Gen. xvii. 14; Exod. xii. 48; baptism is the voluntary act of each convert. Circumcision admitted to the privileges of Jewish citizenship; baptism admits to the communion of saints. And therefore, while circumcision, the token of God's covenant with a whole nation, was properly administered to unregenerate infants, who were within the national covenant, baptism, which is an act of faith, cannot properly be administered to unregenerate infants, who are not within the covenant of grace; and therefore not to any infants, because it cannot be known that they are within that covenant. Of Abraham, indeed, it is said, 'He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised,' Rom. iv. 11; but this is only said of him, and can apply to him alone. Long before he was circumcised he was a justified believer, Gen. xv. 6; and it was because he was a justified believer that God made with him and with his family the national covenant, of which circumcision was the token. Circumcision, therefore, sealed or marked the righteousness of faith which he had previously possessed. But it could not seal or mark the righteousness of faith to those who had no faith. It was no

seal of justification to Esau, or Korah, or Achan, or to the multitude who perished in the wilderness for their sins, Numb. xiv. 11, 22; Heb. iv. 1, 2; or to the myriads who entered Canaan, Josh. v. 2-8; or to the millions of infants who could not believe, and numbers of whom, though circumcised, by Divine command, were afterwards judicially hardened (Isa. vii. 0, 10), and perished in their unbelief, Isa. lxx. 13; Matt. xxi. 43; 1 Thess. ii. 13; Gal. iv. 30. But as all these received circumcision by Divine appointment, it must either be the seal of justification to them, or not be meant to be a seal of justification at all; and as it was no such seal to them, it is clear that it was not meant to be such a seal; and was so to no one but Abraham, of whom alone the statement was made by the apostle.

II. Infant-baptism is not sanctioned by any promises made to the children of godly parents; because, while there are many promises made to parents who educate their children well, and who set them a good example, there is no promise that their children shall be regenerated in infancy; and few are so, in fact.

III. When our Lord was upon earth, he blessed little children who were brought to him; but did not baptize them, Mark x. 13-16. Whence we may infer that, in answer to prayer, he is ready to bless them now, through the means of a pious education; but that he does not allow them to be baptized.

IV. It is unreasonable to baptize infants, on the plea that Paul declares the children of two parents to be holy, when one parent is a christian and the other is a heathen, 1 Cor. vii. 14; because he declares the heathen parent to be likewise 'holy,' and states that the 'holiness' of the children depends upon the 'holiness' of the heathen parent. Unless, therefore, the heathen parent, continuing still a heathen, is fit for baptism because he is 'holy,' his children are not fit for baptism because they are 'holy.' Their holiness is measured by his, and is dependent on it; both are holy in the same sense, i. e. both are lawful before God. The heathen husband is a lawful husband to the christian wife, and their children are in his sight lawful; but as the parent is unfit for baptism, so are the children.

V. It is unreasonable to attempt to justify infant-baptism by adducing four instances in which whole households were baptized, in the time of the apostles. Three of these households are declared to have been households of believers.\* The fourth was almost certainly the household of a widow, or of a

single woman, which contained no infants Acts xvi. 14, 15. And if the baptism of these households justifies the baptism of infants, it equally justifies the baptism of children of all ages, and of servants of all characters; for households contain such children and servants; and if, on the baptism of the head of a household, the whole household ought to be baptized, then children of all ages, and servants of all characters, no less than infants, ought to be baptized, without any profession of faith; which no one pretends.

VI. When the churches of Christ fell into superstition, they adopted the belief that the two sacraments of Baptism and of the Lord's Supper were essential to the salvation of infants; and therefore, for several centuries, they administered both to them. As the Lord's Supper is a social and continual profession of faith, so baptism is an individual and initiatory profession of faith. Infants are therefore equally incapable of each sacrament; and as the reformed churches have thrown off the once general error of infant-communion, they ought to throw off the twin-error of infant-baptism.

VII. Infant-baptism is not of the slightest use to children. A regenerate child is just as safe without it, and an unregenerate child is just as much in danger with it. It effects no change in children; it entails on them no new obligation; it admits them to no new means of instruction; and it adds little to the obligations laid on parents to train them up in the nurture and admonition of the Lord. It is therefore as useless as it is uncommanded and unauthorized.

VIII. Infant-baptism, according to the Anglican Catechism, making all baptized infants to be 'members of Christ, children of God, and heirs of the kingdom of heaven,' 'grafted into the church,' has thus transformed many of the churches of Christ, which ought to be assemblies of saints and faithful brethren, distinct from the world (1 Cor. i. 2; 1 Thess. i. 1-10; Col. i. 2; Phil. i. 1; 1 Cor. xiv. 33), into aggregates of the whole population of their several neighborhoods, to the great dishonour of christianity.

Infant baptism also mainly sustains the doctrine of baptismal regeneration; for those who are rightly baptized are 'buried and risen with Christ,' Col. ii. 12; have 'put on Christ,' Gal. iii. 27; and 'baptism saves them,' 1 Pet. iii. 21; and if infants are rightly baptized, it follows that they are buried with Christ, have put on Christ, and are saved. Hence it is argued that baptism must regenerate and justify them. Adult converts are regenerate by grace, and justified by faith, before baptism; and if baptism is said in scripture to do this, it is only as being an external manifestation of faith,—

\* (1.) Acts x. 2, 33, 44, 47, 48. (2.) Acts xvi. 32-34. (3.) 1 Cor. i. 16; xvi. 15.

it is the faith signified, and not the external sign that saves. But infants have not faith; and if baptism saves *them*, it is not faith which saves, but the external rite.

The remedy for this great evil is to lay aside the unscriptural practice of infant baptism. Let the ordinance of Christ, which is the baptism of believers, replace this error; and then all men will see that faith carries with Christ, faith puts on his righteousness, faith saves; and baptism is only said to do so as the expression of that faith.

I think it right to state, in conclusion, as I did respecting the 'Essay on Christian

Baptism' lately published, that in writing the following little work, I have confined myself to the examination of the evidence afforded by scripture, and to the arguments of those who defend infant sprinkling, having never, that I know of, read a single page of any controversial work in favour of immersion. That pleasure is yet to come."

#### BRIEF NOTICES.

The unusual length of the preceding extract prevents us from giving our usual "Brief Notices" of several valuable publications now before us.

## CORRESPONDENCE

### THE YOUNG MEN OF THE BAPTIST DENOMINATION.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The present age is one of advancement. The masses are becoming gradually more enlightened—conscious of their own power, and of the proper and legitimate means of exercising it—desirous of securing their own comfort, and looking towards the welfare of those around them.

Now, the question arises,—Is a corresponding amount of zeal and activity displayed by the church of Christ in similar causes? Do those who call themselves "Christians" employ all the means in their power to ameliorate the condition of those around them, and advance the kingdom of their Lord and Master? Alas! it is to be deplored that a negative answer must be returned to the query. It must be confessed that many opportunities of doing good are overlooked by those whose duty and privilege it ought to be to do good as they have opportunity.

But, not to enlarge on this theme at present, permit me, sir, to call your attention, and that of your numerous readers, to what I consider a most important method, not only of raising, but of perpetuating, piety in the church, as well as causing that piety to develop itself in the world around. I allude to "Young Men's Christian Associations."

Till of late years, the power and influence of young men have been thought little of. Now, however, their usefulness and worth, when employed in a

good cause, are beginning to be appreciated; and it is very generally acknowledged that associations of young men for mutual improvement and spiritual instruction are amongst the best institutions of the day. I have observed, in many instances, the beneficial influence of such societies; and it is under the desire of seeing such associations multiplied throughout the land that I offer these observations.

Whether as denominational or general, these societies have wrought well. The societies with which I am acquainted are "The Church of England Young Men's Society," and "The Young Men's Christian Association." The object of the former is, "The diffusion of a missionary spirit among young men, by the dissemination of missionary knowledge; and the collection of funds in order to promote the extension of christianity at home, in the colonies and foreign dependencies of Great Britain, among the Jews, and to the Mahometan and heathen world." It has been in existence five years, and during that period has accomplished much good, not only in raising funds for the missions, but even in being instrumental in bringing many young men to a saving knowledge of the truth. There are libraries and reading-rooms connected with the society, to which the members have access at a nominal charge.

During the year ending May, 1849, the Report mentions that no fewer than 140 sermons, and 160 lectures were preached and delivered at the instance of the Society. There are, moreover, "Con-

versational Meetings," which have, during the year, proved exceedingly useful and interesting. The subjects submitted for consideration are such as relate principally to christian missions, in the illustration of which, many branches of information are necessarily called into requisition. "Devotional Meetings are also held weekly, for united prayer and the study of the Holy Scriptures," which have been productive of much good. And it is an interesting fact, that more than twenty young men, members of the Society, are now studying for the ministry, six of whom are preparing for the mission field.

A quarterly journal has been started, to serve "as a bond of union between those members who are proceeding to the mission field abroad and those who remain at home;" as well as a medium of general instruction. There are, in connexion with the Society, twenty-six branch associations—twelve in and about London, and fourteen in the country. The amount of funds received during the year is as follows:—for the General Fund, £542 9s. 11d., and for the Special Library Fund £81 4s. 4d. But "these items are far from exhibiting the real amount of pecuniary contributions raised, as they are based upon the net receipts from auxiliaries, and do not comprehend the sums realized and applied to local purposes."

Such is a short sketch of the Church of England Young Men's Society; and surely, sir, such institutions are worthy of encouragement and support. The Christian Young Men's Association is open to all young men who give decided evidence of their conversion to God. Its object is "the improvement of the spiritual and moral condition of commercial young men, by the efforts of the members of the Society in the sphere of their daily calling, by devotional meetings, biblical instruction, and mutual improvement classes, the delivery of lectures, the diffusion of christian literature, or any other means in accordance with the Scriptures."

The Association is in its fourth year, and has seven London, and eleven provincial branches. The names of all the members on the books, amount to nearly 1,000. There is every reason to hope that during the year, upwards of fifty conversions have taken place, through the instrumentality of the Association.

Truly, sir, such news ought to gladden the hearts of all who love the Lord. But why are there not more such associations? Why do not the young men of the baptist body unite and form a "Baptist Young Men's Society," both for mutual, spiritual, and temporal improvement, and the promotion of the cause of God in the earth? This, sir, is the point to which I beg to draw attention. Let a movement be made by the young men of our denomination, and let them form themselves into an association or society. I do not mean that that those who are already connected with any such institution as those above mentioned, should leave that; but there are multitudes of young men at present unconnected with any society of the kind. Let them be up and doing. This is no time for inactivity or listlessness. Infidelity and error of every hue is fast flowing in upon us, and it seems as if the present time were but the prelude to a great struggle between truth and error. Let christian young men gird on the armour of God, and go forth unitedly to meet the enemy: and, under the assurance that greater is He that is for them, than all they that are against them, they cannot fail to come off more than conquerors, through Christ.

These few observations are humbly suggested to influential members, and to the young men at large, of the baptist denomination. If they are approved, no time should be lost in endeavouring to carry out such a desirable object.

London.

H. I. S.

#### BAPTIST PRISONERS.

*To the Editor of the Baptist Reporter.*

DEAR SIR.—A baptist brother in Ireland has been very much surprised at late at a statement made to him by an episcopal clergyman, who officiates in the parish to which he belongs. The statement referred to is, that when the said clergyman was in London some time last summer, he paid a visit to Pentonville Prison, or Penitentiary, and found that of the number of prisoners there confined, *the baptist denomination preponderated over the episcopalian*. Can this thing be? and if so, to what causes is such a state of things attributable? This will, doubtless, surprise many of your readers.

As the statement is likely to have been made and exulted over in other quarters, can you inform your readers of the truth or falsehood of it? The gentleman who made the statement had the most indubitable evidence of its truth—*forsooth, he asked several of the parties, and they told him themselves that they were baptists.*

A BAPTIST TRAVELLER.

FREE SITTINGS AND SABBATH  
AFTERNOON SERVICES.

We have received a letter written by the trembling band of an aged minister, who calls himself "A worn-out labourer," and who states that, like Barzillia, he is "a very aged man, fourscore years old," having preached more than fifty years, and for many years three times every Lord's-day. He says that in conversation with a young minister a short time ago he asked him two questions which his young friend advised him to send to the *Reporter* for discussion. They are:—

1.—How is it that the new dissenting chapels do not afford so many free sittings for the poor as the new churches? Near where I live there are four churches

which offer free sittings to 400, 500, 800, and 600, respectively. Our dear Lord said, "The poor have the gospel preached unto them." Should we not try to make more room for them?

2.—What has become of the large congregations that used to fill our chapels on sabbath afternoons? As this is the only time that many servants and some aged people can attend, is it right to shut up the Lord's house six hours on his own holy day every sabbath.

Our venerable friend adds:—"I love my Master and his work, and sometimes tell of his great and rich love. I wish I could exalt him more. I have been much delighted with your account of the American baptists, and Roger Williams' history; also of the prosperity of the baptist churches on the continent, especially at Hamburg; also the good news from Wales. I expect in all the places they have afternoon services on Lord's-days, and free sittings. May the Head of the church so pour out his blessing by his Holy Spirit, that all the waste places of Zion may rejoice: and may the heralds of salvation be richly endowed, and go forth proclaiming the glorious gospel with great success. Amen!"

NARRATIVES AND ANECDOTES.

FRANCE AND ROME.—Looking over an old magazine of 1798, we chanced to alight on the following paragraph from one of the newspapers of the day. Our readers will not fail to notice the striking contrast between the conduct of the French in 1798 and 1849.

"On the 2nd Ventose, at four in the morning, the Pope left Rome: he was followed by a guard, and treated with the respect due to his age. On leaving Rome, he went to Florence, and from thence, no one knows where. It appears that the King of Naples has refused him an asylum. The courier, who brought the news of the departure of the Pope, met Cardinal Meury flying from Piza. The following proclamation was published by General Berthier, on this important occasion.

"The Roman people are restored to their rights of sovereignty by proclaiming their independence, by assuming the government of ancient Rome, and by

constituting the Roman Republic. The General in Chief of the French army in Italy declares, in the name of the French Republic, that he acknowledges the independent Roman Republic, and that it is under the special protection of the French arms. The General in Chief also acknowledges, in the name of the French Republic, the Provisional Government chosen by the Roman people. All temporal authority proceeding from the Pope, is, therefore, superseded, and shall exercise no functions whatever. The General in Chief shall make every disposition necessary to secure the independence of the Roman people, and to perfect the organization of their government, in order that their new laws may be founded on the basis of liberty and equality. He will adopt every measure calculated to promote the happiness of the Romans. The French General Cerroni is charged with the direction of the police, and providing for the security of the city of



Rome; and also with the installation of the new government. The Roman republic, acknowledged by the French republic, comprehends all the territory which remained under the temporal authority of the Pope after the Treaty of Campo Formio.

ALEXANDER BERTHIER."

*Morning Advertiser, March 12, 1798.*

**LIBERTY IN ITALY.**—I became acquainted with a young, handsome, fashionable count, who mixed largely in English society in Rome. During an evening's conversation, he remarked, he had never beheld the sea, and had a great desire to do so. I observed, that was very easy—the sea was but a few miles distant; and if he preferred a seaport, Civita Vecchia was not very far off. The Count laughed. "I made an effort to accomplish it, but failed;" he then said, "you English who travel over the world do not know our system. I applied lately for a passport to visit the coast; the officials inquired my age, and with whom I lived; I said, 'With my mother.' A certificate from my mother was demanded, verifying the truth of my statement. I brought it; the passport was still refused. I was asked who was my parish priest; having answered, a certificate from him was required, as to the propriety of my being allowed to leave Rome. I got the priest's certificate; they then told me in the office I was very persevering, that really they saw no necessity nor reason for my roaming about the country just then, and that it was better for me to remain at home with my mother." He then muttered, "The priests, the priests, what a government is theirs!"—*Whiteside's Italy in the Nineteenth Century.*

**ENGLISH HABIT OF DRINKING.**—The drinking of intoxicating liquors enters into and pervades our entire social system. We drink at births, marriages, and deaths. We drink in celebration of our successes, and we drink to console ourselves for our defeats. We drink to enhance joy, and we drink to drown sorrow. When friends meet they drink, and when they part they drink. Men drink because they are together, and they drink because they are alone. Political rejoicings, social meetings, party gatherings, are all crowned with drink. Commercial men treat their customers to drink, working men gain their "footings"

by drink, members of parliament secure many "most sweet voices" by drink. In winter we drink to keep out the cold, in wet weather to keep out the wet, in summer to keep out the heat. We drink to make our food digest; we drink to "qualify" this, that, and the other dish; we drink to keep away the cholera—in short, one would almost imagine, from the various uses of the kind to which drink is put, that it was the immortal catholicism, the grand universal remedy. But excuses to drink, in every way and on every occasion, are always at hand; and, when it is employed in such a variety of ways, and on such a multitude of occasions, it need scarcely be matter for wonder that the quantity consumed in this country should be so very prodigious. From the year 1801 to the year 1846, the people of the United Kingdom spent nearly fifteen hundred millions pounds sterling in intoxicating drinks; £800,000,000 on spirits, £176,455,000 on wines, and £595,904,000 on malt; or equal to about double the amount of the present National Debt! The duty alone which we paid on the above articles during these forty-five years, amounted to £644,968,553, or equivalent to about five-sixths of the National Debt!—*Eliza Cook's Journal.*

**THE LATE REV. J. EVANS, JOHN-SREET.**—"I am aware that the idea was at one time prevalent in some quarters, and even found its way into the public prints, that he regretted his secession from the establishment, and would gladly, could he have evaded a three years' silence, have retraced his steps, and returned to the bosom of the English church. I stand here to vindicate the honour of my friend and brother for sincerity and consistency of principle, and do most solemnly affirm, upon the strongest evidence, that he never for one moment faltered in his course, or regretted the step he had taken. That he still loved and associated with many of his ministerial brethren who yet ministered within the pale of the church which from the most conscientious conviction he had left, was natural, lovely, and proper: but he declared to me most solemnly on one occasion, that if the alternative were offered to him of the largest church in London, or a couch of sickness, and suffering, and silence, he would choose the latter rather than yield the principles

which he had avowed. I speak not this to wound the feelings of any dear brother who differs from me—and many such there are whom I yet tenderly love, and with whom I cordially labour,—but to vindicate my friend's character as a holy, consistent man of God, who, in the spirit of Caleb, desired, be the opinions of others and the consequences what they might, to follow the Lord fully."

*Winslow's Funeral Sermon.*

**PRAYING AND GIVING.**—The venerable Father Sewall, of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution-box. The chairman, thinking he had not been understood, said loudly, "I didn't ask you to give, Father Sewall; I asked you to pray." "O, yes," he replied, "I heard you; but I can't pray till I've given something."

**FEELING WHAT WE GIVE.**—A missionary, in his report as to the field of his labour, says, "Methinks one reading this report says, 'Well, I will give five dollars to the cause of domestic missions. I can give this amount and not feel it.' Suppose, my christian brother, you give twenty, and feel it. Your Saviour felt what he did for you. A remark of this kind once heard from the pulpit, thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend. The idea of feeling what I gave was delightful."

**THE ANGLO-SAXONS.**—Much is said and written of the character of the *Anglo-Saxons*, of their wonderful enterprise, perseverance, success—of their wisdom and grasp of plan, and their indomitable vigour to accomplish. But all history will bear out the assertion that it is their *Protestantism*, and not their *Anglo-Saxonism*, that has been the source of their peculiar characteristics. In the uniform influence of *Protestant principles* is to be found the explanation of all they have been and done.

## YOUTH'S MONITOR.

**BOOKS FOR THE FIRE.**—Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor enervated by the world, take from me a better rule than any professors of criticism will teach you. Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may after all be innocent, and that they may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so, if you have felt that such were the effects that it was intended to produce, throw the book into the fire, whatever name it may bear on the title page. Throw it into the fire young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase!

**YOUNG MEN.**—It should be the aim of young men to get into good society—we mean not the rich, nor the proud, nor the fashionable, but the society of the wise, the intelligent, and the good. When you find men who know more than you do, and from whose conversation you can gather information, it is always safe to associate with them. It has broken down many a man to associate with the low and vulgar, where the ribald song was sung, and the indecent story told to excite laughter or influence the bad passions.

## CHRISTIAN ACTIVITY.

**THE SABBATH—A Suggestion.**—Those of us who regularly attend public worship, and then go quietly home, know comparatively little of the hosts of men, women, and young people, in a large town or city, who ramble out, especially on a sabbath evening. A plan has recently been adopted of addressing these. The first attempt we heard of was by brother Smith, of New Park Street, London, who prepared and circulated hand-bills addressed to such, not without good effect. We have just received a copy of one from Boston, addressed to a "Sunday Rambler," asking him what he thinks of worship, his Maker, his Saviour, death, and judgment? Any minister might sit down and write a short pungent paper adapted to the circumstances of his locality, and any pious person might go out, an hour before the time for worship, and circulate them. A few fourpenny pieces and sixpences would be sufficient to pay for printing them. We open the doors of our places of worship, and we do well; but we all know that that is not enough. "Go ye forth into the highways and hedges, and compel them to come in, that my house may be filled." That is it; and it must be done, or thousands will ramble—into hell!

"I CANNOT TALK PROPERLY TO SINNERS."—This self-deceptive excuse, found in the mouths of so many christians, for neglecting to press home saving truth to the consciences of sinners, is at least partially met by the following true anecdote. Two friends, one of them pious, often met and whiled away many an hour in profitless conversation; but the subject of religion was scarcely ever seriously touched. The conscience of the christian friend was quieted by the belief that *he* could say nothing to interest his companion in the matter of his salvation. But one evening, when they met, and the ungolly friend indulged in much playful railery, the other was silent and serious, until suddenly turning a tearful eye and an anxious countenance upon the smiling features of his friend, he said, in a low, earnest, penetrating tone, "*I wish I could do something for your soul!*" Instantly his smiles gave place to a half-surprised, half-distressed look, and, after

a moment's hesitation, he left the room. God chose that simple sentence, uttered in that truthful manner, as the arrow to pierce that young man's heart. His convictions soon became pungent; in a few days he found peace in believing. He is now a candidate for the ministry, and gives promise of becoming a useful preacher of righteousness. The secret of the above excuse is, there is a want of *interest* for souls, not a want of *ability* to address them. A single sentence, bathed in a single tear, may, under God, convert a soul.

**HARVEST LABOURERS.—An Extract.**—Never was an observance of Christ's commandment to pray that the Lord of the harvest may "send forth more labourers into his harvest" more needed. Multitudes of youth we have, some of whom are candidates for admission to the christian ministry, who desire to enter because of their mental bias towards a life of thought and study—multitudes more, who are prepared for benefices and livings in the establishment, and for less lucrative positions out of it, by hereditary party *prestige*, and by a mere aim, in some cases, to obtain a subsistence; but gospel *labourers*—those who yearn for a harvest, and long to handle and gather *sheaves of souls*, are only given in answer to prayer to the Lord of the harvest. Speculators, lecturers, theorists, and orators, are made by parents, schools, and systems; but labourers are made by Christ. Plead for ministers of Christ's own making. Had this been done to a greater extent, our own stunted growth might have been enlarged. Plead, and take the consequences of your prayer. Count it an honour should your own sons be called; even though they should have to follow their Master's poverty as well as toil.

**BAPTIST VILLAGE MISSION.**—The fifth annual meeting of the Baptist Village Mission, was held, March 29, in the baptist chapel, Kirkstall, when the subscribers and friends took tea. The public meeting was presided over by the Rev. A. M. Stalker, of Leeds. The report shewed that two missionaries are engaged to preach the gospel publicly and from house to house; that 4,000 visits had been made in Armley, Skipton,

Kirkstall, and Woodhouse-Carr; that 1,500 tracts had been distributed, upwards of 200 scholars taught in the sabbath school, several hundreds of cheap religious magazines sold, thirty-nine persons baptized on a profession of faith during the year, and, since the commencement of the Mission in 1844, ninety-seven persons professed their attachment to the Lord Jesus Christ by being buried with him in baptism. A committee for the ensuing year was appointed, and auditors to examine the treasurer's accounts. Addresses were delivered by several ministers and friends from the neighbourhood. The prospects of the mission are very cheering.

**OPEN-AIR PREACHING.**—The season for this labour is approaching. We know not what we can say more than we have so often said on its necessity and importance. All seem to allow these; but how to accomplish the task consistently with the regular engagements of ministers appears to be the difficulty—and it is one. But it is not insurmountable. Villages may, with propriety, be visited on fine summer weekday evenings. In large towns this could not be so well done. But there is the afternoon of the sabbath, and why could not the evangelical ministers of such a place agree to unite, and, in rotation, conduct an open-air service?

They did so in Hull and other places last summer when cholera was raging, and though that has mercifully passed away, death has not. We conceive that a plan of this sort might be adopted to great advantage. However, whether Baptists, Independents, and Wesleyans, join to do so or not, we know who will—the "Primitives." These British Missionaries, as Robert Hall called them, will. But why should they be left alone? We again renew our offer to aid all open-air preachers with grants of tracts for distribution.

**WORK FOR ALL.**—It is a fundamental error, a practical heresy of most pernicious influence, to consider the conversion of souls as merely ministerial work. This is Popery and Puseyism which would restrict the conveyance of renewing grace to the medium of priestly hands and sacramental channels. Against this the whole church of God ought to rise up in the attitude of firm resistance. As an honour—and it is one of the brightest and richest that can light upon the head of mortal or immortal—the work of saving souls is as truly and as legitimately within the reach of the pious pauper in the workhouse, or the godly child in a Sunday school, or the religious maid servant in a family, as within the grasp of the mitred prelate.

*J. A. James.*

## BAPTISMS.

### FOREIGN.

**INDIA.**—*Saugor.*—On the 8th of Nov. two individuals were baptized on a profession of their faith in Christ. One of them is a very interesting young man, a Telinga Brahman.

*Delhi.*—The following communication from Rev. Mr. Thompson, mentions the baptism of two of his daughters. What christian parent will not add his hearty "Amen" to the prayer with which this interesting notice closes? "December 28, 1849.—We have just returned home from the chapel, where I had the solemn pleasure and heart-felt delight of baptizing two youthful candidates received with no common feelings of joy into the church yesterday evening, after long waiting, even our daughters, Phebe and Grace,

who have gladdened our parental hearts by expressing themselves desirous of baptism and union with Christ's people, as members of his church. Long have we desired to see this day, and now rejoice in the happiness afforded us, in beholding these our remaining children come forward, and as they have long prayed to the Lord Jesus Christ as their Redeemer, and sought the shelter of his wings of mercy and love, they have now united themselves to Him and His people by the external ties prescribed for believers in his name, death, and love. Our prayer now is, and I trust yours will be, that they may follow on to know the Lord, and be kept through faith, in all their pilgrimage, to eternal life: and may the blessing of Father, Son, and Holy Ghost attend them."

*Chitaura, near Agra.*—The Rev. Mr. Smith, writing under date of December 20th, says, "On Sunday last I had the pleasure of immersing a convert from Hinduism—a rajput and a man of good character and attainments! His village is about twelve miles from us. The occasion brought the full amount of spectators we usually have, and some appeared deeply impressed during the whole service. I trust this is the commencement of a season of prosperity, as some others are, I hope, under serious impressions, and will soon follow. Another circumstance gave us great pleasure on Sunday, and that was the wife of one of our brethren leaving her Parda. She is a respectable female of good information, and reads the Urdu Testament most fluently, but having been near forty years in Parda, she felt it a great difficulty to break through it. Her brother also told her, that if she broke her Parda he would cut her to pieces. She is much superior to the generality of natives, and will, I trust, be useful in our female community. Her husband was baptized by brother Williams some months since, and has been residing with us almost from that time. They are the most respectable family from the ranks of the Hindus or Mahomedans, that I remember to have known."

*Sibsagor, Assam.*—The Rev. N. Brown writes, that he had the happiness of baptizing two Assamese females on the 9th of December last.

*Cuttack, Dec. 2nd.*—A young man, the eldest son of one of the native ministers, was baptized in the name of the Lord.

*Pipli, near Cuttack, Dec. 30th.*—Three happy converts were baptized at this interesting station. The Lord make his people here and every where a hundred times so many as they be!

*Nowgong, Assam.*—The Rev. Mr. Stoddard writes, that he had the pleasure of baptizing an interesting youth in June last.

*Serampore.*—The ordinance of believers' baptism was administered at the christian village near Serampore, to five young native converts on the 4th of November last.

*Dum Dum.*—Three Europeans were immersed on profession of faith in the Lord Jesus Christ, on sabbath day the 23rd December.

UNITED STATES.—From some of the religious newspapers which have reached us we make up the following brief summary of recent baptisms. Doubtless there are a far greater number unreported. At *Candia*, by Mr. Attwood, seven—At *Great Falls*, by Mr. N. Brooks, eighteen, nine, and twenty-five—At *Waterbury*, by Mr. Gray, four—At *Caledonia*, by Mr. S. F. Smith, six—At *Columbus*, by Mr. Gardner, nine—At *Raymond*, by Mr. T. Foas, six—At *Springfield*, by Mr. Gatchell, seven—At *Barnston*, by Mr. Sawyer, thirteen—At *South Boston*, by Mr. Tuttle, six—Mr. Harvey of *Mainville* says "Last sabbath I baptized three, two of whom were my own children"—Mr. Keniston of *Sandwich*, says, "I have baptized eighteen since our revival commenced."

*Baptismal scene in St. Louis.*—About twenty have been recently baptized on a profession of their faith in Jesus Christ, and added to the second baptist church. Last sabbath evening, at the close of the sermon, Dr. Jeter descended from the pulpit into the baptistry and immersed five young ladies. Immediately following, five candidates from the Holland and German people, (one man and four females,) were baptized by brother Schoemaker, who was ordained the preceding sabbath. The formula and addresses were in the language of Holland for three, and in German for two. Thus the divine institution was performed, before a large assembly, in *three languages*. There is an encouraging work in progress amongst the Germans and Hollanders, under the labours of our missionaries.—*Western Watchman.*

NOVA SCOTIA, *Waterborough.*—Mr. Trimble says, Feb. 4, six more have just been baptized—one, a youth, brought up a Romanist. In all we have baptized 113, and more are under conviction. *Carleton.*—We have had two baptismal seasons. The last was one of uncommon interest. It was last Wednesday, and though on a week-day, the Meeting-house was crowded, and nearly a thousand accompanied the candidates to the water. It was pleasing to see some of them closing their shops, and many of the workmen of the Old Fort dropping their tools and following after the multitude. Seven more came forward on Saturday, so that Elder Harris will baptize again next sabbath.

**AUSTRALIA—Adelaide.**—Knowing you are always glad to hear of the advancement of the cause of truth, I desire to inform you that Mr. Playford baptized six females and three males in the river Torrens, on sabbath morning, at seven o'clock, Nov. 11, 1849. It was a highly pleasing and animating sight, but not the first, and I hope it will not be the last witnessed here. There are more baptists than any other denomination in the colony; but they are unhappily divided. There is an opening for a good baptist minister. Mr. P. has his hands full. I belong to a baptist church of about thirty members, formed about three years ago; but having no minister, we break bread at my house every other Lord's-day. We have expended £200 in building the walls of a baptist chapel on a piece of ground value about £150, in the centre of the city, but for want of a leader we cannot get any farther. We have taken two shares in a building society, and hope to make the chapel available for worship within six or eight months. I am a happy though irregular reader of the *Baptist Reporter*. J. A. S.  
P. S. Keep the *Reporter* alive.

#### DOMESTIC.

**KINGSTANLEY, Gloucestershire.**—We had a very interesting immersion of six disciples on Wednesday, April 10. After a short sermon, an address at the water side, singing, and prayer, the candidates followed their Lord through the liquid element, in the sight of a numerous, attentive, and, to some extent, weeping audience. The administrator, the immersed, and their christian friends, enjoyed the season much. The Lord was with us! One christian brother, who has been a baptist many years, said he never felt anything so solemn in his life. One of the two female candidates had been very unwell for several days previously, but she was wonderfully strengthened on that day. We hope to have another baptism ere long. W. H.

**PEMBROKE.**—The Lord continues to smile upon the labours of our pastor, and shew his people tokens of his approbation, by adding to their number. Thirteen have been baptized and received into church fellowship, since January last; and others are seeking after salvation, and desirous of casting in their lot among the people of God.

W. G. P.

**TREFOREST, Glamorganshire.**—Among the various notices of the progress of the Redeemer's cause which have appeared in your *Reporter*, no mention has been made of the *English* Baptist interest in this increasing place, and, as the circumstances are of an interesting nature, some account thereof may not be unacceptable to your readers. Treforest is situate about midway between Cardiff and Merthyr Tydvil. Its inhabitants, which are numerous, are chiefly occupied in the manufacture of iron and tin. For several years there has been a *Welsh* baptist church in Treforest, but no services conducted in English until about twelve months since; when some half dozen members of the Welsh church, who did not understand the Welsh language, obtained permission to commence an English interest, and took a small room for holding their meetings, which soon becoming too small, they rented the Odd Fellows' Hall, in which building worship is at present conducted. Up to last November this infant church was supplied with preachers from the neighbouring towns, and, the congregation increasing, an invitation was given to Mr. Jas. Williams, of Cardiff, to become their pastor, who was ordained on Nov. 20th, ministers from the surrounding churches taking part in the services; and on the afternoon of the same day Mr. Williams baptized two believers in the river Taff. Since then the cause has steadily progressed, and the number of members considerably increased. Baptisms have taken place as follows this year:—on January 20th, three baptized; March 3rd, three; and on April 7th, five. They now contemplate erecting a chapel.

J. T. B.

**WELLINGTON, Somerset.**—We had a very interesting service here, March 29, when ten individuals made a public profession of Christ by baptism. Our pastor, Mr. Baynes, preached to a crowded audience, after which Mr. Webb, of Tiverton, led the candidates down into the water and baptized them. Three of the candidates were formerly Independents, one of them a village preacher, another a superintendent in the Sunday school, and his wife. They had been for many years convinced of the inconsistency of infant sprinkling, and therefore had not allowed any of their children to pass through that ceremony, but until lately they had not been convinced that immersion is the "one baptism." L. H.

**Bow, Middlesex.**—On Lord's-day evening March 31, our pastor, Mr. Fishbourne, preached from our Lord's commission to a large and attentive audience; but having scarcely recovered from illness, Mr. Reynolds baptized three believers on a profession of their faith—one belonging to another church; the other two were received at the Lord's table on the following sabbath, with a sister who was formerly a member with us, and who left several years since and attended the State Church, but, like Noah's dove, finding no rest for the sole of her foot, has now returned to the fold. May she continue stedfast, immovable, ever abounding in the work of the Lord. One of the baptized is a youth from our pastor's bible class, whose parents are both members. We trust the Lord will add many more. We have several candidates for baptism.

M. A. H.

**Bristol, Broadmead.**—On Thursday evening, April 4, after a sermon by Mr. G. B. Thomas of Fishponds, Mr. Haycroft baptized five believers, who received the right hand of fellowship at the Lord's table on the following sabbath. Most of these are the result of Mr. Haycroft's labours amongst us: one of them was awfully awakened by a sermon preached by him last summer from the words, "Out of thine own mouth will I judge thee, thou wicked servant." Several others are coming forward.

B. B.

Another friend (J. E. H.) says, "The Candidates were young persons; one had been a strict churchman, another a Wesleyan. They were received with two other friends, members of an Independent church in the city, who had been immersed some time ago, but now came to dwell among their own people. What an increase to the baptists if all such did likewise!"

**Counterlip.**—On the first Lord's-day of this year, Mr. Winter immersed twelve believers. One had been an efficient teacher several years—others were from the bible class—one was the son of a deacon, the eleventh child of the same brother baptized by Mr. Winter.

J. E. H.

**Pithay.**—Mr. Probert baptized fourteen believers in the Lord Jesus, April 7. These were all added on the same day.

J. E. H.

**Bethesda.**—Fifteen were baptized at this place on what is called Good Friday.

J. E. H.

**Stony Stratford.**—On sabbath evening, March 31, after a sermon by our pastor on the unscripturalness, uselessness, and perniciousness of infant baptism, founded upon Mark vii. 8, "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do," six persons were immersed; two of these were wives of persons baptized at our last baptism, two were sisters, and two were husband and wife. There are several more who will, we expect, soon come forward. A good work is going on. We have lately had some very reviving and refreshing seasons for prayer and exhortation. If the members of our churches would but bestir themselves, what good might be accomplished!

**Castleacre, Norfolk.**—On Lord's-day, April 7th, after a discourse by Mr. Stutterd on the baptism of Christ, to a very crowded congregation, two candidates were baptized; one was formerly united with the Wesleyans; to use her own words, she had Thorn's work on baptism put in her hands, which to her seemed to be confusion worse confounded, and after a prayerful perusal of the New Testament, she concluded that infant sprinkling was an unscriptural and pernicious error. The other candidate was one of our sabbath school teachers. The work of God in our midst is reviving, and we are expecting others will unite with us shortly.

J. B.

**Ipswich, Turret Green.**—I have the grateful task this month of reporting four additions to our church by baptism—three brethren and one sister. Till lately two of the number were in connexion with the Established Church, but have now, I trust, found a spiritual home in our little nonconforming community. These friends were baptized and admitted on the first sabbath in April. The first sabbath in the month is always our time for baptizing, and we consider it much preferable to a week-day evening for the celebration of a rite so solemn and so important.

G. R. G.

**Ragland, Monmouthshire.**—Mr. Jones immersed two young persons in a running stream near this place, April 14th. Many spectators occupied the bridge and meadows. I am sorry we had not any tracts to distribute. We expect another baptism soon; and hope you will send us some.

T. S.

**SOUTH PETHERWIN, Cornwall.**—On Thursday, March 14, our pastor, Mr. Kings, baptized four believers in Christ, at Luckat, about seven miles from this place. Many were present to witness the solemn ordinance. Two of the candidates, when we first knew them, were utterly opposed to the practice of believers' baptism; but by keeping the truth before their minds, and earnestly urging them to search the scriptures, they have discerned their Lord's will, and have been buried with him in baptism. The subject is causing much attention in this neighbourhood, and many are beginning to doubt the propriety of infant sprinkling, and acknowledge it not to have any warrant from scripture. Many efforts are made by the Wesleyans to support their system; but we hope many will relinquish tradition for scripture—the word of men for the word of God,—and instead of infant sprinkling they will learn the lesson of their Divine Master, "He that believeth and is baptized shall be saved." R. P.

**WALLINGFORD.**—On Wednesday evening, March 27th, Mr. S. Davies baptized four believers on a public profession of their faith in Jesus Christ. Three of them were from Dorchester. This interesting village station is in a very encouraging state. We number twenty-nine members, and six now stand proposed for church fellowship. There are also several inquiring the way of salvation, so that we hope, very soon, to forward another record of baptism. The people are beginning to read and think. Romanism and Puseyism must fade away, before the plain, simple, holy truths of the gospel. We cannot help saying of Dorchester, "The Lord is doing great things for us, whereof we are glad. To Him be all the glory!" J. O.

**PADIHAM, Lancashire.**—On March 29, Mr. Wood, our minister, immersed five female believers in the Churn Clough, Sabden. The candidates were teachers and scholars, and all connected with the Padiham congregation and sabbath school. Mr. W. delivered a discourse at the water-side, to a large and attentive assembly. We are glad to observe that this station is gradually advancing; and hope ere long it will gain a permanent hold in this intelligent and populous town. Some of your Tracts would be useful. W. F.

**BETHOS-Y-CRWEN, Shropshire.**—In this mountainous and out-of-the-way region, on Lord's-day, Feb. 24, an aged man, having the almond tree in full blossom, was buried with Christ in baptism. On March 24, three more were thus buried with Christ. The day was unfavourable: the cold was intense, and snow fell at intervals; and yet numbers collected to see the "strange sight," many of whom took shelter in the porch of the "church," which is close to our meeting-house, waiting the appointed time for our service; during which the clergyman made his appearance, when the whole mass of persons left the spot and repaired to the pool on the very summit of the hill. In the mean time the church bell was tolled, but in vain—none obeyed the summons, and it dropped. On the people returning from the pool, the bell called again, but in vain, for they all hastened to our meeting-house, which, we are sorry, was not large enough to receive them. More are enquiring the way, and we hope will soon follow their Lord and Master through the liquid tomb. J. J. W.

**HULL, George Street.**—Last month—March—two believers were immersed by our pastor, Mr. W. J. Stuart. One was a member of an Independent church in our town, who had been led to consider the subject of baptism from hearing her minister preach several sermons designed to convince his people of the scriptural nature of infant sprinkling. But although he succeeded, no doubt, to his own satisfaction, it was not so with all his hearers; several of whom are enquiring in what part of God's word the proofs for baby baptism are to be found. But, unfortunately, they cannot find them, and some begin to think that they exist only in the preacher's imagination, or in the uninspired works of men. The result will be, we hope, that they will discover the truth. M. E. P.

**BARNSLEY, Yorkshire.**—Mr. Cutburt, from Horton College, Bradford, baptized nine persons, March 31; seven were added to the church in the afternoon. The other two were Wesleyans, who voluntarily came forward and requested to be baptized. J. W.

**GREAT GRIMSBY, Lincolnshire.**—Five female believers were baptized here in March, and received into the church by our pastor, Mr. Burton, on the same evening. We had a very large and attentive audience. J. D. C.



**STONEHOUSE, Devon.**—On Wednesday evening, January 2, Mr. Webster, our pastor, baptized five persons, including an entire household, upon their profession of faith in the Lord Jesus Christ. Two of the males were belonging to the Royal Marines—a sergeant and a private. And on Lord's-day evening, March 31, five more thus put on the Lord Jesus before a crowded congregation. From the seriousness, attention, and feeling manifested, it is hoped that the Holy Spirit bore testimony to the word of truth, and to the scriptural and expressive ordinance of believers' baptism. J. W.

**BURY ST. EDMUNDS.**—We had a good day on the first sabbath in this month—April. Eleven candidates, who had first followed their Lord through the baptismal stream, were received by our pastor, Mr. Elven, into the church, at the Lord's table: to add to his and our joy, one of them was his own beloved daughter. The sermon on this occasion was from, "He hath blessed thy children within thee;" for during the present year the members of our church have been peculiarly blessed in seeing their children giving themselves up unto the Lord, and to his people, according to his word.

W. H.

**CONINGSBY, Lincolnshire.**—On Lord's-day, April 7th, our pastor, Mr. Judd, had the pleasure of receiving into the church a young female, who had, a few weeks previously, professed her attachment to the Saviour by baptism. She is the daughter of one who was once a member and local preacher here, but who is now gone to receive the reward of his labours. May her union be happy and useful, and her example speedily followed by others. Many such additions are needed and prayed for.

J. R.

**COLEFORD.**—Three persons were baptized here by Mr. Peuny, March 31st. One, who was accompanied by his eldest daughter, had been addicted to porching and other evil practices, especially on the Lord's-day, but had been won to "some better thing" by the kind and persevering visits and remonstrances of an excellent deacon of the church, now deceased. "They rest from their labours," but "their works do follow them."

**KIRKSTALL, near Leeds.**—Two believers put on Christ by baptism on Lord's-day morning, April 7th, after a discourse by Mr. Chislett.

J. L.

**TODMORDEN, Yorkshire.**—On Lord's-day, April 6th, we had the pleasure of again making use of our rural baptistry; when, after an address by one of our brethren, he went down into the water, and was followed by three males and three females, who had avowed that Jesus was their Lord, and our brother baptized them. There was a larger number of spectators than was ever witnessed before on the like occasion in this locality—supposed to be more than 2,000. Mr. Robertshaw, of Shore, preached in the evening, to an overflowing congregation, and received the candidates at the Lord's Table. It was a most interesting day.

**USKE, Monmouthshire.**—On Thursday evening, March 14, Mr. Owens baptized two believers according to our Lord's command. The youngest is a sabbath school teacher. On the first sabbath in April they were received into the church, and commemorated the death of their Lord, to whom they have now professed allegiance.

**CARDIGAN.**—Our pastor, Mr. D. Rees, baptized eleven believers, on a profession of faith in the Lord Jesus Christ, Sep. 30, 1849; and on Oct. 21, seven others obeyed their Divine Master's command. In Nov. twenty-five were immersed; and March 17, 1850, two more disciples followed their Lord in the scriptural and expressive ordinance of believers baptism. D. R. S.

**BIDEFORD, Devon.**—On Lord's-day, April 7th, four persons were baptized by our pastor; one of whom was from the Bible-class, and another from the same class would have been baptized, but for the death of her mother a few days previously. B. A.

**NEWCASTLE-UPON-TYNE, Tuthill Stairs.**—On sabbath morning, April 7, Mr. Pottenger baptized ten persons, some of which were deeply interesting cases. A large congregation assembled to witness the ordinance, which Mr. P. addressed from "Lovest thou me?"

**LONDON, King's Cross.**—We are going on very pleasantly. We have had three baptisms this year. Among the candidates was a niece of your own, Mr. Editor. Your brother delivered an address, and I administered the ordinance.

E. W.

**ACCRINGTON.**—Mr. Thomas, our new pastor, baptized two young persons, March 3.

**NORTHALLERTON AND BROMPTON, Yorkshire.**—We baptized one candidate at Bedale chapel, Feb. 11; one, March 11; and three, April 15. These were all added; and others are waiting for admission to baptism and fellowship.

T. H.

**BIRMINGHAM.**—At *Newhall-street*, by Mr. O. Neil, Feb. 29, seven—at *Heneage-street*, March 10, by Mr. Roe, thirty-six; and on April 12, twelve, who were all added—At *Bond-street*, for *Great King-street*, April 3, four.

**STANWICK, Northamptonshire.**—One female was baptized and added to the church April 7th. During the past year seven believers were baptized and added to our number, six of whom had once been scholars but now are teachers.

**BATH, York street.**—After a discourse by Mr. Hood, late of Woodchester, our pastor, Mr. Gillson, baptized six believers in the Redeemer, April 2. J. B. M.

**PLMBOKE DOCK, Bethany.**—On Lord's-day morning, March 22, our pastor, Mr. Morgan, immersed three candidates, who were added to this church. W. H. C.

**LONGFORD, near Coventry, Union Place.**—Mr. Shaw, our pastor, immersed four believers in Jesus, March 3, who were afterwards received into the church. One had been a member of an Independent church, and another had been a heuier amongst them. H. P.

**BOLTON.**—On Lord's-day evening, April 14, after an impressive sermon on "the sufferings of Christ," to a large and attentive audience, our pastor, Mr. B. C. Elteridge, baptized four believers; one is a teacher in the sabbath school.

**HALIFAX, General Baptists.**—Brother Robertshaw of Shore preached, and then led five young females down into the water and baptized them, Feb. 24th. These were all from the sabbath school. J. A. R.

**CAMBRIDGE, Zion Chapel.**—We baptized five believers on Lord's day morning, April 7th; and we are thankful to say we have others asking for union with us.

**DERBY, Duffield-road.**—Mr. Owen baptized four candidates on Thursday evening, March 7th.

## BAPTISM FACTS AND ANECDOTES.

### AN ADDRESS AT AN EVENING BAPTISMAL SERVICE.

JESUS CHRIST said, "Follow me." It is my purpose to shew you how he should be obeyed.

#### I.—YOU SHOULD FOLLOW CHRIST ENTIRELY.

*With your whole heart.* No love or service should be withheld. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

*None but Christ.* No traditions or teachings of men should draw our obedience from the "One Lord." Paul wished the Corinthians to follow him only so far as he followed Christ. "No man can serve two masters."

*In all things.* Doctrine, spirit, practice. It is not for the scholar to select, but to learn and imitate. It is not for the servant to choose, but to obey. It is not for the christian disciple to say, "I'll receive this truth, but the other is a hard saying, 'Who can bear it?'" or, "I'll attend to this ordinance, but as it is not essential, I'll reject the other." Every

thing Christ has instituted is essential to christian discipleship and perfect obedience. Let these remarks apply to the ordinance we are about to observe to-night.

#### II.—VOLUNTARILY.

The religion of Christ is voluntary. "My son, give me thine heart." This is the request of Jehovah. There is no constraint but the constraining love of Christ. The appeal of the gospel is made to the understanding and affections of man, and it is for him freely and heartily to respond.

*How foolish and feeble is religious persecution!* You may compel a man to pay a church rate, or an Easter due; but you cannot compel him to give his "assent and consent" to the Church Catechism, or the Prayer Book. You may compel a man to be a hypocrite, but you cannot compel him to be a follower of Jesus Christ.

*How absurd is infant sprinkling!* It is called a religious service, and yet one chief element of every acceptable deed of christian service is wanting—free will.

Does the child dedicate itself to God's service? Does it follow Christ? I know many do not profess so much as this. "All we mean," say they, "by the baptism of infants, is their dedication to God by their parents." But is not this compulsory, so far as the infant is concerned, and unscriptural on the part of the parent? If it be scriptural, give us the proof. Produce the passages of example, or command.

### III.—INTELLIGENTLY.

*You should understand the meaning of every act you perform in professed obedience to a Divine command—the truths it embodies and teaches—and the design it subserves.* There may be much knowledge, and no religion; but there can be no religion without knowledge. We are both begotten and sanctified by "the truth." A spiritual discernment of the will of Christ lies at the base of all evangelical duty.

*God demands it.* If it be based on ignorance or error, he will say, "Who hath required this at your hands?" The Jews, for whom Paul prayed, had a zeal for God, but it was not according to knowledge, and therefore it was not accepted.

*It is desirable for the sake of others.* We shall then be able to satisfy the enquiring—to comfort the distressed—to relieve the anxious—to refute the gainsayer; giving a reason to every man—a reason for the hope that is in us—in meekness and in reverence.

*It is of importance to ourselves.* We shall be freed from many difficulties and doubts that would otherwise distress us. We shall be fortified against many temptations which assail and cast down the ignorant. And if our hearts be filled with grace, in proportion as our minds are full of knowledge, we shall realize, in a very rich degree, the happiness of the christian life. If ye know these things, happy are ye if ye do them.

*How opposed to this is infant sprinkling!* Can the child think, reflect, comprehend, understand, act, on conviction? Looking at the practise in the two-fold light of voluntarism and intelligence, it seems as opposed as possible to the spirit and requirements of New Testament christianity; and the marvel is, that in this age of boasted light, good men do not unite in one strong effort to cast out this grievous error.

### IV.—CONSTANTLY.

We are to follow the Lamb whithersoever he goeth. "Be thou faithful unto death." Having put our hand to the plough, we are not to look back. Depend upon it, this is no easy matter. The world will either allure or threaten. Satan will do his very worst. Your own hearts will often prove traitors. Still you must follow on. Faith, watchfulness, diligence, self-denial, and prayer, will strengthen and preserve you to the end.

*Are any backsliders here to-night?* Why have you ceased to follow Christ? "Ye did run well; who did hinder you?" Did you find the yoke of Christ heavy? Was he a hard master? Tell me honestly, have you bettered your condition since you left him? From the very depths of thy fall dost thou not say "No?" Return, then, poor wanderer! Christ still waits to receive thee. He will heal thy backslidings, and love thee freely.

*Are any ready to faint?* Follow on ye weary ones! Remember Bunyan's Mr. Ready-to-Halt. Let your motto be, "Faint, yet pursuing." Those who run to the end win the prize. Those who fight to the close share the victory. Struggle on, the journey will soon end; and then you will enter the holy city.

*You who have lately put on Christ.* Rejoice with trembling! You are only beginning. Look to the end. "Let not him that girdeth on his harness, boast himself as he that putteth it off." Keep before you the great company who have passed into glory; and, seeing you are compassed about with so great a cloud of witnesses, lay aside every weight, and the sins which easily beset you, and run with patience the race that is set before you, looking to Jesus, the Author and Finisher of your faith. Nothing would grieve us more than to hear you had forsaken the heavenly road: and nothing would more rejoice us than to know you are still pressing on towards the things which are before.

### V.—IMMEDIATELY.

*Now.* All the motives which can induce you to follow Christ at all, are in existence to-night. To delay is to injure yourselves, and to dishonour Jesus. The standard floats, the trumpet sounds, and why should you loiter, or refuse to espouse the cause of the "Great King?" Hasten to give yourselves, in the first place, to the Lord, and then to his people, according to his will.

*The service is so pleasant and advantageous.* "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

*The time is suitable.* This will apply to all—the middle-aged and the old, but especially to the young. Do not delay this matter, under the impression that a time more favourable than the present will occur. You know who talked of "a more convenient season." But you do not read that it ever came. "Whatever thy hand findeth to do, do it with thy might."

*You may be "too late."* We read of some who came to the marriage feast, but "the door was shut." "To-day, if ye will hear his voice, harden not your hearts." Follow him by renouncing the world—by casting yourselves as guilty sinners at his feet. Rely on his atoning sacrificial death. Seek the renewing and cleansing influences of the Holy Spirit. Observe the ordinances of his own appointment. Identify yourselves with his people. Labour for his cause. Live for his glory. And forget not his own words, "If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my father honour."

Preston.

W. W.

#### SOMETHING REMARKABLE.

MR. WARDLAW had lately the pleasure of baptizing and admitting to the Lord's table an interesting young female, who has been about four years in the Sunderland School. Her heart, we trust, has been touched by the Spirit of God, and she has been led to look unto Him "who taketh away the sins of the world." She is one of those in whom our dear departed sister, Mrs. Thompson, felt a deep interest, and whom she longed to see turning with "full purpose of heart unto the Lord." Her prayers, and the prayers of others, have doubtless been answered; and our fervent desire is, that this young convert may be kept stedfast, maintaining a walk and conversation becoming the blessed gospel, and,

at last, receiving from the hand of her Saviour that "crown of glory which fadeth not away."

On the occasion of her baptism she made a very distinct and satisfactory avowal of her faith in Christ, in presence of the members of the Native Church and Congregation. The following are a few of the questions put to her, and the answers she gave:—

"Do you still desire to be baptized?"

"Yes."

"Can baptism do anything to save you?"

"No; nothing."

"Why, then, do you wish it?"

"To shew that I love Jesus."

"What has he done for you?"

"He died on the cross to save me."

"Did not that shew great love in Jesus?"

"Yes."

"Are you sure that you love him in return?"

"Yes."

"How must we shew our love to Him?"

"By believing on Him and keeping his commandments."

"Do you desire to keep his commandments?"

"Yes."

"Can you do so of yourself?"

"No; God must help me."

"How are you to obtain his help?"

"By prayer."

After a few other questions of a similar nature, the ordinance of baptism was administered, and my husband addressed to her, and to the children who were present, words of counsel and encouragement. May many of them be led to choose that good part which shall not be taken from them, and to yield themselves, in the morning of life, unreservedly to the Saviour.

"Something remarkable!" our baptism readers exclaim. "Why there is nothing very remarkable in it. It is very well, and very good, but it seems only as an ordinary case." We allow all that, but there is something else behind the scene, and we reveal it when we tell them that the extract is from the London (Independent) "Missionary Magazine!" How like one of our own baptismal scenes in all but being "buried with him by baptism unto death." What a pity that such an unmeaning service as sprinkling should follow after such a conversation!

## SABBATH SCHOOLS AND EDUCATION.

**HOPE.—TO TEACHERS.**—We all know that some of the most important objects of life require years of preparation before they can be attained. In the course of this time, Hope lifts up the weary hands that begin to be heavy, and stimulates to continued perseverance by the promise of ultimate success.—Doubtless one reason why this emotion has been planted within our breast is, that we may be encouraged to attempt the accomplishment of distant objects. Hope, therefore, is essential to philanthropy, and if we refer it in our minds to men who have served their day and generation, we shall see how Hope animated, sustained, and finally crowned their labours with success. And is not Hope calculated to give peculiar energy to the efforts of Sunday-school teachers? Often as we survey the many difficulties in the way, dark clouds gather around, but Hope at length divides them, and admits a ray of light to encourage and cheer our hearts. Could we really take a glance into the future, we should see many of those over whom we now weep and mourn, filling important positions in the church of God, and extending the triumphs of the Redeemer's cross; and if we now rejoice in this Hope, it will give a life and vigour to our instructions that must act beneficially on the teacher and the taught. Like the sower, we go forth sabbath after sabbath to sow the seed, but it is often done without a thought or prayer that it may spring up again. The husbandman confidently expects the harvest to succeed the sowing-time, and we should do well to remember that the principles which govern the increase and ripening of the good seed of the kingdom, are infinitely more certain than those in the natural world. Let us then labour in hope, and although no sign of success may appear, our hope has a foundation in the promises of God, which cannot be moved. It will sustain us in seasons of delay, and lead us to exercise a cheerful confidence in God as the result of our labours, although hitherto they may have yielded no fruit.

**A RAGGED SCHOOL.**—The following is an anecdote taken from the journal of one who conducted a ragged school:—

“Finding it impossible to get the children to attend our school in the forenoon, we determined upon changing our hours to half-past six o'clock in the evening. We commenced our new plan on Sunday, November 26, when we had upwards of 200 children and youths in attendance. Under all circumstances, their behaviour was good during the greater part of the evening. About ten minutes to eight o'clock, however, there was a signal given by some of the boys, and instantly there was a move in all parts of the room, and a rush made to the staircase. The superintendent was amazed at this proceeding; recovering from his surprise, however, he darted across the room, and just in time to catch the last one ere he reached the door. Twenty-one had already made their exit. The boy who was caught struggled hard to get away, and loudly cried, ‘Let me go, let me go!’ But, holding him fast, the teacher replied, ‘When you have told me what this plot means you shall.’ ‘I want to go to business,’ said the boy. ‘Business? why it is Sunday night!’ ‘Never mind, you let me go,’ cried the lad. The superintendent still held firm. ‘Well, I’ll tell you the truth, sir; do you see it is eight o'clock.’ The teacher looked at the clock, and nodded assent. ‘Well, sir, we catches them as they comes out of church and chapel.’ A policeman now entered. ‘Where,’ said he, ‘did you get these boys from? They are every one of them convicted thieves.’”

**NURSERY OF THE CHURCH.**—During the last thirteen years, there have been added to a small church in Maine, between sixty and seventy persons. Of these *all but one* were from the sabbath school or bible class. And that one was a person over eighty years of age; and she was accustomed every week to sit down with a grand-daughter; and study the sabbath school lesson.

**ANNIVERSARIES AND SERMONS.**—We deem it needful again to state that we cannot find room for the insertion of reports of these, excepting some few extraordinary cases. We might fill columns with reports which, after all, would only be of local interest.

## ANNIVERSARY HYMNS.

LORD, when the annals of our land  
Our thoughtful minds engage,  
We view Thy providential band  
In each successive age.

Thine eye beheld our ancient sires  
With HEATHEN RITES defiled,  
And to their horrid idol fires  
Cast many a lovely child.

Then pity in thy breast arose,  
All glory to thy name!  
To banish Britain's heavy woes,  
The glorious GOSPEL came.

Next was bestowed the inventive thought  
The teeming PRESS to frame,  
That every nation might be taught  
The wonders of Thy name.

When men in course of time obscured  
The gospel's heavenly ray,  
The REFORMATION was secured,  
And brought a brighter day.

While later still, O blissful age!  
These SABBATH SCHOOLS arise,  
That we may know the sacred page,  
And our Redeemer prize.

LIFE has its seasons, like the year;  
Ours is its spring; may we appear  
Before the Lord, a youthful race,  
In all the beauties of his grace.

Wisdom demands our early choice;  
Folly invites with artful voice;  
Celestial wisdom let us choose,  
And earthly vanities refuse.

If sinful joys our youth engage,  
Sorrow will mark our riper age;  
Their fruits are bitterness, though fair:  
Their end destruction—ahame—despair.

But if we know and love the truth,  
And wiser grow with growing youth;  
Though poor, we shall have joys within,  
Unfelt by those who live in sin.

Light will be all our duties here,  
With grace to help, and hope to cheer;  
And blest when mortal ties are riven,  
To leave this changing world for heaven.

## RELIGIOUS TRACTS.

## APPLICATIONS.

BERKS.—This is a most interesting village station. I am the gratuitous pastor of the church, an account of the formation of which you published last summer. We have now twenty-nine members, and six more proposed, whom we hope to baptize in about a fortnight. Our congregation is overflowing, and God is greatly blessing his own word. In this village is a large parish church, where Puseyism is preached. There is also a Roman Catholic chapel, where full mass is performed every sabbath-day, and the resident priest is making himself very active. "A very strange sight" occurred a few weeks ago in the parish church. The priest dipped a little baby in a state of nudity, and with the same consecrated water sprinkled two other babies, so that he is very accommodating—you may have it either by Dipping or Sprinkling!\* This would-be successor of the apostles, however, does not follow his "primitives;" Paul, Peter, and John, never made baptism such a jumbled mess. We hail

\* Very like the keeper of the peep-show. *Children*.—"Which is Buonaparte and which the Duke of Wellington?" *Showman*.—"Oh, just which you please my pretty little dears; you pays your money and takes your choice."

with delight your tracts and cheap periodicals, which are within the reach of the poorest, and their common sense soon leads them to see through "priestcraft." Our people, in making a public profession of Christ, have much worldly influence and persecution to contend with; but they act nobly. I could fill a volume with interesting incidents which have come under my own observation. The plain simple truth as it is in Jesus is blessed to the poor, and we feel constrained to say, "The Lord hath done great things for us, whereof we are glad." A grant of tracts to us would be a great boon. J. O.

KENT.—The few friends at the place which I attend are in a very cold and lukewarm condition. I have made up my mind to do all I can, if the Lord spares and helps me, to stir them up, though I am employed in worldly affairs till nine at night on week-days. I wish to point sinners to the Lamb of God, and shew my fellow-christians that believers baptism, and not infant sprinkling, is scriptural, the latter being of man, but the former of Christ. A few of your tracts would be very useful to help me. J. P.

MIDDLESEX.—Perceiving by your *Reporter*, which I have taken almost from its commencement, that you kindly give tracts on baptism, where they are needed by poor churches, I have taken the liberty of begging the favour of a few for our cause at H——. Many of your tracts have been purchased at different times, by private individuals, and distributed; but having very many claims from three village stations, and a large Sunday-school, besides a minister with seven children, a few tracts would be very acceptable; and they are much needed, as much ignorance prevails in the villages around, in this agricultural district, with its scattered population, where the gospel is never heard in the churches of the Establishment, but where prejudice and error oppose the truth as it is in Jesus. M. H.

MONMOUTHSHIRE.—Fifteen months since I retired from the excise; and last year I came to this village on a visit, and liking the place, I have taken up my residence here. There is a small baptist chapel in this place, which is well attended. Mr. J., the minister, is a very excellent laborious preacher. The last sabbath in Nov. he baptized three believers, in the stream at the extremity of the village; and as he expects to baptize before long, I should be greatly obliged could we get a few tracts on various subjects, which would be the more acceptable, as there are some here who are circulating tracts upon infidel principles. T. S.

DERBYSHIRE.—I am anxious to obtain some tracts on baptism, and seeing in the *Reporter* that you make grants to active persons, I now make application. Believers baptism is but little known in this town, and it is but six months since we began a cause here. We need assistance, for we are but few and poor, yet we believe that the Lord is with us, and if you will be so kind as to assist us you will much oblige. C. B.

BUCKINGHAMSHIRE.—Would you be kind enough to make us a small grant of tracts on confirmation, as some of the young people in these parts are getting ready for this popish ceremony, in expectation of the bishop. I will try to get them into the hands of the candidates. But in my opinion he will not get many from this village, where the people generally are better taught. T. H.

CHESHIRE.—There is a great stir now—days about men being enlightened; but the light of philosophy is not enough, we want more spiritual enlightenment. In these parts we are in a more lively spiritual state, and as we have now and then a baptism, we greatly need a few tracts to throw a little light on that subject. And as I live two miles from our place of worship, in crossing the fields I often meet with parties to whom some on gospel subjects would, we hope, be useful. Your grants of tracts to others encourages us to apply. B. H.

NORFOLK.—Could we but obtain a grant of your tracts to distribute in our large fishing village, of upwards of 1200 inhabitants, it would, without doubt, be a great benefit. And this is now a favourable opportunity, for many are asking respecting the strange, but nevertheless scriptural ordinance of christian baptism—"What mean ye by this service!" Should we be thus favoured, and tracts of any other kind are enclosed, do not forget that we have to do with sailors. J. B. B.

#### ACKNOWLEDGMENTS.

BUCKS.—I write to thank you for your kind donations of tracts. They did not arrive till Saturday evening, but many of them are already in the hands of tract distributors, and I hope, by the blessing of God, they may be the means of awakening enquiry on the important subjects of which they treat. I think your efforts are rightly directed. It is not so much against the Church of England as such, as against pædobaptism that our efforts should be principally directed. If the nation will have a spiritual police, they have a right to it, till the mind of our government is constitutionally changed; and a christian has as much right to belong to the "church" as to the Wesleyan body, or any other. The subversion of the present system is a fair mark for liberal politicians to aim at, and I have no doubt that in time the church establishment will come down. But against pædobaptism we ought, as christian warriors, to bring our spiritual artillery to bear; and the spirit of this monstrous evil is mischievous, as well among dissenters as churchmen. Indeed, in some respects, I had rather league to upset pædobaptism, as such, than Churchism, as such. The treatment of Baptist Noel by some dissenters affords an instructive lesson. Do not

mistake me, I am a thorough dissenter, though not a political agitator. I wrote a book on dissent, long before many of the present opponents of Church and State thought about the subject. But I think the root of the matter is to be found in Pædobaptism, and I join you, heart and soul, in your noble attempts to grub it up, root and branch. D. I.

ISLE OF MAN.—Mr. Burness, in a note dated April 13, in acknowledging the receipt of the tracts sent by friends at Highgate, and mentioned in our last, page 183, says:—"My daughter returned home yesterday, bringing with her the parcel of tracts so kindly purchased for us, by friends at Highgate. To that lady and her friends, who have so praiseworthy interested themselves on behalf of our infant cause at Douglas, we tender our warmest thanks, as also to yourself, for the grant forwarded by the same means. We trust these messengers of mercy and of ancient truth will, in due time, produce beneficial results."

KENT.—I received the parcel of tracts quite safe, and desiro to express my gratitude to you for your kindness in sending them. They are very good ones, and I sincerely hope they will prove a blessing to the inhabitants of this dark town. I have given some away, and I have had several applications for them from people that I little expected—I mean from some who have always despised the very name of "baptist," much more baptist tracts. I mean to distribute them all as fast as I can, trusting I shall have some more when they are gone.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Blakeney (Norfolk) . . . .	500	.. 25
Lymington . . . . .	500	.. 25
Chesterfield . . . . .	500	.. 25
Saffron Walden . . . . .	500	.. 25
Waddesdon . . . . .	500	.. 25
Franksbridge . . . . .	500	.. 25
Boston . . . . .	500	.. 25

The applications for Padilham, Bideford, and Malborough, have not proper directions. See Reporter for January, page 97.

## INTELLIGENCE.

### BAPTIST.

#### FOREIGN.

SWEDEN AND DENMARK.—The Baptist Mariners Church in this city sent out one of their sailor missionaries, F. L. Henrickson, to preach the gospel in Denmark, his native land. We have lately received a letter from him. Speaking of Neilson and his Mission, he says:—"Brother Neilson was a sailor, converted in New York; and after he found the precious Saviour, he went home to tell his friends how great things the Lord had done for him. He went with faith in God's word, and his labours have been greatly blessed. He went out a methodist, but through the influence of our brother Schrøder, the Lord opened his eyes, and enabled him to put on Christ by baptism. He soon began to make disciples of the same faith and order. But this came too near the truth for enemies of truth, and they called him to an account. They finally sentenced him to leave the country. The church in Sweden numbers about forty, and are scattered along the coast about seventy English miles, and divided into four bands: ten in Gottenberg, eleven in Waro, thirteen in Bergham, and eight in Odensala. They

are all the poor of this world, but rich in faith. I only wish I could put on paper what I saw and felt among them. They were so happy to hear from a stranger of the same faith, that tears of joy rolled down their cheeks, and especially when I told them that the people of God in America were praying for them. Dear brethren, if you knew how happy they are in their persecutions, you would love them so much that you could not forget to pray for them. There they are, not knowing what day they shall be driven from their homes, relatives and friends; therefore they follow the Lord fully, not only in some but in all God's appointed ways. Brother Neilson is a good experienced christian, and also a good soldier to wield the sword of the Spirit. He has clear views of the doctrines of the Bible; and it has given me great joy to hear that the brethren in Sweden and in Denmark are 'contending earnestly for the faith once delivered to the saints.' Although they have had war here in Denmark for two years, and sorrow has overwhelmed many a family on account of the young men that have fallen in the battle field, or lost some of their arms or legs, yet the Lord has greatly blessed the people. He has given them a new constitution, in which absolute power is taken from the king and nobility, and that without hard words to cause any



blood to be shed. Hence we all have liberty to serve God as we understand the Bible. Last Sunday I was with the brethren in Copenhagen, about sixty, and stated to them the dealings of God towards me. Monday I attended the concert of prayer, and told them what I knew of the missions in America, and for what I had come home, which rejoiced them very much. As yet, I have done nothing except engaging in family worship morning and evening, sold a few Testaments, and distributed some tracts. Hitherto the Lord hath helped me. Blessed be his holy name!"

*New York Recorder.*

**CALIFORNIA BAPTIST MISSION.**—A notice of this mission in the *Record*, says that the little place of worship built at San Francisco, has become too small and always crowded, and a larger and better one is required. Some have been converted, and baptism has been administered by Mr. Wheeler, in the waters of the Pacific. Other stations are contemplated, but the board have hitherto been unsuccessful in finding other missionaries to fill them. Mr. Wheeler says, "We are not, as many have predicted, in a barbarous land. It is true, that our town and others harbour a host of gamblers and other worthless characters; but they are already seeking more retired places for their unhallowed pursuits. The regard for the Lord's day is such, that every place of worship is well filled; and if that large church edifice was completed which we have asked for, it would be crowded, and would soon pay for itself."

**BAPTIST MISSIONS.**—The number of missions under the care of the American Baptist Missionary Union is 17: embracing nearly 200 stations and out-stations, and more than 300 labourers; of whom 114 are missionaries and assistant missionaries. Connected with the missions are 150 churches, with more than 15,000 converts; 46 boarding and day schools, with about 1,500 pupils, and schools for native assistants, where about 130 are pursuing studies with reference to the work of the christian ministry. A cheering advance has been made in the missions during the past year.

**NOVA SCOTIA.**—The *Christian Visitor* of March 1, says:—"The *Baptist Reporter* for February comes to hand with an unusually rich store of matter. It is embellished by a very correct wood cut of the Meeting-house of the First Baptist Church in New York, and another of the Monument to William Bampton, the first christian missionary to Orissa. We wish this excellent periodical could have a circulation in this province."

[We know not of any obstacle. It may be had in the usual way from our publishers by any colonial bookseller.]

**FRANCE.**—M. de Felice, in a paper on the state of the dissenting sects in France, makes the following remarks respecting the baptists. He had been alluding to the Irvingites, and adds:—"Much more worthily than the preceding, have the baptists occupied a place among dissenting sects. It is also in the northern provinces of our country that they have established congregations. Pastor *Pyt* had propagated these opinions in the department of the North. Some of his followers have given proof of steadfast piety and admirable devotedness. The *first Bible colporteur in France* was, I believe, a Baptist. He pursued his labours under the rule of the old Bourbons, unmoved by the severity of the legal authorities, and without shrinking from the personal sacrifices which were imposed on him. The name of this excellent christian was *Ferdinand Caulier*. More recently, M. Lepoids, a baptist pastor, with two or three of his friends, was subjected to a proscenction. In the hour of trial, his steadfastness was unshaken, and he astonished the judges by the noble and manly simplicity of his replies."

**NOVA SCOTIA.**—Of all Protestant bodies, the Baptists are the most numerous, 73; the Episcopalians and Presbyterians are equal, each having 53; Wesleyans are next, 25; and the Independents next, 5;—making in all 212 Protestant Ministers. Of Roman Catholics, bishops, priests, &c., there are 37.

*Pres. Witness.*

#### DOMESTIC.

**BAPTIST UNION.**—The Thirty-eighth Annual Session of the Baptist Union of Great Britain and Ireland, was held at the Library of the Mission House, on Friday, April 10, 1850, and was numerously attended. The session was introduced (after prayer by Mr. Asher, of the United States,) by an interesting and valuable discourse by the Rev. Dr. Godwin, of Bradford, on the position and duties of the baptist denomination. Prayer having been again offered by the Rev. T. Winter, of Bristol, the meeting was called to order by the Rev. Dr. Burns, of Paddington, who presided over the business proceedings. After the reading of the report and the Treasurer's account, the following and other resolutions were adopted.

"That the Union is greatly indebted to the Rev. Dr. Godwin for the discourse (so full of important sentiments, and so eminently appropriate to the times) which he has now delivered, and presents to him their unfeigned thanks for his kindness. They add the earnest prayer, that, although withdrawn from stated labour, he may yet be permitted to render much occasional aid to the holy cause he has so faithfully served, and that his latest days may be rendered

eminently happy by the gracious smiles of his approving Lord."

"That the Union look with affectionate and undiminished interest on the indications of the state of the churches, furnished by the statistical returns of the several associations; and that they cherish joy and gratitude to God while they record the fact, that in 682 churches whose numbers are reported, there has been a clear increase of 2,324 members, or an average of  $3\frac{1}{2}$  per church, still carrying forward, in a slight degree, the progressive augmentation of the rate of increase which has been observable for three years past."

**WINDSOR, Victoria Street Chapel.**—On Good Friday, a public meeting was held in the vestries of this place of worship, when a larger number sat down to tea than on any similar occasion. One object of the meeting was, to receive the collecting-cards for the chapel-debt, according to the half-yearly custom; but the principal design of the present gathering was, to make a suitable acknowledgement to the Rev. S. Lillyerop, for his arduous and disinterested labours, as minister of the church, for nearly ten years. After the senior deacon had given a brief account of the formation and rise of the cause, and also of the circumstances which led to their pastors call, the Rev. Wm. Perratt, in the name and on behalf of the church and congregation, presented Mr. Lillyerop with a very elegantly-bound Cobbin's Bible Condensed Commentary, and a beautifully wrought time-piece, as a token of their love and esteem; to which he replied in a speech, marked by feeling and gratitude for such a demonstration of fraternal kindness. The Rev. J. Tester, the Rev. T. C. Worley, and Mr. McArthur, addressed the assembly on the enjoyment and spiritual benefit of attending a meeting so full of interest as well as brotherly love.

**LYNN, Stepney Chapel.**—The friends connected with the above place, having lately secured the entire freedom of their chapel from debt, have embarked in another laudable enterprize—by erecting a large and neat school-room, for the use of their sabbath-school, and also for the purpose of week-evening adult classes, and the delivery of lectures, &c., to working-men. The opening services were held, April 14th and 15th. Addresses in the afternoon by the pastor and G. Ovenden, Esq., of London; and on Monday evening, a public tea-meeting, after which, addresses by several ministers and friends from various places; on this occasion, S. Bignold, Esq., of Norwich, presided, and the whole proceedings were calculated to leave a salutary and permanent impression.

**SKIPTON.**—With a view to the extension of the Redeemer's kingdom, a visit was made to Skipton in the summer of 1848, by Messrs. S. Jones and R. Hogg, of the Baptist Village Mission. An open-air meeting was held, and a minister of the gospel disputing the statements made by the brethren on the subject of baptism led to a discussion for two nights, before some hundreds of people. A house was then opened for occasional preaching, and, a desire for a permanent station being expressed, a large room was taken capable of accommodating 200 hearers, which was opened in Oct., 1849.—Messrs. H. Dowson, J. Tunnicliffe, and other ministers, taking part in the services: A sabbath school was also commenced. The first-fruits of the mission were baptized on Christmas day, 1849; and on the 25th of March, 1850, three more brethren were immersed in the river Aire, in the presence of an interesting and attentive company. A church was formed on the 26th of March, when the five newly baptized and six brethren and sisters (dismissed from baptist churches in the neighbourhood) were united in church fellowship. Messrs. Mitchell of Horsforth, Chown of Bradford, Scott of Sutton, Walton of Earby, Bennett, Hogg, and Jones, attended and took part in the proceedings. The meeting was well attended by members of the congregation: the services were interesting and highly profitable. May the little one become a thousand, and the small one a strong nation! The prospects of future usefulness are very encouraging, the people attending being composed chiefly of individuals who have not, previous to the visits of the mission, attended any place of worship.

**LIVERPOOL.**—*Bond-street.*—The Welsh Baptists held their association this year on the 29th and the 31st of March. Friday morning, at seven o'clock, the church assembled together for prayer,—at ten, sermons were preached by brethren Robinson, of Rhydwyd, and Pritchard, of Llangollen,—at two in the afternoon, by brethren Tynstall, (Independent,) in English, and D. Davies, Swansea, in Welsh,—at six in the evening by brethren E. Evans, Bangor, and B. Williams, London. On the following Lord's-day sermons were preached in the morning by the brethren D. R. James, Llangifni, and D. Davies,—in the afternoon by brethren S. Brown, Myrtle-street, in English, and J. Pritchard, in Welsh,—in the evening by brethren E. Evans, and B. Williams. The services were interesting, and we hope good impressions were made. The congregations were numerous, and the collections larger than usual. Our friends in Bond-street, though labouring under great disadvantages, are gradually increasing. They have now several candidates for baptism. May the Chief Shepherd of the sheep direct them to

an undor shephord that will feed them with knowledge and understanding, and be an example to the flock. E.

**UNIVERSITY OF LONDON.**—At a recent election of Examiners, for that of Biblical Criticism and Scripture History, fourteen gentlemen,—clergymen and others—presented themselves as candidates. The *Patriot* says, after giving their names:—“This is a very goodly list of candidates; and we can imagine that the Senate may have had some difficulty in deciding between the rival claims of so many gentlemen of high attainments and reputation. Under these circumstances, it is not a little gratifying to us to find, that the choice has fallen upon the Classical Tutor in the Baptist College, Bristol; inasmuch as we cannot ascribe the selection to any other consideration than the conviction of his pre-eminent fitness for the office of Examiner. Of the fourteen candidates, three are Protestant Dissenting Ministers; two of whom, Dr. Henderson and Dr. Davidson, rank as high, to say the least, in point of learning and attainments, as any of the other Biblical scholars and philologists on the list; and their reputation will be sustained by their works. Mr. Gotch is less known as an author. He is a man of singularly modest and unpretending character, but a sound scholar, an acute critic, and a practised tutor. As such, he will, we are confident, amply justify the choice which has so honourably devolved upon him.”

**ST. IVES, Hunts.**—Mr. Joseph Brown, from the church at Potter-street, Harlow, Essex, under the pastoral care of the Rev. J. Gipps, of late with the Rev. C. Daniel, of Melksham, under the patronage of the Baptist Theological Education Society, has accepted the unanimous invitation of the church and congregation assembling for worship in the baptist chapel, St. Ives, Hunts. The Rev. Eliel Davis, whose sudden death was noticed about twelve months since, had been pastor of this church about eight years.

**CULWORTH AND EBLETON** are two populous villages in South Northamptonshire, in which are two neat chapels. On March 27, a church of twenty-one members was formed, and Mr. Hedge was chosen pastor. Brother Marriott addressed him, and then brother Chamberlain administered the Lord's supper. In the evening brethren Brooks and Campbell addressed the church and congregation. We had a delightful day.

G. C.

**BOURNE.**—Mr. Thomas Deacon has resigned his engagement as assistant minister at the General Baptist Chapel in this town, with a view, we are told, to proceed to Australia, and join his son, formerly of the college at Leicester, who is now with his wife in that distant land.

**HANSERD KNOLLY'S SOCIETY.**—This valuable institution for the publication of ancient baptist writings has just issued another volume—“A Martyrology of the Churches of Christ, commonly called Baptist, during the era of the Reformation, 1524 to 1600;” or, as it is also described, “The Dutch Martyrology; or Bloody Mirror of Martyrs of the Baptized Churches;” translated from the Dutch. Edited by E. B. Underhill, Esq.

**CAUTION.**—A few weeks ago a person called at our office, representing himself as an agent of the Hanserd Knolly's Society, and presented a printed paper, at the foot of which he signed his name and address, “Mr. Milton, Lincoln.” We doubted his authority, and, on inquiry, find that “he has no sanction” from the Council. And moreover, “he has been given to understand that the Council disapproves of the Circular, and yet he persists in circulating it.” And why? our readers may guess. They will be safe, however, if they pay him no money.

**NAWTON, Stow-on-the-Wold, Gloucestershire.**—The foundation stone of a new chapel was laid here March 19th, by Mrs. Collett, of Candicote. Mr. Teall, the pastor, read and prayed. Mr. Hall delivered an address, and Mr. Statham prayed. A tea meeting was held, and stirring addresses delivered by various ministers. The building is to be completed in July, and the friends hope that by the kind aid of the denomination they shall be able, after the opening services, to pronounce it clear of all debt. This step was necessary because of the crowds which more than filled the old place of worship.

**NOTTINGHAM.**—The foundation-stone of a new General Baptist chapel was laid on an eligible site of ground, on the Mansfield Road, April 3, by Mr. Alderman Heard. Dr. Burns of London delivered an address. Nearly 1,000 sat down to tea, and the Mayor presided at the evening meeting, which was held at the Mechanics' Hall.

**ALFORD, Lincolnshire.**—The General Baptists in this town, formerly in union with the church at Maltby, have been formed into a distinct church by Mr. Kiddall of Louth.

**SALFORD—General Baptists.**—Our present place of meeting will hold about 200, and is very crowded. We are taking steps to provide a regular chapel. Mr. Garratt, late of Crleth, Derbyshire, is our minister. R. H. STEVENTON, Beds.—Brother Haigh has resigned the pastorate of the church in this village in consequence of protracted illness.

**BAPTIST ASSOCIATIONS.**—We are requested to state that the next annual meeting of the Western will be held at Tiverton, May 22nd and 23rd; the Lancashire and Cheshire at Accrington, on the same days; and the Northern at Darlington, May 20th and 21st.



NEW BAPTIST CHAPEL AT LAKHYANTIPUR.

## NEW BAPTIST CHAPEL AT LAKHYANTIPUR.

THE chapel, a view of which is given on the opposite page, is a neat brick building, about fifty feet by twenty-two, intended to accommodate three hundred persons. It is situated at the western extremity of the village, and being conspicuous from a considerable distance, presents a pleasing aspect. A chapel of more perishable materials had previously stood on the same spot. The tent to the left of the chapel, on the day of the opening, was occupied by native preachers from Calcutta. The building to the left is Mr. Pearce's bungalow.

## MISSIONARY.

GENERAL BAPTIST MISSION.—*Departure of Mr. and Mrs. Sutton.*—On Monday, April 1, Public Farewell services were held in Dover Street Chapel, Leicester, the pulpit of which brother Sutton has supplied during his brief sojourn. Brethren Kenny, Hunter, Derry, T. Stevenson, and Pike, sen., look part in the morning service; and brethren Scott, Gill, Wallis, Winks, and Baty, in the evening. On the following Monday evening, at a large tea-meeting, the young friends at Dover Street, presented brother Sutton with a gold watch, and Mrs. S. with several useful articles, when Mr. T. Harvey read the following address:—

"I am deputed by the young people of this congregation to express the deep regret with which we look forward to your speedy departure. It is indeed an event productive of much sorrow: for we have received such kindness and affectionate consideration from you, during your stay here, that I am sure I may say your return to India is viewed by us all as the loss of a very dear friend. We have long and ardently hoped that the remainder of your valuable life would have been spent among us, so that in time to come you would have enjoyed the pleasure of seeing growing up around you a number of young people, made happy and useful through your valuable instrumentality;—and this hope, although perhaps selfish in some degree, is very excusable, for who does not desire to have near him those whom he loves and respects, and those by whom he has been treated with such kindness as you have ever exhibited towards us? But in these hopes we are disappointed; and we desire to signify to you our unfeigned regret at their explosion. We would also express to you the warm attachment we feel, and the deep interest we take, in everything which concerns your welfare. We owe you a debt of gratitude which we can never sufficiently repay, but doubt not that on the last great day, when the actions and motives of all will be judged, we doubt not, I say, that you will receive your just reward. But although we can do nothing to requite you, yet, I sincerely hope and trust that whilst we have life we shall remember and justly appreciate your kindness.—Yes, I think I am empowered to

say, that when we cease to remember you the lamp of life will be extinct; and then we hope, that

When days and years are past,  
We all shall meet in heaven.

Although you think you shall never return to your fatherland again, we deem it not impossible, and we yet hope that this will not be the last meeting here at which you will be present with us: and if this hope is ever fulfilled that fulfilment will, I am sure, be the source of much joy. And now, sir, we have one request to make; we desire that when the care and toil of the day is over in the far-off land to which you are going, that you will recall to your mind the days you have spent with us. We desire that you will allow your thoughts to wander back to the shores of England—that you will mingle your thoughts with ours, and then breathe a prayer for our well-being. The thought that you will so do will diminish our regret at long absence, and instead of extinguishing friendship shall be the pledge of enduring affection. But this side is self-interested, and there is another side, perhaps brighter and more useful, upon which we should look. Your position is an honourable and a most responsible one—you go as the ambassador of the King of kings to the dying millions of victims of heathen superstition, to declare peace and goodwill; you go to release the immortal soul of man from the gross darkness and oppression by which it is enslaved. And if the good wishes of many avail anything, your arms will be strengthened in your time of need; for you take with you the good will of all with whom you have come in contact. And as friends sympathize in one another's feelings, so should we sympathize with you in what you consider your duty, and not harass you by vain and useless regrets. We shall always hear with delight of your prosperity; and that you may be eminently happy and useful is the earnest desire of us all. And, sir, you are engaged in a work which angels might envy, and your name will go down to the most distant ages, with that of Luther, of Wickliffe, of Carey, and others, who have immortalized their names by giving the bible to the nations. Yes, sir, your name will live so long as the bible shall bless the yet unborn generations of Orissa—will outlive all time, and will be surrounded by a

halo so glorious, that it will surpass all worldly glory in a greater degree than the light of the sun surpasses the dim light of the meanest taper. And, sir, desirous of expressing our attachment, we beg to present you with this small token of our heartfelt esteem of you as a minister and a gentleman. Again expressing our deep sense of gratitude for your endeavours for our welfare, and trusting that you will not measure our feelings by the insignificance of the present, we shall always remain your sincere well-wishers."

Mr. and Mrs. S. were to leave England from Southampton, for Boston, on the 20th April.

**THE EIGHTH ANNUAL MEETING OF THE BENGAL BAPTIST ASSOCIATION.**—The meetings were of an interesting character, and a spirit of harmony prevailed throughout the session. The introductory prayer-meeting was held at the Circular Road Chapel, the Rev. J. Thomas presided. The letter to the churches was read by Mr. Page, of Barisal; it was a suitable and well timed production, and which we trust our friends will peruse on its publication. The business meetings commenced the day following, Tuesday, November 27th. In addition to the delegates from the churches, Messrs. Niebel of Darjiling, Barker of Assam, and O. C. Aratoon, were present, as also the Rev. J. Mulens of Bhowanipore. At the Conference which was held on the evening of Wednesday, various measures calculated to advance the interests of the native churches were laid before the meeting. The discussions were conducted in an amicable spirit, Europeans and natives taking part in them. The intelligence from the churches was, with one or two exceptions, most cheering. The annual sermons were preached by Shujat Ali, from Psalm cxxvi. 5, 6, and the Rev. G. Pearce from Matt. xvii. 19, 21. We are happy to find that the zeal of the missionaries to provide suitable and instructive works for their increasing converts, had suffered no diminution during the past year. In the work of Biblical translation the Sanscrit bible is steadily progressing. The Old Testament in Bengali is undergoing a still more careful revision. The translation of the book of Genesis, and the Gospels, in the *Lepcha* tongue, is completed; and we understand that Mr. Philips, of Jellasoore, is working diligently at the *Santal*, and his promised *Santal* Grammar. The subject of native female education, next came before the meeting. The secretaries were instructed to address the pastors of the churches with a view to the obtaining of correct information of the state of their female members and youth, and to report at the next annual meeting. The statistics of the churches were announced as follows:

Increase by baptism, 117; this number was further enlarged by additions, by letter, and restoration. Deducting deaths and exclusions, the total clear increase to the churches of this association for 1849, is 102. The number of members in full communion appears to be 1322. We here take leave of our friends, with our best wishes and prayers. May their numbers be increased a thousand-fold! May their converts abound in love, and knowledge, and judgment—be sincere, and without offence to the day of Christ, and filled with the fruits of righteousness to the glory and praise of God.—*Christian Advocats.*

"**HERE AM I, SEND ME.**"—When the cry is, "Ho! for California and the placers!" hundreds of our young men gather up an outfit, speak a hasty farewell, and are off on the wintry wave, to face disease, and mingle in the society of the most abandoned amongst men,—not to save their souls, but to vie with them in accumulating heaps of gold. But when the inquiry comes, "Who will go to India, to China, to Africa, and labour in the Redeemer's work of salvation?" where is the prompt response, "Here am I, send me?" Alas, our missionaries cry in vain. They must weep over the desolations of heathenism, and weep over the graves of their associates who have fallen under burthens that crushed them; and they, too, must sink into untimely graves, in the midst of their labours, because no helping hand comes to their relief from christian lands. Our pious youths find more attraction in the pursuit of fame, ease, or affluence, than in self-devoing labours to save the perishing. Their pious parents (it is feared) are willing to have it so. These are some of the features of religious society, which give to the godly in our land just cause of mourning. There are others not less melancholy. Though it cannot but be painful, it may be profitable to consider them.

*From America.*

#### RELIGIOUS.

**RIGHTS OF CONSCIENCE IN INDIA.**—The draft of an act was published by the government of India in November last, which ordains, that "so much of any law or usage now in force within the territories of the East India Company, as inflicts on any person forfeiture of rights or property by reason of his or her renouncing, or having been excluded from, the communion of any religion, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by the Royal Charter within the said territories." "Thus," remarks our Serampore contemporary, "is the Great Charter of Religious Liberty now about to be established for the first time

throughout the British dominions in India. The new law will establish the rights of conscience throughout India, and enable any man to profess the creed he prefers, without the fear of being thereby deprived of all the property to which he would otherwise have been entitled. It was idle to talk of the existence of anything like liberty of conscience in India, while the provisions of the Hindoo Law, which were designed to extinguish it, formed part and parcel of our code. The present act is, of course, a complete abrogation of that portion of the Shastra which was intended to keep the land of India for ever bound to the support of Hindooism, by ordaining, that no one should enjoy the fruits of the soil, who did not manifest his adherence to the Hindoo religion by the type of offering the funeral cake to the manes of his deceased parent. But the legislation of Munoo belonged to the age of Hindoo conservatism, when the rights of conscience were as little understood as in the days of St. Dominick; and it would be preposterous to suppose that it should continue in force in the present age, when India has come into the possession of those who pride themselves on honouring those rights."

**THE BISHOP OF EXETER'S LETTER.**—This letter had been anxiously looked for all last week, and Murray's (his publisher's) was daily thronged with eager inquirers for it. But it was not until Monday that it made its appearance publicly. Copies were sent round to the press on Saturday evening, and some of the papers had copious notices of it, and extracts from it, published on Monday morning. It is said that the publishers had orders which absorbed three editions of it before its actual publication. At any rate a fourth edition was published on Monday afternoon. In some shops hundreds were sold across the counter on Monday afternoon. Such a demand for a pamphlet on such a subject is quite unprecedented. But it shows the intense and general interest excited upon that subject.

*Guardian.*

**ORDINATION AT THE SANDWICH ISLANDS.**—Ordained and installed pastor of the church at Kahuku, Island of Oahu, Dec. 21, Rev. James Kekela, a graduate of the Seminary, Lahainalua, and for many years a beneficiary of James Hunewell, Esq., Charlestown, Mass., formerly a merchant at these Islands. All the native churches in Oahu were invited to take part in the Ordaining Council, and nearly all were represented, but owing to ill health and bad weather, several of the pastors were unable to attend. Rev. J. Kekela is the first Hawaiian, who has been ordained to the gospel ministry. Several others are licentiate.—*Polynesian*, Dec. 20.

**ASSOCIATION FOR THE PROPAGATION OF THE FAITH.**—The following is the sum total of receipts for the propagation of the Roman Catholic faith during the year 1848, with the names of the different countries.

	Francs.	C.
France .....	1,773,485	00
Sardinian States .....	205,734	09
Belgium .....	185,070	71
Prussia .....	164,063	58
Great Britain .....	113,043	75
Holland .....	85,530	64
North America .....	49,798	58
Tuscany .....	47,848	29
Germany .....	46,831	01
Switzerland .....	36,588	47
Two Sicilies .....	33,162	60
Portugal .....	29,334	87
Lombardo, Venetian Kingdom	28,428	21
Modena .....	15,618	18
South America .....	14,008	75
Malta .....	12,326	47
Parma .....	9,740	30
Spain .....	7,467	97
Asia Minor .....	4,436	23
Burmah .....	657	35
Greece .....	325	55
Other countries of Northern Europe	672	75

Grand Total .... 2,845,691 50  
Or about £142,284.

**PRUSSIA.**—The articles concerning religious matters, as now definitely adopted by the House of the People, run thus:—“Art. 5, sec. 142. Every German has full liberty of faith and conscience.”—“Sec 143. Every German is unrestricted in the general exercise of his religion, both in private and in public. Crimes and offences committed in the exercise of this liberty are to be punished according to law.”—“Sec 144. The enjoyment of civil and political rights is neither made conditional on, nor is it limited by the religious confession. Nor can this confession interfere in any way with political duties.”—“Sec. 145. The Romish and Evangelical Churches, as also every other religious community, regulate and administer their affairs independently, and remain in the possession and enjoyment of the establishments, foundations, and funds destined for their religious, educational, and charitable purposes. No State Church henceforward exists. New religious communities may be formed. It is not necessary that their confession should be recognised by the State.”—For this section, ayes, 138; noes, 77; majority for the motion, 61.

**CLERICAL REFUSAL.**—On Sunday morning, the 24th March, the Rev. Dr. Mill, Regius Professor of Hebrew at Cambridge, preached before the University at Great St. Mary's, taking for his text the words, “Father, forgive them; they know not what

they do." The sermon was directed against the judgment of the Judicial Committee of the Privy Council in the case of *Gorham v. the Bishop of Exeter*.

**THE ANNUAL MEETING OF THE PARIS BIBLE SOCIETY** was held on Wednesday, in the Calvinistic Church of the Redemption, Rue Chauchat. M. Guizot was called to the chair, and addressed the meeting in an admirable speech—the first he has spoken in public to a French audience for the last two years.

**BALTIMORE.**—A new religious newspaper is proposed in this city, but the question of slavery is not to be discussed! and it is to be a *baptist* paper!! We are humbled and ashamed by such a proceeding, if true.

#### GENERAL.

**NEW USE OF ELECTRIC TELEGRAPHS.**—The telegraph now gives notice of storms! For example, the telegraph at Chicago and Toledo now gives notice to shipmasters at Cleveland and Buffalo, and also on Lake Ontario, of the approach of a north west storm. The result is practically of great importance. A hurricane storm traverses the atmosphere at about the rate of a carrier-pigeon, namely, sixty miles an hour. A vessel in the port of New York, about to sail for New Orleans, may be telegraphed twenty hours in advance, that a south-west storm is advancing on the coast from the Gulf of Mexico. We are only on the threshold of the real substantial advantages which may be rendered by the electric telegraph.

**MR. LAYARD AND HIS PARTY** are still carrying on their excavations at Nimrod and Nineveh. A large number of copper vessels, beautifully engraved, have been found in the former, and from the latter a large assortment of fine slabs, illustrative of the rule, conquest, domestic life, and arts of the ancient Assyrians, are daily coming to light, and are committed to paper by the able artist, Mr. Cooper, one of the expedition. Mr. Layard intends to make a trip to the Chaboor, the Chaboras of the Romans, and to visit Reish Aina, the Resen of Scripture, where he hopes to find a treasure of Assyrian remains.

**EVERY DAY ABSURDITIES.**—To attempt to borrow money on the plea of extreme poverty. To ask the publisher of a magazine how many copies he sells. To attempt to borrow money at a loan society by giving a responsible person for security. To eat a hearty dinner of fish, and call it fasting. Not to go to bed when you are tired and sleepy, because it is not bedtime. To render a man a service voluntarily, and expect him to be grateful for it. Fancying a thing is cheap, because a low price is asked for it.

**THE "ELECTIC REVIEW"** is to appear this month from the hands of its former Editor, Dr. Price. Indeed, we think we discover him again in some of the pages of April. We hope the esteemed Editor will have health and strength to continue his labours for many years, and that the dissenting public, especially the baptists, will vigorously support him. We felt deep regret when we heard, a few months ago, that he was about to retire, but deeper when we heard to whom he had consigned the Review; now, however, we hope, as we said last month, that all will be right again.

**THE POPE**, it is now said, has really returned to Rome. It is reported, too, that he marked his return by giving away some of the money which he had borrowed, and liberating some prisoners.

**AGRICULTURE AND WAR.**—It is estimated that all the agricultural labour done in England in 1848, cost £18,200,000. Official returns show that the cost of her army establishments for the same year are £18,500,000. That is, £300,000 more are paid for preparations for consuming and impoverishing war, than for all her golden harvests.

**WAR AND THE GOSPEL.**—The nations that call themselves christian expend annually £30,000,000 in preparing to destroy each other in war, and about £800,000 for preaching the gospel to the heathen.

**WAR AND PEACE.**—The difference between war and peace has been well defined by one of the ancients—"In the time of peace, the sons bury their fathers; in the time of war, the fathers bury their sons."

**GOLD.**—The amount of gold brought from California by the Crescent, City, the Ohio, and Falcon, early in December, is estimated at a million and a half of dollars. During the months of August, September, and October, 13,877 emigrants are reported to have arrived at San Francisco.

**FIRST FRUITS.**—The trade of the East is already beginning to cross our continent. A package of tea and other China goods have been received in New York from China by way of California—the forerunner of what is destined to be a valuable trade.

**FOUR LARGE BELLS** were baptized at Cincinnati a short time since, by the Roman Catholic bishop. We are not informed by the bishop whether this ceremony is to produce baptismal regeneration in the bells or not.

**OBSERVANCE OF THE SABBATH.**—More than thirty railroads in the United States do not run their cars on the sabbath.

**BUNYAN'S PILGRIM'S PROGRESS** has been printed at the expense of the London Tract Society alone, in 23 different languages.



## MARRIAGES.

March 18, at the baptist chapel, Watford, by Dr. Murch, Mr. John Shalders to Miss Annie Kingham.

March 21, at Ballihay, Ireland, the Rev. Spencer Murch, baptist minister, Sudbury, Suffolk, to Catherine, daughter of the late John Hope, Esq., of Maghera, Derry.

March 22, at Castle-street baptist chapel, Calne, Wilts, by the father of the bride, Mr. John Chappell to Hannah Elizabeth, daughter of the Rev. T. Middleditch, minister of the place.

March 26, at Brixham, Devon, by Mr. M. Saunders, baptist minister, Mr. Samuel Salisbury to Mrs. Betsy Winsor.

April 1, at York-street baptist chapel, Bath, by Mr. Gillson, Mr. G. Ashley, to Miss M. A. Barnett.

April 2, at Kent-street baptist chapel, Portsea, by Mr. Room, Mr. James White, to Martha Louisa Orange, eldest daughter of Mr. Isaac Ridout, of Landport.

April 2, at George-street chapel, by Mr. S. Nicholson, baptist minister, Mr. J. Winsor

Simpson, minister of How-street chapel, Plymouth, to Miss Sarah Shickely.

April 5, at the baptist chapel, Torquay, by Mr. Carto, Mr. Gregson, to Miss Maria Short of Shaldon.

April 7, at the baptist chapel, Lay's Hill, Herefordshire, by Mr. T. Wright, Mr. A. Marshall of Weston, to Miss M. Vaughan of Ross. Also, Mr. John Poole, to Miss S. Barnard, both of Bridstow.

April 9, by license, at the baptist chapel, Newbury, by Mr. Drew, Mr. James Drew, of Piccadilly, London, to Miss Sarah Ann Merewether Nias, only daughter of the late Mr. Thos. Nias, Newbury.

April 10, at the baptist chapel, Sutton-in-Craven, Yorkshire, by Mr. P. Scott, Mr. W. Varley, baptist minister, Slack Lane, near Keighley, to Ruth, youngest daughter of Mr. John Craven.

April 18, at the General Baptist chapel, Spalding, by his father, Mr. J. Jones of March; Mr. J. C. Jones, M.A., minister of the place, to Sarah Ann, eldest daughter of Mr. D. Newling.

## DEATHS.

May 2, 1848, at Brampton-Ash, Northamptonshire, Mary Ann, aged 20; on the 7th of the same month, George William, in his 19th year; on the 22nd of July, Robert, aged 15; on the 29th of August, 1849, Elizabeth, aged 17; on the 27th of February, 1850, aged 14, James, the last surviving son; and, on March the 31st, aged 47, Mary Ann, the beloved wife of Mr. James Attenborough, and mother of the above five children, leaving a disconsolate husband and one daughter to mourn their irreparable loss!

Jan. 10, at Crockerton, Wilts, Mr. James Chislett, aged 65. Early called by divine grace, he was baptized, Sep. 9, 1806, and chosen a deacon of the church 1813; during the whole of this period he served the office of deacon well. His uniform christian character won the esteem of the churches and ministers in this locality; in the church he was a peace-maker; in the prayer-meeting he was a fervent pleader; in the sabbath-school he was active, having superintended it many years. During his affliction, the orator of the parish visited him, and had the temerity to tell him that he had lived many years, and had committed many sins, and if he did not repent they would rise up

against him. His reply was, "The blood and righteousness of Christ are my only refuge. I have fled there."

Feb. 26, aged 61, Mrs. Sexton, wife of Mr. Sexton, deacon of the baptist church, Tittleshall. Mrs. S. had been a worthy member twenty years, and was remarkable for her very peaceful deportment. As she lived so she died—in perfect peace.

March 5, at Kilmington, near Axminster, Devon, Mr. G. Phippen, aged 88 years. Our venerable friend was a member of the baptist church at Loughwood sixty-two years, for forty-four of which he filled the office of deacon well. When near his end, his daughter asked, "My dear father, is Christ precious now?" He replied, with emphasis, "Yes: he is!"

March 12, at Asselby, near Howden, aged eighty-five, Mr. William Singleton. He was upwards of sixty years a member of the Wesleyan society, and a class leader for more than half a century.

March 16, at Kirton-in-Lindsey, Lincolnshire, aged 77, Mrs. E. Smith, many years a member of the G. B. church in that town. Her memory is blessed by her friends.

March 21, Mr. Joseph Balm, of Quorndon, Leicestershire, many years a member of the General Baptist church in that village.

March 24, at Mildenhall, aged 81 years, after a protracted affliction, Mr. Robert Bond, formerly schoolmaster of Wreham. He had been a member of the Wesleyan Church for upwards of sixty years, during more than forty of which he had filled the official stations of local preacher and class leader, besides acting as trustee for several chapels. He left behind him an unblemished reputation, and died in the faith and hope of the gospel.

March 28, at Amersham, Mr. Joseph Howel, aged 79, a member of the Upper Meeting. He was baptized by Mr. Morris, in 1800. Although poor in this life, such was the propriety and consistency of his conduct, that all confessed he was a truly good man.

March 31, at Sutton Bonington, Notts., aged 73, Mrs. Sarah Gilbert, upwards of forty years a consistent member of the General Baptist church in that village.

March 31, of consumption, Jane, the beloved wife of Mr. Alfred Twelvetees, of Holland-street, Blackfriars, London, after a union of nine months with her sorrowing companion.

April 2, Mrs M. Matthews, aged 55, long a member of the small baptist church at Imber, Salisbury Plain. She was one of the poor of this world, and the mother of a large family; but her attachment to her Saviour was sincere and ardent, and her end was peace.

April 2, at Amersham, Mrs. Lec, aged 78, a member at the Upper meeting. She was baptized in 1766, by Mr. Morris, the persecuted "Oxford Blue" (See Reporter 1846). She was truly "a mother in Israel."

April 3, at Maryport, Miss Sarah Lighton, aged 26. Early converted to God, she was baptized and joined to the church, and afterwards taught the class in the sabbath-school in which she herself had been instructed. When about to depart, she rejoiced in Christ. Her memory will long be cherished by affection.

April 3, at Bluntisham, Hunts., aged 95, Mrs. Elizabeth Simmons, the beloved mother of the Rev. John Simmons, baptist minister, Bluntisham, and of the Rev. James Simmons, baptist minister, Olney. She died in peace, and in hope of a glorious resurrection to life and immortality.

April 6, at Isleham, Cambs, aged 15, Miss Mary Ann Stenson, only daughter of Rev. E. Stenson, General Baptist minister. She was enabled to bear a long affliction with great patience and christian fortitude, and died in the full hope of immortal glory.

April 7, after protracted and painful affliction, Mr. W. Frazer, baptist minister, of Regent Street chapel, Lambeth, and formerly of Bolton, Lancashire. A friend says of the removal of this respected minister:—"In the vigour of his days, in the midst of great success, and in the prospect of a considerable enlargement of the place of worship, he was laid aside from his zealous and increasing efforts; leaving a widow and young family, and an attached church to lament him. Not a cloud intervened to darken his peace and joy. The Lord Jesus was with his spirit.

April 7, highly esteemed by all who knew him, the Rev. John Dane Player, of Saffron Walden, aged 60; for thirty years pastor of the Particular Baptist chapel in that town, leaving a widow and six children to lament their loss.

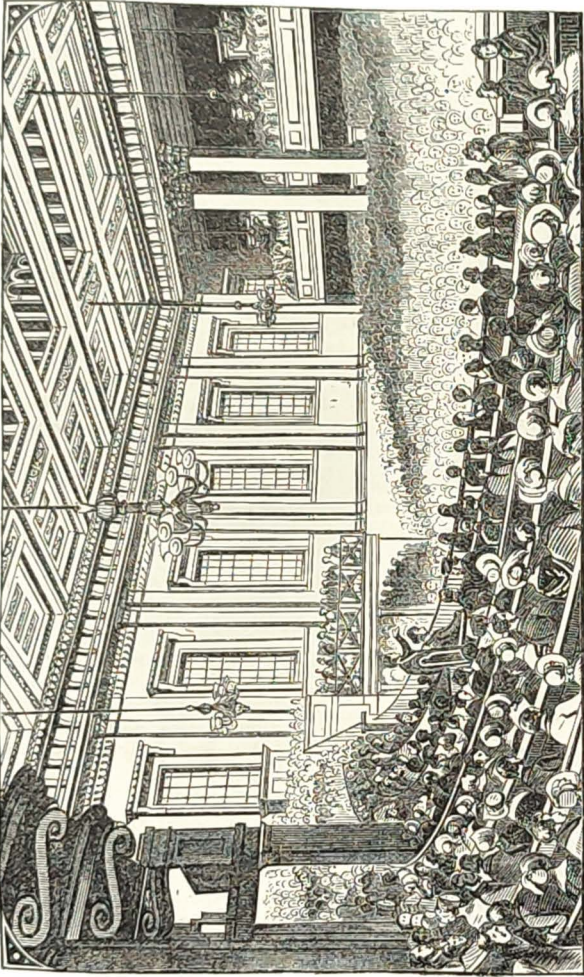
April 7, at Retford, Mrs. H. Quibell, in her 71st year; forty-two years a member of the G. B. church at Gamston and Retford.

April 8, after a short illness, aged 22, Ann, only daughter of Mr. John Neale, of Bristol. She was a young person of superior intellect, extensive acquirements, and, above all, of decided piety. Early called by divine grace, she was baptized, and joined the church in Broadmead about four years since. Her amiable conduct and christian deportment gained the esteem of all who knew her, but she is gone to be with Christ, which is far better.

April 13, Madame Tassaud, in her 90th year, celebrated for her splendid collection of Wax Figures in Baker-street, London.

April 19, at Halifax, aged 48, Mr. William Butler, lately General Baptist minister at Heptonstall Slack, Yorkshire, and formerly of Kegworth, and of Longford. Our departed brother was universally esteemed as a man of sterling integrity, and great urbanity. His friendships were extensive, cordial, and attached; and, as a minister, he excelled in the soundness of his principles, and the excellence of his deportment. We shall seldom meet his like again. But death was to him a messenger of release from incurable and distressing affliction, endured for three years with patience and submission. Many tears will be shed over his grave; but he has entered into rest! He has left a widow and six children.

Lately, at Audlem, Cheshire, after four years' affliction, Jane, the wife of Mr. R. Thursfield, deacon of the baptist church. Her piety was sterling, and increased in lustre in the furnace. Her dying words were, "Christ is all in all to me! Bless the Lord, O my soul! Victory, victory, through the blood of the Lamb! Lord Jesus, into thy hands I commend my spirit! Come, Lord Jesus, come quickly!" And so she fell asleep.



EXETER HALL, STRAND, LONDON.

THE  
BAPTIST REPORTER.

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JUNE, 1850.

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BAPTIST ANNIVERSARIES—1850.

For several years past we have furnished our readers with outlines of the proceedings at the annual gatherings of the friends of our leading public institutions. Last month we gave a brief notice of the "Baptist Union" in our "Intelligence" department. Further details will be given when the Manual is published. This month we give, in the following pages, the Irish, Home, and Foreign Mission Societies. The Bible Translation and Hanserd Knollys Societies will be noticed among our Intelligence.

We never attempt to give a full report of all that was said or done at these interesting and important meetings. We content ourselves with giving the leading facts in the Reports, with extracts from the addresses of the speakers. This has been our custom, and as we have not heard of any objection, we presume it is approved. Those of our friends who have had an opportunity of perusing reports of these meetings in other periodicals or papers will, we hope, kindly excuse us in occupying so much space with them, when they are reminded that the greater part of our readers would not see them at all except in our pages. We give opposite a rough sketch of Exeter Hall.

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BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held at Finsbury chapel on Monday evening, April 22. Lieut. W. H. BOND, Esq., R.N., presided. After prayer had been offered by Mr. STOCKS, the CHAIRMAN addressed the meeting at some length on the pressing demands of the present time for increased Home Missionary operations. He had seen the necessity and importance of such labours in the county to which he belonged, and was every day more and more convinced, that whatever might be done to extend the knowledge of the truth in foreign lands, a most urgent and imperative duty was overlooked, if the spread of the gospel at home were at all neglected. It had been one of the

most formidable charges brought against the voluntary principle, that there was no power in it to maintain the institutions of the gospel in the rural parts of the country—that it could not provide instruction for the thinly populated districts. That charge involved two important considerations—first, what means are there in operation to spread the gospel in such localities, and secondly, by what increased efforts can we best carry out the great design of scattering the seeds of eternal truth where they are so much needed. If by means of State pay, or otherwise, they could plant men in different parts of the kingdom, it might have the semblance of spreading the gospel extensively,

but there was a matter of vital consequence connected with such operations, and that was to take care that what was preached as gospel was indeed "the truth as it is in Jesus." Now the State professed to provide a great number of teachers, to plant them in various parts of the kingdom, and to furnish them with the means of support, and thus enable them to occupy what, in the eyes of christian men, was ground of the utmost importance. If these men taught, as some of them were doing, the dogma that baptism, mingled with the sacrifice of Christ, could alone obtain the remission of original sin—that it was baptism alone which prepared the immortal soul for an inheritance in the kingdom of heaven—then it was their bounden duty, by every means, to oppose such sentiments, and to strive, as far as possible, to provide a better description of teachers of that gospel which "brought life and immortality to light." If the spirit of such errors as those he had alluded to should unhappily be largely received by the populations in the rural districts of the country, it would bring over the land a deeper cloud of darkness and misery than had ever been felt since the dawn of christianity in Britain. It was their bounden duty to oppose to such sentiments the great fundamental principle that the blood of Christ, independent of everything else, was the one thing necessary to secure the pardon of sin, and to withstand to the utmost the mingling with this truth the fearful dogmas which were so prevalent in the present day. It then became a serious question, how far they had performed this duty. He was afraid that it must be confessed they had not acted up to their professions in this respect. The small amounts of contributions, the few persons employed, and the limited portion of ground occupied, must tell upon their consciences. The command of the Saviour, that in the preaching of the gospel his disciples should begin at Jerusalem, had, in-

deed, been obeyed. Long, very long, had the truth been proclaimed in this land, yet, as a denomination, he felt it might be laid to their charge, that they had not taken their fair stand amongst other denominations in this respect, and that they had done but small things in extending the knowledge of the truth in parts of the country still lying in darkness. They were now called upon to testify their determination, that henceforth such a reproach should not be taken up against them.

Mr. S. J. DAVIS, the secretary, then read an abstract of the Report, which detailed the operations of the Society, the discouragements it had to contend against, and the success which had attended its efforts. Upon the whole, the aspect of affairs was cheering. The work has been steadily progressing, and the agents record several pleasing instances of the fruits of their labour. The treasurer's account shewed that the expenditure for the past year has been £4,523. 15s. 8d.; the income £4,521. 10s. 2d., leaving a balance due to him of £2. 5s. 6d. There is also due on former loans a sum of £430.

MR. DOBNEY, MAIDSTONE.

*Obstacles to Home Mission Efforts.*

—The Report to which they had listened, alluded especially to two sources of discouragement to their missionaries; the one arising from the systematic, the indefatigable, and, he grieved to say, the unscrupulous efforts of a large party in the country, to bring all the people under the influence of ceremonialism and the priesthood—the other from the well-adapted labours of not a few to win the people to infidelity and atheism. In reference to the first of these sources, he did not feel disposed to say much; although, from the *prestige* which a State Church could not but have, from the numerous temporal advantages which accrued to those who were found in connexion with it,

the serious and certain injury which arose out of separation from it, taken in connexion with some other circumstances, he was forced to believe from facts which had come within the range of his own knowledge, that at no distant day, in their rural districts, some of the feebler churches would be unable to support themselves, and would be obliged to look to that Society, or some kindred institution, for help, or else resign themselves to their fate. He prayed that God would avert the omen. While ceremonialism was endeavouring to bring them under the influence of a priesthood bent on roving the obsolete, and crushing the manhood of its dupes out of them, he asked, was that spirit the most formidable of all those shadows which even now were haunting their fatherland? No, the Dissenters of England were familiar with its form; they knew it full well, and ought to be prepared to confront it with an eye of intelligent, righteous, firm, though calm rebuke. But there had been evoked in the midst of the land a gigantic spirit of doubt and denial,—it had upheaved itself in their midst, and was stalking through the land, breathing in the face and laying its hand upon the heart of not a few. Its chill presence was felt in college halls and cloisters; nor alas! was the workshop of the mechanic unvisited.

MR. STOVEL, LONDON.

*Power of the Press.*—He called upon his friends to chasten their emotion a little, and not be too much alarmed at those spectres which had passed before them. Already they had learned that men fallen into sin and pollution of all kinds, were utterly helpless in themselves without God. His impression was, that the schooling of Providence, in mercy to man, was incessantly directing their energies to the deepening of that lesson upon their hearts, to make them feel that they were "less than nothing and vanity." Since Milton used his pen, and wrote his apology for the freedom

of the Press, his arguments had been used oftentimes with great impropriety, carrying the thought where he would never have carried it, and making his statements on one side of the question, seemed to involve a determination of the whole. It had been usually said, that the Press was to work great wonders, and to renovate the age, and yet the Press was only a machine made mostly of iron, to stamp letters in red or black, or any other colour. It told nothing but what a writer's pen had written—nothing passed through it but what had taken its stamp from the human mind; and as well might they suppose that the tongue of a man or the finger of a man, or his staff, or his sword, would renovate society as the Press, which was a mere complicated machine in the hands of man. It would speak to man just what man chose to speak through it, and transfuse through many minds what one had thought and speculated and reflected on, but still it would come to pass hereafter, that they would be taught that the man who wields the Press will no more renovate the earth, than he who wields the sceptre or the sword. All the facts stated that night, and many more which might have been advanced, went to demonstrate the affirmation, that man, with the use of the Press, was as weak to renovate his fellow-man as without it; and that, if he would accomplish that, he must put this, with all his other machinery, into the same position in which he himself was placed, at the feet of the Eternal Father, to be blessed or not blessed, as that Father will condescend to see fit. Neither by the Press nor by what was called the freedom of judgment, but by personal religion steeping the minds of ministers and members of churches, was the increase of infidelity to be checked, and the battle of truth waged. Let that be the case, and their victory was certain and not far distant.

## BAPTIST IRISH SOCIETY.

THE Annual Meeting of this Society was held on Tuesday evening, April 23, at Finsbury Chapel. GEO. FOSTER, Esq., in the chair. The proceedings having been commenced with devotion, the CHAIRMAN urged the imperative claim upon English christians to go quickly to the help of their bleeding and wounded sister nation. The efforts of the Society, whose anniversary they were commemorating, had been attended with a considerable degree of success, and the present seemed the fitting time for increased activity and zeal on the part of its friends. Influenced by the cheering truth, that God's Word, wherever it was proclaimed, should not return unto him void. British christians had done well to send out their missionaries to preach the truth, to establish schools, and circulate Bibles in foreign lands; but, while these things had properly engaged their attention, it was a question whether they had sufficiently exerted themselves hitherto for the parishes in their own country, and especially for unhappy Ireland. Ireland, of all countries in the world, possesses the strongest claim upon their regard, and presents the fairest field for missionary enterprise. Its intense misery, its gross ignorance, the vastness of its population, its intimate connexion with the prosperity of England, the comparative ease and economy with which christian effort might be carried on, presented motives and encouragements which they could not overlook, and must not disregard.

The SECRETARY then read the Report, from which it appeared, that the Society employed sixteen missionaries, nine Irish readers, twenty-four schoolmasters, preaching regularly or occasionally at seventy stations. Reference was made to the extent of emigration, by which the mission churches have been much affected, upwards of 100 Irish baptists having landed, during the past year, upon

the shores of the single State of New York. The Report then adverted to the retirement from the office of Secretary of the Rev. F. Trestrail, and the appointment to that situation of the Rev. Mr. Williams; and also to some changes in the Committee. The returns from fourteen churches, two not having fully reported, shows a gross increase of seventy-nine; or an average of nearly six to each church. The loss, however, on the present year, is considerable, and unparalleled in the history of our mission. The returns show a gross decrease of ninety-nine, or a clear decrease of twenty; making an average decrease of one and a half in each of the returning churches. More than 600,000 of the youth of Ireland have been educated partially or entirely by this Society; and this number, it is believed, is far below the real amount. These 600,000 children were all furnished with school-books, Testaments, and Bibles. After alluding to the efforts of the Committee to reduce the expenditure of the Society without seriously impairing its efficiency, they continue:—"Your Committee are pleased to report, that the income of the Society has more than equalled the expenditure of the present year: and that the balance against the Society, instead of being, as at the last anniversary, £1,670 8s. 6d., is reduced to £1,606 13s. 2d.

MR. AVELING, LONDON.

*Facilities for Gospel Labour.*—The scene of labour was close at hand; seven-eighths of the population spoke the same language as themselves, and there was no necessity for the agents to be acclimated; indeed, there were a thousand facilities in this case, which others did not possess. It was sad, therefore, that the work should be contracted for want of funds. They must not think of relinquishing any of their efforts. He

believed it would be a long time before the mission churches in Ireland could be self-sustained. The seas of calamity which had risen and overwhelmed that unhappy country, utterly prevented their cherishing any other hope than that for years to come they must be supported by the liberality of richer England. It must not, however, be argued that because Ireland was morally and spiritually so unfertile as it appears, that they should therefore abandon their work, and direct their agencies through another channel. It was neither kind nor logical to reason thus. Their conduct in reference to the work of God must not be regulated by success, or the prospect of success; but by the word of God himself. Let them remember, that the sphere of their labour was within a short distance of the Metropolis, and he trusted that the electric telegraph, which was about to be laid down across the Channel, would be the means of uniting the people more closely together, and that the day was not far distant when Celtic vivacity, Saxon power, and Scottish acuteness, would combine to form one mighty nation. The christian church had in its hands the most effectual remedy for Ireland's miseries. Politicians might do something,—educationists might do something; but it was the province of the church of Christ to convey to them the blessings of eternal life bound up in the Word of Eternal Truth.

MR. ROBINSON, KETTERING.

*Ireland's Wrongs.*—He believed, that in their work they must trust to a very deep conviction of duty, and a very moderate share of success. The Report spoke in mournful terms about emigration. Yet emigration was not an unmitigated evil, and he argued that the Society had done a good work, if they had only made some of those they came in contact with discontented with their previous condition, and led them to seek for

the amelioration of it in that way. It had been said, that if an Irishman could raise on his bit of ground sufficient potatoes for himself, family, and pig, and could anywhere gather enough rags to clothe them all—the pig excepted—he would never bestir himself to do anything else; and he (Mr. R.) thought that, without any violation of charity, they might say, that Roman Catholicism tended rather to foster than check that evil. If the question were asked—what was the cause of Ireland's wretchedness and misery? they were answered—popery. But he said, No—it was but one of her disasters. What, then, was the cause? He feared they must trace it to English misrule. Had justice been done to that unhappy land, its inhabitants would at this time have been neither Roman Catholics, beggars, nor rebels. When they heard the Turk boasting of his country, they checked him by pointing to Cyprus and Palestine—when America boasted of her love of liberty and independence, they pointed to its two millions of slaves—and when an Englishman vaunted the constitution under which he lived, he was silenced by one word—IRELAND. He called upon all friends of the Society to do their utmost to seek the removal of those obstacles which stood in the way of their missionary success. Had they any right to hope that Ireland would ever be Protestantized until the link was snapped which bound Protestantism in her ill-fated alliance to the state?

MR. F. TRESTRALL, LONDON.

*English Oppression.*—The grand secret and source of all the evils with which Ireland was afflicted, was the violence and outrage which had been perpetrated upon her by England, from the time that Henry II. set his foot on that land, to the present time. It was a painful thing to say, that, with the exception of one agent here and there, the British Nonconformists, connected with the baptist body,



had scarcely a single representative in many large districts of Ireland.

MR. B. W. NOEL, LONDON.

*Ireland's Sufferings.*—Who could think, he said, of the sufferings to which, from poverty, famine, and pestilence, they had been exposed, without feeling, that if they had the power to minister to their need, it was a solemn duty incumbent upon them, especially when they knew that the peasantry were neither destitute of intelligence nor gratitude. And knowing that England had been the source of much of her misery, they ought to pity and make allowances for their excesses and follies. The same ingenious oppression, the same remorseless injustice had been pursued towards Ireland, as in the reign of Louis XIV. towards the Protestants of France; and a nation did not forget in a day what it had thus fearfully learned. England had, in past times, forbidden her schools, prohibited the celebration of the rites of her religion, and savagely interfered with the rights of conscience. It was their happiness, however, *now* to say, that the Parliament of England had the most honest desire to legislate paternally, wisely, and justly, for the sister island. Most of the oppressions had ceased entirely, and, if there was one great hindrance to Protestantism left yet,—he meant the connexion between the State and the Irish Church—it would be unjust not to bear in mind the extreme difficulties which each successive administration had to contend with in respect to that monster grievance. But even that might turn out to be an aid rather than a hindrance to their own missionaries—for they were freed from its trammels—they did not approach their congregations with the stigma of this connexion. The effects of all the political contentions through which Ireland had passed had tended to make the people think, and they were not now the slaves they were. That important apparatus—the State

children were being instructed—whatever might be the opinion formed as to the precise mode in which that instruction was imparted—yet from the fact that so large a number were now being taught woll, reading, writing, and arithmetic, and books of considerable reach, requiring considerable force of thought, it was impossible not to foresee that they would emerge from those schools, not perhaps less Catholics, more Protestant and more English, but more like men capable of appreciating evidence, of listening to reason, and less slavish in thought. If christians only did their duty, and left them not unvisited, unbefriended, and unloved, a very large result in futuro years might be expected. It appeared to him, that God had been preparing the way for the separation between the Church and State in Ireland, by the singular revival of true religion amongst the clergy in that land. There were a number of devoted men in Ireland whose labours were directly subsidiary to their Society, and who gave the impression to the people, that Protestantism was something more than a name, that it was a living reality, and that the men professing it did feel at heart the truths they taught. Added to this, the kindness of the English, in the relief afforded during the famine, had materially changed that anti-Saxon feeling which had prevailed, especially along the western coast, and if the friends of that Society exerted themselves, not spasmodically, but steadily, earnestly, and prayerfully, they would have, not a sudden and large accession to their finances, but year by year a growing income, and the Committee would be cheered in that wise economy of the expenditure which ever should mark the administration of funds gathered from christian liberality and zeal.

## THE BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held in Exeter Hall on Thursday morning, April 25. ALDERMAN CALLENDER, of Manchester, presiding. The attendance was very numerous.

After singing, Dr. Hony implored the Divine presence and blessing.

The CHAIRMAN said, he was sorry that in appearing there for the first time, it was a part of his duty to say, that the funds of the Institution were comparatively in a very low state, considering the importance of the work in which they were engaged, and the pressing demands made in all parts of the world where their agents were labouring. They had need, not to slacken, but to redouble their efforts. They had not now to put the machinery in motion. All they wanted was, sufficiency of funds to enable them to carry out their plans on a far larger scale than hitherto, and, with God's blessing, with far greater success. There never was a time like the present—blessed be God for it! The work of conversion among the heathen never was so remarkable and so successful as at this period. When God was thus working for them, and answering their supplications, should the church slacken its exertions, and withhold the silver and the gold which might so profitably be employed in efforts for the conversion of those who “were perishing for lack of knowledge.” It was a remarkable fact, that just now there were two Societies labouring in India, both of which were in want of missionaries. He had lately met with that excellent man, Mr. Anderson, of the Scotch Free Church, who, with two of his brethren, had been successfully labouring at Madras, but who had now returned home on account of his health, and that gentleman stated that during a residence of several months in Scotland, he had been looking through all their churches to see if he could find any young men

qualified for the purpose of recruiting the missionary stations in India: and though he had preached and talked to them, he had been unable to find a single individual suitable for the work, although a kind friend had guaranteed to furnish the means to the extent of £300. a-year for five years, if any one would undertake to go out with Mr. Anderson. The Church Missionary Society were in the same position,—they wanted suitable evangelical men to recruit their stations, but they could not be obtained. Now, while that was the case with other Societies, their own had been obliged to refuse the applications of no less than seven individuals, every way qualified, for want of funds to support them. That surely was a state of things which needed only to be made known in their own and other denominations to secure all the aid required. He could not help thinking they required another Andrew Fuller to rise up amongst them to stir up their Churches and ministers to more diligence in that matter. Unless they were prepared to say to the pastors of Churches present, that they must go back to their congregations and tell them, that at their monthly prayer meetings they must no longer ask for the success of their missionaries, for that they had succeeded far beyond their expectations and their means—they must not forget the obvious duty which was imposed upon them to support that institution to a far greater extent than they had done. Let them pray to God for his blessing, and with their prayers unite such exertions as were necessary,—and if in that way they honoured God, them he would also honour.

The SECRETARY, Mr. F. Trestrail then read the report:—

“The missionaries sustained by the Society labour in Asia, on the Western Coast of Africa, in France, and in the islands of the Western Sea. The

service of Christ is carried on in this extensive field by forty-eight brethren, with their wives, and nine females engaged in the special department of education. It has been, however, one of the blessed results of their toil, that from the midst of the converts there have been raised up by the grace of God, not less than 120 natives of the different lands where the gospel has been proclaimed by our brethren, to aid them in the further extension of the Redeemer's kingdom. About 180 other christian brethren gratuitously devote more or less of their time in making known the unsearchable riches of Christ.

The labours of the missionaries may be divided into three chief departments—1. Translations; 2. Evangelization; 3. Education.

1. TRANSLATIONS.—In translations, the precedence must be given to the transference of the Word of God into the languages which are spoken by the people among whom the brethren labour. Although no new language has this year been undertaken, much progress has been made in several versions, and copies of portions of the Divine testimony have in large numbers left the press. In Hindi, for the use of the population in the Ganges between Monghir and Benares, 4,500 copies of the Gospels and Acts have been printed. In Hindustani, for the use of Mohammedans, in Persian and Bengali, 62,500 Gospels, Acts, or perfect Testaments have been finished, chiefly under the supervision of Mr. Lewis. And in Sanscrit, under brother Wenger's care, 7,500 copies of portions of the New Testament have appeared. Other large editions are in progress, especially of the Old Testament in Bengali and in Sanscrit by Mr. Wenger. The Bengali Testament, the work of Carey, Yates, and Wenger, is passing under a new ordeal; but has been triumphantly vindicated by the last-mentioned brother from the charge of heresy made by the

clergy of Bishop's College in Calcutta. The total number of copies printed during the past year is 74,600; the number distributed, upwards of 60,000.

2. EVANGELIZATION.—Every opportunity is seized by the missionaries and their companions in labour, the native preachers and catechists, to extend the knowledge of the glad tidings of God's love to man. As the result of these self-denying labours, and the Divine blessing resting upon them, there are, under the pastoral care of the brethren, and of the native converts chosen to the pastorate, 108 christian churches—cases of spiritual life in the midst of deserts and death. There are at present in fellowship in India and Ceylon, 1,962 persons; in Africa and the West Indies, 3,007; making in all nearly 5,000 professed disciples of Christ, and about 350 seeking admission into the fold, exclusive of Jamaica. The clear increase during the year has been 188. The future prospects of evangelization in India are, however, rendered more bright than before by the long delayed declaration, recently issued in the form of a draft of an Act by the East India government, that no native of India, on changing his faith, shall henceforward be subject to the penalties, confiscations, and the disruption of every social tie, which conversion has until now drawn in its train. It is the Magna Charta of India on liberty of conscience.

3. EDUCATION.—The training of young men of native origin for the ministry has not, to the Committee's regret, proceeded so favourably in every case as they could wish. The adverse influences alluded to in last year's report as in operation in Canada, have led to the closing of the college of Montreal, and the resignation of the tutor's office, by their respected and esteemed brother, Dr. Cramp, and, from present appearances, there does not appear much probability of its revival. The

institution at Calabar, Jamaica, must be regarded as entirely successful.

In reviewing the course of the year, there is one reflection the committee would urge upon the members of the Society. God has continued to bless his servants, so that there has been no diminution, but an increase, in the spiritual results of missionary toil. For if some portions of the vineyard are not so productive as might be wished, the fruit in others has been sufficiently abundant to remove discouragement or fear. Yet the strength of the mission has been declining. In no case are the labourers equal to the toil demanded of them. Western Africa has lost one after another of its most energetic evangelists. They are reduced to the lowest possible number to hold the ground that had been occupied. In Ceylon, where three missionaries were not enough for the service of thirty-five stations and the oversight of four hundred and fifty members of churches, one only is left—and must we not say, to sink under the accumulated responsibility and toil? In India, with one or two exceptions, every station needs additional aid; some places have already been abandoned for want of it. Large tracts of country are unoccupied, where it would appear the fields are white unto the harvest.

#### HOME PROCEEDINGS.

The committee commenced the financial year with a debt of £4,946. 17s. 10d., not including in that sum the balance of £1,554. 14s. 1d., owing on the special grant to Jamaica. They are happy to state that this debt has not been increased. The income has exceeded the expenditure by £144. 2s. 10d.; a result which is owing to a liberal donation of £200. by the senior treasurer, just previous to the closing of the accounts.

But, in order to keep the expenditure within the income, large reductions have been made. In India alone the expenditure has been reduced by £2,625.: in Ceylon by nearly £200.:

in Africa by nearly £1,000.: in incidental and casual expenses about £150. In other respects the expenditure has been about the same as last year. With regard to the receipts, the Fund for General Purposes has improved by £860.; arising partly from enlarged contributions by the auxiliaries, and partly from the amount of legacies received. There has also been an increase of nearly £100. for translations. On the other hand, the receipts for the sale of the various publications issued by the Society have fallen off more than £150. The total receipts for all purposes, including £359. 2s. 6d. towards the debt, have been £19,776. 13s. 1d.

S. M. Peto, Esq., M.P., who expressed his regret that the long-tried friend of the Society, Mr. Gurney, was prevented, by continued indisposition, from being present, read the treasurer's account for the past year, the result of which shewed a total of receipts amounting to £19,736., and of expenditure £19,632.; the balance against the Society being now £6,357. against £6,501. at the opening of the year. He also wished to observe, for the information of the meeting, that the total payments of the Society, for the general purposes of the Society during the last year, was more than £4,000. less than it had been in the preceding year; and with regard to their being £130 less in debt than at the last anniversary, that result was owing entirely to the committee having, in various parts of the mission, made deductions to the extent of more than £4,000.

[We find that we shall not have space this month to give some excellent remarks which were made at this meeting, by various speakers. From so far as we have reported it will be gathered that there are the most urgent reasons why the members of the Baptist denomination should not abridge, but rather increase, their pecuniary contributions to these excellent Institutions. Continued effort, joined to fervent supplication, will doubtless secure the promised blessing of Almighty God.]

## SPIRITUAL CABINET.

**CHRIST IS SUFFICIENT TO SAVE ALL.**—The whole Bible shows that all the world would be saved, if all the world were to come to Christ:—“Behold the Lamb of God, that taketh away the sin of the world.” Christ is quite sufficient for all, and I would prove it by this argument: if he was sufficient for one sinner, then he must be sufficient for every sinner. If one sinner may come unto God by Christ, then all sinners may. If one sinner may have peace with God, and God be yet just and glorious, then every sinner may have peace with him. If Christ was enough for Abel, then he is enough for all that come after. If one dying thief may look to him and be saved, so may every dying thief. If one trembling jailor may believe on Jesus and rejoice, so may every other trembling sinner. Oh you may now doubt whether Christ be enough for your souls, but if you die Christless, you will see that you might have come, but you would not.

**CHRIST IS WILLING TO SAVE ALL.**—The Bible shews that Christ is quite willing and even anxious that all sinners should come to him. The city of refuge in the old Testament was a type of Christ; and you remember that its gates were open by night and by day. The arms of Christ were nailed right open, when he hung upon the cross; and this was a figure of his world-wide willingness to save all, as he said: “I, if I be lifted up from the earth, will draw all men unto me.” There is no unwillingness in the heart of Jesus Christ. When people are willing and anxious about something, they do everything that lies in their power to bring it to pass. So did Jesus Christ: “What could have been done more for my vineyard, that I have not done in it?” But if they are very anxious, they will attempt

again and again. So did Jesus Christ: “O Jerusalem, Jerusalem, how often would I have gathered your children as a hen gathereth her chickens under her wings, and ye would not!” But if they are still more anxious, they will be grieved if they are disappointed. So was Jesus Christ: “When he came near, he beheld the city, and wept over it.” But if they are very anxious, they will suffer pain rather than lose their object. So did Jesus Christ: “The good Shepherd gave his life for the sheep.” Ah! dear brethren, if you perish, it is not because Jesus wishes you to perish.

**A WORD TO ANXIOUS SOULS.**—How strange that anxious souls do most of all doubt the willingness of Christ to be their Saviour! These should least of all doubt him. If he is a willing Saviour to any, O surely he is a willing Saviour to a weary soul! Remember the blind beggar of Jericho. He was in your case—blind and helpless—and he cried: “Jesus, thou Son of David, have mercy on me.” And when the crowd bade him hold his peace, he cried so much the more. Was Jesus unwilling to be that beggar’s Saviour? He stood still, and commanded him to be brought, and said: “Thy faith hath made thee whole.” He is the same willing Saviour still. Cry after him; and, though the world may bid you hold your peace, cry after him just so much the more.

**A WORD TO CARELESS SOULS.**—You say Christ may be a willing Saviour to others, but surely not to you. O yes! he is quite willing for you too. See him sitting by the well of Samaria, convincing one poor sinful woman of her sins, and leading her to himself. He is the same Saviour toward you this day. If you do perish, it is not because Christ is

unwilling. He wills all men to be saved, and to come to the knowledge of the truth. He pleads with you, and says: "Turn ye, turn ye, why will ye die."  
M'CHEYNE.

**I WILL SURELY DO THEE GOOD.**—Though this promise was given to Jacob, it was not confined to him, but is intended for all his spiritual seed. It is thus God speaks to us this morning. How gracious! We know not what a day may bring forth, but we know our God who superintends every event will do us good. We may mistake as to what will be for our good, but he is infinite in wisdom and goodness, and therefore cannot. We may look at afflictions, losses, and crosses, and cry out, "All these things are against me!" But read the history of David; what a train of troubles attended him; hear his acknowledgment. "It is good for me that I have been afflicted." Thy God will do thee good, therefore he will try thee, sift thee, humble thee, and prove thee. He will give thee medicine as well as food. He will consider nothing too expensive, or too painful, if necessary for thy soul's welfare. Look at your trials and say, "This also shall turn to my salvation." Look on the past and acknowledge, "Goodness and mercy have followed me, all the days of my life." Look to the future and rejoice, "The Lord will give that which is good."

JAMES SMITH.

**EQUAL WITH THE ANGELS.**—And if the righteous are to be made equal to angels in wisdom and knowledge, it will follow, from remarks which have already been made, that they must equal them in power. We are informed, that their bodies though sown in weakness, will be raised in power; and this fact seems to furnish some reason for believing, that the powers of their minds will be proportionably increased. From the appearance of Moses and Elijah on the mount of transfiguration, it seems

evident, that they possessed power of various kinds, of which we are destitute. They had power to descend from the mansions of the blessed, and to return, and also, as it should seem, to render themselves visible, or invisible at their pleasure. Indeed it is certain, that in some respects at least, the powers of the righteous must be greatly increased, or they would be unable to sustain that far more exceeding and eternal weight of glory, and honour, and felicity, which is reserved for them in the future world. The scriptures fully warrant the assertion, that in each of these particulars, they will be made equal, if not superior, to the angels. In the vision of the heavenly world, with which John was favoured, he saw the representatives of the church placed immediately before the Eternal Throne, while the angels, placed at a greater distance, formed a circle around them. Should it be contended, that we can infer nothing from a vision, we will waive this passage, and remark, that they inform us that Christ's faithful servants shall sit and reign with him upon his throne,—an honour, in which it is no where intimated that any of the angels shall share. Indeed, the disciples of Christ are in a peculiar sense his members, and, as such, they will largely share in the honours, and dignities, and glories, of their exalted Head. It is, doubtless, in virtue of this free, intimate, and peculiar relation to him, that they will, as an apostle assures us, judge the world, and even judge angels. Speaking of the righteous as vessels of mercy, whom God is preparing for glory, the same apostle remarks, that in them God designs to shew forth the riches of his glory. But has he not, it may be asked, already done this? Did he not shew forth the riches of his glory, when he formed the angels? It should seem from the apostle's remark, that he did not. This however he means to do, and men are the objects which he has chosen for that purpose. Yes, in adorning, and honouring, and

bleasing redeemed sinners of the human race, Jehovah means to put forth his strength, to shew what he can do, what glorious beings he can form, when he chooses to display all the riches of his glory. Who then can doubt, that in glory, honour, and felicity, good men will be made, at least, equal to the angels.

PAYSON.

## POETRY.

## AN ACROSTIC

ON THE FIFTIETH ANNIVERSARY OF MR. WILLIAM POLLARD'S MEMBERSHIP  
WITH STOKE CHURCH.

[We have received a copy of verses read at a Tea Meeting lately held at Stoke Green Chapel, Ipswich. The design of the meeting will be gathered from the following inscription inscribed in a large handsome Bible, bound in purple morocco, gilt, which was then presented to Mr. P. "Presented by the Church and Congregation meeting at Stoke Green, Ipswich, to Mr. Wm. Pollard, on the completion of the fiftieth year of his membership of that church, as a testimonial of the affectionate regard which they cherish toward him, and of the estimate that they form of the highly honourable manner in which, as a christian, he has, throughout so long a period, fulfilled his course. And as a token of their lively gratitude for the assiduity and faithfulness with which, during forty-three years of this time, he has sustained the office of deacon among them. Ipswich, Feb. 6, 1850."—The verses may not be regarded as perfect, but they contain valuable sentiments, with references to interesting facts, and were read at a christian festival of rare occurrence, highly creditable to the parties. For these reasons we give them insertion in our pages.]

O LORD, I review with deep wonder and love,  
N ew Covenant mercies received from above;  
T he fifty years past I have been in thy ways,  
H elp me now, blessed Spirit, JEHOVAH to praise.  
E ach day of my sojourn thy mercy appear'd,  
F rom guilt oft relieved me, and my sad heart cheer'd;  
I nfluenced and help'd me to follow the Lord,  
F rom the baptismal waters to feast at his board;  
T hen strengthened and clad me in armour, to bear  
I n life's journey the cross, 'till the crown I shall wear.  
E ver faithful and true, I know that 'tis right,  
T hrough conflict to enter the regions of light;  
H aving Christ for my Captain and conquering  
King,

A nd heaven in view, which through grace may I win,  
N ot by might nor by power, but the Spirit of God,  
N ew creating and cleansing my soul in Christ's blood.  
I n reviewing the past, with praise I record  
V ernal seasons of joy, in the house of the Lord;  
E benezers imprinted on Memory's page,  
R eal pleasant pictures to cheer my old age.  
S urely goodness and mercy have followed my way  
A s "a pillar of fire and cloud" night and day;  
R eminiscences painful will sometimes arise—  
Y onder tomb's precious relics awaken my sighs.

O Thou! who didst weep over Lazarus' bier,  
F orgive, and permit the relief of a tear;  
W ith chastened submission I bow to thy will,  
I n goodness Thou gav'st them, and good Thou art still.  
L oved objects, like fetters, to earth bound my heart,  
L ife still has its charms, but with all I can part,  
I n hope through free mercy that pardon'd I am,  
A nd ransom'd by faith in the blood of the Lamb;  
M y soul humbly waits 'till the summons be given,  
P Hy Lord thy poor worm, and receive me in heaven.  
O n our church and dear pastor may blessings distil,  
L ike the dew upon Hermon, or fair Zion's hill;

L et peace and prosperity ever attend  
A ll the deacons, and members, and every friend;  
R egard us dear Saviour, and help us to be  
D evoted and thankful for this Jubilee.  
S tatistics, dear friends of our church, this presents,  
M emoranda,—where formed, and other events;  
E arly records transmit that Colchester claims  
M aking Baptists by preaching on Woolverstone plains;  
B rethren there formed the church, SAMUEL SODEW  
ordain'd,  
E xtended their mission, and Ipswich attained;  
B emoved to Stoke-Green, where the church still  
appears  
S uccessful, and has been for many long years.  
H ALL, name ever dear, WHITE, PATNE, SPRIG, too  
have been  
I n succession, the pastors of favor'd Stoke-Green.  
P erhaps our present pastor's name should appear:  
W EBB it is,—may God prosper his onward career;  
I n Stoke pulpit the gospel has long been proclaim'd,  
T he statutes observed which Jesus ordain'd,  
H olding Christ as the Head of his Church, and his  
Word

S olo rule of her worship, and faith in the Lord.  
T his church was the first that believers baptized  
O n Suffolk's fair coasts; now the county supplies  
K indred churches, that publish the Gospel of Peace,  
E ncourage them Lord, and thy kingdom increase.

O me now, gracious Spirit, assist us to sing  
H allelujahs to Zion's bless'd Saviour and King;  
U nto Jesus who shed for our pardon his blood,  
R enewed and redeemed us from sin unto God;  
C ome children, come fathers, young maidens, young  
men,  
H allelujahs repeat; Praise JEHOVAH. Amen!  
I PSWICH, FEB. 6TH, 1850. P.

## CHRISTIAN BIOGRAPHY.

## MRS. ELIZABETH FERRIS

DIED at Rockingham Row, in the neighbourhood of London, Feb. 1, 1860, in the 74th year of her age. This lady has been well known, in the various spheres in which she moved, as an active, zealous, and benevolent christian. I have very little knowledge of her early history; but the little I possess I shall feel a pleasure in communicating. She was a native of Holland, in the higher classes of society, and received an education suitable to her circumstances. She could converse fluently in five of the European languages. Her first marriage took place in the 17th year of her age; but she was not then a christian. In the course of some years she was brought into the most trying circumstances, by her husband's failure in business. The trials she underwent in connexion with this were of the most unprecedented character, until, at length, her husband was laid on a bed of affliction, which proved the bed of death. She had some reason to hope, that his affliction was a blessing to her soul. It was in this furnace that she herself was brought under deep convictions for sin. While in this state, she was tempted to believe that there was no mercy for her, because she was a foreigner. The application, however, of a passage of Scripture, whether in a sermon, or in reading the Scripture, I do not recollect,—Eph. ii. 19, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God," was the means of relieving her mind, and causing her to give her heart to the Saviour. After some time, I know not how long, she was again united in marriage to Mr. Charles Ferris, a pious dragoon sergeant, who had been useful to her husband in his last illness, and to her

in leading her to the Saviour. In the early part of the year 1813, they were baptized, and united to the baptist church at Folkestone, Kent.

In the year 1814, they were sent by government to the town of Barnstaple, North Devon, to occupy the barracks and superintend them. It was at this time the writer of this account became acquainted with them. At that time there was no baptist church at Barnstaple; nor, in fact, anywhere in the district. But it was just the year previously, Mr. William Harris, late of Landbeach, Cambridgeshire, was sent to North Devon, as a missionary. Our friends soon invited him to preach at Barnstaple, but had the greatest difficulty to obtain a room; till, at length, one offered at one shilling every time it was used, and with all its inconveniences they were obliged to have it. In a little while a more eligible one offered—an upper room. They occupied this for some time, till circumstances obliged them to quit, and obtain another place. When they were unsupplied by a preacher, which was often the case, Mr. Ferris, encouraged by his excellent wife, conducted prayer-meetings, and read sermons.

In the year 1815, they had the satisfaction of having five candidates for baptism. The late Rev. Richard Davis of Plymouth Dock, and Rev. G. Gibbs of Plymouth, were invited on the occasion; and also an ordination service was held, to publicly set Mr. Harris apart as the North Devon missionary. A large room was obtained at the Castle Inn, which was crowded to excess. The next morning the ordinance of baptism was administered in the river Taw, and the Lord's Supper was administered in the room to several of the baptists in the neighbourhood, together with the newly-baptized. At



that time their house and their hearts were open to the friends of Christ, and the barrack obtained the name of "The Baptist Hotel."

In 1817, they had the pleasure of seeing a church formed, consisting of twelve members.

In the year 1818, they were called to leave Barnstaple, the barracks were sold, and they removed to Modbury, in the same service. Here they remained a few years, till a similar event took place there. Thence they removed to Plymouth, where they united with the church at How's Lane, under the care of Mr. Nicholson. There, if I rightly recollect, Mr. Ferris was chosen a deacon. One or two removals took place after this; till, at length, their final remove together was to Taunton, where Mr. F. held the same office in the barracks. There, about the year 1840, or 1841, our friend became a widow the second time. Mr. Ferris went to bed as well as usual, but in the morning he was taken suddenly to his rest. About the year 1843, our widowed friend left Taunton for London, where she spent the remainder of her days. She occupied lodgings at various parts of the city and suburbs. There were a few valued friends with whom she regularly corresponded, amongst whom was the writer and his late wife.

The first intelligence I had of her illness was by a letter, Jan. 29, when she appeared to be near her end. Her mind was calm and peaceful during her illness, and staid on the Saviour. By letters received from her friend, who resided with her, I learn some few particulars of her last moments. She said, on the 28th, "Jesus will soon come and take his pilgrim home." She constantly longed to be gone, repeating

"Welcome sweet home of full discharge,  
That sets our longing souls at large,  
Unbinds our chains—breaks up our call,  
And gives us with our God to dwell."

Her sufferings at the last were very

intense, and for four days she was dying. She said, "It is hard work."

"Come ye angels envoys, come,  
And take the willing pilgrim home."

She prayed earnestly that her patience might hold out to the last, and her prayer was answered. She pointed upward a few hours before she departed, saying, "I am only waiting my dismissal;"—her last words.

Thus do our friends, one after another, leave us to mourn their loss in this wilderness! Her life was holy, and her death was happy. May we be "followers of them who, through faith and patience, are now inheriting the promises." J. H. MAY.

#### MR. MARK MOORE.

THE Boston, United States, *Christian Watchman*, edited by Baron Stow, has the following brief notice of the late Mr. Moore, which we copy with pleasure, believing it to be a faithful, though only a miniature portrait, of one who was extensively and deservedly respected:—"Many Americans remember with pleasure Mr. Mark Moore, of Queen-street Place, near Southwark Bridge, London. In his boarding-house, superintended by his excellent lady, they have found a quiet christian home, and there formed acquaintance, not only with a well ordered family, but also with pious disciples from various parts of the British Isles, and from other countries in both hemispheres. Memory will be quickened, and tender recollections awakened, as they learn that this man of God has recently fallen a victim of that mysterious disease, which has this year (1849) hurried so many of the excellent of the earth to the tomb. Mr. Moore was a member of the New Park-street baptist church, whose place of worship is near his late residence, on the opposite or Surrey side of the Thames. This church was formerly located in Carter-lane, and for more than one hundred years enjoyed the ministry of Drs. Gill and

John Rippon, whose portraits hang in the vestry, and whose bodies rest not far from each other in Bunhill Fields Cemetery. Of this church, Mr. Moore was also a deacon, who used the office well. For several years he had been mostly free from secular cares, and devoted himself with great industry to works of christian usefulness; and in various departments, as in the New Park-street congregation, the Religious Freedom Society, and the Christian Instruction Society, he was eminently useful. In the great day, when every man's work shall be known, few men will have more than he to rise up and call them blessed. He was distinguished for dignity, urbanity, and general christian bearing. Liberal in his feelings, he loved all the followers of Christ,

whatever their nation, colour, or creed. His charity was comprehensive. He uttered the shibboleth of no party, and required none of others as a passport to his friendship. At his table, the writer of this has met the descendants of each of the sons of Noah, and all were equally welcomed, served, and honoured. But he has been called to his everlasting home. That fine, manly form, which ever commanded admiration, has yielded to the blast of pestilence. That still manlier soul, noble by nature, and perfected by grace, has closed its mission, and entered the better country, with which it had long held intimate communion. Happy, indeed, would it be, if every family had such a head, every church such a deacon, every district such a christian labourer."

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## REVIEWS.

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*Luther: his Mental and Spiritual History; with special reference to its earlier periods and the Opening Scenes of the Reformation.* By Barnas Sears, D. D., Secretary of the Massachusetts Board of Education. London: the Religious Tract Society.

"THESE times" are something like the weather of the day on which we pen these words—fitful, and changing continually—now clouds with hail and rain, and anon sunshine and brightness. The day seems as if it had forgotten to come in its own month—April—and has thrust itself, unwelcomely, into the middle of May. But such days as these cannot be allowed to intrude themselves much longer. Summer is coming.

"These times" are fitful and changing. The christian, as he stands and looks upon the passing scenes, sees the dark clouds of popery and infidelity arising and overspreading; but they pass on, and the bright bow of hope spans the skies, and the sun shineth after the showers. The sum-

mer of millennial glory is coming! We know it is by one sign. The Bible is abroad. The Word of the living God is among the nations; and will, ere long, be within the reach of all mankind.

And we know it is by another sign. There is a spirit of inquiry abroad, respecting the men who brought it up from out of the secret places in which it had been hidden away, covered with dust for ages, and translating it into the languages of the people, offered it to all as "Every Man's Book." The names of Luther in Germany, and Tyndale in England, will be had in everlasting remembrance. Hence it was that the History of the Reformation, by D'Aubigne, met with such a rapid and extensive demand. But all who have read his volumes will, we think, allow that Luther was the leading character of that delightful historical drama. More than once have we wished to separate him from the rest, and look at him alone. Not that we would set aside the rest, or not wish to see him in their company. But

yet we wanted him alone, that we might inspect him more closely. In this volume we have him.

"There can be no doubt that the principles for which Luther contended, and which the Reformation embodied and promulgated, are the eternal principles of right, and truth, and freedom. Whatever shades of difference they may derive from the political or social institutions under which they are asserted, they are unchangeably the same; and their universal prevalence would unbind the burdens and break the fetters of millions of enslaved souls, and, opening their prison doors, would say—Go FREE!

'I AM NOT WILLING TO BE THE SLAVE OF THE OPINIONS OF MEN,' said Luther to Spalatin, August 20, 1517; and to assert and maintain this glorious prerogative of the human mind, he buckled on the armour, and fought manfully till he and his cause triumphed. Millions upon millions of human minds are at this hour in the self-same bondage from which Luther broke away; and the tendency of ignorance, indolence, and superstition, is to extend and perpetuate it. We need not say how many, even in our day of light and knowledge, are willing to take this galling yoke upon their necks.

As an impressive illustration of the wisdom and power of God in the preparation and use of instruments to accomplish his will; as an instance of the great results which may be brought about by an earnest and steadfast pursuit of one great object; and as an exhibition of the workings of wicked hearts, perverted judgments, and malignant prejudices, under the sanction of selfish despotism and the cloak of religion, against the influence of the truth as it is in Jesus—the great Reformation stands without a parallel.

The same deep-seated conviction of truth and right which prompted Luther to wage war against the hypocrisies, superstitions, and abuses of the papal church, possesses thousands of souls that are kept dumb by despotic power. But utterance will be given them in due time, and then their voice will shake the earth. Let us be faithful in the inculcation of the great truths of the Bible upon the young of all classes and in all places. Let it be impressed upon them, at the most susceptible age, that a FREE AND OPEN BIBLE lies at the foundation of all true liberty, and that to be 'the slave of the opinions of men' is the most galling and hopeless of all bondage. Let them be taught to distrust every doctrine and every teacher that would derogate, in the slightest degree, from the SUPREMACY OF THE SCRIPTURES, as the only and sufficient rule of faith and duty, or present any other or

different ground of justification before God than faith in the Lord Jesus Christ, evinced by a life of obedience to his commands.

The present volume has been prepared the Rev. Dr. SEARS, of America. With ample resources, and after years of personal research into his history, written and traditional, of the times and places in which Luther lived and acted, and with a long-cherished admiration of his character and deeds, he has accomplished the work without constraint. While he has aimed throughout to confine himself to Luther's personal history, he has traced fully the circumstances under which his character was formed; and, by a free use of his various correspondence with intimate friends, his *interior life* has been laid open, and the freshness and reality of life has been given to the picture. Many popular anecdotes of doubtful authenticity he has been compelled to discard, and has admitted nothing that he thinks would not pass the ordeal of historical criticism. It is earnestly hoped that such a volume, the scope of which is indicated by the title, will be appreciated by all, and that it will be blessed of God to prepare them to act their part in the stirring scenes of another century."

#### BRIEF NOTICES.

*The Working Man's Friend. Vol. 1. London: John Cassell.* MR. CASSELL is an extraordinary man, who has, within a short period too, done great things for himself, and now he is doing greater things for others. And the best thing he has yet done, in our opinion, is the publication of this "Working Man's Friend and Family Instructor," at one penny weekly. This volume contains thirteen—the first quarter of a year, January to March, 1850—of its numbers. The Contents are—The Working Man, History, Biography, Tales, Poetry, Law and Politics, Miscellaneous, Juvenile Cabinet, Family Pictures, Science, Family Receipts, Scraps. Not professing religious, it is yet favourable to its claims, and therefore admissible into christian families. Instruction and amusement are combined, though the former prevails. "The realities of life more than the creations of fancy" are preferred; and hence it is better adapted to the working classes than "Chamber's Journal." We heartily wish it the widest possible diffusion, in the hope that it will root out and supplant many a pernicious print.

*Ramsay's Shilling Library. 1. The Reformation in Spain. 2. The Heavenly Home. 3. The Great Journey. 4. Portraits of Mothers. 5. British Slavery.* London: Ward & Co. We can cordially commend all those neat little volumes to families and schools, for which they are admirably adapted. 1. Un-

happy Spain! what a picture is here given of her sins and crimes, in rejecting the gospel and putting to death the faithful servants of the Most High. 2. The perusal of the "Heavenly Home" will excite in many a weary and way-worn pilgrim a more earnest desire to reach his Father's house. 3. The "Great Journey" is a parable of the pilgrimage through the valley of tears, to Mount Zion, the city of the living God—clearly defined and well sustained. 4. We have here portraits of all sorts of mothers—the ignorant, careless, imprudent, too easy, indolent, gossiping, passionate, intemperate, wise, intelligent, anxious, and truly good, with maxims and poetic pieces—just the book for a young mother. We hope those who read this will buy it for a pocket companion. 5. Is an earnest appeal on behalf of working needle-women—dress-makers and milliners—whose privations and sufferings have recently excited so much public sympathy.

*The Olive Branch and the Cross, or the Quarrels of Christians Settled, and Tres-*

*passes forgiven, according to the line of Christ, a word of affectionate advice to Professing Christians.* By J. A. James. London: Hamilton, Adams, & Co. No man, in these days, could, with more propriety, stand up to wave the Olive branch of peace before his brethren more gracefully than the author of this lovely little volume.

*Dissent and Schism, considered in a letter addressed to the Rev. C. Boutell, Incumbent of Downham.* By John Bane, Baptist Minister. London: B. L. Green. A Tract for these times—being respectful but decided protest against the assumptions and denunciations of the episcopal clergy.

*Gorham v. the Bishop of Exeter. The Ultimatum: or, What saith the Scripture? A Discourse by John Howard Hinton, M.A.* London: Houlston and Stoneman. There is a sentence or two in this Tract to which we demur, or, rather to their phraseology; with these exceptions this is a timely exposure of the "great delusion" of baptismal regeneration.

## CORRESPONDENCE.

### CANNE'S REFERENCE BIBLE.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The copy of Canne's Reference Bible which is in my possession, came into my hands from Mr. Carto, father-in-law to the late Mr. Eliel Davies, baptist minister, of St. Ives, Hunts. Mr. Carto, when called by the grace of God, parted with his watch, in order to buy Cruden's Concordance, and Canne's Bible. Now, sir, if my forwarding that copy to you should lead to the printing of a new edition, I would willingly hand it over to you. It would prove a treasure to the members of our churches. I must say, however, that the book is much worn, and some part of "Revelation" is wanting; however, that might be supplied from another copy, or other Reference Bibles.

I was left an orphan when between four and five years of age. Mr. Carto knew my father, and when the good old man visited us, he invariably fixed my little fingers upon the verse in Psalm xxvii., "When my father and my mother forsake me, then the LORD will take me up." This good man has now also entered into rest.

Surrey.

D. J.

The writer of the above note has furnished us with a brief extract from the

"Preface," on the use of references from one passage of Scripture to another, which will be found marked by the strong sense of this noble old "Separatist:"—

"Some people will be the more willing and forward to read and search the Scriptures having by them a guide and help; as when they meet with any place which is dark and they understand it not, then by direction to some other text of Scripture, immediately to be informed and satisfied, without looking into Commentaries, which it may be they have not.

A Scripture interpreter will encourage men to exercise themselves in the meditation and study of the Scriptures; as when a man hath a light carried before him, he goeth more cheerfully than if he were in the dark, and groped for his way.

By this means, not only the knowledge of God and his truth will grow and increase, but the Scriptures will be unto the people more familiar, and more their own, (as I may say) than they were before: for those things which we hear from others, or have out of books, usually soon come, and soon gone; whereas, such truths as are gotten by our own searching the Scriptures, (the Lord giving a blessing to it) do abide and continue with us."

## CHEAP LITERATURE.

To the Editor of the Baptist Reporter.

DEAR SIR,—There are persons who have a good portion of both money and sense; others are deficient in both; some have much of the former but little of the latter; others have a good stock of the latter and little of the former. Now, Mr. Editor, for these reasons cheap publications are very acceptable to those who have a desire to read and sense to understand. Many of the members of our baptist churches, and not a few pastors, would read and possess many more of our modern valuable works if they had the money to purchase them. We admit that the evil is in some measure remedied by book societies—but some of us would like to possess good books as well as read them. Great benefit would be conferred upon thousands by cheap literature. We have some valuable works, both in prose and poetry, in a cheap form; such as "Missionary Enterprises" by Williams and Moffatt. "Memoirs of Knibb" and the "Martyr of Erromanga," though reduced in price, might be yet cheaper. We have also "Anti-Bacclins" by Parsons, and Foster's "Essay on the evils of Popular Ignorance," and Wardlaw's "Lectures on National Establishments," and various poetical works by popular writers.

The following works would be read and possessed by multitudes who have them not if they were issued in the form of a pamphlet, double columns, and cheap. Life and Times of Whitfield, Banyan, and the Countess of Huntingdon, by Philip.—All the Congregational Lectures.—The Writings of B. W. Noel.—Price's Lectures on Protestant Non-conformity.—The Works of Dr. Harris, author of Mammon.—All the works of Dr. Dick.—The Works of Mrs. Ellis, including her poem entitled, "The Sons of the Soil."—All the Works of the Rev. J. A. James.—All the Works of the late Dr. Chalmers (except those which advocate legislative establishments of religion and infant baptism; let them sink into oblivion).—Also, Medhurst's Work on China—Philippos' Jamaica—Hamilton on Missions—Campbell on British India—Bridges on the Christian Ministry—The Prize Essay on Schism, by Professor Hoppus, and the late Sir T. F. Buxton's work on the Slave Trade, and many others might be mentioned. With per-

mission of the authors, if living, some publisher, or company, would issue most, if not all of these works, in a cheap form, which the writer of these lines would much like to see. I have read most of these, and should like to possess all of them. A POOR BAPTIST MINISTER.

## BAPTIST PRISONERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The letter of "A Baptist Traveller" on the subject of "Baptist Prisoners," in your last number, reminds me of an incident that, a short time since, came under my own observation as a Poor-Law Guardian. Happening to glance at the Denominational Statistics of our Union Workhouse, I was startled by an entry of a female and six illegitimate children classed as "Baptists." I immediately left the Board Room to examine the parties themselves in the Workhouse, when I learned that the only connexion they ever had with our denomination was that of occasional attendance at one of our remote village stations. The woman had never made any profession of religion, all the children had been christened by the clergyman of the parish in which she had lived, yet, when asked about her religion, her reply was that she "attended the Baptists" and, thereupon, she and her children were put down to our account. I suspect the *Baptist Prisoners* referred to by your correspondent, and the *Baptist Paupers* discovered by myself are of the same genus, and I would have all our friends look carefully into these statistics by which our religious communion is so unjustly slandered.

Forest of Dean, May 2. T. N.

[We expect to be able, in another number, to give some information on the matter of "Baptist Prisoners" referred to in our last. We have the names of all the parties mentioned in that communication.]

## UNITED STATES.

WE have selected two extracts from papers which have lately reached us from the United States, which will, we believe, be perused with some interest by the baptists of this country.

## THE PROPOSED NEW VERSION.

The following is by a writer in the *Cincinnati Journal*, in which city, as

well as in New York, and other places, meetings have been held to discuss the subject.

THE question before the denomination, especially the friends and supporters of the American and Foreign Bible Society, is not whether the present English version of the Bible is not susceptible of emendation, of improvement, whether it does not contain errors in translation, blemishes in style. This is acknowledged. Yet, taken as a whole, it has been pronounced incomparable, by the best judges. A long array of brilliant eulogiums, from the most gifted and honoured of Biblical scholars, since the days of King James, might be cited.—But as an individual, we do not believe it has the force and the authority of the inspired original, nor do we worship it, time-honoured, excellent as it is. The day, doubtless, is rapidly approaching, (we refer to *years* in the future,) when a new English version of the Scriptures will be demanded, and will be prepared. This will be the voice of Christendom, and *this will be the work alone of Christendom.* Let us patiently bide the time.

The *general* question before us, is, whether it is expedient, wise for us, as a denomination, on our denominational responsibility, to issue, at the present time, a new English version of the Bible. Would it promote our interests as a denomination? Would it better subserve for the diffusion of our principles? Would the movement be cited as an evidence of the consciousness of weakness in the inherent strength of our cause, or whether it would not? Would it have any influence out of our immediate circle, or be acknowledged as authoritative? Would it not increase the prejudices, that now darken the minds of our opponents? Would it not, when ever presented to the consideration of our Rantist brethren,\* and the christian world, be rejected with a taunt, as "THE BAPTIST BIBLE?" Should the word Immersed be substituted for the word Baptize? would it convey, to the mind of the English reader, a more definite and correct idea of the sacred rite, for which it is used to define? Is Immerse precisely equivalent to the original Baptize, as used by the New Testament writers, and as defining the ordinance of Baptism? Is not the use of the word *immerse*,

liable to the same objections, that are brought against the use of the word *baptize*? Is not the former a *transferred* word, of Latin origin? Do not the same objections lie to the use of a host of other words of Greek origin, in the New Testament, and in the English literature at large? Are not a large proportion of the words in our language, of foreign origin? Can better words be substituted to define the original idea? Would not the appeal be *double*, if the word *immerse* was substituted, from the anglicised word, to the Latin original, and from thence to the inspired Greek, whereas it is now single? To be consistent, must we not change our denominational names, and badges of distinction? The *Immersionist* or the *Dipper denomination!* The first *Immersionist* Church, or the first *Dipper* Church of Cincinnati. Is not Baptize as much an English word as Immerse, and more so, or as much so as the word *agonize*, and a thousand others in the New Testament, and in the English language? Is it an exotic? Has it not been thoroughly domesticated? Is it not as much a native of the language, as are the descendants of the Revolutionary patriots of foreign birth, *Native Americans*? Has it not taken deep root in the soil, intertwisting its roots in it? Has it not sent forth its buds and blossoms? Witness the glorious triumph of the Baptist denomination in these United States, during the last century. Has it not been in the language for centuries? Has it not always had a definite meaning, except among modern Rantists, and is it not a word understood by the common people? IS IT NOT THE BEST WORD IN ALL THE LANGUAGE FOR BAPTISTS, THAT SAME GLORIOUS OLD WORD BAPTIZE?

These and other considerations should be weighed, before we give our assent as a denomination, to the proposed "new version," especially before we have seen it.

#### BAPTISM *versus* RANTISM.

We find the following copy of *original* correspondence in the last *New York Baptist Register*.

No. 1, Bond-street, N. Y., Mar. 23, 1843.

PROFESSOR CHARLES ANTHON:—

In conversation with Dr. Spring last evening, he stated, that in the original, the word Baptism, which we find in the

\* The Sprinklers.

New Testament, has no definite and distinct meaning—that it means to immerse, sprinkle, pour, and has a variety of other meanings—as much the one as the other; and that every scholar knows it; that it was the only word that could have been selected by our Saviour, having such a variety, as to suit every one's views and purposes. May I ask you if your knowledge of the language from which the word was taken has led you to the same conclusion? And may I beg of you to let the deep interest I take in the subject plead my apology.

I have the honour to be with great respect,

Most respectfully yours,  
E. PARMLY.

*Columbia College, March 27, 1843.*

DR. PARMLY:—

MY DEAR SIR:—There is no authority whatever for the singular remark made by the Rev. Dr. Spring, relative to the force of Baptizo. The primary meaning of the word is to dip or immerse; and its secondary meaning, if ever it had any, all refer, in some way or other, to the same leading idea. Sprinkling, &c., are entirely out of the question. I have delayed answering your letter in the hope that you would call and favour me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have written will answer your purpose. Yours truly,

CHARLES ANTHON.

## NARRATIVES AND ANECDOTES.

### UNITED STATES.

#### PRESIDENTS.

No.	NAME.	BORN.	Installed into office.	Age at that time	Years in the office.	DIED.	Age at his death.
1	George Washington .....	1732	1789	57	8	Dec. 14, 1799	68
2	John Adams .....	1735	1797	62	4	July 4, 1826	91
3	Thomas Jefferson .....	1743	1801	58	8	July 4, 1828	83
4	James Madison .....	1751	1809	58	8	June 28, 1836	85
5	James Monroe .....	1758	1817	58	8	July 4, 1831	72
6	John Quincy Adams .....	1767	1825	58	4	Feb. 23, 1848	80
7	Andrew Jackson .....	1767	1829	62	8	June 8, 1845	78
8	Martin Van Buren .....	1782	1837	55	4	Living.	..
9	Wm. H. Harrison .....	1773	1841	68	—	April 4, 1841	68
10	John Tyler .....	1790	1841	51	4	Living.	..
11	James K. Polk .....	1795	1845	49	4	June 15, 1849	54
12	Zachary Taylor .....	1784	1849	65	..	Living	..

#### GOVERNMENT.

Zachary Taylor . . . . .	Louisiana ..	President .....	Salary 25,000 dollars.
Millard Fillmore, . . . . .	New York ..	Vice-President .....	" 5,000 "
John M. Clayton . . . . .	Delaware . . .	Secretary of State .....	" 6,000 "
William M. Meredith . . . . .	Pennsylvania	Secretary of the Treasury	" 6,000 "
George W. Crawford . . . . .	Georgia . . . .	Secretary of War .....	" 6,000 "
William B. Preston . . . . .	Virginia . . .	Secretary of the Navy . . .	" 6,000 "
Thomas Ewing . . . . .	Ohio . . . . .	Secretary of Home Dept't.	" 6,000 "
Jacob Collamer . . . . .	Vermont . . .	Postmaster-General . . . .	" 6,000 "
Beverly Johnson . . . . .	Maryland ..	Attorney-General .....	" 4,000 "

CONGRESS.—The Senate is composed of two members from each State. Of course the number of Senators is now sixty. The Vice-President of the United States is President of the Senate.

THE HOUSE OF REPRESENTATIVES is composed of representatives from each state, in the ratio of one to every 70,000 of the population. The present number of members is two hundred and thirty-one. The compensation of the members is eight dollars, and that of the Speaker sixteen dollars, per day during the session, and eight dollars for every twenty miles travel in going and returning.

**EMIGRATION.**—The great West is the field for emigration, both from foreign lands and from the eastern parts of our own. In 1848, it is supposed that 300,000 immigrants landed from Europe on our shores; and in 1849, their number was estimated at an average of 1,000 per day. Most of these emigrate westward. From the older states, too, the stream is constant. Fifty years ago, there were less than 300,000 people west of the Alleghanies. Now, there are 10,000,000! The commerce of the valley of the Mississippi is estimated at the value of 439,000,000 dollars; being double the amount of the whole foreign commerce of the nation. Our entire territory is 3,262,574 square miles, nearly equal in extent to the whole of Europe! Ohio would contain Massachusetts five times; Texas would contain it forty-four times; the new territory, seventy-two times; and the whole western country, 258 times! And all this vast region is to be filled up by emigration! With the streams of emigration, how important to send the colporteur, the tract, the bible, the missionary, and all the influences of the gospel, that that part of the land which is yet to control our entire country, may itself be controlled by religion.—*American Christian Almanack*, 1850.

**THE SWEDISH MINERS.**—Rising before six next morning, we had a pleasant walk across a series of low meadows very much like those of England, and bearing exceedingly rich clover. On arriving at our destination, we found ourselves too early, the works not being in operation till seven. The interval we employed in examining the general arrangements. In a rocky ridge, rising little above the flat of the aforesaid meadows, there are three profound pits, two of them perhaps 100 feet in diameter, and one of them 300 by 100. One is upwards of 700 feet deep; another about 400. The downward view into these abysses is lost in smoky shades. The sides are varied by projections and transverse arched masses, on which heavy weeds are seen growing. Openings in the sides lead into galleries, which laterally penetrate the ground. Men go down to the ledges by ladders, and agonize the beholder by seeming to work on little slopes and prominences destitute of all proper footing. Others descend to the bottom by cranes projecting from the

edge of the pit. A little while after our arrival the men began to assemble in their coarse homely dresses; but before going to work, they met in groups in small outhouses where their tools are kept, and here we witnessed an interesting ceremony. One of the number gave out a hymn, which the party thereafter sang. Then the same man uttered a prayer, and afterwards some sacred poetry, to which all listened reverentially. While we stood outside, listening to these devotions, several of the men came up, took off their caps, and joined in the service. It was most affecting to see these simple people, who daily expose themselves to a dangerous trade for their livelihood, thus put themselves into the hands of their Creator, resigned to every contingency which might arise in the course of his providence. When their devotions were concluded, all proceeded to their work; and it was curious to observe them spreading themselves over the sides of the pit, and commencing their various duties of digging and blasting.

*Chambers' Tracings.*

**HAYTI.**—An agent of the American Bible Society, states:—"There is at the present time, entire *freedom of the Press and religious toleration*. The Protestants may preach in their chapels, in the streets, and from house to house, without the least hindrance from government, but, on the contrary, with their sanction and approval. Haitians are far more intelligent and advanced in civilization than is generally supposed. Long has Hayti groaned beneath the burdens of a Papal priesthood. Nature has lavished upon this island her richest bounties. She smiles in beauty, the acknowledged 'Queen of the Antilles;' and yet she groans and gropes in the damps and darkness of a long and terrible moral night." The American Baptist Publication Society has sent a donation of French books and tracts.

**THE QUESTIONER SILENCED.**—At the close of a lecture to the working-classes, by Mr. Conder of Leeds a person in the body of the meeting wished to know from Mr. Conder if he had not stated in his lectures that christianity would universally prevail and cover the whole earth. Mr. Conder replied that he had asserted that christianity both claimed and promised to do this. The questioner then wished to be



informed in what form it would thus prevail; whether in the form of Unitarianism or Trinitarianism; of Catholicism or Protestantism; in the form of the Baptists or the Anabaptists. Mr. Conder replied, perhaps in all those different forms, or perhaps in none of them. All the existing embodiments of christianity were changing—none more so than that of the Unitarian, and it might be that, in the progress of things, all existing systems might be swept away. The questioner then, amidst much laughter, wished to know *about what time* the lecturer thought christianity would cover the face of the whole earth. To this question Mr. Conder, to the infinite amusement of his auditory, replied, "Some time between *one and twelve o'clock*, as near as I can tell."

**THE BAPTISTS.**—It would appear from many indications, that our brethren of other denominations are apt to regard the Baptists not only as quite deficient in general learning, but as really unworthy of a name in the literary world. Is this the fact? But if from this small "plebian sect," (as they are styled by Bancroft,) have already proceeded the most majestic Poem,\* the most glorious of Allegories,† the first and noblest vindication of the Sanctity of Conscience,‡ the ablest Commentators, Critics, and Divines, the first of Oriental scholars,|| the profoundest Essayist,§ the best Moralist,¶ and the finest Writer in the English language,\*\* (to say nothing of others,) what may we not hope for in the future? One thing is settled, is certain as facts can make it, that there is nothing in our distinguishing principles, incompatible with the richest cultivation of human intellect, or the noblest inspirations of human genius. No baptist needs now to blush for his denominational literature. Let us add to it all we can by our own consecrated efforts, and send it abroad on earth, and down to distant generations, assured that our posterity will rejoice in the rich inheritance, and will find in it treasures of piety, of thought, sentiment, argument and expression, "which the world will not willingly let die."—*Baptist Record.*

**ANDREW FULLER.**—I felt my humble country house greatly honoured by harbouring him for a day and two nights within its walls.—*Dr. Chalmers.*

\* Milton. † Bunyan ‡ Roger Williams.  
 † Carey. § Foster. ¶ Godwin, \*\* Hall.

**THE CONVENTICLE ACTS OF 1664 and 1670,** under which nonconformists were punished for worshipping God according to their conscience, provided, that if any person should be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion in other manner than is allowed by the Liturgy or practice of the Church of England; or if any person shall suffer any such meeting in his house, barn, yard, woods, or grounds; they should, for the first and second offence, be thrown into jail or fined; for the third offence transported for seven years, or fined a hundred pounds; and in case of return or escape after such transportation, death without benefit of clergy!! The Bishop of Peterborough referring to the last of these Acts remarked—"It hath done its business against all fanatics, except the Quakers; but when the Parliament sits again a stronger law will be made, not only to take away their lands and goods, but also to sell them for bond slaves."

**GOOD BOOKS.**—A resident in North Carolina, in a communication to the American Tract Society, states, that a few years ago, a colporteur visited him, and invited him to purchase the Evangelical Family Library, which he did with some reluctance. His children read the volumes with much eagerness. Within a fortnight one of them, a young lady, was awakened by Baxter's Call, and shortly after another, both of whom are now members of the church. "And," said he, with tears starting into his eyes, "I would gladly give 10,000 dollars rather than not have had that book." But this is not the end of the story. He recommended to his wife's sister to obtain the same library. She did so. A work of grace soon commenced in her family. *Now she reckons twenty-four in her connection who have been awakened and become hopefully pious, through the reading of the same book, Baxter's Call.*

**CONFIRMATION OF SCRIPTURE.**—Lieut. Lynch, in his Narrative of the United States' Expedition to the Dead Sea, says:—

"We entered upon this sea with conflicting opinions. One of the party was sceptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of would-be unbelievers."

## CHRISTIAN ACTIVITY.

## REVIVALS.—UNITED STATES.

THE *Puritan Recorder* learns that in the four congregational churches in Fall River, the number of conversions is estimated at 600. Many and striking are the instances of answer to prayer, and amazing the influence of divine grace. In one sabbath school it is said there have been seventy conversions. The same paper has intelligence of the outpourings of the Holy Spirit at Tiverton, Globe Village, Westport, Dighton, Amherst College, Hatfield East, and Northampton.

PITTSFIELD.—For several weeks, a revival of religion has been progressing with very encouraging indications at Pittsfield, Mass., in the congregation of Rev. B. Miner.

CONNECTICUT.—The *New Haven Palladium* says, the revival which has been in progress in the town of Essex, for a few months past, is spreading to the towns and villages in that immediate vicinity. Over two hundred persons in the borough of Essex, have already been converted, and the work is still progressing.

VERMONT.—On the first sabbath in March, twenty-seven young persons were received into the congregational church in Enosburg, all the fruits of an extensive revival enjoyed in that place.

ERIE.—There is at present a revival in progress in this place. Already twenty-nine have been received as candidates for the ordinance.

REVIVALS IN COLLEGES.—Various degrees of religious interest are reported in six colleges. These are the Wesleyan University, Ct., where the town is also visited with the influence of the Spirit; Princeton College, N. J., Lewisburg University, Pa., Mc Kendree College, Ill., and Erskine College, S. C. Not less than 150 conversions are reported to have occurred in these institutions. In Princeton, the revival is said to be the most remarkable since 1815.

NORTHVILLE, N. Y.—The pastor of the baptist church in this place writes the *Register*, that they have been enjoy-

ing a revival for four months, and it is still in progress. In that time over eighty had experienced religion, forty-nine of whom have been added to the church.

NEW-JERSEY.—The Methodist, Baptist, and Presbyterian churches at Wantage, Deckertown, and Mt. Salem, in Sussex county, have had large accessions within a few weeks—not less than four hundred persons having made a profession of religion among them within four months.

## OPEN-AIR PREACHING.

THE season for sowing the precious seed of truth in the open-air is now fully come, "but how to accomplish the task consistently with the regular engagements of ministers appears to be the difficulty—and it is one." Then, Mr. Editor, if this be the difficulty let the churches set about removing it, which, perhaps, could not be accomplished all at once, but it might be gradually. Indeed the preparations for this attack upon the kingdom of darkness ought to have been made during the winter, when I called the attention of your readers to this important subject, for "To every purpose there is a time." But ministers and people were silent in the time to "speak," and, as a consequence, they are doing nothing in the time to "work." For now the enemy is advancing upon us, and we have no organized army to meet the formidable foes of God's holy cause.

Unity of feeling and organization of plan is what we want; and I would, with all christian affection, recommend the following hints to the consideration of ministers and others.

In the pulpit we hear ministers deploring the lack of labourers in the field, and they "pray the Lord of the harvest to send forth more;" but do they look among the young men in their churches for an answer to their prayer? Generally they do not. Now let this be done in every church. Let a committee be formed and suitable places obtained, in which a few poor people can be

gathered together by visitation from house to house, and there let one of these young men try to speak, and let one or two "wise men" of the committee be present to "judge what he may say."

By such a plan many young men would be encouraged to unfurl the blood-stained banner, who at present never think of preaching; and until some such plan be carried out we shall never reach multitudes of the poor, who will never have the gospel preached to them in a style suited to their capacities. This, and class-meetings, was the secret of John Wesley's success, and this is the stronghold of Methodism, as regards preaching, to this day. They encourage young men. And why should not the Baptists have a number of small preaching places opened in connexion with their large ones? And why should not these places be supplied with what we popishly call, lay preachers, authorized and sent by the churches? We feel sure that no sound reason can be given why this should not be done. Away, then, with all paltry and pitiful excuses. Let us at once organize. ORGANIZATION is what we want. The enemy is advancing. Come forward ye soldiers of Christ and lift up the banner of the Lord of hosts. The socialists are adopting a similar plan for the propagation of infidelity, and surely our zeal ought to exceed theirs!

But what, it may be asked, has all this to do with open-air preaching? You would not send these young preachers to preach in the street surely? No, we would not, until they are better prepared, but such engagements as these would qualify them. Ministers would then have around them men to whom they could leave their flocks on sabbath afternoons, which is the most appropriate time, while they went to blow the gospel trumpet in the street, or on the common, or by the highway. The Holy Spirit would doubtless bless such efforts to do good, sinners would fall beneath his power, and angels would send up shouts of joy over the new-born heirs of glory.

J. S. A.

[Another correspondent incidentally mentions the open-air preaching of infidels in London on the sabbath day. Can this be true? If it be, we wish to know more about it.]

#### PREACHERS FOR THE MASSES.

YES: Preachers for the great masses of the people, who in our populous places and districts, never enter a place of worship, are the men wanted. Preachers who dare meet these masses on their own ground, and in the public highway call on them to repent of their sin and seek pardon by Christ. These are the men we want. The "Primitives" and "Bryanites," are doing more of this work now-a-days than all other christians in England together. We are ashamed of the—what shall we call it?—lukewarmness or cowardice of Independents and Baptists, and Wesleyans too, in this matter. In a late number of one of our leading periodicals\* we find the following excellent remarks.

The poor, unlettered Ranter, who quickens the consciences of morally lifeless throngs, and fills natures the coarsest and most rugged with a consciousness that God's unsleeping eye reads the motives, and scans the heart; the pious and enthusiastic servant of the cross, who lays down his burden as an artizan, only that he may busy himself with the toils of a champion of the faith, whose divinity is to him confirmed, not by the reasoning of the erudite, but by the testimony of experiences the most divine—such a man might fail to interest or edify some metropolitan congregation, and most certainly would not pass muster among his London brethren as one of the lights of the world. And yet, that rough, unsophisticated man, is doing a work, the blessed fruits of which eternity itself shall recognise! A subduer of the primitive wilderness of spiritual life, grappling with sin, vice, ignorance, animalism, unchecked, unrestrained by faintest shew of refinement, or conception of responsibility; a pioneer of christian civilization, he stands in some humble barn or shed, and pours forth his warnings, his entreaties, his prayers! A strange sound to hosts is his call to repentance—his exhortation to flee from "the wrath to come." Some perchance scoff, whilst others smile; but not in vain works the brave lion-hearted missionary; his want of polish, his wild, grotesque gestures, add but new force to his appeal; the dead in sin are roused—the stolid soul thrills with a new, strange life—the big tear trickles down many a

\* *The Eclectic.*

weather-beaten cheek, albeit unused to "the melting mood"—pitmen and rustics, village sots and drunken brawlers, the hardened, the reckless, the depraved, are melted, quickened, subdued—and fresh groups of prodigals are recalled to the father's mansion—fresh blows are struck at the dominion of our too mighty home-heathenism; there is joy in heaven o'er new repenting sinners, kneeling at the feet of the Saviour's cross. Such men as the one whose case we have now been supposing, do a good and holy work, in the only way in which its accomplishment is, for the time being, possible. They play the parts of missionaries, rather than ministers; they assume the position of the Wesleys and Whitefields, in those bygone times when Methodism started forward, and executed a task which was unconceived of by the priests whose authority had waned into a mere conventionalism, the power of whose ministrations had grown formal, dead, and cold; and, however little their endeavours may be appreciated by the learned, however little their discourses would edify and improve the cultivated and the thoughtful, they are entitled to the sympathy and respect of Christendom, as the plowers up of the moral wastes of a heathendom as truly gross and barbarous as that whose bloody rites degrade and enslave the souls of the denizens of far-off shores.

#### THE WORKING CLASSES.

We are not only gratified but delighted to hear of the efforts which are now making in various places to reach the working population and bring them under the influence of the glorious gospel. It is a good sign of these times, and must result in extensive good under divine favour. We have received a copy of a circular which we give below, hoping that the example will lead to the adoption of similar steps in other towns and populous districts.

*"To the Working Classes and People of Ipswich in general, and especially that portion of them living on, or near, the Stoke side of the river.*

RESPECTED FRIENDS,—For several years past I have observed and lamented the fact, that a large part of the population of our great towns and cities has not regularly heard the gospel proclaimed

in our places of worship throughout the land. A discussion of this subject some months ago, in a public print, when sundry working-men accepted an invitation to state what they deemed were the causes of this fact, deepened my concern respecting it. I am not without apprehension that the Working Classes have had some reason to complain that their temporal and everlasting interests have not, in time past, been sufficiently heeded by christian churches in those realms. Happily, among the parties just named, feelings of livelier regard are now cherished in relation to both these interests, and more active exertions employed to subserve them. In this improved state of things I greatly rejoice; and while I am desirous, on all practicable occasions, to aid any attempts which are made to promote your welfare for 'the life that now is,' I wish, in this instance, to devote myself to an effort to further your happiness for 'that which is to come'—and I do so prompted by a consciousness that, however weighty the former may be, the latter infinitely exceeds it in importance. I therefore purpose, on the evenings of sundry following sabbath-days, to deliver lectures on the subjects named in the following page, and which have been chosen with special reference to yourselves. Since my aim is not *Secularian* but *Christian*, I recommend you, if you have been accustomed to hear 'the glorious Gospel of Christ' preached in other places of worship, to persevere in so doing; but if this has not been your practice, I then invite your attention to these lectures. You will be accommodated with seats in the meeting-house, and welcomed by the congregation usually assembling within its walls. I design to pass an hour in the vestry, after each service, for the sake of endeavouring to solve any difficulties that may be proposed, and to give religious counsel where it may be sought, by any of your number.—I remain, respected friends, your sincere well-wisher,

JAMES WEBB, minister of the place."

Then follow a list of the subjects of the lectures, times of service, &c.

## BAPTISMS.

## FOREIGN.

UNITED STATES.—From every side there comes the intelligence that the long spiritual drought, from which the churches have been suffering, is succeeded by a copious effusion of Divine grace. It is long since a similar prevalence of revivals has cheered the christian, —and meanwhile the rushing tide of worldliness has swept past, bearing down thousands in its swollen current. The change is great. Every religious journal we take up contains good tidings. One paper that lies before us records revivals in about sixty churches, and the baptism of nearly one thousand persons. This is one week's record from the columns of a single journal! We have also received a letter from Rev. H. T. Love, pastor of the church at North Adams, Mass., in which he says:—"God is pouring out his Spirit upon us. We have 'been sowing in tears' for a long time, and for a year and a half have had a prayer-meeting every other night through the week, with nothing but darkness and discouragement until about three months ago, when God began to speak with the still small voice of his power; and for nine weeks we have had meetings for every evening in the week. There are now in our congregation about one hundred and thirty inquirers, some eighty or ninety of whom are hopefully converted. The church has received by experience and baptism, the last month, sixty-eight,—fifty-nine of whom I have baptized. Last sabbath I gave the right hand of fellowship to seventy,—thirty-five each of males and females, and thirty of them heads of families." *Macedonian.*

*Ohio.*—Besides attending to the most of my regular appointments during the past winter, I have made some protracted efforts, which, by the blessing of God, have not been in vain. A few weeks after the close of the meeting at East Liberty, of which you have been informed, which resulted in the baptism of forty, and probably in the conversion of not less than fifty, I received a request to assist the Springfield church. In compliance with the request, I preached with them eight or ten days. The happy results of the meeting were beyond our expectation. A large number were converted, and

some thirty were baptized by Eld. Datson, pastor of the church. From Springfield I went to Cardington, and held a meeting with the church in that village. The meeting continued nearly two weeks. Perhaps twenty-five or thirty professed religion or to be reclaimed. I baptized fifteen, and others are expecting to go forward at my next appointment. This church is of no small importance, since it is situated in a principal village upon the Columbus and Cleaveland railroad, which will soon be in operation. After this meeting, I commenced a meeting with Paupau church, which continued more than a week. About fifteen professed religion. I baptized fourteen. Others will probably be baptized soon. In this merciful dispensation, God again revived the hopes of a little church, almost discouraged by the death of three of their leading members within the past year. After this meeting, I commenced a protracted meeting with the Salem church. This church, for different causes, though once prosperous, had almost lost its visibility. Its few remaining members were ready to conclude it useless to try to sustain it longer. But God, to their joyful disappointment, visited them in mercy. About fifteen professed religion. I baptized ten; others are expected to be baptized soon. For these merciful visitations of our God, may we love him more and serve him better!

*Baptisms in New York.*—The following baptisms were reported at the Pastors' Conference in New York city on Monday, April 8th: Laight-street, since Feb. twenty-one; Bercan church, four; Abyssinian, (coloured) three; Bethesda, one; Twelfth-street, eight; Sixth-street, twenty-five; Norfolk-street, two; First church, three; Sixteenth-street, two; Tabernacle, fourteen; Stanton-street, nine; Cannon-street, twelve: all in the city of New York. Stroug Place, four; Ressepont-street, three; East Brooklyn, one; Central, four; First church, eleven; Concord-street, (coloured) one; all in Brooklyn. English neighbourhood, N. J., twelve; Hoboken, N. J., 12; Yonkers, one. Total, 163. An increased religious interest is reported as existing in some churches, while in others the work of

grace continues unabated in power and interest.

*Zanesville.*—During the past winter, the first baptist church in Zanesville has enjoyed another gracious outpouring of the Holy Spirit. The number of new members added is just fifty. The protracted meeting lasted a little over two months. For nine successive sabbaths the pastor and the church visited the water to baptize. An immense concourse of spectators usually assembled to witness the baptismal scenes. The congregations at the church continue large and interesting.

*Bedford, N. Y.*—This place, which is on the Harlem railroad, about forty miles from New York, has enjoyed a precious work of grace since the beginning of the year. Twenty-four have been baptized, others have been received as candidates, and the work is still in progress.

*South Braintree.*—Twelve converts were baptized on the first sabbath of April, and on the same day nineteen new members of the church received the hand of fellowship.

*Georgetown.*—The baptist church here has been blessed with a revival, and thirty-nine have been baptized.

*Summary of Various.*—At Monoguel, Indiana, eight; at Henderson, Kentucky, twenty; at Washington, Illinois, eleven; at Galveston, Texas, eighteen; at Armstrong, among Choctaw Indians, thirteen; at Frankford, Penn., thirty-nine; at Lower Dublin, Penn., eighty-six; at Falls Branch, East Tennessee, eighty; at Bark Creek, twenty-seven, and at Indian Creek, nine; at Hodgdon, Maine, seven; and at Easthampton, fifty-seven baptized—i. e. sprinkled!

*NOVA SCOTIA.*—The *Christian Visitor* says:—Many have been baptized at Saint John; at Coverdale, fifteen; at Yarmouth, after a disheartening deadness, a revival followed prayer, and “nearly one hundred have been baptized;” at Stoney Creek, six; at Hillsborough, twenty-six; at Salisbury, after earnest prayer, twenty-two; at Elgin, thirty-four. The *Visitor* adds:—“The religious papers from the States are giving the joyful intelligence of revivals. Revivals of great power we have also seen chronicled the past week, from foreign missionary stations. And above all, we are glad to hear of them in some parts of our own province, and to sit for an hour or so and breathe its sweet influence at our very door.”

*INDIA.—Dacca.*—The Rev. W. Robinson had the pleasure of baptizing two native converts, husband and wife, at a place called Munshi Bazar, on the 26th December last.

*Cuttack.*—The Rev. W. Bailey writes that three young men from the Asylum were baptized, on a profession of their faith in Christ, on the 3rd of February.

*Narsingdarchoke, South of Calcutta.*—The Rev. Mr. Lewis had the pleasure of administering the ordinance of christian baptism, to a native sister, on sabbath-day, the 17th of February.

*Bow Bazar, Calcutta.*—Two believing females publicly avowed their attachment to Christ, by being baptized in his name, on sabbath-day, the 24th ult.

*Oriental Baptist.*

#### DOMESTIC.

*BRADFIELD, near Bury St. Edmund's.*—Since our last report we have baptized several. One of these, to use his own words, had been “every thing that was bad,” neglecting the worship of God, and indulging in sin. The other had been very regular at a place of worship, and had read the Scriptures, and prayed in a formal way. He was what is termed a good-moral young man; but he was self-righteous. Now he sees the insufficiency of his own work, and is trusting in Christ alone. In January we baptized another, who had been brought to a sense of his state as a sinner, and the knowledge of Christ as a Saviour, through reflection produced by affliction. In March we baptized a young man, the means of whose conversion were the reading of the Scriptures in connexion with the ministry of the word. On the 5th May we also baptized two candidates. One of these is the son of an aged brother, lately departed in the faith and hope of the gospel, whose death proved the spiritual life of his son. While his father was ill, he thought, “My father will soon go to heaven; but if I continue in my present state, I shall go to hell.” The funeral sermon deeply affected him, and he has since given evidence of a decided change. The other candidate is the eldest daughter of our minister. A word in season, spoke to her by her father, respecting a meeting of christian friends for spiritual conversation and prayer, which was to be held at his house, was the means of awakening her attention to her eternal interests. We

hold these meetings monthly, at member's houses occasionally, and find them very profitable. The spirit for hearing the gospel is very pleasing, and we have good hope of several. Our place of worship is not large enough—all the people cannot get in. For more than two years we have, by weekly subscriptions and other means, been trying to collect money to build a new chapel, and on May 21st we hope to lay the foundation. It is to be a red brick building, forty feet by thirty feet inside, with vestry, &c. The estimated expense is £350. May it prove the birth-place of many souls!

G. W.

[Such brief incidents as the above in connexion with baptisms are what we want.]

WELLOW, *Isle of Wight*.—On sabbath evening, May 12th, Mr. Payn, after preaching to a large and attentive audience, baptized two young persons, on a profession of their faith in the Lord Jesus Christ. It was a solemn season; many were melted into tears, and no doubt went to their homes resolved, like the noble Bereans, to search the Scriptures, whether those things were so. The candidates were a brother and sister. Both had been trained in our sabbath-school, and are now engaged in the important work of instructing the rising race. Our sabbath-school, established about half a century ago, by our present aged minister, Mr. Read, is in a prosperous state, and has often proved itself a nursery to the church. J. C.

PENKNAP, *Westbury, Wills*.—On a delightful sabbath morning in August last, after an appropriate address from brother How of Warminster, the pastor of this church, Mr. Shem Evans, had the pleasure of immersing ten believers, including his only child. A large multitude witnessed the ordinance, which was conducted in a convenient lake near the village. A few sabbaths previously Mr. Evans baptized thirteen persons for brother Hinton, of Beckington, who was then ill. This was a beautiful sight, in the Frome river. [Very good: but why not report them at the time?]

BISHOP'S STORTFORD.—Our pastor, Mr. Hodgkins, baptized two persons—husband and wife, May 6, after a discourse on the subject. These were added. The congregation was large and orderly.

SWAFFHAM, *Norfolk*.—We think it is now our turn to tell of what the Lord has done for us as a church and people. Long had we watched for the coming shower, and now some "mercy drops" are falling. When the present year commenced, many of us deeply felt the need of a revival of vital religion amongst us. We met every evening for the first fortnight in the year, we told the Lord our state, we mourned our coldness in his cause, we entreated him to pour out his Spirit upon us. The Lord hearkened and heard us and granted our request. On sabbath-day, April 28, six were added to the church by baptism, a man and his wife, a brother of the wife, a sister of one already in the church, and two sisters. All these, in the prime of life, thus consecrated themselves to the Saviour, which, together with five who have joined us from other churches, make eleven added since the year began. The case of the two sisters shows the immense influence exerted by christian masters in their families. They were brought to live in a family in which stated worship was attended to, but to which they had not been accustomed, and this led to their conversion. Four out of the six are teachers in our sabbath schools; another distributes tracts. And thus are they labouring to advance that kingdom which is righteousness, and peace, and joy in the Holy Ghost. Others are asking to be admitted to fellowship, and our prayer is,

"Often, O Sovereign Lord, renew  
The wonders of this day."

May they all hold fast even unto the end; and to God be all the glory! H. V.

LAYS HILL, *Herefordshire*.—On Lord's-day the 28th of April, our pastor, Mr. T. Wright, immersed three young persons, all sabbath school teachers. The chapel was crowded, and many wept to see these youthful disciples following their Redeemer through the baptismal stream. We expect to move the waters again shortly. The Lord be praised for these tokens of his approbation.

LOUGHWOOD.—On Lord's-day, April 28th, our pastor, Mr. J. Stembridge, baptized two females in our ancient place of worship, when a large congregation listened with great attention to the word of life. We have several hopeful inquirers, who will, we trust, soon follow the example of their exalted and glorious Lord.

J. O.

**TOWNRIIDGE, Back-street.**—May 5. This morning Mr. Barnes baptized twenty-one persons, eight men and thirteen women, of whom twenty were received into our church at the Lord's table the same day, and one is united to a neighbouring church. Six of the candidates had been, for years, Wesleyans; one was a drunkard reclaimed, first to total abstinence and then to christianity; four had been brought up in our Sunday schools; one had been churchwarden of his parish about a quarter of a century; one a member of an Independent church; and eight were of devout parentage. One of the six Wesleyans had been a member of their society half a century, and was the oldest class-leader in the district. The secession of the whole six (not simultaneously) was occasioned, not by the recent connexional agitation, but, by an alteration of their views on points of doctrine and discipline. We thank God and take courage.

**BRISTOL, Broadmead.**—I have again the pleasure to inform you that five believers were baptized by Mr. Haycroft, on Friday evening, May 17. One of the candidates had been a high church-woman, travelling securely, as she thought, to heaven, through the baptismal regeneration gate; but having been induced by a friend to go and hear our pastor preach at the opening of a chapel in the town in which she then resided, on her removal to Bristol she became a regular attendant with us, and has now come forward declaring her entire reliance on Jesus Christ alone for salvation. The three male candidates were young men of the labouring class, who had not been in the habit of attending any place of worship, till induced by one of their own class, who joined us some months ago, to accompany him to hear preaching in the open air by one of the students of the baptist college. Let not the poorest or the weakest christian say "I can do nothing." They can thus bring men to Jesus.

B. S. E.

**ISLE ABBOTTS, Somerset.**—Mr. Chappell baptized two believers, in the river, on a profession of their faith in Jesus, on the first sabbath in May. More than 600 spectators beheld this interesting service, which we believe was blessed to many.

**HALIFAX, Pelton Lane.**—Mr. Fawcett preached and immersed four candidates May 5, on behalf of our pastor, who is unwell. Two were Independents. J. C.

**DORMAN'S LANE, Lingfield, Surrey.**—Six believers were baptized by Mr. Grieg, May 12. This first addition to the church, after more than seven years of comparative barrenness, was peculiarly refreshing. One was an aged female, who had sat under the gospel for thirty years; and, though far from God, trusted she was righteous. Another had disbelieved in a future state, but was alarmed by reading an account of the death of an infidel, banded to her by a tract-lender. Another is the daughter of an aged and valued deacon. A fourth is from the State-Church, once gay and worldly, and self-satisfied, she now trusts on Christ alone. A fifth was the fruits of the ministry of the late lamented pastor, Mr. G. Chapman. The last is the husband of one who has long known the Lord. To God be all the praise!

**RYE, Sussex.**—One young woman was baptized here, May 5th, and added to the church on the same day. This young friend received her first permanent religious impressions from the affectionate and solemn admonitions of an afflicted sister, at their last interview. We expect others soon. The baptist church in this town was formed in 1750. We hope this, the hundredth of its existence, will be marked by an increase in the church, after a long season of declension.

J. F. S.

**ABERSYCHAN, English Baptists.**—On sabbath evening, May 5, after discoursing on baptism, Mr. Price went down into the water, followed by ten believers, who were immersed in the sacred names of Father, Son, and Holy Ghost. The aged man of threescore and ten, and the youth of eighteen, were to be seen among the candidates. There were also a man, his wife, and his brother. [Another friend says that three were from the Calvinistic Methodists, and one from the Church of England.]

**LLANTHEWY, Monmouthshire.**—On the 12th of May, after a short sermon on baptism, our pastor, Mr. Thos. Lewis, led twelve persons down into the water, and they were baptized in accordance with the direction given in the New Testament. After a long time of comparative unsuccessfulness, the Lord has shone upon us, his cause is progressing, and we are glad. Our prayer is, that these may turn out excellent christians, and that the Lord may go on and save more.



LONDON, *Waterloo-road*.—Mr. Branch, the pastor of the church meeting here, immersed twelve disciples of Jesus Christ in the General Baptist chapel, Borough-road, on Thursday evening, March 28. Ten of these, and one by letter, were added, April 7.

*John-street*.—Several immersions, by Mr. Noel, have taken place since we last reported. Being in London lately, we were anxious to be present at one of these services, but were compelled to return before it commenced. We wish some of our London friends could, from their business and never-ending bustle, snatch a few minutes to send us word what is doing in this way in the metropolis. We also want similar information regularly from other large towns and cities. Our village friends are far more diligent and punctual with their reports of baptisms.

LONGSIDE BY MINTLAW, *Aberdeenshire*.—On March 17, one young disciple obeyed his Lord's command, and was baptized in the presence of a large concourse of spectators, and, with another person previously baptized, was the same day added to the infant church in this village. Were all who acknowledge the scripturalness of our mode of baptism practically to attend to it, I should soon have occasion to write you again. I hope, however, that some will unburden their consciences in this respect, and thus really recognise the "Headship of Christ," a subject much talked about in Scotland.

G. T.

MARCH, *Cambs*.—Our pastor, Mr. Jones, led three believers down into the water and baptized them, on Lord's-day, May 5th, in obedience to their Lord; the candidates counting it high honour to follow in his footsteps. One had been connected with the Independents, another with the Wesleyans. These were received and sat down with us at the table on the same day. We anticipate that our waters are to be moved again next month.

R. B. H.

GRANTHAM.—The ordinance of believers baptism was administered in the P. B. chapel, Bottesford, May 5, when Brother Bishop preached, and then led four converts down into the water and baptized them in obedience to the Saviour's command. They are all heads of families; one is a teacher in our sabbath school, and two are brothers. They were received at the Lord's table in the evening.

BIRMINGHAM, *Heneage Street*.—The citizens of Zion have been again called upon to rejoice, as in addition to the baptisms recorded in your last number, ten more disciples having "gladly received the word," were baptized by Mr. Roe, May 6; they were added to the church in the afternoon. Mr. Stokes, formerly of Newhall Street, preached the sermon. There are more candidates.

*Bond Street*.—May 6, Mr. New, after preaching on the baptism of the apostle Paul, immersed five candidates, who were added the same day.

*Cannon Street*.—Mr. Swan, after preaching, immersed seven disciples according to the command of Christ. They were all young persons; one was a youth, son of one of the deacons. They received the right hand of fellowship in the afternoon.

W. H.

MANCHESTER.—On Lord's-day, May 5th, three believers were baptized by Mr. Charles Lewis, in Granby Row chapel, which was kindly lent for the occasion, and the same day they were added to the church meeting in Wilmot Street, Hulme. Several persons were greatly affected by witnessing the administration of the ordinance.

W. P.

AIRDRIE, *Scotland*.—Having been much interested by your accounts of baptisms, I send you an account of ours from August 1849. Sep. 23rd, two; Nov. 10, one; Dec. 16, two; Dec. 17, four; Jan. 19, 1850, four; Jan. 20, one; Feb. 17, one; Feb. 24, one; March 24, one. Total, seventeen.

LEICESTER, *Carley Street*.—On Wednesday evening, May 8th, Mr. Winks immersed a candidate, who, seven years ago, was in a very unhappy condition. "Total abstinence," in her case, proved a great blessing; but she found a greater in the gospel. Our anxious hope is that she will never turn back—as that can only be unto perdition!

BRINGTON.—Our pastor immersed three believers, May 6. On the first sabbath in February, three others had also put on Christ by baptism. The congregations, on both occasions, were good; order prevailed, and a Divine influence pervaded the assemblies.

R. H.

OAKHAM.—Eleven candidates were baptized by Mr. Jenkinson on the first Lord's-day in May, after a sermon on the importance of keeping the ordinances as they were delivered by the apostles.

**IRELAND, Coleraine.**—On sabbath evening, April 14, Mr. Brown baptized two young candidates in the presence of a large and attentive congregation. They were each about eleven years of age, but gave very satisfactory evidence that they had undergone a change of heart. They had enjoyed the advantages of a religious education, and the intelligent "reason" which they were able to give of the hope that is in them, furnishes parents and teachers with another encouragement to lead the young to the Lamb of God, that taketh away the sin of the world." J. B.

**OXFORD, New Road.**—Having long been interested in your *Reporter*, I have often regretted that the lists of baptisms are not quite complete, I send you the following to aid this object.—On the 15th, our pastor baptized three young men and seven females, after a sermon from, "Ye are my friends if ye do whatsoever I command you." This was a very solemn and appropriate service.

H. A.

**GENERAL BAPTISTS.**—At the Midland Conference, held at Upper Broughton, Notts, May 21, a considerable number was reported as having been baptized during the past seven weeks in the various churches, the reports from which, were, upon the whole, very cheering. Many more than those already baptized were reported as candidates for that holy ordinance.

**BROUGHTON, Vale of Belvoir.**—April 7 the ordinance of christian baptism was administered in this place. Mr. Mantle of Hose baptized two young disciples, and the Rev. R. Stocks delivered a powerful and lucid discourse from "what mean ye by this service." The congregation was large and respectable.

**CRADLY, near Dudley.**—After a discourse by brother Rogers, of Dudley, three believers were immersed by brother Hall, May 19. One was a sabbath scholar, and two had been Independents; one of these had been the deacon of an Independent church in the neighbourhood.

T. C.

**BOURN, Lincolnshire.**—On May 5, after a discourse by our pastor, one female was baptized and added to our fellowship. A short time since, a man and his wife thus put on Christ. These were the fruits of village preaching.

**STOURBRIDGE.**—It is with much pleasure I inform you that on Lord's-day, Feb. 3, five disciples, after a profession of their faith in the Redeemer, were immersed by our pastor, Mr. J. Hossack. One had formerly been a Wesleyan, and was blind, but he had "seen Jesus." Also on May 2, two were baptized. Both these services were very interesting and encouraging.

C. S.

**CARDIGAN.**—Mr. Rees says, please admit the correction of an error in your last, page 223. For, "In Nov. twenty-five were immersed," put "Nov. 25, baptized four." We should have been very glad if the former had been so, but we are thankful as it is.

**PEMBROKESHIRE, Broadhaven.**—On January 4, two believers were immersed on a profession of their faith in Christ, by Mr. T. Harries, home missionary; and on Feb. 17, one more female thus testified her attachment to the Saviour.

**Mount Zion.**—March 3, four believers were baptized by Mr. Harries. The congregations were large and attentive, and we have more waiting. T. D. H.

**STALEY BRIDGE.**—Our minister, after preaching, immersed one candidate, a respectable man, who had been of the Church of England, on the first sabbath in May.

B. H.

**LEIDSTEP HAVEN, Pembrokeshire.**—Three candidates were baptized at this place, March 17, by Mr. Hugh Edwards, before many witnesses.

D. E.

**RETFORD, Notts.**—We have had two public baptisms this year—four on Feb. 10th, and two on April 7th. Mr. Fogg baptized them.

J. A.

**LINCOLN, Yorkshire.**—Three young females made a profession of their faith in the Redeemer by baptism, May 5th. They were all from the sabbath school.

R. I.

**TIPTON, Toll End.**—After a discourse by Mr. Griffiths, Mr. Solomon baptized three believers, May 12, before a large audience, which was very attentive.

**NORTHALLERTON, Yorkshire.**—Two more believers put on Christ by baptism, and were added, May 19.

T. H.

**LINCOLN, Mint-lane.**—On Lord's-day, April 7, seven persons were baptized by Mr. Craps, pastor of the church.

**DEVONPORT, Morios Square.**—Four believers in Jesus were buried with him in baptism, by Mr. Horton, May 5.

## BAPTISM FACTS AND ANECDOTES.

A TRUE "WITNESS."—"But after all, the question is not what Luther, or Calvin, or any one else thought, or may still think, but what saith the Scriptures? And to our humble judgment, nothing is more incontrovertibly certain than this, that salvation is represented as turning on repentance towards God, and faith in our Lord Jesus Christ; that with these are connected forgiveness, justifying righteousness, the Spirit of adoption, and the enjoyment of all the privileges of the sons of God—blessings proceeding solely and only through Christ, and derived from him through union effected between him and the soul, by faith in the Divine testimony concerning his person, offices, and work, and that baptism was a mere something added, which was expressive as an act of obedience, a sign and seal, but not the substance, and, in itself, possessing no spiritual or moral power, inasmuch as the state of the recipient was changed prior to its administration, and was in no way affected either by its observance or neglect, although the neglect would have rendered such as were guilty of it suspicious professors, since it was divinely appointed and had a special end to serve in separating the believers from the infidels of the day, and was a part of the 'all things' which Christ had commanded, and which it was incumbent on all his followers to observe."—Do our readers inquire where we picked up this valuable paragraph. We reply—not from the writings of Booth, or Fuller, or Birt, or Carson, or any baptist, living or dead; but from one of the leaders of a recent number of the *British Banner*, edited by DR. CAMPBELL! Why, say what he will, the Doctor is more than half-way a baptist after all. A few more steps in the same direction and he will find himself amongst us. For he gives us the main thing—the *subject*; and has he not already allowed that the *mode* is of little importance?

SELF-BAPTISM.—Referring to the refusal of a clergyman to read the burial service, the *Western Times* says, "If the father had, himself, baptized the child, he could have demanded the services of the church at the funeral. Anybody may baptize anybody, and it shall be lawful as the law now stands. In fact,

we have heard a very eminent lawyer lay it down that a man may baptize himself!"

A CURIOSITY.—A Correspondent says:—"You are fond of curiosities, and I therefore send you the enclosed. The parson of a village in an eastern county, who has printed books of fiction, poetry, and sermons—lectured at public meetings—speechified at protectionist gatherings—occupied himself in taking portraits of, as he gossiped with, his parishioners! has this week delivered himself of this extraordinary production for the warning and benefit of his school children, to be committed to memory by all who are capable, and repeated at church next Sunday; thus aiming, as he supposes, a severe blow at all contumacy in baptist mothers, who refuse to have their children sprinkled. I could not procure a printed copy to send you, but copied the enclosed from one which was lent me for a few minutes. There is no author or printer's name attached, but the people think it is the parson's own composition—and this is very probable. I want some tracts on the "great question" of baptismal regeneration for distribution, as the people are, for the most part, very ignorant and woked, and will, I fear, easily believe even such a purgatorial story as this."

A BAPTIST MOTHER'S LAMENT OVER HER  
BURNT CHILD.

*A True Tale.*

My little child is burnt to death—  
Oh agony of woe!  
He shrieked away his dying breath,  
With burning on his brow:  
I saw him die, he called in vain  
"Oh mother quench the flame!"  
"Oh, mother, mother! ease my pain!"  
"My soul is burning with my frame."  
'Twas all in vain! no mother's care  
Could soothe the dying pang:  
He left his mother to despair,  
My child's cry wildly rang  
"My soul burns, mother, with my frame!"  
But water I denied!  
Forbade its use in Christ's pure name;  
I killed him in my pride.  
It was my stubborn cruel heart  
Denied that sacred rite:  
I bade God's minister depart,  
E'en in my husband's sight;  
And yet that husband bade me pause,  
Consider well the fact:  
Sure of my calling and my cause  
I set at naught the act.

I saw with pain the pastor's grief—  
 Ho loved my child full well;  
 Ho argued for his soul's relief,  
 Forewarned of what befel!  
 I hooded not, I told him then  
 (So much my child I prized)  
 I'd rather die before all men,  
 Than have my child baptized.  
 Oh could I tell that he would cry  
 "My soul burns with my frame;"  
 I would not, could not, then deny  
 Christ's baptism was his claim;

But surely now my soul is wrung,  
 I see his black-burnt brow:  
 Death on his features darkly hung  
 And settled down in woe!  
 Ye mothers all, who love the Lord,  
 Who died for babes and men,  
 Hear ye his sacred holy word,  
 Come to his church again!  
 Come, bring your babes, and let them be  
 On sure foundation reared:  
 Oh may their souls salvation see,  
 And God the Lord be fear'd.

## SABBATH SCHOOLS AND EDUCATION.

### RAGGED SCHOOLS, FIELD LANE.

AMONG the numerous religious and benevolent institutions, whose annual meetings crowd the month of May, that of "Ragged Schools" now occupies a prominent position. Being in London a few weeks ago, after tea, our path lay, on our way from Gray's Inn Lane to Finsbury Chapel, through the notorious district of Saffron Hill and Field Lane. The Anniversary of the Field Lane Ragged School was just about to be held. With some difficulty we obtained admission, and found on the first floor a spacious room, clean, light, and well ventilated, filled with a respectable auditory, and a platform occupied by gentlemen and ministers of various denominations, who appeared to be waiting for the Chairman—Lord Ashley: and we confess that it was chiefly from a desire to see and hear this distinguished nobleman that we turned in. At length,

"All hail the power of Jesus' name!"

was given out, and it was during the singing of this noble hymn, to its *own* tune, that his lordship, accompanied by his lady, entered the room. We were gratified in observing that no noisy demonstrations were made by the audience, as his lordship walked quietly up and took the chair, and joined in the worship. Prayer was offered, and then the Chairman rose to address the meeting. Lord Ashley appears to be between forty and fifty, rather tall, with the dignified aspect and bearing of an English nobleman. He is not an eloquent speaker; but talks good common sense in a plain way, and deals much in facts and proofs. It was his business to do so now, in

order to gainsay some evil reports which had appeared in the *Morning Chronicle* against these institutions—and he succeeded admirably. The Report was then read, which contained many pleasing facts, set off, as we thought, rather too much. We would have all such statements—favourable or unfavourable—rigidly correct, and without any embellishment. John Abel Smith, Esq., M. P., the eminent banker, in a short speech, replete with piety and good sense, moved its adoption. He had visited the schools unexpectedly, when they were at work, and had seen the good which was doing. The venerable Dr. Bennett, of Falcon Square Chapel, seconded the resolution, without saying a word further, and left the room. We now retired to pursue our way to Finsbury, and overtaking Dr. B., had conversation with him as far as Smithfield, on the scenes of former days. Parting with him there, a gentleman who had followed us, calling the writer by name, said that he wished to mention a scheme which he and other friends were setting on foot, for bringing the gospel before the attention of the working classes of London and other populous places. We walked together to Finsbury Chapel, where the writer regrets that he parted with him without obtaining his address; and we mention this now, that should this paragraph meet his eye, we hope he will not fail to send us it, as we are very anxious to promote any well-considered plan for promoting the important object which he and his friends are contemplating. With regard to these "Ragged Schools," in London and elsewhere, we shall keep them in view, and from time to time furnish further information.

We only add now, that the most popular advocate of these schools for ragged urchins is Joseph Payne, Esq., barrister-at-law, who attends all their public meetings, and always concludes his humorous speeches with some verses of original poetry, written by himself for the occasion. He was attending a meeting in another district at the time this was held in Field Lane; but he arrived ere the meeting closed, and amused the people greatly with his wit and his poetry. At the meeting of the "Ragged School Union," at Exeter Hall, May 14, Lord Ashley in the chair, he made a long and humorous speech, in the course of which, after referring to various articles of dress which he wore, and which were the production and gift of reclaimed juvenile thieves, he designated the Ragged School Union as a "Pulling-up-by-the-roots society," a "Looking-every-way society," a "Sending-to-the-fountain society," and a "Re-blessing-to-mothers society." He concluded by repeating some lines which he had composed for the occasion, and also a couple of verses which he had written on Mayhew's attack upon the Ragged Schools of the metropolis.

Mr. Mayhew is the agent of the *Morning Chronicle*, in which paper his attacks on the schools were inserted. We give the verses, and it will be seen how he plays with the name of *Mayhew*, by noticing the words in italics. Whether this is the best mode of disproving unfounded reports may be questioned; but we suppose it pleases the hearers.

*May you be taught, may you be fed ;  
May you in wisdom's ways be led ;  
May you be happy, night and day,  
In spite of all MATEW can say.*

*May you from filthy homes be free ;  
May you improving parents see ;  
May you grow wise, and good, and strong,  
Till MATEW owns that he was wrong.*

**THE DISOBEDIENT TEACHER.**—Not long since I went to visit some friends, and being a lover of sabbath schools, I visited those of the different denominations in the town where I was staying; I was truly delighted with them all, but more especially with the one in connection with the Baptist Church, where a blessed revival of religion was in progress, and many, very many, both old and young, were bowing to the sceptre of Jesus; and many from this sabbath school, both

teachers and children, were brought into the fold of Christ. Every teacher but one professed faith in the Redeemer of the world, and children from every class but that one, it is humbly hoped passed from death unto life. This circumstance appeared to me so remarkable, that I felt deeply anxious to know the cause, and having some acquaintance with the teacher referred to, I sought an interview with her. The conversation, although deeply interesting, would be too lengthy to report; but I learned from her that for seven years, she had indulged a hope in Christ, but from a sense of her unworthiness, she had never made a public profession of her faith. Now the mystery was all explained, for how could she expect a blessing on her efforts while living in disobedience? I asked her how she felt to see children from every class but her own giving their hearts to Jesus, and why she thought her class alone was left? "Oh," said she, with tears, "I know I am the cause, and I am resolved to resign my office as teacher, for I know I am not fit for that important situation." "But," said I, "is there no duty which has been made plainer to you than that of giving up your class?" She said she should not resign from a sense of duty, but from a sense of incompetence to fill so responsible a situation. I told her if she would look away from herself to Christ, and publicly profess her faith in Him, she would then see that all her unhappiness had arisen from disobedience. After a long conversation, she promised that trusting in divine strength she would own her Lord and Master. On the next sabbath I had the pleasure of seeing her buried with Christ in baptism, and two sabbaths after, four of her class also yielded obedience to the commands of Christ. In the sabbath school that day, I said to her, "well, Mary, are you willing to give up your class now?" "Oh no!" said she, "all is right now, nothing would tempt me to leave my post. Surely I am the happiest of the happy." I have penned these remarks for the benefit of any sabbath school teacher, who may be placed in similar circumstances, or any person who may be living in neglect of duty. I hope the above circumstance, with its happy results, will prove a blessing to some anxious doubting soul: I think there are many such in our churches.

## ANNIVERSARY HYMN.

## THE REDEEMER'S TRIUMPHS.

Thy triumphs, Redeemer of man, we proclaim,  
So boundless thine empire, eternal thy fame;  
We will praise thee on earth, and in glory again  
Sing loud Hallelujahs for ever—Amen!

But while thy salvation is spread far and wide,  
Oh grant us each one in thy love to confide;  
That all may receive thee, thou Saviour of men,  
And sing Hallelujahs for ever—Amen!

Lord, grant that the bible we here have been taught,  
Whose truths with eternal impor'tance are fraught,  
May rouse us from sin's fatal slumber, and then  
We will sing Hallelujahs for ever—Amen!

Four down, gracious Saviour, thy Spirit on each,  
On our pastor, our friends, and on those who teach;  
We will praise thee on earth, and in glory again  
Sing loud Hallelujahs for ever—Amen!

Almighty Redeemer, thy love we proclaim,  
So boundless thine empire, so lasting thy fame:  
We will praise thee on earth, and in glory again  
Sing loud Hallelujahs for ever—Amen!

## RELIGIOUS TRACTS.

## HINTS TO TRACT DISTRIBUTORS.

BEFORE setting out to distribute, commit yourselves to God in prayer; beseech his grace and direction, and his blessing on your labours; and he will open doors of entrance to you, and give you boldness to speak of the unsearchable riches which are treasured up in Christ.

Endeavour to follow as nearly as possible the pattern given by our Lord in sending out the seventy disciples; go out two by two—two brethren or two sisters. The one will greatly countenance and encourage the other.

If possible, take up some particular locality, perhaps near your own residence, and continue to visit steadily and regularly as much of it as you can overtake with convenience. By and by you will get acquainted with and interested in the inhabitants, and they with you; and gaining their confidence and esteem, you will more readily obtain their ears and reach their hearts. Besides, by becoming somewhat acquainted with their characters and spiritual wants, you will be more likely to be useful to them.

In your visits make special inquiry whether the children are attending any sabbath school, and if not, urge the parents to send them to one, and direct them to the nearest with which you are familiar. You should also take the names of intending scholars, and hand them to the superintendent of such school.

Inquire if any meeting is held in the locality for religious instruction among the adult population; and where none exists, endeavour to get one established either on week evenings or sabbaths, in some suitable place, whether dwelling-house or school-house; and you should endeavour to fix your tract distribution

for the same day, a short time before the hour of meeting, when you could remind the people of it, and urge them to attend. You can easily get qualified brethren in the church to address the meetings.

Try to ascertain if the families in your district have Bibles or Testaments; you may be useful in assisting them to possess the Holy Scriptures which are able to make them wise unto salvation.

## APPLICATIONS.

ESSEX.—I have been encouraged by reading your *Reporter* to apply for a grant of Tracts. I am rather afraid I shall not be successful, as you so recently sent brother W. a goodly number, which have been distributed. But people are very anxious to obtain them, and I believe they have done and are still doing good. If, sir, you knew the state of this neighbourhood, I am persuaded you would make no hesitation about supplying us. One "Successor of the Apostles," a Puseyite, has preached for thirty years, and I have never heard of a conversion under him. His aim seems to be to get people through the world and out of it as easy as possible. He preaches one sermon per week, which I will defy peer or peasant to understand. The foundation upon which he endeavours to build up his hearers is the observance of baptism and the Lord's supper. Scores of persons have gone into eternity since I can recollect, most of whom I fear have died in ignorance of the way of salvation, and amongst them some of my own relatives. But if people will not seek after the Gospel it is our duty to seek after them. There are only two baptists in this parish, and the parson says he will keep dissenters out of it. What can we do towards the

enlightenment of an almost heathen population? We are trying. We have commenced a prayer meeting, and I think a few tracts to give away on such occasions would have a very beneficial effect. I again appeal to you, sir, to help us, that the good effected already on some of our poor neighbours may not be lost. We have been thinking about erecting a small chapel: we can have the ground gratis, but we know not how to proceed, as we are not able to do much ourselves. We sadly want a missionary in these parts. Should you oblige us, a few on confirmation would be acceptable. May God bless your endeavours to promote his glory. H. B.

SCOTLAND. *Open-air Preaching.*—I have just read the article in the *Reporter* for May, on open-air preaching, and I am encouraged by your generous offer to apply to you for a grant of Tracts. Through the summer I intend to devote three nights in the week to this work. We commenced this important and delightful employment on the evening of Monday, at Coalbridge; when we had a large congregation, and a good effect was produced. W. W.

#### ACKNOWLEDGMENTS.

BERKS.—I desire to acknowledge with gratitude your grant of Tracts, which

came to hand in our monthly parcel. They will, I am sure, prove very useful. I have at once put them into circulation. "The Great Gorham case" has excited much interest, here by lending people to ask, what is baptismal regeneration? and every enlightened person at once exclaims "It is not by sprinkling babies." The Bishop of Exeter will, I cannot help thinking, prove a good Pioneer for the baptists, because his absurdities will expose the State system, and prepare the way for a cordial reception of the simple scripture truth. It is written "We can do nothing against the truth but for the truth." J. O.

DONATIONS have been forwarded to—

	Handbills.	4-pago.
Nantygryddin .....	500	.. 25
Ragland .....	500	.. 25
Harlington .....	500	.. 25
Uske .....	500	.. 25
Wallingford .....	500	.. 25
Pontesbury .....	500	.. 25
Newton Moor .....	500	.. 25
Breon .....	500	.. 25
Malborough .....	500	.. 25
Launceston .....	500	.. 25

No directions were sent from *Airdrie*. The directions from *Uske* of the London Publisher were not correct.

## INTELLIGENCE.

### BAPTIST.

#### FOREIGN.

GERMANY.—Mr. Oncken says,—“On the last sabbath of the past year we immersed seven believers, which made the number baptized in 1849 to be 119. Several of the smaller churches have increased 100 per cent; and I trust that independently of what we have seen, many souls have been drawn silently to the Lord by the gospel of the Holy Spirit. The blessed fact that millions have heard the gospel during the past year, through our feeble efforts, fills my heart with unspeakable satisfaction. We circulated upwards of 25,000 of the Holy Scriptures, 500,000 religious tracts on the general truths of christianity, and several thousand copies of tracts and books on truths in which, alas! the greater part of christians are still altogether in the dark. We formed, in

different parts, Sunday-schools, and have about fifty brethren employed as colporteurs, evangelists, and missionaries, besides hundreds of active, zealous members, who embrace every opportunity to make known the name of Christ to their perishing fellow-men. From what we have been permitted to see, we cannot but draw the happy inference that many precious souls have been brought to Christ, of whom we shall know probably nothing till the great day.”

SWEDEN.—“I keep up an active correspondence with brother Nilsson, at Gothenberg, and from his last letter, dated Dec. 10, I learn that he was still at liberty, though the king had already instructed the Justice of the Chancellor to proceed against him. The brethren were all to assemble at Gothenberg, on the 28th and 29th of December, for prayer, consultation, and edification; and I doubt not but that the Lord, whose they are and whom they serve, will have renewed

their strength for the battle to which they are called. The necessary measures have been adopted to carry forward the work, should brother Nilsson be either imprisoned or banished. We have now forty-six immersed believers in Sweden, and I trust that, notwithstanding the horrid laws of that country, as far as religious liberty is concerned, and the hatred and power of the priesthood, that before another year closes the number will have been greatly increased. The Lord of lords and the King of kings is with our injured brethren, and he can and will bring them off more than conquerors."

PROVIDENCE, *Rhode Island, April 22.*—Next sabbath I close my labours with the Roger Williams church in this city. The blessing of God has mercifully been with us during the three years of our labour together. The sabbath-school, congregation, and church have, we hope, been on a gradual increase and improvement. Something like one hundred have been added to the church. Dismissed six, excluded five, died two. Something like three hundred remain in the church. The brethren and sisters are, for the most part, in good union, and peace and harmony exist in the society. They have given me enough to supply all the expenses of myself and family; and may the blessing of God always attend this church and people. Brother Noyes is the man of their choice for their future pastor; and may God make him more abundantly useful in all good works here than he or I have ever been before, is my prayer. J. B. DAVIS.

A CHURCH SECEDING.—A church in Manchester, Mass., connected with the "Christian" persuasion, have recently, with their pastor, adopted baptist sentiments, and been publicly recognized as a baptist church. The pastor, Rev. Philemon B. Russell, has been a man of some note in his former connection, and is favourably known as the author of several religious works. His change of doctrinal views has been consummated after a severe and long-protracted mental struggle.

*Christian Chronicle.*

LADIES' SUPPER AT THE NINTH STREET BAPTIST CHURCH.—This supper, given in behalf of the Welsh baptist church, passed off very pleasantly. Some four hundred tickets were sold for the supper, and many fancy and useful articles, manufactured by the ladies. There was an abundance of creature comforts, and these, superadded upon the higher enjoyments of a social and intellectual character, made the occasion a very happy one.—Some Welsh children entertained the company with their singing. We understand the proceeds amounted to upwards of two hundred dollars.

*Cin. Journal.*

DOMESTIC.

BIBLE TRANSLATION SOCIETY.—The tenth annual meeting of this society was held, this year, in New Park-street Chapel. S. M. Peto, Esq., in the chair. The report of the committee was read by Dr. Steane, from which it appeared that the total issues of the society, from January, 1848, to December, 1849, was as follows:—

BENGALI.		Copies.	Copies.
New Testament....	101,000		
Old Testament....	16,000		
			117,000
HINDUSTANI.			
New Testament.....			24,000
HINDI.			
Deb Nagra Character.			
New Testament....	13,000		
Kaithn Character.			
New Testament....	16,500		29,500
PERSIAN.			
Gospel of Matthew.....			3,000
SANSKRIT.			
New Testament....	15,000		
Old Testament.....	2,500		
			17,500
Grand Total.....			191,000

During the first year, the Bengali translations had been impeached by the clergy connected with the Bishop's College, but was ably and successfully vindicated by the society's agent, the Rev. J. Wenger. In 1848, the committee made a grant of £150 towards an improved edition of Dr. Marshman's Chinese version, and since then they have received a copy of the Gospel of St. Matthew so revised, and also of the first six chapters of Genesis. The committee have made two grants of £500 each, in aid of the translations now being made at Calcutta, and another grant of £200 towards Mr. Leslie's version of the Hindi Scriptures. The receipts of the society for the last year, from donations, subscriptions, &c., have been £1,474 12s. 11d., and from legacies, £200 (less duty.) Another legacy of £100, due at Whitsuntide next, was also reported. The Rev. CALED BIRN moved, and the Rev. THOMAS BURDITT, of Saffron Walden, seconded a resolution adopting the report, and recognizing with gratitude the goodness of God in the progress of the work, which was cordially adopted. The Rev. Dr. Cox moved a resolution, acknowledging the hand of God in the efforts of the early baptist missionaries to translate the scriptures, and expressive of the conviction, that too much importance could not be attached to the perfecting of the versions made by them. In the course of a most interesting address,



the rev. doctor adverted to the fact, that yesterday was the jubilee day of the formation of the first baptist church in Serampore. The Rev. JOHN BELL, of Nova Scotia, seconded the resolution, and said that probably before long a proposition would emanate from the baptist churches in America for a consultation with their brethren in England respecting a new translation of the bible into the English language. The resolution having been adopted, THOS. NICHOLSON, Esq. moved, and G. Low, Esq. seconded the appointment of the officers and committee for the ensuing year, and the proceedings closed.

**BAPTIST HOME MISSION FOR SCOTLAND.—CHIEFLY FOR THE HIGHLANDS AND ISLANDS.**—The Annual General Meeting of the Baptist Home Missionary Society was held on Thursday, the 2nd May, in Glasgow, in which city it usually takes place alternately with the neighbouring city of Edinburgh. On Wednesday evening, a discourse was preached in the baptist church, John-street, by the Rev. James Paterson of Hope street baptist church. On Thursday forenoon, a prayer-meeting was held in the Religious Institution Rooms, and the committee met at twelve o'clock for the transaction of business.—On Thursday evening, the Annual General Meeting and Soiree was held in the Merchants' Hall. Mr. A. McLeod, pastor of the baptist church, South Portland-street, in the chair. The large hall was crowded to excess by a respectable audience (and about fifty had to take tea in a room below) there not being fewer than 500 present. Mr. A. Watson implored a blessing, and a song of thanksgiving was sung.—The Chairman, in introducing the business of the evening, gave a brief sketch of the history of the Society twenty-five years ago, and also antecedent circumstances which led to its formation, when, above fifty years ago, the captain of an East India merchant ship (afterwards and now the Rev. J. H. Haldane of Edinburgh, the venerable secretary of the Society), impressed with a sense of the paramount importance of Divine things, by his exertions, was instrumental in infusing considerable spiritual life and energy into all denominations in Scotland, and issued in the formation of the Congregational Union of Scotland, subsequently of that association, and other useful institutions. After referring to some of the results of the labours of the Society, he concluded by pressing upon all the duty and privilege of renewed exertions, and importunate prayer, for the diffusion of the gospel in every destitute corner of our native land.—Mr. H. D. DICKIE of Edinburgh, in the absence of the venerable secretary, from indisposition, read the report of the committee for the past year,

from which it appeared that, during the year, great numbers of the members of that church had been removed to Canada, and elsewhere, by the tide of emigration, and a hope was expressed that such might operate as a dispersion of preachers of the Cross, carrying the gospel to distant lauds. A very interesting letter was given from Mr. Peter Grant of Grantown, giving a most encouraging account of the success of the gospel in that place, in which great good had been accomplished without any external excitement, but the inward conviction of sin, and men and women turning to the Lord. The report referred to the sudden and lamented death, from fever, of Mr. Duncan McDougall of Tyree, one of the most honoured of the missionaries of the Society, and hoped that the loss would soon be made up in the Providence of God. Several extracts from the journals of the missionaries gave very encouraging and gratifying accounts of striking instances of good accomplished by the Divine blessing on their humble labours. It was stated with regret, that the treasurer, instead of having a balance in hand, as usual, at this time, was about £124 out of pocket, with pressing demands coming due on the 1st of June.—The meeting was then addressed in suitable terms by the Rev. Dr. Innes, and Rev. Mr. Arthur of Edinburgh, Rev. Mr. Thomson of Irvine, Rev. Mr. Thomson of Dunfermline, Robert Kettle, Esq., Glasgow, Mr. John McIlvain, and Mr. Forsyth of Greenock, &c., when resolutions were moved, seconded, and carried, and the committee appointed for the ensuing year.—The benediction having been pronounced, the meeting separated at ten o'clock.

**DEAL, Kent.**—On Wednesday, May 1, the Rev. T. S. Baker was recognised as the pastor of the baptist church assembling at Zion's Chapel. The Rev. Mr. Craig, pastor of the Independent church, read the scriptures and offered prayer; the Rev. H. J. Bevis, of Ramsgate, delivered a lucid and masterly discourse on the great principles of Protestant Nonconformity, as supported by the scriptures; the Rev. T. Clarke, of Ashford, proposed the usual questions, and offered the recognition prayer; the Rev. J. Ackworth, L. L. D.; Mr. Bakers Tutor gave an affectionate, eloquent, and impressive charge from Acts xx. 26, the Rev. D. Jones, of Folkeston, concluded with prayer. In the evening the Rev. F. Wills, of Ramsgate, addressed the church.—*Patriot*.

**BIRMINGHAM.**—Mr. W. Llandels, late of Cupar, Fife, having acceded to an invitation, has commenced his ministry at the Circuit Chapel, Bradford Street. The congregation is increasing, and a baptist church is expected soon to be formed.

ANOTHER ANDREW FULLER WANTED.—The *Patriot* has the following remarks on the late anniversary of the Baptist Mission—“We hope that the peculiar circumstances in which the Baptist Mission is placed, will attract the liberal attention of other denominations. Mr. Alderman Callender sighed for another Andrew Fuller. Is not Mr. Baptist Noel the very person? Who more likely than that catholic-spirited man, who remains what he always was in feeling, notwithstanding the change of sentiment and of position which conviction has forced upon him, to do for the Baptist Missions in their present exigency, what Andrew Fuller did for them in the infancy of their existence? He pointed, in his beautiful and encouraging speech, to one source of help hitherto untouched, and which, in hands like his, might become a California of wealth to the Society whose cause he has naturally espoused. ‘Very few,’ he said, ‘of the great men of India had been distinguished by a regard for the Gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret, that many eminent men, both civilians and military, who had been an ornament to England by their talents and civic virtues, had left no record of anything they did for the Gospel of Christ, in a land to which they owed their fame, and their fortunes too.’ Will Mr. Noel stop here? Will he not try to bring home to minds of this order a due sense of obligation?”—We have more than once suggested the propriety of this “good minister of Jesus Christ” being engaged on a mission for the revival of spiritual religion at home, unattended by collections of any kind. But certainly such an engagement as that now suggested is not only the least objectionable, but the most necessary and holy in which he could engage in connection with pecuniary contributions. May the Lord direct him!

BROUGH, *Westmoreland*.—The new baptist chapel at this place was opened for Divine service April 21 and 29. Sermons were preached by brethren Kay, Fawcett of Halifax, and Harvey of Bury. On the 24th we had a large tea-meeting, and were addressed by Messrs. Foster, (Wes.) Mathison, (Ind.) Harvey, and others. The buildings cost £270., and we collected about £21. We much need help, and as this is the only baptist chapel in Westmoreland, we hope it will not be forgotten. Mr. James Kay is the pastor, and resides in Brough.

BARNETABLE.—The members of the Female Bible Class have presented their pastor, Mr. Newnam, with the works of Robert Hall, handsomely bound, as a token of their gratitude for his instructions.

SWEDEN AND NORWAY.—*Important*.—We cordially accede to the request contained in the following note, appending also the form of Petition.—“My Dear Sir,—Our Swedish Baptist brethren have sent by brother Förster of Copenhagen, who is now in England, an entreaty that we would intercede on their behalf. Mr. Förster thinks that such a petition as the enclosed will be suitable. Will you use your influence in your widely circulated periodicals to assist the object. If pastors of churches will kindly obtain the concurrence of their churches in this petition, and will inform me, the names of each church and pastor so concurring shall be attached to this petition, which has already been adopted at a public meeting in London. But if they prefer to send a petition of their own direct to the King of Sweden and Norway, it will probably give greater weight to its prayer. Yours in the gospel,  
WM. NANTON.

*Egham, Surrey, May 3, 1850.*”

*To His most Gracious Majesty the King of Sweden and Norway.*

May it please your Majesty,—Having learned that our brethren, the Baptists of Sweden, are suffering persecution on account of their religion, and that they are liable even to be banished from their country, and sent forth destitute, and without means of support for themselves and families, we humbly and fervently entreat your Majesty to exercise your royal power to secure to them, in common with all your subjects, full religious liberty—a blessing which we rejoice to know exists already in Norway. That it may please the Most High God to incline your Majesty to listen to our entreaty,—that he may prosper your reign, and grant your Majesty, through faith in Christ, a crown unfading when this life shall end, is your petitioners earnest prayer.

THE GENERAL BAPTIST ANNUAL ASSOCIATION of churches will be held this year at Chesham, Bucks, to commence on Tuesday, June 25, at ten o'clock. The nearest station on the North-Western line is Berkhamstead, from whence, no doubt, the friends will take care to provide conveyances for Chesham, which is five miles off. The neighbourhood is, perhaps, the most beautiful in the county of Bucks., and this, with the well-known respectability and hospitality of the brethren at Chesham will, we hope, in addition to higher motives, induce many to attend, who, had the Association been held in London, might, as usual, have stayed away rather than encounter its inconveniences.

MR. JOHN CHAPPELL, late of Long Parish, Hants, having accepted the invitation of the baptist church, Isle Abbots, Somerset, entered on his labours there, April 21.



VIEW OF THE CITY OF BENARES.

## BENARES.

FINDLAY, in his improved edition of Brookes, gives the following description of the region and its renowned city, which has often been visited by christian missionaries, with a view to the introduction of the gospel to its swarming inhabitants, and not without some good results.

Benares, an exceedingly fertile district of Hindostan, in the N. E. part of the province of Allahabad, between those of Bahar and Oude, contains the circars of Benares, Jionpour, Ghunar, and Gazypour; and was ceded to the English in 1775. It is very productive in rice, sugar, silk, cotton, and indigo.

Benares, the chief city of the district, is one of the finest and most populous towns of all Hindostan. It is beautifully located on the north bank of the Ganges, and celebrated as the ancient seat of Brahminical learning. Several Hindoo temples embellish the high banks of the river; and many other public and private buildings are magnificent. The streets are narrow, the houses high, and some of them five stories each, inhabited by different families, but the more wealthy Gentoos live in detached houses, with an open court, surrounded by a wall. Nearly in the centre of the city is a considerable Mahometan mosque, built by the emperor Aurungzbe, who destroyed a magnificent Hindoo temple to make room for it. There is also a very superb temple built by the rajah Oheysting, who was driven from Benares for exciting an insurrection against the British in 1781, and who was finally deposed in 1783. There are ruins of several Hindoo temples in the vicinity, destroyed by the intolerance of Mahometans. In addition to the consequence derived from the vast congregation of persons, occasioned by the priestcraft of Benares, it is the centre of a very extensive traffic for all the productions and manufactures of the east, and is distinguished for its trade in diamonds, and works in gold and jewelry. It is the seat of a British jurisdiction, and is about 130 miles W. by S. of Patna, and 480 W. by N. of Calcutta. Population about 600,000.

## MISSIONARY.

INDIA.—Our vast possessions in this quarter of the world are now fairly open to missionary labour, and call for exertions in comparison with which all past efforts, great and successful as they have been, should sink into insignificance. The pioneers have cleared the way; and it now only remains for the regular troops of the christian army to proceed upon their triumphant march. The labours of a Peggs and a Poynder are on the point of being crowned with success; and the car of the sanguinary Juggernaut, its wheels oiled with British money, will no longer crush its annual *lakhs* of victims. More than this, the law which, as in the first age of the christian church, entailed the loss of all things upon every one on taking up his cross and following the Lord, has been abrogated; and there is now no impediment whatever but the lingering influence of superstition, and the universal enmity of the carnal mind, to prevent any individual from the Himalaya to Cape Comorin from embracing the blessed hope of everlasting life. "There is scarcely a difficulty or an obstacle now lying in the way," said Mr.

Clarkson, in his admirable speech, "which we can ask even God to remove out of it, Man, so far as government is concerned, has done all;" and "we look to you pastors—we look to you students—we look to you mothers of Israel—daughters—pillars in the temple of our God—we look to you, to carry out the great design of Providence, and bid India, as it is civilly free, to be free with the liberty of Jesus Christ." The obstacles thus removed, have long been the objects of missionary attack. It seemed to short-sighted man a strange thing, that they should be permitted so long to resist the cogent assaults of reason and argument, and operate as a barrier to missionary effort. But we think it probable that Mr. Clarkson has found the key which unlocks the mystery. "I do not lament," he observed, "one obstacle with which we had to contend in India. I do not lament over one convert who has had to give up his property. I do not lament that the missionaries have had to fight their way, year by year, upon the battle-field of India. No, we wanted not so much the balmy days as the stormy. We wanted not so much the sunshine of prosperity as the rough blast, to mature the moral character. And it will be the most blessed thing in the history of India, that,

at the very first steps of christian warriors, difficulties of governments, difficulties of caste, and difficulties from hell beneath, confronted the Missionary of the Cross,—confronted, also, the native convert to Christ. India was degenerate, and we wanted a special process to make it come into life and liberty. India was effeminate, and we wanted a special process to make it manly and vigorous. India, in the masses of its mind, was false, deceitful, hypocritical; and we wanted the real testing process, whereupon we might say, with full assurance and confidence, 'Thou art my brother in Christ, and thou art my sister.' I have had joyous times with the converts in India. I have given to them the full affection of my heart. I have loved them, not with a pastor's love merely, but as a brother, as a friend loveth, with the utmost ardour of affection. But never could I have done so, never durst I have done it, unless I had first seen that soul manifest its real fidelity to Christ by sacrifices such as we in England can scarcely contemplate." What, then, remains, but that this "open door and effectual" should be entered, and, all India being open to the gospel, all India be furnished with the means of hearing, believing, enjoying, and exemplifying the complete salvation from ignorance and sin which it proclaims?

**MISSIONARY MEETING.**—*Extraordinary.*—We do not usually report missionary meetings, merely because we have not room for them in our columns. Now and then, however, we give an "extraordinary," and the following is one. Mr. Neal, formerly of Liverpool, and known to our readers as frequently furnishing us with intelligence from Fernando Po. was the "getter up" of this gathering.—A public meeting, on behalf of the Baptist Missionary Society, was held on Tuesday evening, Jan. 15, in the large room of the Bell Inn, Winslow, Bucks., which was crowded to its furthest extremity by an attentive audience, composed principally of Independents and Church-people, before the majority of whom the operations and claims of the Society were now laid for the first time, as a public meeting on behalf of this Society had not before been held in the town. Some years ago, a sermon, in the Independent chapel, was preached on behalf of the Society; but the collection did not cover the travelling-expences. The only baptist church in the town is composed of a few Hyper-Calvinists, who look unfavourably on the mission. The meeting was convened by *one individual*—irrespective of these—who publicly appealed to the whole town and neighbourhood for support. The response was hearty, and did credit to the liberal feelings of the people generally, and would have gladdened the heart of any

lover of christian union, who had beheld it. The collection and donations amounted to £6 10s. Eustace Carey attended, and seemed quite in his element. We had also Mr. Attenborough (Ind.), and brethren Pugh of Buckingham, and Foster of Stony Stratford, who addressed the meeting. Mr. J. Neal exhibited and explained objects of heathen worship, received by him from the mission stations in Africa. It is greatly to be desired that meetings of this kind should be "got up," and made as general as possible, at least in country towns, not confining them, as they too frequently are, to our own places of worship, and our own people.

**CHURCH MISSIONARY SOCIETY.**—The missions now occupied eighty-seven English clergymen (of whom twenty-one were graduates of English or Irish Universities), forty-two natives of the continent in English orders, five in Lutheran orders, and thirteen native clergymen, and twenty-seven European laymen, catechists, secretaries, &c. The attendants at christian worship in the Society's missions throughout the world were estimated at 107,000; the communicants at 13,000; the number of children under christian education, 40,000. During the past year the number of baptisms had been 5,554. The income of the Society was £104,273 6s. 10d., and after the payment of all expenses there remained a balance of £818 4s. 9d.

**THE LATE MESSRS. MERRICK OF JAMAICA.**—Brother Clarko says:—"I am about to print a short account of the late Messrs. Merrick, the first accredited Native Agents who laboured in Jamaica, in connection with the Baptist Missionary Society. For ten years the father was employed in the Jamaica field; and the son was five years engaged in missionary labour in Jamaica, and six years a most devoted missionary in Africa. A few friends have proposed to raise the sum necessary for the printing of the first thousand, and the profits of the sale are intended for the widows of these devoted men, they being without any regular means of support." We heartily wish success may attend this benevolent attempt. The price of the volume will be only one shilling. Mr. Alex. Kirkwood, baptist minister, Berwick-on-Tweed, will receive the names of subscribers.

**REV. AMOS SUTTON.**—The numerous friends of this devoted missionary will be gratified in hearing that the "Washington" steamer, in which he and his amiable partner sailed from this country on the 20th of April, after "encountering a tremendous gale," arrived safe at her destination (New York) on the 4th of May.

## AN ELEGY

ON THE DEATH OF THE REV. MR. MERRICK,  
LATE MISSIONARY TO WESTERN AFRICA.

Weep, children of the Western Land!  
Yet while ye weep adore,  
For him who leaves the mission band,  
To reach a happier shore;  
For one who, with the fire of youth,  
Told of redemption's plan,  
And bore the light of sacred truth,

To save the soul of man.  
Rejoice ye tribes, enlightened, blest;  
By that good message given,  
Soon shall you enter into rest  
And form his crown in heaven.

O'er him no palm tree fans the breeze,  
Or throws its friendly shade;  
With those who die upon the seas,  
His slumb'ring dust is laid.

Yet not for aye, but to abide  
Till that command be said,  
Bidding the foaming waves subside,  
And seas give up their dead!

*Nailsworth.*

F. E. S.

## RELIGIOUS.

**THE PRINCE CONSORT.**—This illustrious Prince—illustrious by birth and connection—is 'winning golden opinions from the public. His project of a national exhibition next year will surround his name with a halo of glory, before which that of Blenheim or Waterloo will fade. His regard for the Word of God is becoming a descendant of the friend of Luther. His motto on the Royal Exchange, and his bringing the Testament to admonish his royal son, are oases in point. No wonder then, if, disapproving such a preposterous presumption as the regeneration of a baby by baptism, the following paragraph be found correct:—"There are strange rumours afloat again as to the interference of Prince Albert with the education of the Prince of Wales, in whose education, as heir apparent to the throne, the nation must naturally take a deep concern. The report is, that the Prince Consort has objected to his son being taught the church catechism. It is also said that his Royal Highness's tutor has declined being a party to such a dereliction of duty; and that he has therefore either resigned his responsible office, or intimated a wish to be relieved from it as soon as another arrangement can be made."—*London Correspondent of the Oxford Herald.*

**A NEW COLONIAL BISHOP.**—We have seen a report that the son of the celebrated President of the Wesleyan Conference, of "expulsion" notoriety, is to be exalted to wear the mitre in one of our colonies!

**PROPOSAL FOR A CONFERENCE OF CHRISTIANS OF ALL NATIONS.**—The Rev. Ridley H. Herschell proposes that the opportunity of the presence of christians from all parts of the world in London at the Exhibition of 1861, shall be taken advantage of for mutual profit and intercourse. Meetings might be held in various parts of the metropolis, at which christians from all parts of the world might communicate information respecting the religious state and spiritual wants of the country they come from; receiving and imparting advice, and sympathy, and consolation. By this mutual intercourse, a spirit of love and unity may be stirred up, such as has not existed since apostolic times. He proposes that the invitation should be to those only who believe the Scriptures to be the Word of God, and who hold the cardinal doctrines of the divinity of Christ and justification by faith. He further requests that those who sympathize in the above proposal, should communicate with him as soon as possible; and that brethren in India, America, and on the continent of Europe, should endeavour to secure its republication (and translation where necessary) in the local journals.

**RELIGIOUS UNION WITH PERFECT LIBERTY.**

—Dr. Morison, as chairman of the Congregational (Independent) Union this year, expressed, in the following clear and brief terms, the principles on which all Congregational churches, whether Independent or Baptist, unite in one general assembly for religious purposes—"It is no small consolation to the chairman of this Union to be enabled to assure himself that no questions can come before him tending, in the remotest degree, to infringe the independence and liberty of the churches. We abjure all Presbyterian and Episcopal functions, in this goodly fellowship. We entertain no Congregational appeals. We settle no cases of discipline. We moderate no calls to the pastoral office. We pronounce no ecclesiastical censures. We claim no authority or right of dictation over pastors or churches. We are, in no legitimate sense of the term, an ecclesiastical tribunal; and can never, therefore, be agitated by the discussion of questions which might lead to the disruption of our fraternal union."

**NEW COLLEGE.**—The Independents have laid the foundation stone of their large new college, at St. John's Wood, Paddington. This establishment is designed to unite all the existing colleges, in and near London, into one.

**THE MAY MEETINGS** of religious and benevolent institutions, we rejoice to hear, were well attended this year—those of the Religious Tract Society and Sunday School Union especially.

**CHRISTIAN YOUNG MEN'S ASSOCIATION.**—On Tuesday, April 30, at six, upwards of one thousand of the friends and supporters of this Association met and partook of breakfast, in the Freemasons' Tavern, Great Queen-street, after which the annual general meeting was held in the Great Hall, the Hon. A. Kinnaird in the chair. During the past year, the total receipts had been £2,152 6s. 3d., an increase over the previous year of £1,542. The expenditure amounted to £2,120, of which sum £250 had been spent in the formation of a library, leaving a balance in the hands of the treasurer of £32. The average weekly attendance at lectures was about 200. The total number of young men who have joined is upwards of 3,000, and not less than 50,000 books have been distributed to them from the reading-rooms, in Gresham-street, City.

**SPREAD OF PROTESTANTISM IN ITALY.**—That Protestantism has taken root and is spreading in Italy, is clear even from the testimony of Roman Catholics themselves. A correspondent of a Paris Roman Catholic Journal, writes from the vicinity of Ancona in the Pontifical States as follows:—"Secret menaces are heard against the clergy. Societies have been privately organized, and missionaries sent forth, for spreading abroad Protestantism. Some of the bishops have taken notice of this in their addresses to the clergy; but the voice of the priests, once so religiously listened to by the people, has now no more the same ascendancy over them that it had in your remembrance. You would find the Pontifical States now much changed in this respect."—*N. Y. Obs.*

**PROTESTANTISM IN TURKEY.**—The *Witness of the Truth*, a Paris Journal, says, "There are now eight Protestant churches in Turkey. Some of these, it is true, are but thinly attended, but they are nevertheless, spreading abroad zealously a knowledge of Divine truth, and experiencing no opposition except on the part of Roman Catholics."—*N. Y. Globe.*

**ROMANISTS IN ENGLAND.**—In England, there are now, under the care of Roman Catholic denominations, six hundred and seventy four meeting-houses, eight hundred and eighty clergymen, thirteen monasteries, forty-one convents, eleven colleges, and two hundred and fifty schools.

**A REPLY BY THE BISHOP OF EXETER** to a numerously signed address of sympathy from Nottingham contained these expressions—"The time is coming—rather, is already come—when every one must declare himself, if he is faithful. Individual confession of the true faith is now necessary; for we have ceased to have security for the assertion of that faith by the laws of that State, and the very possibility of asserting it by Syood is denied to us."

**NAVAL AND MILITARY BIBLE SOCIETY.**—On Monday, May 6, the 70th anniversary meeting of this Society was held at the Hanover-square rooms. The Marquess of Cholmondeley occupied the chair. It appeared from the report, that during the past year the society had furnished 1,000 Bibles to the British army and 300 to the East India Company's troops, in addition to 88 to barracks and guard-rooms, and 90 to the Royal Marines at Portsmouth. It has also supplied 1,676 copies to 89 of Her Majesty's ships, including 100 to the four going out under Captain Austin in search of Sir John Franklin, to whom the society had given an ample supply in 1845, at Sir John's special request. Amongst merchant seamen generally, 12,137 copies had been circulated, and to canal boatmen, bargemen, and river-men 2,231 copies. Large numbers had also been distributed at various ports throughout the kingdom. The total number issued during the past year was 17,508, making a grand total since the establishment of the society of 517,601. The receipts of the year had amounted to 2,028l. 7s. 4d. Prince Albert had made a donation.

#### GENERAL.

**THE QUEEN** has given birth to another child—a son—who, it is said, being born on May 1—the birthday of the Duke of Wellington—is to be named **ARTHUR** when the archbishop sprinkles him. Her Majesty, through Divine mercy, is quite recovered, and, after "churching," went to Osborn House, Isle of Wight.

**WHAT'S IN A NAME?**—A good deal sometimes, Politicians would tell you. And even dissenters think so sometimes. "Independents" for instance, were asked by Baptists what they meant, for Baptists were as *independent* as they. Then came "Congregationalist," but no better it seems, for even the "Independent" *Patriot* the other day was bothered by it, and found it necessary to give us a parenthetical explanation, when writing, "the Congregational Dissenters (including the Baptists) distinct, &c." Yes, we Baptists are as *congregational* as they. Cannot our brethren find some more distinctive title? We could hint one, but we hardly dare lest we should offend them!

**RAILWAY ACCIDENTS.**—Out of a grand total of 57,900,784 passengers conveyed by railways in England, during a period of twelve months, twenty-one only were killed, of whom twelve met their deaths by their own carelessness or misconduct, leaving but nine *bona-fide* casualties upon near 60,000,000 ventures, and giving the odds of more than 6,000,000 to one in favour of the traveller's safety.

**ANTI STATE-CHURCH TRIENNIAL CONFERENCE.**—We attended this convention of the advocates of perfect religions equality, but as we must adhere to our plan of reporting our own denominational anniversaries first, we are under the necessity of delaying our remarks on the proceedings of the conference, which, on the whole, were satisfactory, until next month.

**A SIGN OF THE TIMES.**—The *Morning Chronicle* calmly speaks of the probability of the separation of the Church from the State. "That the event or catastrophe, be it what it may, which we mean when we talk of a separation between Church and State, is, though perhaps a remote, at any rate a possible contingency, no thoughtful person can any longer disguise from himself."

**SALE OF CHURCH PREFERMENTS.**—The Ecclesiastical Commissioners, on the 10th of April, sold the advowson of the vicarage of St. Botolph, Boston, by public tender, for about £3,000. The incumbent was in his seventy-first year. He, however, died about half an hour before the transfer of "the cure of souls" was completed, in consequence of which the bishop of the diocese claims the next presentation by Lapse.

**ALAS! POOR CHURCH.**—"I have resigned my cure of souls," says the Rev. Mr. Maskell, "because I have no doctrines and no faith to teach as certainly the faith and doctrines of the Church of England."

**A SPECIMEN OF CONTEMPTIBLE MEANNESS.**—The *Osservatore Romano* publishes a letter from Velletri, of the 10th, containing the following passage:—"I will now tell you a fact without example in the annals of the world. In a street of Terantino, instead of flowers or carpets, men had laid themselves on the ground, thus forming a human pavement, begging that the Pope would go over them!" This is bad; but is it much worse than the established etiquette of kissing His Holiness's slipper? The populace of Rome received the returning Pontiff with no such homage, but left him to be welcomed by fluttering cambric handkerchiefs!

**ANOTHER STRANGE THING.**—After the return of the Pope to Rome, he was waited upon by a dignitary of the English Church, Dr. Townsend, prebendary of Durham, an old friend of the Bishop of Exeter, with a proposal that the Pope should call a general council of christians to reconcile all differences! The two were very courteous and loving, as such near relations ought to be in prospect of reconciliation after long ostrangement.

**THE POPE** returned to Rome, April 12. There was much excitement among the priests and the soldiers, the cardinals and the ladies! but the people were sulky—they would not "bow the knee!"

**RUMOURS OF WAR** were afloat at the time of our going to press. The French government had withdrawn their Ambassador from London under the pretence that their offered mediation in a paltry affair between England and Greece had not been regarded, but really, it is believed, to make themselves popular, and draw off attention from the encroachments which they are making on the suffrage. But we do not think that the real Republicans in France will allow themselves to be gulled in this way. We hope this dust, like that lately raised by Spain, will blow over.

**AT THE FUNERAL** of the Danish poet Oehlenschläger, who expired lately of apoplexy, in the eighty-first year of his age, upwards of twenty thousand persons were present. The streets through which the procession passed were strewn with sand and green boughs, and the houses hung out black flags hemmed with silver.

**THE PAPAL BENDICTION** was publicly bestowed, May 9, by the Pope from the balcony of St. John Lateran, after which "indulgences" were scattered to be scrambled for by the crowd. A French grenadier having obtained one, was asked by a companion what it was? "An indulgence," was the reply. "Ah, bah!" exclaimed the other, and shrugging up his shoulders in contempt, quietly moved on.

**THE EMPEROR OF CHINA** is dead, and his only son rises to the Imperial throne, under the title of Sze-hing. His father died on the 25th of February, having survived the Empress Dowager, whose decease was recorded on the 23rd of the previous month, only thirty-three days. The young Emperor is only nineteen years of age.

**THE SWALLOWS.**—In consequence of the great severity of the weather during Sunday and Monday, 13 and 14 May last, dead swallows were picked up in immense numbers in the neighbourhood of Congressbury and Banwell. We have been informed by a correspondent, that thousands were destroyed.—*Bristol Mirror*.

**PLAYING WITH WORDS.**—An American paper having said, "We seek light, not useless controversy." Another paper asks whether the word "light" is meant to be a noun or an adjective.

**BLACK LISTS.**—Another American paper says:—"Some of our contemporaries have been publishing a black list. Ours having swelled considerably, we think of publishing it." This is intended as a bait to their subscribers who have not paid.

**PAUPERISM** is diminishing. On the sixth week of the Lady Day quarter, the number of paupers relieved in England was 800,603, which is 03,249 less than 1849, 103,074 less than 1845.



## MARRIAGES.

April 21, at the old meeting, Bedworth, by the Rev. F. Franklin, baptist minister, of Coventry, Mr. W. Clarke, of Ibstock, to Miss E. Shilton, of Bedworth.

April 23, by license, at the baptist chapel, Wellington, Somerset, by Mr. Hawkins of Bristol, uncle to the bride, Mr. John Scott Wells of Nottingham, to Agnes Burnell, third daughter of Mr. W. D. Horsey, Wellington.

April 30, at Ebenezer chapel, Birmingham, by Mr. Swan, Mr. James Summers, fourth son of the late Rev. S. Summers, of Broadmead chapel, Bristol, to Miss Sarah Walker.

May 1, at Princess-street, chapel, Devonport, by Mr. Horton, baptist minister, Mr. Suell to Miss Luskey.

May 22, at the Wesleyan chapel, Hoby, near Leicester, by Dr. Beaumont, Mr. Samuel Ashby, G. B. minister, of Long Sutton, to Susanna, first daughter of Mr. Robert Lacey of Hoby, and niece of the Rev. Charles Lacey, G. B. missionary in Orissa.

Lately, at the baptist chapel, Grosvenor-street, Manchester, by Mr. J. Kay, baptist minister, of Brough, Westmoreland, Mr. John Kay to Miss Jane Williams, both of Manchester.

## DEATHS.

Jan. 18, Mr. Samnel Manning, aged 65, a member of the baptist church, Stourbridge. He was strong in faith, and died in peace.

April 8, Mr. George Taylor, aged 69, a member of the baptist church King's Sutton, Northamptonshire. He died as he lived, resting on the atonement of Christ.

April 19, at Wilburton, Isle of Ely, suddenly, Mr. Hadda Norman, aged 28 years. This esteemed friend had not made a public profession of religion, but gave many convincing proofs that he was the subject of genuine piety. As a teacher his labours were invaluable.

April 23, at his residence, on the banks of the beautiful lake in Westmoreland, William Wordsworth, the Poet Laureate, in the 84th year of his age.

April 25, at Edon-on-the-Wall, Ann, the beloved wife of Mr. John Kennie, North Shields. Early in life did she become the subject of religious impressions, was baptized by Mr. Pengilly, and united to the church at Tenthill Stairs, Newcastle. A fine natural disposition, sanctified by deep habitual piety, made her one of the most amiable and lovely saints, and endeared her very much to all that knew her. In her last illness she enjoyed great peace of mind, looking forward to her Father's house with triumphant hope, and bidding her sorrowing husband and relatives be sure to meet her in heaven. Her death was more like a translation than a decease.

April 28, after a long and protracted illness, borne with great patience and christian resignation, Mrs. Evans, aged 77, the beloved mother of the Rev. David Evans, baptist minister, Tredegar, Monmouthshire.

April 30, the Rev. Benjamin Isaac, late minister of the gospel at Gloucester chapel, near Haggerstone church. This well-known, faithful and successful servant of God thus

entered into rest, after nearly fifty years' labour.

April 30, at the house of his brother, Mr. William Haigh, near Huddersfield, Mr. John Haigh, baptist minister, in the 63rd year of his age, late of Steventon, Beds. He only resigned his charge April 6th.

May 3, at her residence in Paradise-row, Rotherhithe, Mrs. Mary Phillips, aged 80. She had been nearly forty years a member of the church in Jamaica-row, Bermondsey, and was a kind friend of the poor, as well as a liberal contributor to most of our religious and benevolent institutions.

May 3, aged 73, Eliza, wife of Mr. T. Short, of Bristol. She was a consistent member of the church in Broadmead for fifty years. As she lived so she died, in peace with God, through Jesus Christ.

May 9, at North Shields, Mrs. Turnbull, aged 71. For many years had she maintained an honourable profession with the baptist church. Her end was peace.

May 13, at Long Sutton, Lincolnshire, Mr. Charles Anderson, aged 40. Mr. A. was of a family long honourably known in the neighbourhood as consistent professors and liberal supporters of religion. He was a deacon of the G. B. church in Sutton, and has been somewhat suddenly and unexpectedly removed. Mrs. A. is left with seven children. May they be supported by Divine comfort under their serious bereavement.

May 14, at Grove House, Folkstone, suddenly, from disease of the heart, and in his 60th year, the Rev. John Clark, pastor of the baptist church, deeply lamented by his beloved wife and family, and universally respected in the town of which he was an inhabitant nearly thirty-three years.

Lately at Woodside, Gloucestershire, Joseph Thomas, only child of Mr. Joseph Hume, baptist minister.

THE  
BAPTIST REPORTER.

JULY, 1850.

THE BAPTIST MISSIONARY SOCIETY.

WE now furnish our friends with selections from the addresses delivered by the speakers at the Annual Meeting; which, on perusal, will, we are persuaded, excite in them gratitude to the God of all grace, and inspire them, we trust, with fresh resolution to lend a helping hand, "every man according to his ability," to diffuse throughout all the nations of the earth the knowledge of GOD and of his CHRIST.

MR. W. WALTERS, PRESTON.

*God our refuge and strength.*—In days of darkness and difficulty, when the church had to pass through scenes of depression and trial, the consciousness of a connection with an unseen, powerful, and loving Father, who over-ruled all things for the church's good—was pressed upon her heart by surrounding circumstances. The church then felt that her only trust and solace was in God; but in days like the present, when the church had great wealth at her command—for however small might be the funds of this society, it could not be denied that the church had great wealth in her hands, whether she was willing to give it to religious institutions or not—while she enjoyed a commanding position in society, and men of great influence and station—such as he saw on the platform that day—were connected with her, and ready to devote themselves to her service. While she had all these elements of success and of greatness there was sometimes a

temptation to forget the blessed truth, that her reliance was only on God—to lose sight of the immaterial in the material. They must, however, treasure up the truth, that their sole dependence and their only hope was in God, and then they would go on from conquest to conquest.

*Entire dependence on God.*—It was the peculiar province of the Head of the Church to provide labourers for the vineyard—to qualify them mentally and morally for their work—and it was cheering to them to feel assured that He whose promise it was, "liveth and reigneth for ever and ever"—and though they might be told, year after year, that many of their most zealous and devoted agents had passed from the scene of conflict to the home of repose, and though, at each anniversary, they might have, as it were, to stand upon the graves of brethren who had entered into rest, they might yet brush away the falling tear, and cease the funeral dirge, and turn their lamentations to thanksgiving, blessing God for having enabled those lamented friends to do so much, and praying, in the confidence that prayer would be answered, that God would "send forth more labourers into his harvest." They must also recognize their dependence on God alone for the pecuniary aid necessary for their great undertaking; to endow the committee with wisdom to govern their institution; and to select properly-qualified agents for

His service. And then, lastly, though the greatest truth of all, that dependence included the fact, that, without the blessing of God in His work, all their efforts would go up as dust;—they would prove as nothing, and less than nothing, and vanity!

*Certainty of Ultimate Success.*—That man would be guilty of the grossest libel, and must forfeit all claim to an acquaintance with the history of the past sixty or seventy years, who could stand up in the present day and pronounce christian missions a failure. What? Had the toils of Schwartz, Brainerd, Martin, Carey, Williams, and Knibb, been all in vain? Had they sown to the wind, and reaped the whirlwind? No; from the icy mountains of Greenland, to the fir-clad banks of the Susquehannab,—from the barren regions of the North to the palm-crowned islets of the South Pacific,—from beneath the sunny fountains of Africa, and the spice groves of Ceylon, countless voices, varied in speech, but united in sentiment,—thundered No! And, as the voice passed on from country to country, the tones grew louder, and richer, and mellow in the distance, till they were lost in the new song of salvation, sung by every nation, and tongue, and people under heaven. The successes of the past, coupled with the promises of God, encouraged them to hope for still greater successes in the future. They had only to take the gospel in their hands, and, in humble dependence upon the skill of the great physician, go forth to the nations of the world; and humanity, which had been so long sick and sad at heart, whose tears and sorrows had drenched the earth, and whose mournful wail had for ages filled the heaven, would rise up to life, health, vigour, and immortal blessedness. They had only then to toil and labour in the erection of that building which through the grace of God was slowly rising in the world; and as they placed stone upon stone, and tier upon tier, tempests might howl, and thunders roar, and

winds blow, but it would stand until the last stone was brought home with shouting, "Grace—grace unto it!"—strong in its foundations, fair in its proportions, and beautiful in its whole structure, the admiration of angels and the joy of God. They had only thus to go forth in the battle, looking upwards to the Great Captain of their salvation, with the firm bearing and strong heart of those who feel that their Leader has trampled all his foes beneath his feet; and though the enemy be to them as a thousand to one man, yet as surely as they went forth to the battle-field, and trod the field of conflict, and stood foot to foot and hand to hand against the foe, so surely would they win the victory, and every conflict would be crowned with triumph, until the voice should be heard from one end of the heavens to the other,—“The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.”

MR. W. FAREBROTHER,

*Independent Missionary from China.*

*China and the Chinese.*—He would endeavour to give the meeting, as fully as the time allotted to him would permit, some information with regard to the Chinese mission of that society whose representative he was on that occasion. He had then not to speak of some tiny island, with a population of three or four thousand, or of some wandering tribe, where the missionary had to travel for miles to look for the people; but of a mighty empire, covering an area, larger, he believed, than the whole of Europe, and containing a population of more than 400,000,000. But when he spoke of China some tremulousness always came over him, in consequence of the many contradictions and anomalous accounts which had reached their ears as to the character and condition of its numerous inhabitants. In that country they met with a people in some respects highly civilized, in others deeply bar-

barous—a people clad in beautiful vestments, but offensive in their habits; sometimes ridiculously polite, and at others offensive and insulting;—a people spread over so vast a tract of country, yet governed by a patriarchal form of government;—a people, who, though living in monstrous cities, and possessing all the inherent failings of humanity, passed on from age to age, and generation to generation, without any popular tumult,—all bowing down with the most implicit obedience to the commands of their great father the Emperor. They found the people in some places highly civilized, but in others most barbarous; and while they were the manufacturers of fabrics which we cannot imitate,—while they possessed educational and other institutions, which displayed consummate skill and high powers of adaptation, yet they were found bowing down to the most silly superstitions and ridiculous practices, and profoundly ignorant of everything beyond the boundary of their own empire. In some parts of the south of that vast country, he had seen the bodies of infants floating in the rivers, and had heard the horrid practice of infanticide defended, while further north there were no traces of such a crime, but on the contrary, he had found there foundling hospitals, where a number of orphan children were clothed, fed, and educated by the voluntary contributions of the people. In some parts he had seen the poor lie down to die unnoticed and uncared for; in others, splendid buildings, where provisions were served out to them, and their other wants attended to. But so numerous were these anomalies that it was difficult to present an intelligible view of the Chinese people. They were accustomed to think and speak of China as if it were one comparatively small country like England or France, whereas, in truth, it was composed of some sixteen or seventeen different nations, all living under one patriarchal form of government. The different statements which had been given respecting them, arose from their

being viewed in different parts of the country,—in Batavia, and Canton, for instance,—in which the degrees of social cultivation and civilization were so widely different. The Chinese had been represented as an unchangeable people. What an absurdity to imagine that thousands of men could attain to a certain point, and then, through generation after generation, know no changes. China had had her changes as well as other nations—her periods of conquest and servitude—of Augustan excellence and mediæval ignorance; and, in all probability, from the mighty changes at present at work in her, would, at no distant period, as an empire, crumble in the dust. With regard to the benevolent institutions of China; it had been said that benevolent institutions were solely the offspring of christianity, and that no heathen country could boast of its hospitals. But he would tell them that they had been known in China for centuries. When at Shang-hai, he heard of the existence of a foundling hospital, and paid a visit to that establishment, where he found as many as forty children being educated and provided for. He possessed a report of the institution, and a most singular and interesting document it was. The writer of it gave the history of the charity, from which it appeared to have been founded originally by a wealthy merchant some hundred and forty years ago, but the income from the endowment not being sufficient to meet the expenditure, there was annually an appeal made to the benevolent for its support. Then it gave the rules of the institution, the number of inmates, and concluded with the following passage:—“Let every one act from benevolent motives: let there be no compulsion.” At the end there was a list of subscribers, headed, “Account of the good and faithful who joyfully contribute;” and then, unlike most of our societies, it appeared that there was a balance in the hands of the treasurer. On one occasion he went with Dr. Lockhart

into a singular building in Shang-hai, which, on inquiring, they found to be the Imperial Humane Society for the recovery of drowning persons, and, upon a black board within the entrance, was inscribed the names of all persons who had been rescued by its officers. Taken into one room they found a number of couches, upon which the patients were placed, in order that means might be taken to restore animation. In another room were found some coffins, and they were told that when persons who were drowned were not claimed within twelve hours they were buried at the expense of the institution. No sooner did the missionaries establish their medical hospital than the rumour of it reached a large city in the interior, containing a population of three millions, and they banded together and established a similar institution, the report of which had recently reached him, from which it appeared that they were employing as many as eighteen physicians to attend to the maladies of their numerous inmates. The Chinese, therefore, ought not to be spoken of as a nation of barbarians. They possessed institutions which might justly be the boast of any people. The inquiry very naturally arose, how long had they been in existence, and from whence did they rise? Some persons had supposed that they were owing to the Jesuit missionaries; he believed that they had had nothing to do with them. One of their native writers traces them back to a period of 1,137 years before Christ; for his own part, he thought they might date from the patriarchal ages, and that though heathenism had extinguished all vestiges of them in other countries, it had failed to crush out their existence from China. No gentile nation had retained so long and in such purity the knowledge of the true God as the Chinese—idolatry not having prevailed amongst them till two centuries before the christian era. Such was the country they had undertaken to cultivate, and knowing that, though

the Baptist Society had no agents in that field,\* they felt a warm interest in its affairs, he had ventured to give such particulars of some of its peculiarities. In conclusion, he related an instance of a remarkable deliverance which he had experienced on his passage to Hong-Kong, and urged upon the meeting that the toils and perils of a missionary life ought to be sustained alike by the prayers and liberality of the church at home.

MR. J. J. BROWN, READING.

*Lights and Shadows.*—Human life consists of alternations of joy and sorrow. These enter into the experience, and constitute the discipline of the present state. They are found frequently so intermingled together, that it is hard to say which preponderates. They may be met with in the same circle, and struggling in the same hearts. They resemble the changeable season through which we are now passing. As at one moment the sun shines forth in mild and unclouded radiance, and at the next the heavens are covered with the fleecy vapours, and the gentle showers descend, so at one moment our hearts are swelled with gladness, and our countenances lit up with joy, at the next our cheeks are suffused with tears which chase away the transient gleam. The history of Missionary Societies presents very much the same phases as those which mark human life—they have their lights and shades, their joys and sorrows; at one time the waves seem to be rolling onwards with irresistible impetuosity, at the next moment they are broken and driven back,—now the hosts advance to conflict and to victory, and then we mark them falling on the field of battle. The resolution which he had read spoke in plaintive tones of losses which had been sustained, and to successes which had attended their efforts. It was well, perhaps, that those two things

\* The English Particular Baptists have not; but the General Baptists have sent two missionaries, who are stationed at Ningpo, and the American Baptists have sent several missionaries to China,

should be combined in the experience of their societies.

*Open Doors.*—Probably there had been no period in the history of missionary toil when the encouragements were so great as at the present moment. The world was not merely a field, but every spot of it was opened to the cultivator. One of the prayers of the church had almost ceased to have a meaning, for it was not now necessary to seek that "doors of utterance" might be given to them. They had been thrown wide open to welcome the messenger of mercy. The gates of the Eternal City had creaked upon its hinges, and had let in some portion of divine truth and light—the "chambers of imagery" in the inquisition itself had been illuminated and ventilated for a season. That land on which Carey dared not plant a foot or attempt to announce the message of mercy, now welcomed every labourer who appeared; and even the Celestial Empire itself condescended to hold intercourse with the "barbarians" of the earth. There were also great social changes going on which were favourable to the diffusion of christian truth. The masses of India were, as the report stated, emancipated from the bondage of casto. Commercial intercourse—the discoveries of art and science were multiplying and cementing the bonds by which nations were united—the faith of the heathen in their superstitions was yielding, and now, stimulated by the example, encouraged by the successes, and guided by the experience of the past, every new labourer went forth to preach salvation. In addition to all this they had the Word of God translated into so many languages of the world; and when the living voice could not find access, the written Word might be introduced, and, savingly received into the soul, would purify, enlighten, and bless.

*Importance of Perseverance.*—They were naturally pleased with ardour and devotion in the pursuits in which men engaged, and which should always correspond to the grandeur of

the cause whose interests they sought to serve. That society had to do with a religion, which, in the language of the prince of modern preachers, was the goal to which all things were tending, apart from which man was a shadow, his very existence a riddle, and the stupendous scenes passing around him as unmeaning and as mysterious as were the leaves which the sybil scattered to the winds. The truths which they sought to disseminate involved all that was grand, sublime, and wonderful. They taught the claims of God, the present state of mankind, the realities of eternity. It was a mission which so influenced the Saviour himself, that he exclaimed "I have a baptism to be baptized with, and how am I straightened until it be accomplished." And should they, who had enjoyed its blessings, and who were anticipating the full fruition of its glory, alone be cold hearted and lifeless in the service? Oh no! Let them again consecrate themselves to the work, animated by the love of Christ, moved by tender compassion for the wants of men, anticipating the time when this world shall again present some features of its pristine glory and beauty,—when for the thorn shall be substituted the fir tree, and for the briar the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off!

MR. T. F. NEWMAN, SHORTWOOD.

*Practical Hints.*—After hearing the statements made in reference to China, he confessed to feeling abashed at the thought that their society,—the first modern christian missionary society, had not a single representative there; though perhaps he might be told that the necessity which existed for reductions in one part of their work after another, was a sufficient reply to the suggestion. This led him to express regret that the indefatigable services of Davies and of Merrick were so briefly noticed, and to commend to the consideration of his brethren the propriety of in-

creasing the literature of their connexion by brief sketches—memoirs of some of the most eminent men, who, during the last sixty years have laboured amongst them at home and abroad. He pressed also upon the meeting the claims of the widows and orphans of those who had fallen in the service of the sanctuary; and in conclusion urged that while the emissaries of mischief, the infidel, the tractarian, and the agent of the Propaganda were not inactive, but with immense resources were occupying every post they could command, the duty of the christian church was to seek to have its zeal rekindled and its energies more completely consecrated to the toil. Let it not be said that those who knew and loved the truth were content to go to Exeter Hall to enjoy an occasional meeting, and then go away to “forget what manner of men they were.”

J. L. PHILLIPS, ESQ, MELKSHAM.

*Personal Devotion.*—He said he would yield to no man in his attachment to the cause of christian missions, and he expressed his conviction that a great work had to be done at home. They must join in their social prayers, and hold private communion also with their Heavenly Father for his blessing to rest upon his servants, and then, as God had blessed them, give of their property to carry out the missionary enterprise. It must be a personal thing; they must not deal in generalities but look into their own breasts, and ask what God would have them individually to do. In that way a noble example would be set to the country at large—the vacant mission stations would be speedily supplied, and each of them would realize the truth of that scripture, “them that honour me, I will honour.”

MR. BAPTIST W. NOEL, LONDON.

*Destitution of the Heathen.*—That destitution expressed more than at first met the ear and struck upon the mind. It expressed the

dreadful moral evils which had to be combated by those engaged in the good work of christian missions. The more those evils were contemplated by any intelligent and humane person, not to speak of those who were possessed of faith, the more it must be seen to be a righteous and benevolent attempt to try and mitigate them. Wherever there existed spiritual destitution, involving as it did great moral mischiefs, it ought to be seriously encountered by those who had been redeemed themselves, and who hoped to be the possessors of an inheritance above.

*Efforts for Home too.*—He would not exaggerate the objects of their meeting that day, because he considered that whatever were their value, they had an earlier duty to discharge to their own native country. How well it would be if they could see every village in this country, where they had no reason to think the gospel was faithfully preached, visited by some zealous disciple of the Redeemer to proclaim the truth in love. It should seem not to be a difficult task in this day, in which there were many thousands of christians who had some leisure and ability, so to organise Home Missions as to increase the efficacy of their pastors. It should seem not to be difficult that throughout those villages, and with respect to the artisans and mechanics of our cities and large towns, who were now untainted in the truths of the gospel, the message of mercy should be made known to them.

*Europe and our Colonies.*—He should, however, most deeply regret any diminution of the labours of that society on the continent of Europe. He thought they should rather augment those labours from year to year. Those great nations, which, like England, were centres of influence, if once evangelised, would carry the gospel to earth's remotest boundaries, and ought not to be neglected if they had the power to attend to them. Nor did he think that any

intelligent friend of the society would regret the very moderate share of attention which the directors had given to the colonies. It was a small item in the expenditure, and was well bestowed, especially when it was known that those who were evangelists among our settlers,—in the Canadas, for instance, where pastors were so much wanted,—were added to those already in the work.

*India and China.*—But the field of labour to which he wished to direct attention was that which this society had always selected and cherished with peculiar affection, and it was well worthy of the place it occupied in their regard. To him it appeared that the efforts of christian men were more demanded for India than perhaps for any other part of the heathen world. But while he said that, he was not insensible to that vast field of labour to which Mr. Farebrother had directed their regard. China, with its innumerable millions—its advanced civilization—its capability of reading, and the facilities afforded, now that the edict of the Emperor permitted christianity to be preached legally throughout the entire empire, together with the fact that their present prevailing religion or superstition—the Buddhist—had been almost exclusively the result of the circulation of books, did call upon them loudly to direct attention to that great field of effort. But India was a part of the British empire. The Hindoos were our fellow-subjects, too long associated with us in many respects not to have received a little fostering care with respect to religion. The Hindoos were the slaves of the most complicated superstition the world had ever seen, and a superstition that had degraded them. Their gods were monsters; their books were legends of impurity; their priests were their leaders in all iniquity; caste was a diabolical chain, holding them in servitude, inertness of mind, and foul superstition; and in that country, now so long under the British

Crown, what had this nation done, as a nation, to bring the inhabitants to a purer faith, or to better morals? They knew, as well as we did, that we were a nation unrivalled in war, they had heard the achievements of our army from Calcutta to Cabool. They knew the thundering of our cannon—they knew that we beat them in every treaty, that we were as clever in negotiations as we were bold in war, and that we were superior to them in arts as well as in arms. But what have we done to make them know that we love the Redeemer—that we are the heirs of heaven, and anxious for the salvation of souls. Very few of the great men of India had been distinguished by a regard for the gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret, that many eminent men, both civilians and military, who had been ornaments to England by their talents and civic virtues, had left no record of anything they did for the gospel of Christ, in a land to which they owed their fame and their fortunes. It was deeply to be deplored, that up to this day, if the superstition of India was impenetrable, we must attribute the fact to the want of our own zeal, and the laxity of our own efforts.

*Opening Prospects.*—If their missionaries could report no success—if no conversions had taken place—if their enterprise seemed hopeless—if the difficulties with which they had to contend were insurmountable—and if nothing but disaster and defeat had attended their exertions year after year, he inclined to think that there was no one in the present assembly—he was almost sure there was not one on the platform—who would not say, “Let them labour on, if it be only to testify to our Indian fellow-subjects that we are the servants of Jesus Christ.” There were many things that now tended to aid the efforts of the missionaries there. The Hindoo, he imagined, was unable to



protect himself against the influence of the prestige of British greatness. When he contrasted England with his own country, he found us superior in intellect, in energy, in power, in civilization, in morals, in humanity, in social comforts, in domestic happiness,—superior in all. And it was almost impossible that an intelligent Brahmin should not feel a disposition to question whether the religion which had produced such virtues must not be the true one,—whether his own, which had involved the natives in such moral degradation, might not after all be false. There were many things also, tending with irresistible power to lessen that caste which had wound round their souls like a chain. Every Sepoy in the army almost necessarily lost caste. Every man among them who paid any attention to science, necessarily renounced the prejudices of caste. Thus civilization was tending to undermine the superstitions of the land. If therefore, in this crisis of its history, the missionaries were enabled by their numbers, their intelligence, and their zeal, to bring the truths of the gospel to bear upon their minds, much yet might be hoped for from India.

*We must go on.*—There were various other collateral circumstances which materially aided the mission cause in that land at the present time. Amongst these he named the recent Act of the East India Government, which provided that no native, on changing his faith, should henceforth be subject to the penalties which have hitherto attended it, and the efforts of their brethren of other denominations, especially referring to the earnest desire of the bishops of Madras and Bombay, and the Metropolitan in Calcutta, to see the gospel of Christ triumphant there. His object in bringing these subjects forward was, to urge the meeting to consider whether it was not a serious duty imposed upon them by the Head of the church, systematically and perseveringly to support the brethren in that portion of the work of God.

Could it be for the glory of their Lord that these two nations should be attached together like a living body and a dead one, and that this corrupt mass should still putrify and rot, year after year, while in conjunction with the most enlightened and intelligent nation under heaven—a nation to whom He has given such signal advantages, temporal as well as spiritual. He urged, therefore, upon the meeting, and especially upon his brethren on the platform, that they should bring, systematically and periodically, before their respective churches, the claims of their brethren in British India. It was an arduous work in which they were engaged; and, while he did not forget that there were other, and, perhaps, larger claims at home, and that many of their churches were poor, yet he thought it was not too much to expect from the 900 combined in that good work, that they should tell the directors that they should have a sum at least somewhat advancing year by year to meet this urgent necessity. India would be the Redeemer's some day, and, probably, soon its superstitions would be removed. If India were converted, and were to send forth its missionaries to Persia, Thibet, China, and the Islands of the Asiatic Sea, would it be a consolation to the churches at home to think that other hands had laboured for that end—that other minds had thought of it, and other's funds had contributed to it, and that they had done, alas! but little to help forward that great work. Their missionaries had been honourably distinguished hitherto. Nearly half the conversions to Christ in Calcutta and Bengal, in the last few years, had been those which God had permitted their missionaries to win. Let not, then, the church hold back; and, if they were poor, let them recollect, that on that very account was their gift appreciated by Him who knew the motives by which they were actuated, and who regarded the widow's mite as a more acceptable offering than all the contributions of the rich.

## SPIRITUAL CABINET.

**THE CHURCH'S DANGER AND SAFETY.**—Great cries are now made that the “church is in danger”—that error is spreading—that the man of sin is taking rapid and gigantic strides—that a time of persecution is drawing near—that a dark cloud is gathering around us, which ere long will burst with tremendous and overwhelming fury upon our heads. It becomes us, then, to inquire, “Are these things so?” That popery is advancing, there can be no doubt; the great numbers which have gone over from the English establishment unto Puseyism prove it—for Puseyism is nothing but popery a little disguised. And as regards the fiery persecution which is anticipated with so much anxiety, I for one should not be at all surprised to find those forebodings realized; yet amid all the convulsions which may possibly disturb us, I cannot conceive for one moment how the real church can be in danger, for I presume the church of Christ is intended. Churches who have usurped the name of Christ, although supported by the most wealthy and powerful states, may be, and certainly are, in danger, but the true church never. Its members may be exposed to trials, insults, and persecution—whole legions of enemies may compass them about, and appear ready to destroy them. But he that sitteth in the heavens shall laugh, the Lord shall have them in derision. The enemies of the church then cannot triumph; they may throw their envenomed darts thick and fast—they may make their most formidable attacks on the church—they may use their utmost efforts in order to prevail against the followers of the Lamb—they may too vainly hope to overcome in their impious enterprise, but their fury shall return upon their own heads, and everlasting destruction shall crown their attempts. The gates of hell

cannot prevail against the church of Christ, because it is shielded by omnipotence, and guarded by the energies of the Almighty. The arms of the Everlasting God surround it, and lest any hurt it, he keeps it day and night. I think, then, the idea is altogether unfounded which supposes the true church either is or can be in danger; for how can that be in danger which hath eternal power for its defence. Before the church's safety can be endangered, omnipotence itself must be vanquished—the oath and promises of God must be broken—the all-sufficiency of the work of Christ destroyed, and the agency of the Spirit annihilated; then, and not till then, may it be said with any degree of propriety, “the church is in danger.”

*York.*

W. E.

**THE PILGRIM'S HOME.**—It was said of Abraham, “By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.” Christians are strangers and pilgrims on the earth. They are commanded not to be “conformed to this world, but to be “transformed by the renewing of their mind.” Their stay on earth is short, and their course progressive. They are rapidly passing through this world to another, and will soon be gone. - The longest life is even as a vapour, that appeareth for a little time, and then vanisheth away. The christian contemplates the end of his pilgrimage with joyful hope. He estimates his home as the consummation of all that is desirable in the history of his being. When he arrives at home, his warfare and dangers will have ended; his toils and weary wanderings will be succeeded by perpetual rest. Hunger, thirst,

and nakedness, will be known no more; sickness and death will never invade;—he will be restored to his home and his kindred. Here he will greet his friends, see the patriarchs and apostles, and above all, behold the Saviour as he is; He who has redeemed him by his blood, renewed him by his Spirit, supplied him from his fulness, protected him from every danger by the way, and made him conqueror over all his enemies. This home is a prepared home. "In my Father's house," said the Saviour, "are many mansions. I go to prepare a place for you." This home has been forfeited by sin, and none could have been restored to it but for Christ, who has purchased this inheritance, and promised it to his people. If you are united to Christ by faith, born of the Spirit, and are walking in the ways of holiness, you are destined to this home; "For there remaineth a rest to the people of God." It will be the abode of happiness. The pilgrimage through the wilderness is fraught with snares and dangers, thorns and briars, rugged paths, and beasts of prey. Here are crosses to be taken up, burdens to be borne, afflictions to be endured, and enemies to be encountered. Here, at times, he exclaims, "O that I had wings like a dove; then would I fly away and be at rest." But when he reaches his home, he will be put in possession of all that his fondest hopes had anticipated, or his imagination pourtrayed. There all his wants will be well supplied, "for the Lamb in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." There he shall have a perfect vision of God and the Lamb; and a "moment's communion with God would annihilate the miseries of ten thousand years."\* Perfect love shall reign in every breast, joy beam in every countenance, and Christ be the burden of every song.

\* Andrew Fuller.

Thou shalt I see, and hear, and know,  
All I desired and wish'd below,  
And every power find sweet employ,  
In that eternal world of joy,

O what rapture will this afford! O happy, happy home! Reader, are you sure that this will be your home? Do you long for it? If you have indubitable evidence that you are travelling towards it, then abstain from all appearance of evil, and glorify God by a holy life. For,

"The cross once seen is death to every vice,  
Else he that hung there suffered all his pain,  
Died, groaned, and agonized, and died in vain."

London.

R. E.

**SABBATH SANCTIFICATION.**—If the sabbath be an emblem or type of the heavenly state, then the closer the resemblance the better. A better standard of sabbath sanctification could not be laid down than the exercises of "the saints in light." Some seem to think that the New Testament sabbath does not require the same rigid abstinence from worldly business and recreations as the old did. How different were the views of the apostle John! "I was in the Spirit," says the holy man, "on the Lord's-day." "In the Spirit"—a remarkable expression denoting that he was, as it were, so immersed in the superabundant influences of the Holy Spirit that he was elevated above the world, and enabled to hold hallowed and enraptured intercourse with heaven.

Coleraine.

J. B.

**UNSANCTIFIED INTELLECT.**—When the intellectual faculties are alone cultivated, and gain supremacy, man is assimilated to the fiend, or evil spirit. For what is satan himself but a stupendous intellect without moral principle, without that reverence for God, that love of truth, and that pursuit of holiness which conserves and sanctifies mind. Thought itself, in all its expansion, has only produced a dead sea, the air of which extinguishes life and motion, while the fruit of its shores, however beautiful without, fills the mouth with ashes, the nostrils with stench, and the soul with agony.

## POETRY.

## TO JESUS.

Jesus ! though in the courts of heaven, thy praise  
 Be sung in rapturous and immortal lays  
 By angels and archangels, that stand round  
 Thy throne celestial ; and those once renown'd  
 For truth, who shrunk not, but undaunted stood  
 In its defence, and seal'd it with their blood !  
 Yet, oh ! whilst these thy praises sing above,  
 Best Saviour ! hear a mortal sing thy love.—  
 Thy tender care to man has been display'd  
 E'er since the world's foundation first was laid :  
 And when in Eden our first parents fell,  
 Exposing all their race to death and hell,  
 Oh, Jesus ! wondrous was thy mercy then,  
 That offer'd atonement for fallen man.  
 Boundless, indeed, the goodness and the love,  
 That brought thee from those blissful realms above  
 To this low earth ! where thou didst condescend  
 To call thyself the helpless sinner's friend.  
 'Twas thine to ease the burden'd and oppress,—  
 To heal the sick, and succour the distress ;—  
 Thy hand was ever ready to impart  
 Its kindly aid, and bind the broken heart :—

Man's anguish often reach'd thy gracious ears ;  
 It was thy joy to wipe the widow's tears.  
 SAVIOUR ! what raptures does thy name impart—  
 Life to the soul and solace to the heart.  
 What heartfelt bliss does that believer know,  
 Who tastes thy love and goodness here below.  
 Oh ! give assurance to this heart of mine,  
 That thou indeed art mine, and I am thine ;—  
 And when, in awful storms and tempests tost,  
 I feel my feeble strength and courage lost,  
 And mountain-waves rise high above my head,  
 Oh, Jesus ! smile and say, " Be not afraid."  
 When dire disease, and death, attack this frame,  
 Then may I feel thy love and grace the same ;  
 And when the trumpet with terrific sound,  
 Shall wake the slumbering tenants of the ground ;—  
 When sun, and moon, and stars, shall pass away,  
 On that important and eventful day,  
 May I lift up my head to Thee on high,  
 And hear Thee say, " Fear not, for it is I."  
*Davenham.* W. B. D.

## CHRISTIAN BIOGRAPHY.

ELIZABETH PEARCE,  
*Of Nupend, Gloucestershire.*

How conclusively does the "glorious Gospel" prove itself to be "of the blessed God" by its admirable adaptation to the human race in all their variations of character and circumstances—the high and the low, the rich and the poor, the young and the old, the learned and the rude, are alike benefited and blessed—

"It cometh like the gentle rain from heaven,  
 Upon the earth beneath."

Permit me to give an instance from one in humble life, who, though brought into the ways of truth late in life, glorified God above many.

Elizabeth Pearce departed this life, Nov. 23, 1849, aged 68. Of her birth, parentage, or manner of life in her younger and unconverted days, I know little. I have heard her say, that her parents were very well to do, as farmers ; and, if I mistake not, she was their only daughter.

As they were unrenewed in the spirit of their minds, it is not to be expected that they cared anything about the soul of their child. They allowed her, as far as their circumstances would admit, to attend fairs, revels, races, theatres, and the like foolish or wicked amusements. She used to pride herself very much in being an excellent horsewoman ; and boasted that very few horses could master her. Thus she grew up regardless of all real religion : in fact, she lived in pleasure, and was dead while she lived, in a spiritual sense, as the pen of inspiration informs us all such persons are. But although this was her true character at this time, there was one man in the parish who regarded her as among the very best of his people—he who sprinkled her !

I pass over her marriage, and what she suffered from her wicked husband, who became a drunkard, spent all his own and her money, and at last went off, so that she saw him no more—I

pass over this, and much more, and come at once to the period when God in mercy drew her to himself.

Four years ago last April, there came a strange man into this place, from a distance. E. Pearce was one of those who was attracted to hear this "Mr. Newman," as I will call him. It was a sabbath evening in May, when she entered the neat inviting little sanctuary. On that occasion "Mr. Newman" put this arrow upon his bow, to shoot at venture, "I have a message from God unto thee." She was deeply wounded; and on her return home she took her bible, referred to Judges iii. 20, found and read the text, and then felt that God meant that sermon for her. She had heard thousands of sermons at church, but never felt under them as she did now.

But the devil, unwilling to lose a victim he had bound in sin for nearly sixty-five years, led her to reason thus with herself:—"Elizabeth, you know you are a very good sort of a woman; you don't wish ill to any one; you wish everybody well; you have never cheated any person; you have gone to church; you have read the bible; no one can speak any ill of you; who do you think can go to heaven if you do not?" She listened, and so lulled her conscience to sleep a little longer, and went on much as before; living, to a great extent, the life of a Pharisee.

Some time after, a friend called on her, and tried to show her the danger she was in of being for ever lost. This visit, and some subsequent ones, were not at all agreeable to her, but very offensive; and the sight of this person was almost unbearable to her. On being expostulated with for staying at home every Lord's-day, and being invited to come to worship, her excuse was, "My feet are so bad! why they are almost rotten! I cannot go. I can scarcely fetch a little water from the spring!" Soon after this, I and my friend called on her, and found her in a state of complete satisfaction with herself. Now, however, she was

thankful for our visit. Again she was disposed to hobble to the house of God. The result was, the revival of her stifled convictions from the message of God.

Elizabeth joined the inquiry class, and there learnt some very humbling lessons. I recollect one night, she came and said she was going on to heaven, without a doubt upon her mind, and all that. We endeavoured to shake, what appeared to us, her self-confidence, and convert it into self-abhorrence. That night she went to bed, it is true, but could take scarcely any rest. She was troubled in spirit about her soul. She called upon God; and he who is rich in mercy heard the cry of the penitent.

Some months after this she came before the church, and told them, to their satisfaction and delight, what great things God had done for her soul. The great change wrought in her was evident to all. She was immersed, and four others with her, on May 7, 1848; and a happy day it was! The grace of God and the love of Christ filled her with so much cheerfulness and gratitude, that she would say, "I feel much younger than I did before I loved the Lord; and people tell me I look younger."

When a friend sympathized with her about her poverty, she said, "O, I am rich! I don't want anything! I am better off than the Queen! I would not exchange conditions with the Queen; no, that I would not!" At another time she said, "I am quite happy; I feel I am in heaven already, by faith. I have Christ and my crust, and I feel more thankful than I can express, to think that he should call me at my time of life, and pluck me as a brand from the burning." "She always," said one of the members of the church, "appeared so happy. Never any doubts as to her eternal happiness." "When my father went to see her," said the same friend, "which was a little before her own death, when he came home I said, 'Father, what

do you think of her?' 'Think of her, why I think she is on the Rock to be sure! She talked so sweetly of Jesus that I could not bear to leave her!'" Another friend, with whom Elizabeth was immersed, said, "Go and see her whenever I would, she was always happy, and loved to talk about the Saviour, and what a blessed thing it was that ever Mr. and Mrs. H. came here to be the means of opening her poor blind eyes, and to be so kind to her. She used frequently to talk about the ungodly, and feel very deeply for them, and say, 'They will not have Christ to reign over them.' When we were once talking about holding out to the end, she said, 'I would not go back again, no, not for the world!' I enjoyed her prayers: she used to pray so sweetly! I have never known her refuse. She was always willing to do so. She would frequently speak of her enjoyment in the house of God, and how much she loved the Lord's people. This was a very favourite expression with her, 'I know that the Lord will never leave me nor forsake me.'"

I could say a great deal more, but I fear I have been too lengthy already. I must just add, she was strictly honest, and did not die a farthing in debt. Oh, that this could be said of all professors!

The night she was seized by death, about nine o'clock, just as she had got into bed and the candle was extinguished, the person who was with her, finding something wrong, said, "You don't seem very well, shall I light the candle." "O no," she replied, "I am always in the light." Immediately she fell on the pillow insensible, and never opened her eyes, or spoke another word. The next morning, at nine o'clock, God took this jewel of his, and placed it in the Redeemer's crown.

On the day of her funeral nearly all the children of the Sunday-school followed her to the grave. W. H.

MR. TIMOTHY MOORE,

*Lately of Shadwell, London.*

BROTHER CRAPS, of Lincoln, has kindly favoured us with copies of correspondence from Australia, respecting this esteemed minister, the circumstances of whose death, and that of his wife and two of their children, have excited much public sympathy and commiseration.

We are not able at present to furnish a regular memoir of the deceased. We first knew him when he was residing at Husbands Bosworth, Leicestershire, at which time, although young, he was about to engage in the ministry. For several years past he was pastor of the baptist church meeting in Shakspeare's Walk, Shadwell. Mr. Craps says:—

"Mr. and Mrs. Moore resided in Lincoln for several years. Both of them were formerly honourable and useful members of the baptist church in Mint-lane, and greatly respected for their works of faith and labours of love. Latterly they resided in London, where Mr. Moore laboured as a baptist minister with much zeal and a considerable amount of success. But his health gave way, and there was no hope of his labouring longer in his native country. It was thought by some that the salubrious air of Australia might restore his health; hence arrangements were made for his embarkation to that far distant land. He and his family set sail in the middle of last August. The remainder of the melancholy tale is painfully told in the following letters."

Brother C. then furnishes copies of two letters from Sydney—one from Mr. John Ham, baptist minister, formerly of Birmingham, to Mr. C. Stovell; the other from Mr. J. H. Palmer, short-hand writer to the Legislative Council, to Mr. W. Bowser;—from that of Mr. P. we extract the following affecting particulars:—

On Monday last, the 3rd of Dec., I called at the house of a christian friend, with whom I was in conversa-

tion, when our pastor, Mr. Ham, entered the room evidently painfully excited, and stated that he had just come on shore from a vessel which had entered Port Jackson the previous day, (the *St. George*,) and that there was on board a baptist minister, upon whom the hand of the Lord had been heavily laid. During the passage, two of his youngest children had been removed by death, and his wife, previously labouring under infirm health, had sunk beneath the stroke. About a week after they left home, Samuel was called from this vale of tears, and his sorrowing parents consigned his remains to the tomb of the dust of his father-land. He was buried at Cowes. Another week passed away, and the infant was taken from her mother's arms to the bosom of her God. In twenty-four short hours, mother and child again met, freed from sorrow, sin, and pain; they met to part no more. Oh! who can tell the agony which must have torn the father and the husband's heart! Enfeebled by disease, bowed down by bodily weakness and suffering, the delights of his eyes taken from him, still the servant of God endeavoured to discharge the duties of the father and the christian; but his remaining strength broke down under his accumulated sufferings. A blood vessel was ruptured, and he was compelled to take to his bed, to which he was confined for upwards of a fortnight previous to his arrival here. At the request of Mr. Ham, who is himself in but a feeble state of health, I took lodgings in Balmain, for our poor departed brother, and went on board the vessel. In a dark, close cabin, crowded with culinary and other domestic utensils, articles of furniture jumbled together in strange confusion; hamper, casks, earthen jars, and pots, the number of which bespoke the kindness of friends at home, and whose dirty and disordered condition spoke plainly of the neglect and unkindness of those on board, I found this poor man of God neglected by his fellow-men, but not forsaken by his Master.

He was lying in a dirty berth, so weak and emaciated that he could scarcely rise; his eyes sunken, and of unhealthy brightness, his beard unshaven, and his general appearance bearing dreadful testimony to the unchristian and inhuman neglect of those by whom he was surrounded. I told him I had come to take him on shore. In feeble, yet earnest accents, he said, "Oh, sir, can you take me to-night, I shall be so thankful to leave this dreadful place." I promised to do so, and asked for the children, who were called by one of the females in the steerage, and I shall never forget, so long as I live, their pitiable condition,—their clothes were ragged, and filthily dirty, and their heads in a state which made me shudder. With difficulty Mr. M. was dressed, and taken on deck, but as evening was drawing on apace, and as I feared the effects of the chill air, I was obliged to take the poor dear children as they were. As it was impossible to take them to any respectable lodging-house in their condition, I took them to my own, where they were properly attended to, and proceeded in the boat to the lodging-house of a christian widow. This house commands a beautiful view of the harbour and Sydney, and is situated a hundred and fifty or two hundred feet above the level of the water. The ascent to it is difficult, the road being very rugged and rocky. As it was utterly impossible for Mr. M. to walk, I went to the house for assistance to convey him, when, to my surprise and pleasure, the landlady, Mrs. Nail, told me that her servant knew Mr. M., and that her father, who lived near at hand, would be glad to assist us. I ran to his cottage hastily, mentioned the circumstances, and he proceeded with me to the boat. The unexpected sight of this person, with whom I subsequently learned Mr. M. had been upon terms of intimacy in England, completely overcame the latter, who exclaimed, "I see the finger of God in this,—oh, my dear, dear friend." The sight of one who had so recently

left him, when he was in circumstances so different, seemed to open up all his sorrows afresh. I stood by a few seconds, a silent, but you may readily suppose, not an unaffected spectator of this touching scene. The person whom I had taken to assist me was a Mr. Alderton. I had never before met him, although he had been residing in Balmain from the time of his arrival from England. He knew nothing whatever of the arrival of Mr. M., and was the only person in the colony, so far as I can at present learn, who had known him at home. After a short time I endeavoured to soothe Mr. M., and we then proceeded to carry him up the hill. I remained with him until about ten o'clock, when I assisted him to bed; my servant, with the greatest kindness, having volunteered to wash him and make him comfortable, as he was in so helpless a condition as to be unable to raise his hand to his head.

The following morning I received a note from him, requesting me to attend to some little matters on board the vessel, and concluded with these words:—"I am thankful to say, I am greatly refreshed by a comfortable night—my soul hath dwelt among lions, now I feel I am among friends in the Lord." This was written in a tremulous hand, and was dated "from bed." I called to see him in the course of the morning, when he made me acquainted with his position, and requested me to superintend the removal of his goods from the vessel; he also gave me a letter of credit for £90, which he wished me to draw from the Union Bank, and to deposit for him at the Saving's Bank. Upon going to the bank, I mentioned the circumstances to Mr. Sea, the cashier, who appeared to take a deep interest in the case. He requested to see Steadman, the eldest boy, as his name was upon the letter, and I took him with me the following morning. Mr. Sea then said, "If anything should happen to the poor man, let me know, and I will do anything in my power

to serve you in promoting the interests of the children." This was on Thursday—I had called on the morning of this day, and requested Mr. Elliott, the medical man who attends my family, who promised to see him in the course of the day—and Mr. Ham on the same day had spoken to Dr. Fullerton upon the same subject. Dr. F. saw him, and stated that he did not apprehend any immediate danger, although he certainly could hold out no hope that Mr. M. would ever be able to preach again.

I should have stated that prior to this, Mrs. Palmer and myself had several interviews with him, and Mr. Ham had also seen him once. He had in the course of conversation with my wife, mentioned the names of several friends at home with whom she was acquainted: and afterwards, when I saw him, and told him that I was the writer of my former letter to you, he seemed delighted, and to place in us the fullest confidence. At his request, I took a small cottage for him near our own, and gave orders for some necessary articles of furniture, of which he was deficient. Almost his last words to my wife when speaking of his children, were, "Well, I leave them in your hands."

On Friday morning, the 7th, I was aroused about half-past three o'clock, by Mr. Alderton, who came to inform me that Mrs. Nail had been awake by a knocking upon the floor of the room in which Mr. M. slept, and that upon arriving there she found him with the basin upon the bed, and a stick in his hand, a stream of blood flowing from his mouth. He had had a fit of coughing, one of the arteries of the lungs had been ruptured, and before medical aid could be procured his spirit had left its frail tenement and ascended to his Father and his God.

On Saturday we committed to the tomb, in the full hope of a glorious resurrection, the body of one known and beloved by hundreds in his native and—of one unknown here, but beloved as the servant of our common



Lord—as a member of the family of our Heavenly Father.

The suddenness of the event, the necessity for immediate internment from the nature of the climate, and the peculiar circumstances of his case, prevented our making our christian friends acquainted with the removal of our brother; but few, therefore, followed him to the grave; but those few cringed deep sympathy, and by their tears bore testimony to the intimate connection which exists between those who are united in the bonds of the gospel. Dr. Ross, (Independent minister,) and Mr. Ham, (Baptist,) conducted the service at the grave.

You will perceive by the *Sydney Morning Herald*, that we are endeavouring to make some provision for the future wants of the children. The advertisement was drawn up hastily by me, in order, immediately, to take advantage of the sympathy of the public, which had been strongly excited. I shall advise you as to our future steps.

I cannot close this without a word

as to the imprudence of our English brethren in sending out to us a minister in poor Mr. M.'s state of health. Our cause here is very poor, and very low; we want an active, able, and energetic man to raise us, and not one who is likely to be a burden upon us; but I will not now enter upon this subject. In an early communication I will make you acquainted with our present state and future prospects. Please give my kind remembrances to Mr. Stovel.

The three children are at present remaining at my house. Can you do anything to further the interest of the children in England?

Brother Craps adds:—"Whether the dear children remain in Sydney or return to England, something must be done for them by their friends in this country. I shall be happy to receive any contributions on their behalf, and will duly transmit them to London to the treasurer, who may be appointed by the committee to take charge of the funds raised for this benevolent purpose."

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## REVIEWS.

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*Protestant Nonconformity: a Sketch of its General History, with an Account of the Rise and Present State of its Various Denominations in the Town of Birmingham.* By John Angell James. London: Hamilton, Adams, and Co.

We always welcome these little local histories, and wish we could see more of them. We have now and then thought of attempting something of the kind for the famous old town in which we write, for the history of dissent in Leicester is rich in stirring incidents. But our hands are full.

Mr. James always writes well—thoughtfully, soberly, and candidly. We know not the writer, who, honestly adhering to the word of God, is more truly catholic in spirit—who, decidedly

opposed to latitudinarianism and spurious liberality, displays more sincere love to all who love the Lord Jesus.

Thus qualified, we expected what we found—not only a readable, but a useful and good book; in which we have a brief "Preface" of explanations, a "Sketch of the General History of Nonconformity," and then "The Rise and Spread of Nonconformity in Birmingham," which includes Presbyterians; Unitarians; Independents; Baptists, General and Particular; Methodists of all branches; Quakers, and others.

We naturally turned to see what Mr. J. said of the baptists; for we once heard this respected minister say that his excellent mother, to whom, under God, (mark this ye christian

mothers!) he was indebted for his first instructions and impressions on religious subjects, was a member of the General Baptist church at Lyndhurst, in Hampshire, and some thought that for this reason he ought to have been a baptist. We give an extract, which, though lengthy, will, we believe, gratify our readers.

"This section of the great body of non-conformists is a very large and influential one, and every way entitled to a respectful mention in this history. It is well known that while they entirely agree with the Independents in their views of church government, in which they are strictly congregational, they differ from them on the subject of baptism, restricting the application of that ordinance, as regards its subject, exclusively to those who make a profession of faith; and as regards its mode, to immersion. It is thought to be an unfair assumption to take to themselves the designation of the Baptists, as if they were the only persons who practised that rite: but in reply they say, that as immersion is the only mode sanctioned by the meaning of the term 'baptism,' and by the word of God, and as believers are the only proper subjects, the practice of pædobaptism is a mere nullity, and consequently they are therefore the only persons entitled to the designation of 'baptists.'

Leaving the vexed question, as to the principles and practices of the primitive christians, which are claimed by this denomination to be in support of their views, it is admitted that in almost every age, as far as the records of ecclesiastical history are our guide, and in almost every country where christianity has been professed, there have been many who held their opinions and adopted their usages. Councils, and edicts, as early as the beginning of the fifth century, condemned their sentiments, and subjected the holders of them to anathemas and death: a plain proof that they then existed. Their history may be traced through subsequent ages in Germany, France, and other parts of the continent, and in Africa and the East, by the blood of their martyrs. And their historians claim for them the same existence, and the same honours of martyrdom in the Saxon history of England and in Wales. Attempts have been made by prejudiced and mendacious writers to disparage this denomination, by mixing them up with the 'anabaptists' of Munster, a race of fanatics who, at the time of the Saxon Reformation, committed the greatest excesses, and rushed from fanatical austerities to boundless licentiousness; against whom Luther rolled the thunders and darted

the lightning of his genius. It is, however, calumny, and nothing less, to confound the baptist body with these incendiaries.

At the time of the Reformation under Henry VIII. they emerged into notice, and became the subjects of sanguinary edicts, and still more sanguinary treatment. During the reign of Edward VI. such was the furious bigotry with which they were pursued, that when an act was passed granting pardon to papists and others, the baptists were excepted from its provisions, and were consigned in many cases to the stake. Mary, of course, shewed them no mercy, and Elizabeth issued a proclamation commanding them and other heretics to quit the land. In 1575, the seventeenth year of Elizabeth, a congregation was discovered in Aldgate, London, of whom some were banished, twenty-seven were imprisoned, and two were burnt in Smithfield. The first regularly organised baptist church, of which any authentic account is preserved, was formed in London, in 1607, by a Mr. Smith, who had been a clergyman in the church of England. This church was founded on what are called *General Baptist* principles, that is, they were believers in the doctrine of *general redemption*,\* as opposed to the *Particular* Baptists, who believe in the eternal and individual election of believers to eternal life, and thus hold the doctrine of a *particular redemption*. In a subsequent period, the *General* Baptists included Socinians, Arians, and all indeed who denied the Calvinistic view of the scheme of redemption. As a body, they are now generally orthodox on the subject of the Trinity, but are Arminian in their views of the other points of christian doctrine.

The first *Particular* Baptist church, of which there is any record, was formed in London, under Mr. Spilsbury, in 1633. During the time of the struggle between Charles and his parliament they were very numerous, and abounded in the ranks of Cromwell's army. Baxter, in his "Life and Times," makes constant reference to them, classing them with "separatists and sectaries," and speaking of them with considerable ill humour. Public disputations, rarely productive of much service to the cause of truth, and of great disservice to the cause of charity, were very common in those days between the Baptists and their opponents. Nor has the controversy, as otherwise conducted, been always conducive to charity, whatever it may have done for truth. Mr. Baxter gives the following account of the controversy between them and their opponents, as it came under notice. "Whilst I was at Gloucester, I saw the first contention between the ministers and Anabaptists that

\* Rather, *provision for general redemption* — Ed. B.

ever I was acquainted with; for these were the first Anabaptists I had ever seen in any country, and I heard but of few more in those parts of England. About a dozen young men, or more, of considerable parts, had received the opinion against infant baptism, and were re-baptized, and laboured to draw others after them not far from Gloucester: and the minister of the place, Mr. Winnell, being hasty and impatient with them, hardened them the more. He wrote a considerable book against them at the time; but England then having no great experience of the tendency and consequences of Anabaptism, the people that were not of their opinion did but pity them, and think it was a conceit that had no great harm in it, and blamed Mr. Winnell for his violence and asperity towards them."

"But this was but the beginning of miseries for Gloucester; for the Anabaptists somewhat increasing on one side, before I came away, a good man, called Mr. Hart, came out of Herefordshire with Mr. Vaughan, a gentleman, and they drew many to separation on another side: and after them in the wars came one Mr. Bacon, a preacher of the army, and drew them to antinomianism on another side, which so distracted the good people, and eat out the heart of religion and charity, the ministers of the place not being so able and quick as they should have been in confuting them, and preserving the people, that the city, which before had as great advantages for the prosperity of religion among them as any in the land, in the civility, tractableness, and piety of the people, became as low and poor as others, and the pity of more happy places, whilst these tares did dwindle and wither away the solid piety of the place." And alas! alas! of how many other places and times may the same melancholy condition be traced up to the bitterness of controversy on points confessedly of inferior importance to many others. It has been said that religious controversy becomes virulent in the inverse ratio of the importance of the subject, and that polemics become fierce in proportion as they approach nearer to each other on more momentous points. This applies with some truth to the baptismal controversy. Not that I mean to say little importance attaches to this topic of theology; especially when baptism is represented to be regeneration. The dogma of baptismal regeneration, as understood by papists and puseyites, is one of the most destructive errors of the day; but between the dissenting advocates of infant baptism and the advocates of adult baptism by immersion, the difference, though great, should not be felt so great as to embitter their spirits against each other, or to destroy the charity which endureth all things.

Amongst the names of men of former times, of which the baptist body may be justly fond, Keach, and especially Bunyan, may be mentioned. Of this distinguished man more than a passing notice is demanded. The author of a book which is at once the delight of children, the instruction of saints, and the admiration of oracles, deserves the place which he has obtained, not only in the annals of the church, but in the history of our country.

Like his coevals among other nonconformists he was the object of relentless persecution, but exceeded most of them in suffering; for twelve years of his life were spent in prison. He was hunted from place to place by spies and informers. The more effectually to elude whom, he sometimes disguised himself as a carter, and was introduced to meetings through back doors, with a smock frock on his back and a whip in his hand. His influence with the common people was such that government would have gladly bought him; but he was not to be bought, and one of the last acts of his virtuous life was to decline an interview to which he was invited by a government agent.

It is not necessary I should trace further the general history of the baptists, when, in common with other denominations, they were protected by the Toleration Act, and when taking advantage of their liberty they diffused themselves over the country."

#### BRIEF NOTICES.

1. *Horæ Paulinæ; or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another.* By William Paley, D.D. With Notes and a Supplementary Treatise entitled *Horæ Apostolicae*, by the Rev. T. R. Birks, A.M., late Fellow of Trinity College, Cambridge.

2. *The Life of Mrs. Savage; by Sir John Bickerton Williams, LL.D., F.S.A.*

3. *Brightness and Beauty; or the religion of Jesus Christ affectionately recommended to the Young.* By the Rev. Edward Manning.

4. *Monthly Series. Lives of Eminent Anglo-Saxons. Part 1.* London: Religious Tract Society.

No. 1. This famous work of Paley requires no recommendation from us; but the manner in which Mr. Birks has discharged his duty in bringing out this cheap portable edition is deserving of high approbation, and we should rejoice to hear that young persons in our families and schools were availing themselves of the indubitable evidence this valuable work furnishes of the veracity and excellency of the divine records. A map of Paul's travels is prefixed.—2. This "elect lady" was the daughter of Phillip,

and the sister of Matthew Henry, and, living in times when the faith and patience of the saints were often put to the severest tests, she displayed, in a very eminent degree, the graces of the christian character, and is worthy of being held up as a pattern to her sisters in all times to come.—3. Is another praiseworthy attempt to attract the attention of the young to the religion of our Lord and Saviour Jesus Christ. We always welcome every new attempt of this kind, and we hope this, as it deserves success, will find it, in bringing many youthful hearts to the Blessed Redeemer.—4. Is another number of the "Monthly Series" of useful works now publishing in small sixpenny volumes.

*Jacob Abbott's Histories. Mary Queen of Scots—Charles the First—Hannibal, the Carthaginian.* London: Sims & McIntyre. Plenty of cheap reading now for both young and old of all characters and classes. How, "when we were young," we should have rejoiced in such opportunities for becoming acquainted with men and things! Surely the rising race will grow up wiser and better men than their fathers. They ought, for their privileges are far greater.

*A Pastoral Memorial; or, Reminders and Recollections. With an Essay on the Free Call of the Gospel.* By John Cox, Baptist Minister, Woolwich. London: Nisbet & Co. Mr. Cox is an active minister: availing himself of every means to promote the interests of Him whom he delights to serve. This most little volume is published, he tells us, on the occasion of the author

having completed "twenty years of service among the people of his charge, and is intended to remind them of the truths which he has preached among them." Mr. C. protests earnestly and strongly against the anti-scriptural dogma that sinners must not be invited to Repent and believe the Gospel.

*A Selection of Spiritual Poetry.* By the Rev. James Smith. London: Simpkin, Marshall and Co. This is the third volume of "The Christian Miniature Family Library," and if those already published, and to be published, appear in as neat a form as the one before us, with contents as valuable, they will be worthy of every encouragement from the christian public. These "Selections," by Mr. Smith, display both taste and piety, and we would not wish for a more agreeable and pleasant pocket companion—only and always excepting ONE Book.

*Missionary Encouragements in India; or, the Christian Village in Gujrat.* By Rev. W. Clarkson, Missionary. London: Snow. An interesting little book on Missions, with a map of the station and an engraving of one of the temples; enlivened also by pleasing facts and incidents. Our attention was naturally attracted to "The First Baptisms," and really the conversations and questioning and professions of faith before baptism, and the solemn admonitions and prayers afterwards would permit the extract to pass muster in our "Foreign Baptisms" department, only we are not told *how* it was done!

## CORRESPONDENCE

### OPEN-AIR PREACHING BY INFIDELS.

To the Editor of the Baptist Reporter.

DEAR SIR,—After having been laid aside from preaching, by affliction, for about four years, I am again, through mercy, permitted to speak in the name of Him who has taught me that he can do without me. I was, you will remember, in Northamptonshire formerly, but recently I have resided in the metropolis, and as I have often been cheered by the Reporter, I thought I would write a few lines on the subject referred to in a foot note of the June number, page 266.

You seem to treat with surprise the information conveyed by one of your correspondents, that in London open-air preaching is carried on by infidels, on the sabbath day. You may well ask if this be true. True it is: and as you ask for more information I give you one single example of the practice. With

this I am familiar, living as I do not more than five minutes walk from the spot where this practise is permitted; and while I say permitted I do not complain that it is tolerated. I believe the cause of truth can never be injured by the most open or strenuous efforts of its adversaries; and coercion of thought or word, with reference to religious belief, forms no part of my creed. Well, to come to my example. For some months infidel speakers, or if they prefer the term, lecturers, have employed their talents, on the sabbath day, in endeavouring to persuade men that the bible is untrue, and opposed to liberty of thought and action.

In Victoria Park, you will find the agents of that noble society, the "Christian Instruction," some with their moveable pulpits, and others in a spacious tent erected for the purpose, endeavouring to enforce the claims of God and the

bible upon the consideration of man. And nearly side by side with them you may see groups collected listening to some caviller against the truth. One individual in particular, a man of no mean natural ability, had, for months, made it his business to lecture in favour of infidel principles. In the course of his harangues he was in the habit of challenging christian ministers to discuss with him the points in debate. This was for a time unnoticed; but at length a young preacher, of some controversial ability, was led into the neighbourhood; he at once accepted the challenge, and for several months, sabbath after sabbath, has he met the bold objector. The result, of course, cannot be fully shown. But having myself been present at several of these discussions, a few features and considerations presented themselves to my mind, which I will mention.

It was evident that the masses sympathized rather with the christian disputant than with his infidel opponent. This, when we consider the powerful influence of truth, is not to be wondered at. But it is very pleasing, when the natural aversion of the heart against vital godliness is considered; at any rate, it shows that truth has her own irresistible influence over those who are not the subjects of saving grace; and this too, amongst the poorest and most demoralized, such as the weavers of Bethnal Green.

These men ought not to be allowed to go on in their bold denunciation of the word of God, without having their broad statements met by the christian minister. Tell me not it is of no use arguing with an infidel: of this I am sure, that if the infidel is allowed to indoctrinate the multitude without check, the natural course of things must be altered if it does no harm. And though these infidel lecturers may be, and many of them really are, contemptible opponents, yet they are respectable in the eyes of the multitude until their incompetency as guides and as oracles is shown by the minister of truth meeting them on their own ground.

Again, this work should not be left to adventure, or perhaps I may say, adventurers. The recognized minister of that truth for which he is set as the defence, ought to consider it *his* work. It may be said that they look too much like interested parties to justify the idea that

they would have any influence. If they had not truth as their buckler this might be urged. But in my humble opinion—and my observations at the Park meetings confirm that opinion—a known minister, of good repute, would command the respect and attention of the masses; while, as I take it, their superior literary attainments, and knowledge of facts connected with points in dispute, would render them the most fitted of any for this important work. A good cause, nay, even truth itself, may be injured by a bad advocate, though that advocate be sincere. And I am not slow to acknowledge that the young preacher to whom I have referred—though I believe he was very sincere—in some cases laid himself open to attack and repulse.

So much interest was excited by these discussions that the minister was requested by many to endeavour to procure a place of worship in the neighbourhood, with the assurance that he would soon find a congregation. A chapel had been for two years closed, and in the immediate vicinity, presented itself, and was taken, and soon filled by a congregation composed for the most part of those who previously went “no where.” Between twenty and thirty were baptized and formed into a church, some of whom acknowledge that the advocacy of bible truth, in opposition to infidelity, had been the means of producing this pleasing change.

I regret that I must drop the pleasing picture here, at least so far as appearance goes. The young preacher to whom I have referred, was, in my judgment, not only unfortunately tinctured with Chartist notions, but he very unwisely encouraged Chartist meetings in his chapel, which soon ruined all.

This young man was, I believe, earnest both in his politics and his religion, but he had had only a limited education, nor was his mind trained to the best advantage; yet I fully believe he would, if the untoward circumstance to which I have referred had not occurred, have been made a blessing to the neighbourhood.

I fear I have tired you. In conclusion let me say that I send this rough sketch of what I have myself observed, supposing it would in some measure afford the information you asked for, and excite a little more attention to what is doing, while some men sleep, by the enemy.

London.

T. W. A.

## THE BAPTISMAL QUESTION.

To the Editor of the Baptist Reporter.

DEAR SIR,—I hope to have to report some facts shortly bearing on baptism and baptists. In the mean time permit me to say that what with Lord Henry of Exeter's doings, and some other things, baptism seems to be the ecclesiastical question of the day. Every one's attention appears to be directed to it, except, oddly enough, some baptist ministers, who are very quiet about it—remarkably so! Glad am I that it is not so where I attend. Our minister lately delivered two lectures on “episcopal confirmation” and “baptismal regeneration.” It is, perhaps, needless to add that the baptist minister and the “bishop” were at the antipodes in their views upon these points.

I perceive, by an advertisement in the *Patriot*, that Lord Congleton has published a pamphlet for 6d., entitled, “The true idea of Baptism.” Another publication is announced by Mr. Gamble, late baptist minister at Margate, but now a congregational co-pastor with Dr. Collyer of Peckham. He calls his four shilling book “Scripture Baptism,” in reply to Mr. Noel's book called “Christian Baptism.” And then we have pamphlets, as numerous as need be, from “clergymen” of almost every possible shade of the controversy.

The best book, in my view, upon the question is one first published in this country in print about three hundred years ago. It has run through numerous editions, has been rendered into many languages, and may be had for tenpence. The part which relates particularly to baptism, its origin, mode, subjects, signification, and so forth, may be had for fourpence—it is called “The New Testament of our Lord and Saviour Jesus Christ.” And it may safely be predicated that any impartial, unprejudiced, honest, candid reader, will be satisfied upon the subject after due examination and deliberate reflection; and if the statements, and evidence, and examples, there adduced, convince him not, neither would he believe though even the Ethiopian Eunuch should arise from the dead.

The idea of regeneration by baptism, or in baptism, is really so notoriously absurd that reflecting persons wonder

however it can be honestly entertained by any one. Do the clergy contend for it in order that the laity may be more fully impressed with the idea of priestly power? or are they so thoroughly impregnated with the notion in early life that they find it utterly impossible to get clear of it in maturer years? There is one thing to be said, if the prayer-book is to be the exponent of the Bible, if instead of reading, marking, learning, and inwardly digesting, “all Holy Scripture,” men take the other book and swear to that, and teach that, and contend for that, and in effect make *that* the Bible, substituting man's book with its beauties, blemishes, excellencies, and errors, food and poison, for God's book, and the “Church” for Christ, and are serious and honest in this strange course, we may pity their ignorance or infatuation, but must respectfully decline bowing to their authority. I am not a hater of that which is good, though it come down to us grey with the frost of centuries—nor would I join in the clamour against all that is in the Prayer-book. The hoary head is a crown of glory if it be found in the way of righteousness—but if not? how then?

It has sometimes struck me with great admiration how sundry and divers of the “Successors of the Apostles” (so called) do refer those whom they would edify and lead on to perfection to “our Church”, “our Church holds”, “our Church hath appointed”, “our Church teaches”, &c., and yet I find that the apostles themselves were wont to address their hearers and readers after another manner. Thus, “For the Scripture saith;” “As saith the Scriptures;” “What saith the Scripture?” “As David also saith.” “Esaias is very bold and saith.” “It is written,” &c. And even Christ himself said very little about “our church,” except that he was constantly warning his hearers against paying any attention to the traditions and corruptions of the churchmen of those days: yet he made much of the scriptures.

I am greatly hoping that the battle now raging will drive men back to the “scriptures;” if it does *that* we shall rejoice in the result. For as baptists we have nothing to fear.

London.

R. B.

## NARRATIVES AND ANECDOTES.

**THE STINGY PROFESSOR—A Fact worth Knowing.**—When, a few years ago, I was an agent of the Baptist Home Missionary Society, we built a new chapel in the town of G—, where there is now a good congregation and a worthy pastor. For the debt on this chapel I was partly responsible; I, therefore, was expected to use efforts to beg the money. I did so, and travelled many miles, and made many sacrifices, walking nearly all my way. In one of my journies I went to the town of N—. There was no baptist cause there, but an Independent chapel, and a very worthy man was the pastor. I went directly to his house, as was always my practice. He treated me very kindly, gave me a good dinner, and told me to go and do the best I could among his people, and return to tea; and I did so. After tea, as the days were long and the evening pleasant, he told me I might walk to the hamlet of P—, as there were about six baptist friends there, and one of them a deacon of the church at B—, who could well afford to assist the cause if I could get him to do so—and the others might do something. I went and called on the other five persons first, who each gave something; but they all asked me if I had called on Mr. —. I said, "No, but I am about to do so. Is he a liberal kind-hearted sort of a man?" All I could get by way of reply was, "He can give you something if he will. He can better afford it than any one in the place. He has a good situation, and his wife keeps a shop, the only one in the place, and they have a deal of custom." I found my way to this man's house, and saw him, and asked if he would please look at my case. He said, "No: it is no use looking at it unless I could afford to give something. If I give to everything I shall soon have nothing for myself." I said, "there is that scattereth and yet increaseth." "O yes, I know that as well as you. I must go and weigh that waggon yonder." I urged what his neighbours would think of him. "I cant help what they think." At last I said, "will you give me one shilling?" "No: I cant afford it!" I returned to the minister's house at N—, and told him. "Ah," said he,

"he could afford it much better than any of those who have given you." I took supper and bed at this kind brother's house, and in the morning, while we were at breakfast, a person came in and said, "Have you heard that Mr. — has had his shop broken into last night, and robbed of money and goods?" For a moment we did nothing but look at each other; at length one said, "Can it be true?" "O yes: 'tis true enough, and I am sure it will vex him, he is such a stingy man." I said to my friend, "As soon as I have had my breakfast I will go and ask him if he will assist my case now?" My friend said with a smile, "Will he not think it was you that did it?" I said, "You can prove to the contrary of that." Well, I went, and when I got within sight of his house, I saw a group of persons round his shop window looking at the place where the thieves got in. When I came up to the house, I saw this man, apparently much cast down, and said, "Sir, is it true that your shop was broken open last night?" "Yes: you see where the thieves got in." I said, "who can tell if you had assisted my case last evening, but the thieves might have gone another way. Did not I tell you that withholding tended to poverty?" Then I added, "of course you will give me a trifle now." "No: I want to beg something for myself." I said, "If we withhold support from the cause of Christ when we have it in our power to give, we make it necessary for the Lord to take, and when he takes he often takes more than we should have given." But I left him as I found him—a *stingy professor!*

P. A.

**BAPTIST W. NOEL.**—A gentleman rises to address the vast assemblage. He is tall, thin, and delicate looking. His head is beautifully shaped—indeed, I have never seen so perfect a model of a cranium, if I may so express myself. It is covered with lightish-coloured hair, easily and naturally disposed over a finely-shaped, marble white forehead. There is in the face of this gentleman a remarkably sweet expression. The eyes are grey, and beaming with mild radiance—the nose Grecian, and the mouth and

chin finely formed. The whole head and face somewhat reminds one of some of the portraits of Byron. This resemblance may owe its origin to something more substantial than fancy, for the individual I am describing is a relative of the noble poet's, one of whose names he bears. It is the Honourable and Reverend Baptist Noel, one of the most popular of the Evangelical section of the Church of England. Some persons think him, when he is arrayed in his surplice, much like Bishop Heber. Listen as he speaks. Surely there was never so sweet a voice as his; clear, distinct, and extremely musical. Although he commences in a somewhat subdued tone, not a word is uttered which is not heard by the most far away individual in the hall. As he proceeds his voice increases in volume, and is beautifully modulated. A sweet smile occasionally irradiates his countenance, but its prevalent and general expression is that of calm and dignified repose. His heart is in his subject, for he talks of missions. With an easy grace he introduces the subject, and then, having impressed on his hearers its importance, he takes a survey of the rise and progress of that society whose claims he may be advocating. Listening to his description of what has been done, and is doing, is like taking a journey through the scenes he describes.—*Pen and Ink Sketches*, 1846.

**MIGHTY IN PRAYER.**—John Knox was mighty in prayer. The depths of earnestness with which his soul entered into the spirit of prayer, are told in this one petition of his—"Give me Scotland, or I die." His heart had seized its object with such an intensity of desire, that its grasp was stronger than death. He pleaded for a nation's deliverance from the pollutions and prison-house of popery. The magnitude of the object had absorbed his very heart, and thus was he qualified to put forth that prayer, "Give me Scotland, or I die." And so manifestly was that prayer the secret of his power, that even his enemies were made to confess it. And the popish Queen of Scots declared, that she had rather face an army of twenty thousand men, than the prayers of John Knox. Here was a man in whose mind dwelt such deep and abiding earnestness of prayer. Then here was a man whom God honoured as an instrument of effecting a most happy

religious revolution in a whole kingdom, and laying the impress of his mind and heart on the permanent character and institutions of that kingdom. And here was a man whose power with God in prayer was confessed and dreaded even by his enemies.

**EXTEMPORE PREACHING.**—It is common for some who call themselves "faithful sons of the church," to look upon the practise of extempore preaching,—either in or out of the Establishment,—as an innovation. It is not perhaps generally known by the younger branch of your readers, that prior to the time of Charles I., extempore preaching was the general mode of address from the pulpit. The mandate addressed by king Charles II. to the university of Cambridge, of which the following is a copy, will serve to show the light in which the practice of reading sermons, by the clergy of that day, was regarded.

"Vice Chancellor and Gentlemen,—Whereas his majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his majesty judgeth most agreeable to the use of foreign churches—to the custom of the University heretofore—and to the nature of that holy exercise. And that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue *the present supine and slothful way of preaching*, be from time to time signified to me, by the Vice Chancellor for the time being, on pain of his Majesty's displeasure.\*

Oct. 8th, 1674. MONMOUTH."

\* See statute book of the University of Cambridge, p. 301, Car. II., Rex.



## CHRISTIAN ACTIVITY.

## PREACHING AND TRACTS AT FAIRS.

THE weather was exceedingly fine, and favourable for my work. I wrote to the students of the —— College, and invited one or two of them to come over. Two of the students, who were with me last year, came again, confessing that they had reaped no small advantage to themselves, from being thus engaged; and we all confessed, upon a retrospect of the past, that what we feared when in anticipation, when it came, tended only to embolden us in the work, and to arm us with renewed courage. We proceeded first to supply the business portion of the fair with tracts, taking care, when opportunity offered, to give a seasonable admonition. I often heard remarks as follows:—"This is a place for business." I replied, "Do you suppose that we shall, in the least degree, prevent the business transactions of the fair? we have no such intentions. But you must admit, that not even one-third who come to the fair, come for business, but for pleasure; to indulge themselves in the follies and vanities here presented." About five o'clock in the evening we sought out the most convenient place, and the students, after singing and prayer, exhorted the people to seek a treasure in heaven, describing the difference between the pleasures of religion and of the world. Many heard the exhortation, with evident seriousness, who, perhaps, never heard the truth before. After our brethren had concluded, we repaired to our little sanctuary in the village, and there, with a few who love the Lord, we spent an hour in prayer and praise.

The second day, we went forth to sow the precious seed, and looking, I trust, earnestly for a blessing that we might be prepared for our work, and that the seed sown might produce an abundant harvest. Two or three circumstances occurred, in the course of my labours on this day, which you may be interested to hear. I placed a tract in the hands of a man who kept a show in the fair. He said, "What do you give me this for?" I said, "Hoping that you will carefully read it." "Well," said he, "and what then; what good will that do?" I said, "By the blessing of God, it may be of infinite

good to your soul." "Soul!" said he, "and what is that?" I said, "Something you possess in common with all mankind." He said, "How do you know; what is the soul like? Have you ever seen it?" I said, "I have never seen it, neither can I describe to you its shape. The soul is a spirit, and as impressions are made upon our minds, through the medium of our senses, we are not capable of comprehending the essence and being of spirits. But still, I know that we possess spirits, (souls,) by the revelation of God in the sacred scriptures." After answering various sceptical objections to the bible, I said, "The man who reads the bible with prejudice, may be compared to a man who attempts to light a candle with the extinguisher on it; so long as the extinguisher remains on it, he cannot succeed in lighting it; take away the extinguisher, and it is easily lighted." I gave him two or three tracts suitable to his case, and left him, urging him to care for his soul, and embrace the Saviour offered in the bible. A large number had collected to listen, and with great attention and apparent seriousness.

I would next mention the case of an old man, I suppose about seventy years of age, who came and stood at my elbow, whilst I was in conversation with a young man in the fair. He repeatedly interrupted me by his scornful and censorious remarks. I appeared to take no notice of him, whilst I retained the attention of the young man. As soon as the young man had left me, I turned to the grey-headed old man, and said to him, "You are an old man, almost upon the brink of the grave, and I know it becomes me to address myself to you with due respect to your age. But I must tell you, I fear you are not in the way to heaven." With an angry look, he said, "How do you know? You methodists think none are going to heaven but yourselves." He said, "Judge no man." I said, "I may judge, and am bound to judge of men by their actions. You are a swearer, and God has said, no swearer can enter into the kingdom of heaven; and so I know, by your actions, that you are not enjoying the favour of God. And, in the same way, we may judge of all around us." The students took their places again on

a high bank at the upper end of the fair, and proceeded to address the people on the great subject of religion; they had not proceeded far, when three or four drunkards came purposely to prevent their proceeding, using the most profane oaths. I drew near, and endeavoured, in the mildest manner, to hush their fury. I took them all out of the way on a promise to talk with them, and left our brethren to preach to the people unmolested. A great number of persons surrounded me; and, as I could not hope to do any good to those poor drunken men, I endeavoured to answer their questions in such a way as might be useful to those around. A great many listened to the addresses of the students, and among them stood the old man, before mentioned, eagerly listening to the word of life, and upon his countenance appeared signs that his mind was deeply awed by the truths he heard. Thus ended our labours in the fair, and we retired from the scene, leaving all in the hands of Him who alone can give the increase.

The former part of my report was written for many days, and why I delayed the posting it, I can scarcely tell; but the delay has enabled me to add a postscript which must be of unspeakable worth to you. Yesterday, after having come out of the pulpit, at the end of the morning service, I had a note put into my hands by one of my Sunday-school teachers. An extract from the note is as follows:—"I cannot omit telling you, sir, how much I was rejoiced on Wednesday last, when a young person was admitted into the church, to find, from her experience, that the first impression made on her mind to seek an interest in Christ, was from a tract, *On Repentance*, she received at N— fair twelve months since; she thought the person who gave it her seemed much concerned for the welfare of her soul, when she herself was quite careless." I mentioned this in the afternoon, and after the service, a young person came to me, and said, "Oh, sir, I cannot tell you what benefit I received from a tract I had given me in the fair twelve months ago. It was *Come and Welcome to Jesus Christ*." She said, "I had been feeling deep conviction of sin, for some time, but I could not resist the temptation to go to the fair. I knew there was to be preaching, and I wished it was not to be, for I was sure it would condemn me, and make me more miser-

able. I was miserable indeed. I went home and read my tract, and I thought it exactly suited my case, and made known what I needed and much desired; so I am sure I need to bless God that I received a tract in the fair; for I do believe it was made a blessing to my soul."

WHITEFIELD'S VOICE WHEN PREACHING IN THE OPEN AIR.—He had a loud and clear voice, and articulated his words so perfectly, that he might be heard and understood at a great distance, especially as his auditors observed the most perfect silence. He preached one evening from the top of the Court House steps, which are in the middle of Market-street, and on the west side of Second-street, which crosses it at right angles. Both streets were filled with his hearers to a considerable distance. Being among the hindermost in Market-street, I had the curiosity to learn, how far he could be heard, by retiring backward down the street towards the river; and I found his voice distinct till I came near Front-street, when some noise in that street obscured it. Imagining, then, a semicircle, of which my distance should be the radius, and that it was filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than thirty thousand. This reconciled me to the newspaper accounts of his having preached to twenty-five thousand people in the fields, and to the history of generals haranguing whole armies, of which I had sometimes doubted.—*Franklin's Autobiography*.

CHRISTIAN INSTRUCTION SOCIETY.—The tent services on Kennington Common, and in Bonner's Fields, every Lord's-day, are creating great interest, and are attracting a considerable number of hearers. The Rev. W. Tyler's service every sabbath morning in the open-air, on Bethnal Green, at seven o'clock, is well attended by mechanics and others. Mr. Tyler is also carrying out the open-air service system extensively, by preaching almost every evening in the week, in suitable courts and streets contiguous to his own chapel in Mile-end New Town—a system, if carried out extensively by all the ministers of the metropolis, would soon disabuse the public mind of its prejudice against such out-door preaching—would counteract the mischievous effects of the infidel out-door orators who are

plying their godless energies most assiduously in the open-air, in various parts of London, and would be the means of reclaiming and gathering into the house of prayer, and the church of Christ, many a wanderer and blasphemer. The society erected its new tent on Monday and Tuesday evening last, at Lewisham, in which most interesting and interested audiences were collected. A slight inconvenience was felt on Monday, by the interference of the vicar with the person who had kindly lent the ground for the tent, but who became so fearful of consequences, that his courage failed, and his ground was refused. Happily another friend was found, who was not under clerical influence, and who, at the last hour, kindly consented to allow us the use of his field. The services were conducted by the Rev. R. Ashton, T. Timp-

son, J. Russell, J. Dickinson, and T. W. P. Taylder, the missionary temporarily engaged by the Society for tent and open air preaching; and the impressions produced by the engagements of the two evenings appeared to be of the most salutary and hopeful character.

**OPEN-AIR PREACHING.**—On sabbath-day, June 2, Mr. Rees, of Braintree, came to Saling and preached to about 400 people. It was a delightful service. We stood upon a beautiful carpet of grass, and the spreading branches of a fine elm shielded us from the rays of the sun. The ears if not the hearts of all were open to receive the word of life. We trust that sinners were convinced, inquirers encouraged, and believers confirmed.

H. B.

[We want more news of this kind.]

## BAPTISMS.

### FOREIGN.

**UNITED STATES.**—Our papers from the United States continue to report favourably of the revival of religion. The *Morning Star* says, "God has not forsaken Zion, he has not forgotten to be gracious, nor in anger shut up his tender mercies. His long suffering to the world, and especially to our guilty land, is truly past expression. While the mass are so bent on self-gratification—the round of pleasure, the accumulation of wealth, the lust of power—while the law of God and the rights of man are ruthlessly trampled on—our grave legislators deliberating whether the union of these States can be preserved, unless the bond that binds them secures perpetually an even balance between liberty and slavery—and the ordinances of religion are so much neglected, it seems a marvel indeed that we should be visited with those gracious outpourings of the Spirit which are now witnessed so extensively in the churches.

*Second Baptist Church, Fall River, Massachusetts.*—The faithful and untiring pastor of this church, Rev. Asa Bronson, is reaping for his Lord a very plentiful harvest. Since about the 1st of January, he has held religious services, I think, every day; and up to this time, March 17, one hundred and forty have

expressed hope of having been renewed by the grace of God—one hundred and one have been accepted on profession, of whom eighty-two have been baptized, and others are rejoicing. A goodly number, moreover, are inquiring for the way of life, and the protracted services are still continued.

*Boston.*—Six, we are pleased to learn, were received by baptism, by Rev. Dr. Tuoker, at Baldwin Place church, April 7; two by Rev. Dr. Sharp, at Charles Street church; and six by Rev. Mr. French, at the church in Merrimack Street. Several persons were also baptized at Tremont Street church, Rev. Mr. Colver's, and at the First church, Rev. Mr. Neale's.

*Chris. Watchman.*

*The Oldest Man ever Immersed.*—The editor of the *Indian Advocate* says: "We once had the privilege of immersing a candidate whose age was one hundred and twenty years! We think that this is most likely the only instance of immersion at so great an age, that has ever occurred."

*Summary of Baptisms.*—Four by Mr. Clark, Attleborough—Mr. Rykert, of Eagle Village, says, "a goodly number have been added to the church, and my heart rejoiced as I led the willing converts into the liquid stream"—Mr. Witham, of Buckfield, mentions twelve bap-

tized—Mr. Caverno states that upwards of ninety have been baptized at Great Falls—At Linneus, eighteen have been added by baptism—at the second church in Hudgdon, twenty-two, and at the first church sixteen—Twenty-two at Stonington—at Elderado twenty-three—Twelve at Richmond, Rhode Island—Four at Villanovia—Twenty-six at Charlotta—at Johnstown twelve—Five at Green Bush—at Plainfield thirteen—Mr. Page baptized twenty-one at Lockport.

INDIA, *Tezpur, in Assam.*—*Baptism of the Rev. Mr. Dauble.*—Of this event the Rev. N. Brown has favoured us with the following account:—"You will be gratified to hear that the Rev. Mr. Dauble, one of the German Missionaries, who came to Assam about a year ago, has experienced a decided change of his views on the subject of baptism, and has in consequence resolved to follow his convictions by submitting to the ordinance in its primitive form. He was baptized at this place on sabbath last, the 24th of February. He has for some time had doubts on the subject, and having heard of the renunciation of pædobaptism by the Rev. Baptist W. Noel, (whom he had heard preach on one or two occasions at Basle,) he resolved to give the subject a thorough examination, by the help of the scriptures alone. This has resulted in his thorough conviction, that there is no foundation for infant baptism in the word of God; and although he was aware that he must in all probability forfeit his situation and support as a missionary, yet he resolved to act in conformity with his convictions of duty, fearless of consequences. Previous to his baptism, he addressed a circular to his patrons at Tezpur and Gowhati, disclosing his views and intentions, yet offering still to labour in connection with the Tezpur Mission if desired. Nearly all the subscribers, however, being members of the Church of England, the votes were in favour of his resignation, and he is now left without any means of support. We trust that some arrangement may be made for his continuance in Assam, as his departure from the Province, after having become so well qualified to labour here, would be a very great loss to the missionary cause. His embracing of baptist sentiments has of course produced a strong sensation here; but we trust the judicious, candid, christian course pursued by our brother, will secure at least

the respect of his former supporters, who cannot but see the great sacrifices he has made for conscience sake. May a kind Providence watch over him, and permit him long to labour among us!"

*Calcutta, Circular Road.*—One young female publicly professed her faith in the Lord Jesus Christ by baptism, on sabbath-day, April 7.

*Collingah.*—On the same day an East Indian young man, made a similar confession of Christ in the native chapel, in south Collingah Street. He was baptized by our native brother Shujāat Ali.

*Narsiktarchoke.*—On the 21st of April the Rev. C. B. Lewis had the pleasure of baptizing three Bengālī converts on a profession of faith and repentance.

The Rev. Mr. Pearce also baptized three converts at one of the southern stations, and received two others for baptism at another, during the past month.

*Agra.*—"On last sabbath, April 7, I had the pleasure," writes Rev. R. Williams, "to baptize one native female; may she have grace given her to persevere unto the end. This is the first baptism this year with us at Agra, I trust others will shortly be induced to give themselves up to the Lord: we much need a revival of his work among us."

*Chitaurah, near Agra.*—Three persons were baptized at this station on the first sabbath in April, by the Rev. Mr. Smith, two of the number were formerly wards of the Orphan Refuge at Patna.

*Monghir.*—The Rev. Mr. Lawrence writing on the 11th of April, says:—"You will be glad to hear, that on this day week (the 4th inst.) six believers put on the Lord Jesus Christ by public baptism. Five of the number are natives belonging to our christian community; who have, for some months past, afforded us ground to hope that a work of grace had begun in them; and now that they have witnessed a good confession, we hope and pray that they may be firm and unwavering unto the end of life. The other recipient of the ordinance is a lady, who had been brought up in the Roman Catholic faith: and though for many years she was dissatisfied with that persuasion, still she had no correct views or impressions of divine truth, until she came to Monghir, and attended on the ministry of the word amongst us, about two years ago. The convictions she then experienced have, after some intermission, issued, as we believe, in true con-

version to God. By his grace she has been enabled to follow the Lord Jesus Christ in the ordinance of his appointment. To Him be all the praise. And may He enable her, and all of us, to be 'faithful unto death,' that we may receive together the 'crown of life!' I trust it will not be long before we shall have the satisfaction of seeing others come forward to make a similar confession of their faith in the Redeemer. We have been cautious and slow in admitting those who have already come forward, for we have a great dread of unworthy professors. Now that they have come forward we rejoice over them with trembling, for they are still but as little children. May the Lord make them grow in knowledge and strength!"

*Cawnpore.*—The Rev. R. Williams of Agra writes, that on the 25th February, he had the pleasure of baptizing three young men at Cawnpore. One of the number was a non-commissioned officer of the 96th Regt., a leader among the methodists—the other two were residents of the station. *Oriental Baptist.*

#### DOMESTIC.

*Belton.*—Twenty-one years ago, as recorded in your periodical for 1830, several persons were baptized in the brook at Belton, near Long Whatton, Leicestershire, after a sermon by Mr. Winks of Leicester. Since that time the sacred ordinance has not been administered there, but invariably at Long Whatton, of which church Belton is a branch. After a season of depression and sterility, it has pleased the Lord to answer the prayers of his people, and honour his word by the conversion of souls. As several of the candidates were from Belton and Osgathorp, it was resolved to baptize at Belton. On Lord's-day, April 28, brother Wood, of Melbourne, preached in the morning to a densely crowded and attentive congregation. After the service, the friends proceeded to the brook between Belton and Sheepshead, where probably seven hundred people were assembled; the banks being crowded, and some of the trees skirting the stream containing interested spectators. Brother Whitehead baptized seven believers, one of whom still remains in connexion with the Wesleyans. In the afternoon the meeting-house was again as full as possible: brother Whitehead delivered a touching address, and

received the newly baptized into fellowship, and brother Wood presided at the Lord's-table. This was a melting, refreshing, hallowing service; a powerful and soothing influence appeared to pervade the whole assembly. The proceedings of this day have been productive of much good: they were preceded by importunate prayer, and have been followed by the divine blessing. Already, ten or eleven from the immediate neighbourhood have applied for baptism and fellowship. One, who had been remarkable for profanity, was so impressed by the baptismal scene, that he has since abandoned his wicked ways, and given evidence of a change of heart. Another, who had been for many years a member with the Wesleyans, declared, on his return from the brook, that he was so fully convinced by what he had seen and heard of the scripturalness of baptism, that if he had had a change of raiment, he would have been baptized there. May the Lord carry on his own work!

*Dublin.*—On Lord's-day evening, June 2, our pastor baptized a young man who meets with the church under the care of Mr. Kelly, many of whom are baptists. This is the third baptism since I last wrote to you. Our losses by removals have been severely felt by us. A short time since one of our deacons and his wife removed to Parsonstown: and last month two whole families, fourteen individuals, left for America, among whom was another deacon and his wife. Yet, it is my opinion, that there is a good opening in Dublin for several baptist ministers if we could get them and keep them—men of God, who might extend their labours into the various towns surrounding Dublin. We want bold, zealous, warm-hearted men, who can preach the gospel in an attractive manner, so as to gain and keep the attention of the people; for the Irish mind loves freshness of thought. Lately we have had a vast deal of discussion here, between the Established Party and the Romanists, in which the former have not come off very successfully. Speaking to an intelligent Catholic about it, I was struck with his remark. In the course of conversation I said, they had not common ground to argue upon, as the Catholics held tradition. To this he replied that they held but few things from tradition; but he allowed that infant baptism is founded upon it.

I wish some other pædobaptists, who are more wise in spiritual things, were as candid. The poor Romanists here are now accessible to a great extent. Two of our brethren, in connection with brethren and sisters of other denominations, are engaged in a Sunday-school for adults and children; the average attendance, chiefly of Catholics, is about 560, to whom the gospel is simply and plainly stated every Lord's-day. At the close of the school, they get each a piece of bread. Doubtless this is a great attraction to many of them; still they hear the truth, and we pray that the Lord may open their eyes. O. B.

ISWICH, *Turret Green*.—It is always a source of great satisfaction and thankfulness to be able to add to your interesting monthly summary of baptisms. Judging by my own feelings, these chronicles of our doings as baptists, are invariably perused with emotions of pleasure and gratitude. The records of the past month more especially demand from us gratitude to God, and ought to inspire us with a humble hope of success for the future. On Lord's-day, June 2, our pastor baptized one young man, who, from the time of his conversion, had worshipped among the Wesleyans, but having been induced to visit our meeting-house, and having derived pleasure and profit under the ministrations of our esteemed pastor, he was led to enquire more closely into our principles and practice; and having attentively studied the scriptures, and perused several of the useful tracts issued from the "Leicester Depository," he embraced our views and yielded ready obedience to his Lord's command. Two young females also attended to the ordinance at the same time. A large congregation was present to witness the delightful ceremony. In the afternoon these friends were addressed and admitted into the church, after which our pastor adverted to the following interesting facts:—This day was the fourth anniversary of his entrance upon his ministerial engagements at Turret Green; that during the three years just terminated sixty individuals had been added to the church, not one of whom, to his knowledge, had gone back; and that the congregation and sabbath schools were doubled. These facts, though they give no occasion for boasting, ought yet to inspire us with feelings of gratitude and encouragement.

G. R. G.

NEWBURY.—It is some time since we reported baptisms. We have had two lately; one on the last sabbath evening in March, when seven females were immersed by our pastor, and on the first Lord's-day of May five more friends were thus permitted to follow their Saviour—all interesting cases, especially the latter, coming from one of our village stations, where, after a long season of barrenness, the desert has begun to blossom—the labourer's toil is rewarded, and delightful indications are still evolving. Others are enquiring, and a heart-cheering spirit of earnestness prevails. The village friends were two men, with their wives, and the other, the wife of a brother, who, on the previous month, was restored. We have a steadfast band of labourers, who go forth from time to time to proclaim to the inhabitants of our hamlets the glorious gospel of the blessed God—to set before them the simple yet wondrous doctrines of the cross. And notwithstanding many opposing agencies we think we are gaining ground. J. B.

BLINDMORE, *Buckland St. Mary, Somerset*.—On Tuesday, May 14, we had a public tea meeting, on laying the foundation stone of our new chapel. We had a good collection. Our neighbours, many of whom were of the Established Church, gave bountifully. Preaching has been kept up here for about thirty years, and we have been formed into a church state for nearly eighteen years. Hitherto we have worshipped in a dwelling-house, but now, by the Divine blessing, we intend to erect a small chapel. On March 17, one female had the courage to follow her Lord in baptism. When the ice had been removed from off the water, she sang the praise of her Redeemer as she descended into the liquid grave. We could say much on the cause and nature of hindrances here to that holy ordinance, but we are unwilling to expose the follies of our opposers. May the Lord give them to know what they are doing! S. H.

TORQUAY.—On sabbath morning, June 2, our minister baptized three candidates on a profession of faith in the Lord Jesus. We have now added twenty-five members by baptism and letter within the last twelve months. Others are expected soon to follow the example of Him who said, "Thus it becometh us to fulfil all righteousness." T. S.

TENBURY.—Our minister, Mr. Godson, baptized three young disciples, May 19. The congregation was large, and to many it was a time of refreshing. Two of the candidates had, from their childhood, been faithful children of the "church." But one of them, being dissatisfied with Puseyite teaching, deserted the establishment, and found her way to our chapel, where the truth as it is in Jesus was made a blessing to her. The other, through the persuasion of her brother, who had been educated in our school, was induced to attend our meetings, where, by hearing the word, and by witnessing the ordinance of baptism administered in the good old way, she was led to Jesus. The other candidate was the daughter of our minister. To God be all the glory!

P. S.—Mr. Godson also baptized four candidates in the river, near the town, on Lord's-day, June 2. But as a report of the meeting was made to the *Hereford Times*, and by a churchman, who has never been known to attend our chapel, I have sent you a copy of the same, with some corrections.—"*The Bridge and the Baptizing*."—Since the erection of Tenbury Bridge by Lord Clifford, Baron of Burford, and uncle to Fair Rosamond—ever since it was tastefully beautified with broad flag-stones, bronze pillars, and iron balustrades, by the modern inhabitants of the town—it never appeared more interesting than it did on Sunday, June 2. In order to witness an impressive religious ceremony, performed in the classical current of Teme, at the Salopian entrance to Tenbury Wells, our fine old bridge, and the adjacent pleasure grounds and gardens literally swarmed with elegantly attired spectators. Many of the ladies and gentlemen were seated upon chairs, benches, and the verdant turf, and melting beneath the sunbeams of a cloudless sky, as fervent as our correspondent has felt it upon the banks of the wild Orinoco. The religious ceremony, which called forth at least from seven to eight hundred of the human family, was the baptizing by immersion of four candidates in the river, near the bridge; the whole affair being carried out with the greatest modesty and decorum. The Rev. Jesse Godson, for many years the highly respected baptist minister of the town, administered the sacred rite. Mr. G., also, beside prayers, and exhortations, and singing, at various periods of the ceremony, delivered an

eloquent discourse from Matt. xxviii. 19—20, on the western strand, surrounded by a dense crowd of well-dressed, well-behaved young men, remarkable for the propriety of their conduct and attention. There were also hundreds of attentive hearers looking down from the battlements of the bridge. The baptismal service concluded with a hymn, which was sung with peculiar effect, being swelled by the voices of the sympathizing auditory from all quarters, and melodiously echoed by the antique arches of Tenbury Bridge."

KEYNSHAM, near Bristol.—For nearly four years we have been mourning and sighing over the desolations of our Zion. God has at length, in mercy, heard our prayers and returned to bless us. On June 9, eight young persons were added to our number by baptism, having, we trust, first given themselves to the Lord. On this occasion our chapel was crowded to excess, and many were unable to obtain admission. In consequence of the illness of our pastor, Mr. Probert, of Bristol, kindly undertook to supply us, and after preaching Mr. P. baptized the candidates. Several of our Wesleyan friends were present, some of whom, we trust, will soon obey their Saviour's voice. Mr. Winter, of Bristol, kindly served us in the evening, and received the young disciples at the Lord's table. It was indeed a delightful day! and when we look back on the last twelve months we are compelled to exclaim, "What hath God wrought?"

BRUNNMAW, *Calvary*.—This year we have had several interesting baptisms. Mr. Roberts being unwell, Mr. Evans of Tredegar baptized six believers, Jan. 6; one had been a Roman Catholic. Mr. Roberts baptized two, April 1; and two, May 19. We added, altogether, last year, about fourscore. May the Divine Spirit continue to shed forth his holy influences. T. I.

Zion.—Since we reported a baptism in October last, as many as fifty have been baptized at this place, all of whom, together with many wanderers, have been added to the church. Mr. Enoch Williams is now our pastor. D. R. W.

WEYMOUTH, *Dorset*.—On June 16, at our evening service, Mr. Trafford discoursed on keeping the commandments as they have been delivered; after which five believers followed the example of our Lord and were baptized. J. A. C.

**BATTLE, Sussex.**—March 10, after a discourse to a very large and attentive congregation, our pastor, Mr. Perkins, baptized four believers. Two were a man and his wife; the others were young men. One of them was formerly a scholar in our sabbath-school, but after leaving he became very sceptical, when, hearing Mr. P. preach on decision, he was led earnestly and prayerfully to seek the Saviour, whom he happily found. And on March 31, our pastor baptized his own wife, who has been a follower of the Saviour for upwards of twenty years, the greater part of which time she was an honourable and active member of the Independent body, but being convinced that immersion is the scriptural mode of baptism, that believers are the proper subjects for that solemn ordinance, she has at length yielded to her convictions of duty. April 28, two females put on Christ by baptism. One had been a Wesleyan for upwards of twenty years. Two others stand proposed, and we expect shortly to have several more come forward. Our congregation is considerably increased of late, and we are now building a gallery, which will seat about one hundred persons extra. Thus the Lord is blessing us. W. D.

**STONY STRATFORD.**—On Lord's-day evening, June 2, after a sermon by our pastor, eleven persons were baptized. The congregation was unusually large and attentive. It was deeply interesting to see a brother and four sisters, children of members, standing by the water side; a husband and wife were also of the number; the former had been very dissipated. A promising young man, in spite of paternal opposition, confessed Jesus Christ before men. Another had been an Independent for many years. Several more stand proposed for membership. "The Lord hath done great things for us, whereof we are glad."

**DORCHESTER.**—On Lord's-day, June 9, Mr. John Oldham baptized eight believers in Christ, in Thames Street chapel, Wallingford, which was kindly lent for the occasion. It was an interesting and solemn season, and we earnestly hope the result will be, that more will soon thus "put on Christ."

**COLEFORD.**—Mr. Penny baptized a daughter of two members of this church, and a Primitive Methodist local preacher of several years standing, May 26. Both join us.

**BRAYFORD, near South Molton.**—Two young men were baptized here, April 28, one of whom had been a Wesleyan, and the other a sabbath scholar; and yesterday, June 16, two young women attended to the sacred rite, both of whom had been sabbath scholars—one of them was from the village inn, making the sixth from that family who have thus followed their Lord. The other was the youngest of a family consisting of nine children, all of whom have now been baptized into Christ. For the encouragement of sabbath school teachers, and to stimulate to increased devotedness in their work, we record the goodness of our Heavenly Father in permitting us to see, during the last two years, no less than twenty from our sabbath schools thus uniting themselves with the people of God. Teachers, "go forward;" for in due season ye shall reap if ye faint not.

W. C.

**MILLWOOD, Todmorden.**—On the first Lord's-day in May, we were made glad by the addition of five disciples to our number, who were baptized into Christ after a discourse to a crowded congregation, which, on retiring, were liberally supplied with tracts on baptism. We also baptized three, not reported yet, on first Lord's-day in November. Five of these are teachers; and three are daughters of one of our deacons, who have been the subjects of many prayers. W. M.

**SWINDON NEW TOWN.**—On sabbath evening, June 9, two believers were baptized by Mr. Breeze, in the presence of a large and attentive audience. Impressions were made as to the scriptural character of the ordinance, and we hope several more are soon likely to follow the example. We feel assured that the christian liberality manifested in founding this new and important cause will have the blessing of Him who has said, "My word shall not return unto me void."

**COLCHESTER.**—Mr. Langford administered the ordinance of believers baptism to thirteen persons, two males and eleven females, May 26, before a very large and crowded audience. May God crown the efforts of his servants with success, and to his name shall be all the glory! W. S.

**NORTHALLERTON, Yorkshire.**—Three believers were baptized and added to the church on Lord's-day, June 16. We are thankful in being able to say, that the cause of Christ is progressing here.

T. H.



EPWORTH, *Lincolnshire*.—We have lately had two additions to our ancient church in this place; the first on April 21, when six believers were baptized, and the next, May 19, when four more followed in the same path of duty. Mr. Hurt preached on these occasions, and our aged deacon, with the assistance of a friend, baptized them. T. A.

WESTWOODSIDE, *near Epworth*.—A few months ago Mr. Hurt commenced a regular weekly service at this place, and on Lord's-day, June 16, one believer was baptized. As this is the first time the ordinance was administered here, great interest was excited, and much earnest inquiry on the subject of believers baptism has taken place. T. A.

WOTTON-UNDER-EDGE.—Mr. Watts baptized seven disciples of the Saviour, May 19, four of whom were from one family—father, mother, and two daughters. We had a crowded audience, who gave great heed to the word spoken; and a most refreshing season it was! May the Holy Spirit enlighten and quicken many more to follow their example. U. F.

BRAINTREE.—Two believers were immersed by Mr. Rees, on a profession of their faith in Christ, May 26, and were added to the church on the same day, with two others received by letter. The male candidate is a young man from the State Church. We have distributed a large number of tracts of various kinds, which have made no small stir. We hope that others are seeking Christ. J. W.

WALSINGHAM.—Two believers were publicly baptized by Mr. Cardwell, April 28. One of the candidates is a teacher, the daughter of our senior deacon. Mr. C. preached to a numerous congregation, which behaved with the most becoming propriety. J. A.

LONDON, *Blandford Street, Manchester Square*.—On sabbath evening, May 26, our pastor, Mr. Bowes, immersed seven disciples of Jesus Christ, on satisfactory evidence of their faith in him. More, it is expected, will ere long thus follow the Saviour in his appointed way. R. B.

SWANSEA, *York Place*.—Three believers were baptized on Lord's-day, June 2. Two were man and wife, who had been members of Lady Huntingdon's connexion for twenty years. May more be induced to read the New Testament, and judge for themselves. J. M.

NORTH BRADLEY, *Wilt.*—Mr. Shem Evans, of Penknapp—this church being at this time without a pastor—immersed eleven believers in the river, May 26. Our correspondent observes:—"Believers baptism is the most sensible ordinance under heaven; and the sprinkling of babes instead of it, one of the greatest forgeries ever committed upon earth." [The writer also states that the baptism at Penknapp, page 270, should have been April this year; and not August last year. We have referred to his letter and find *Aug.* quite plain.]

HEMYOCK, *Devon*.—Four females, who had been rigid observers of the forms and ceremonies of the established sect, renounced its errors, and voluntarily put on the christian profession, May 26. Mr. Cross baptized them. May they walk worthy of their new vocation! Others are looking at the watery tomb of their Redeemer, and we hope they will obey and follow Him.

NETTLETON, *Wilt.*—Mr. Stubbings, of Sherston, conducted a public service in the open-air at this village, May 12, and after discoursing on baptism led three believers down into the stream and baptized them. Many "Church" people were present, and the crowd of spectators behaved with great propriety. W. S.

BRISTOL, *Counterslip*.—On May 5, Mr. Winter immersed twenty-two candidates, after a discourse by Mr. Thorpe, a student from the college. Many of those were young persons, and nineteen were added.

MAUDLIN STREET, *Welsh*.—Mr. Jenkins baptized three believers at this place, May 12.

PITHAY.—May 19, Mr. Probert led seventeen disciples of the Holy Saviour down into the water and buried them with Him by baptism into death. May they all walk with Him in newness of life, and then live and reign with Him for ever! J. E. H.

[In our last, page 271, we find we omitted to mention that one of the baptized at Broadmead was first led to serious reflection by witnessing a previous baptism.]

WALLINGFORD, *First Church*.—On Thursday evening, May 9, six females, all young persons, were baptized on a profession of their faith in the Holy Redeemer, by our pastor, and were "added to the church" on the next Lord's-day. G. S.

**CARDIFF, Bethany.**—Mr. Jones, our pastor, immersed six females and one male on a profession of faith in Christ, May 26; the latter had been a Wesleyan for some time, and one of the females had been an Independent—two were from the sabbath school. These were all added. D. L.

**KIRTON-IN-LINDSEY, Lincolnshire.**—We had a public baptism of two young men, brothers, June 9th, who had been Wesleyans. Mr. R. Ingham, of Louth, gave the address, and our pastor, Mr. Julius Cæsar Smith, baptized the candidates. Several Wesleyans came to witness the service. T. D. C.

**HULL, South Street.**—Mr. Pulsford baptized ten females, and two males, June 2. Two of the females had been members of an Independent church; and two others had long sat under the sound of the truth. There was a very large congregation. F. M.

**TREFOREST, near Cardiff—English.**—On the first sabbath in May, five, and on the first in June, four believers were buried with their Lord in baptism. J. T. B.

**RIPLEY.**—June 2, four young females were baptized by Mr. Ferneynhough of Nottingham. We had a good day. R. A.

**BARNSELY.**—Mr. Cathcart baptized three followers of Jesus on the second sabbath in June. More are expected. J. W.

**THURLASTON.**—Two persons were baptized and added by Mr. Reeve, June 16.

**DEVONPORT, Pembroke Street.**—March 3, a female, formerly a member of an Independent church, was baptized on a profession of faith in the Lord Jesus Christ, and on the 26th four more believers were immersed, and added to the church by the pastor, Mr. C. Rogers.

**LAMBETH, Regent-street.**—Thirteen believers were buried with their Lord in baptism, by Mr. Francis, on Thursday evening, May 30.

**BUNY ST. EDMUNDS.**—The Lord is still working graciously among us, our pastor having baptized, on the first Lord's-day in June, ten more willing disciples of the Redeemer. The youngest was twelve years of age. It was indeed a "time of refreshing from the presence of the Lord." And the interest was increased by our singing the following hymn, composed by the young disciple referred to, for the occasion. W. H.

Jesus, my Sovereign Lord,  
I vain would buried be,  
As written in thy holy word,  
In this blest grave with thee.

I would be dead to sin,  
Satan, the world, and care;  
I would, O Lord, feel peace within,  
And know that thou art here.

I've read thy sacred word,  
And to obey it now  
Is my desire; so dearest Lord,  
To thy command I bow.

And hast thou died to save  
A wretched worm like me?  
Hast thou lain in this watery grave,  
And shall I fearful be!

No! I'll march boldly on,  
Whatever may oppose;  
Christ is my joy, my strength, my song,  
He'll conquer all my foes.

## BAPTISM FACTS AND ANECDOTES.

**THE FRUITLESS SEARCH—Lincolnshire.**—At one of our village stations the Wesleyans have preached; and on one of these occasions the minister took an unconscious babe in his arms and sprinkled it, telling his audience of the blessings that were to be expected thereupon. A baptist friend of ours, residing there, being grieved that such errors should be taught her neighbours, endeavoured to counteract the evil in the following manner. On the following sabbath morning, when she had got her class of girls around her, she told them she would give that girl a good bible who would bring her from the New Testament the

greatest number of passages to prove that sprinkling of babies was baptism. Some half dozen set to work in good earnest, and fathers and mothers were called upon to aid them in the search, but, alas! they all found it a fruitless task, for not a single text could they find in the word of God to prove that infants should be sprinkled. Then their teacher told them she would give the bible to that girl who would bring her the greatest number of texts to prove that immersion was the mode, and believers were the subjects of baptism. The same girls set to work again, and soon produced most of the texts of scripture that are to be

found upon the subject; and a beautiful paragraph bible was presented to the successful girl, who prizes her gift the more, as it was the fruit of her own researches. The Lord grant that it may be the means of making her wise unto salvation. I believe it is the teacher's intention of presenting Pike's Persuasives to two or three of the others who made a good effort to obtain the bible. T. D.

**HOW TO END THE DISPUTE ON INFANT BAPTISM.**—There are just now fierce contentions in the Church of England. We have, for once, had no hand in stirring up the present controversy on baptism; and if called upon to arbitrate, we might do a service to both the Puseyite and the Evangelical defenders of the external rite and the inward grace. Now, if we were called in, we would pacify both parties by showing them that there is no such thing as infant baptism at all,—that they are contending for a phantom. Would not this be a pacific settlement of the question? The time is actually coming when we shall be called to arbitrate, and to decide this knotty point. The Episcopalians are not the only parties interested in this controversy. All the pædobaptists must be included. The whole class of them are implicated. There can be no end to this dispute but the entire annihilation of the thing contended for. If our principles had been faithfully held by the primitive churches, they would never have given place to the corruptions that arose after the two first centuries. They departed in spirit and practice from the Word of God; then infant sprinkling arose; and there will be no end to that and other errors and corruptions till we return to first principles. T. DAWSON.

**DR. AND MRS. McLEAN.**—When Dr. McLean was called from Scotland to New York, he remained some time at Liverpool, before embarking. Here his wife went to hear Mr. Lister preach a sermon on baptism, from the text, "The like figure whereunto *even* baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." He urged that this could not possibly apply to infants, because it is "the answer of a good conscience toward God," and infants are *unconscious*. On returning, she told her husband of this, which was a new view

of the subject to herself. He said it was strange, but he would examine the New Testament on the point; upon which she replied, "My dear, if you consult the New Testament you will become a baptist." During the passage to America he examined the subject, and was convinced ere he landed there. Soon after his arrival, Dr. McLean was called upon to sprinkle a baby. A numerous company were present to witness the ceremony. The bowl of water, towel, and usual accompaniments were all ready. The doctor arose, and very solemnly required, before he did this act, that one single precept or example should be produced from the Word of God, as his authority. This requirement produced consternation and grief, but no scripture precept or example. The next Lord's-day he publicly declared his views and was baptized.

J. E. BILL.

**ANOTHER FRUITLESS SEARCH!**—A minister travelling through Germany, was asked by a peasant to christen his children, in order to save him a long journey. This he agreed to do if one passage could be shown him in the bible where this was enjoined. The German readily undertook to produce it; and having sought a long while, said it was strange, he was sure there was a thousand such passages, but he could not hit upon one. The minister replied that he must return that way, and he could search in the meanwhile, but the passage he must have. The result was, after much searching of the scriptures, and on the minister's return, that the peasant was converted, and he and several of his house, who also believed, were buried with Christ in baptism.

J. E. BILL.

**THE BROKEN BASIN.**—Near this place, the ordinance of "church" baptism was lately administered to an infant, by a clergyman of the Established Church. After the ceremony was over the basin containing the water was dashed to pieces by the hand of him who performed the rite, affirming as a reason for such an act, that what was once made *holy*, could not be used any more except for *holy* purposes.

D. E.

A CORRESPONDENT says, "I ask what you may deem a foolish question, Ought backsliders to be rebaptized?" And he instances a case, for which Acts xix. 5 was pleaded. Our reply is that there cannot possibly be any authority from that passage for such a proceeding.

## SABBATH SCHOOLS AND EDUCATION.

I AM BUT ONE, BUT I AM ONE!

To Teachers.

These are the words of a christian minister; the whole of the sentence runs thus:—"I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do."

*But one!* Was there ever one in the world, high or low, who was more than one. Pick and choose among the learned, the wise, the good, the kind-hearted, and the pious. Choose among those who have done the most good, the greatest benefactors of mankind, and ask yourself if any one among them might not have said the same thing. I am *but one!* Schwartz, Martyn, Raikes, Howard, Wilberforce, and Elizabeth Fry, were all in the very same case, every one of them was but one, and yet what a great blessing was each one of them to mankind.

It is not at all likely that you will ever be called on to act so public a part as these acted; but God, in his goodness, has given you, like them, facilities and opportunities of being useful. Are you disposed to use them and improve them?

Put the question to yourself, whether, in your present circumstances, you cannot, in some way or other, extend your influence in being useful?

Can you do nothing to spread bibles through the world?

Can you do nothing for missionary undertakings? Can you do nothing in the way of spreading about more widely in the world religious books, magazines, and tracts?

You are doing something for sabbath schools, those nurseries of order, knowledge, morality, and piety. You do not let such glorious institutions exist without lending a helping hand. You are a teacher. True you are but one; but then one teacher instructs many scholars, who in their turn may become teachers, so that what you do may be done again and again to succeeding generations. When we stand idle instead of working, the fault is commonly in the want of will more than in the want of power. As a general rule, to which there are few exceptions, we may all encourage kindly thoughts, speak kindly words, and per-

form kindly deeds, one towards another. You must feel the truth of this remark; act up to it then. You are *but one*, but you are *one*.

When we reflect for a moment how much good there is to be done in the world, and how much evil to be prevented—how many young people are to be instructed, how many poor to be relieved, how many vicious to be reclaimed, and how many heathen to be won over to christianity—it seems necessary that every one of us should say, with more than common energy and determination, I am *but one*, but I am *one!*

CARDIFF.—On what is called Whitmonday, the teachers of the sabbath-school in this place took the children for a railway trip to Newbridge, about twelve miles distance. As we entered, Francis Crashaw, Esq., proprietor of the large tin works there, stood in front of his splendid mansion, greeting us very politely by waving his hat, and ordering a salute to be fired from several cannon. At the Newbridge station their schools met us, and escorted us through the town to the opposite hill, where we were regaled with buns and milk; after which a sermon was delivered in Welsh by Mr. Jones, baptist minister, of Cardiff; at the same time, on another part of the immense mountain near the "Bockingstone," which is rocking continually, and is reported to be a relic of Druidism, Mr. James, Independent minister, of Cardiff, stood upon the stone and gave us an interesting account of the ancient Druids and Welsh Bards, he being "a bit of a bard" himself. At the conclusion, Mr. Tucker, Wesleyan minister, thanked him on behalf of us all. The children then had a fresh supply of buns and milk, and then to the train. On our return, Mr. Crashaw greeted us as in the morning, which was returned by three hearty cheers from the train. We returned safe, highly delighted with the days pleasure. M. L.

KEIGHLEY.—At our annual school feast this year, on Whitmonday, we had a very large assembly, when our minister, on behalf of the school, presented Mr. John Town with an elegant copy of

"Cobbin's Commentary," and "Watts and Selection," with an inscription in each, expressive of gratitude for his very valuable services as a teacher seven years, and a superintendent twenty-six years. John Smith, Esq., of Morton, presided, and several addresses followed. Mr. T., in reply, stated, that during his superintendency, ninety-two had been added to the church from the school.  
W. T.

**CONVERSIONS IN SABBATH SCHOOLS.**—At the Sabbath School Convention of the Salem (Mass.) Association, held March 26, two hundred and fifty-seven were reported as having been baptized and added to the church. In many schools the work was still progressing, and sinners being brought to the feet of Jesus.

**BARNSTAPLE.**—The members of the Female Bible Class have presented their pastor, Mr. Newnam, with the works of Robert Hall, handsomely bound, as a token of their gratitude for his instructions.

#### ANNIVERSARY HYMN.

MAY youthful hearts and voices raise—  
 May love inspire each tongue,  
 To sing the great Redeemer's praise,  
 Who well deserves a song.  
 His love and mercy, Oh, how great,  
 To sinful guilty man,  
 Who saw us in our ruin'd state,  
 And to our rescue ran.  
 He left the realms of perfect bliss,  
 Above the starry sky,  
 Came to a sinful world like this,  
 To suffer, bleed, and die.  
 But now in heaven exalted there,  
 He stands and intercedes;  
 When children bend the knee in prayer,  
 Their cause he kindly pleads.  
 Dear Jesus, by thy Spirit lead  
 Our souls to thee in prayer;  
 Give us thy grace, for that we plead—  
 Make us thy constant care.  
 Through life direct us by thy word,  
 The path of sin to flee,  
 And when we die, Oh grant it Lord,  
 That we may dwell with thee.

J. L. H.

### RELIGIOUS TRACTS.

#### TRACTS TO SEAMEN.

SOME time since, whilst engaged in the distribution of religious tracts, I offered one to a sailor, who, in the first instance, objected to receive it, by saying, "It is no use giving your tracts to me." I replied, "You had better take it; you are now busy, but when you have time you can read it."

The sailor received the tract, putting it into his jacket pocket. The ship sailed; all was bustle and noise, and nothing more was thought about the tract. Three days after this, the ship arrived in the Downs, and the sailor, putting his hand into his pocket for some tobacco, unexpectedly found the tract. He looked at it. The title of it—**THE NECESSITY OF REPENTANCE**—struck his eye; he began to read, but had not proceeded far, when he was observed by his shipmates, who, with derision, asked, "What have you found?" His reply was, "This is just the book for me." He read it attentively; and then, for the first time for some years, turned to his bible, that had been laying in his chest, and read it occasionally. A marked difference was soon observed in his conduct; the profane swearer was found bending his

knees in prayer: the tract and the bible became his companions; and although he had to bear the ridicule of his shipmates, yet he was enabled to endure this patiently, and pray for them.

A few weeks after this, during the course of the voyage, the captain of the ship became seriously ill, and being much distressed in mind, he requested the mate to pray for him, or read the Scriptures to him. The mate excused himself, by saying he had no time to read, in consequence of the duty he had to perform; and as to prayer, he had no knowledge of it, and could not pray; "but," said he, "Richard, in the fore-castle, reads the bible, and prays every day; I'll send for him, if you please." Richard was sent for; and when he came aft to the captain, the first question was, "Richard, can you pray?" "A little, sir." "Then you will read a portion of scripture, and pray for me?" "Yes, sir." The ship's duty called the mate on deck; and the sailor read the 51st Psalm, and then poured out his heart in prayer. The captain heard—he felt—he wept. Richard continued his visits daily, reading the scriptures, and praying with the captain. Through the mercy of God, the latter was restored to health, and began

seriously to think of the things relating to his everlasting peace; and, on the return of the ship to England, giving full evidence of his sincerity by a walk and conversation becoming the gospel, he was admitted as a member of a christian church. On the arrival of the ship, the crew were paid their wages at a public-house, where some of them had been paid on a former voyage, and where Richard had before spent the whole of his earnings, and was then turned out of doors. On the present occasion, when he had received his wages with the rest of the crew, who were taking their grog freely, the landlord, who had, not many months before, acted as described to Richard, observed that, although he had received his money, he had no grog, and being unwilling to lose a good customer, he said, "Have you ordered your grog?" "No." "You are paid, are you not?" "Yes." "Then how is it you have no grog? I recollect you in this ship last voyage." "Yes, I suppose you do, and I well recollect you; I drank enough last voyage to last me my whole lifetime; I drink none now." Richard's conduct soon began to be observed; and, as a sober pious man, he rose to the station of a chief mate. In this situation he gave much satisfaction to his captain and employers, and about this time was married to a pious young woman, a niece of the captain with whom he then sailed. A short period after this, he took the command of a vessel of about 200 tons. His conduct being highly approved of by his employers for industry, sobriety, and piety, he was appointed to the command of a larger vessel; and the last account I received of him was, that he was then master of a ship of about 600 tons, highly respected by all who knew him, and a very consistent member of a christian church. Was not this a brand plucked from the burning? and ought it not to encourage every tract distributor to go forward in the good work in which he is engaged?

#### APPLICATIONS.

ESSEX.—Another friend in this county says:—"We are about, next week, to introduce evening preaching out of doors, as we have only a small room in which we hold a week-day prayer-meeting, which is well-attended. Several have left the "church," and we hope are seeking Christ. The people have a great desire for something to be done for their in-

struction, but the parson is going about forcing all he can to the church. Could you send us a few tracts suitable for them, and some on dissent? If you can, you will indeed be doing a good work."

CORNWALL.—I should be glad if you could give me a few tracts on baptism, for the subject is causing much stir hereabout. Many are anxious to know the truth, and thank God, we have a minister who fearlessly preaches the truth on the subject. Several believers have already obeyed the Saviour's command; but many infant sprinklers are repelling our arguments with ridicule, and yet they cannot give us reason or scripture on the subject. R. P.

GLOUCESTERSHIRE.—We have a branch church, very small, and poor. They have an increasing sabbath school and an increasing congregation, but are much opposed by the church party. An active young person there, a niece of mine, has requested me to ask of you the favour of a grant of your tracts and handbills on baptism, which I cheerfully undertook to do, knowing they would be deservedly bestowed and usefully employed.

P. N. R.

#### ACKNOWLEDGMENTS.

ESSEX.—In acknowledging the receipt of the tracts you so kindly sent us, we desire to return you our sincere thanks; we have, in several instances, witnessed their beneficial tendency in enlightening the minds of those who have long been under the influence and power of priestcraft. May your *Reporter* obtain increased circulation, and its valuable principles diffused throughout the habitable globe, and may these little tracts be plentifully scattered through the length and breadth of the land. H. B.

CORNWALL.—I received the grant of tracts, for which I am extremely obliged. I have distributed some of the Gospel Handbills, and am encouraged to hope that such impressive silent little ministers will induce some to pay attention to things of vital importance. I have also distributed several on baptism; and some of our opponents are exclaiming, "Why they are circulating tracts about it." Perhaps they will circulate some on Infant Sprinkling; if so I shall have done something. Baptism is not rightly understood in this neighbourhood; but Thorn's ridicule does not satisfy them. R. P.

Donations in our next

## INTELLIGENCE.

## BAPTIST.

## FOREIGN.

RELIGIOUS PERSECUTION IN SWEDEN.—  
 Sir,—The Swedish paper, called the *Morgon-Posten*, or, *Nya Dagligt Allehanda*, contains an account of a Baptist Missionary, now suffering persecution for his religious opinions. Your readers will be aware, that the established system of Sweden is Lutheranism, but, probably, most of them are not aware that the law visits a person who abandons the Lutheran for any other communion with confiscation and exile. This being premised, I at once proceed to translate (abridgedly) the decision of the Consistory Court of Gotha in the case of the Baptist Missionary Nilsson,\* given on the 26th of April last:—

“The Royal Court has taken into consideration what concerns this question, and for that Frederik Olaus Nilsson has freely confessed to having embraced the positions, that child-baptism not being commanded in Holy Scripture, is only a human institution; that baptism, therefore, ought only to be administered to men arrived at full knowledge of christian doctrine, and then only with immersion of the whole body in water; and also that the holy communion can be received worthily only by persons of this persuasion; and for that Nilsson, having caused himself to be re-baptized at Hamburg, has, in a Society there founded, been received as an elder and teacher of the Baptists here in this realm; . . . and has caused forty-seven or forty-eight persons to receive his doctrines, and form a separate congregation, to the members whereof he, in the character of teacher, administers baptism and the holy communion; . . . and, after having been admonished by the chapter of Gotheborg, has yet persisted in disseminating these his doctrines; . . . Because, therefore, Nilsson has made himself guilty of the misdemeanour referred to in the Code of Offences, c. i. M. 4, § 1, the Royal Court, in virtue of the said law's command, justly condemns Nilsson for that wherein he has offended to be banished from the kingdom.”

On this I make no comment. You probably know better than I, whether the heresies here imputed to Nilsson are really the doctrines of the baptists. The case shows, however, thus much, that Lutheranism is not a very tolerant system.—I am, Sir, your obedient servant,

To Ed. of Patriot.

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\* It is curious that, a few years ago, a person of the same name suffered the same penalties for turning Roman Catholic.

THE BAPTISTS OF SWEDEN.—The chief civil court, before which Mr. Nilsson was summoned at the instance of the Lutheran clergy, pronounced sentence of banishment on him, as he had expected. He had notice to leave his native country within a fixed time from the passing of the sentence, unless the sentence should be remitted on his appeal to the king. On receiving this intelligence several petitions to the king of Sweden, which were in course of signature, were completed as quickly as possible. Lord Palmerston, who had previously been solicited to give the force of his testimony to these petitions, by making such representations respecting the baptists of this country as to his lordship might seem fit, and by interceding for the establishment of religious liberty in Sweden, as of all liberty the most invaluable, replied on June 3rd, that he had addressed a note to the Swedish minister at this court, recommending the petitions to the most favourable consideration of the Swedish government. He also kindly advised that they should be forwarded through the medium of Baron Rehnuson, the Swedish minister at the court of London, and sent a letter of introduction to him. Several petitions have accordingly been forwarded to him, and have been kindly transmitted by him to Stockholm.

AMERICAN BAPTIST HOME MISSION SOCIETY.—The number of agents and missionaries who have laboured during the past year, under the commission of the society, is 118. Of these, seventy-seven were in commission at the time of making up our last annual report, and forty-one are new appointments. There are also thirteen others under appointment, not enumerated in the above. Ten ministers who were under appointment last year need no further aid from the society, their churches being able to support them. The whole number of States, Territories, and Provinces occupied is seventeen. The number of stations supplied is 338. The aggregate amount of time bestowed upon those stations, is equal to that of one man for eighty-one years. The missionaries report the baptism of 949 persons, the organization of thirty-three churches, and the ordination of thirty ministers. Six houses of worship have been completed, and seven commenced by the churches under their care; and those churches have contributed to the usual objects of christian benevolence, and about 16,000 dollars for the support of the ministry among themselves, besides the building and repairing of their church edifices. Since the formation of the society, 1,432

ministers of the gospel have received its commission; they have jointly performed 1,231 years of labour; baptized 18,279 persons; organized 700 churches; and ordained 342 ministers.

## DOMESTIC.

**BAPTIST ASSOCIATIONS, 1850.**—The *Bristol* met at Badcock Lane, Frome, on May 21, 22, and 23. The Circular Letter on "The Scripturo Law of Acquisition and Appropriation of Property," is a very valuable document, peculiarly adapted to these times of money-getting by any means and money-keeping by all means, and is deserving of a far wider circulation. Sermons were preached by brother Hayroft to the young, brother Wassell on the "Balm of Gilead," brother Stanford on "Abraham my friend," brother Davis on the "Resurrection," and brother Middleditch, sen., on "The circumcision of the heart." Brother Middleditch was Moderator. Letters from the churches were read, and resolutions were passed in favour of aged and infirm ministers and the "Marriage Bill," and on the subject of Trust Deeds. The next Association is to be at Bath, and brother Barnes, of Trowbridge, is very properly appointed to write the letter on "Believers' Baptism, the only Adequate Protest against Sacramental Efficacy." Forty-five churches reported 346 baptized—clear increase, 196—and 6,410 scholars, and 1,035 teachers.

**Lancashire and Cheshire.**—Believing that many of your readers would like to know something of the baptists in this emporium of manufacture, I forward you an account of their annual meetings. I fear these gatherings have not the attractions they once had. Committees and business have encroached on the holy solemnities of our forefathers, to the regret of many. There is too much to be done in the limited time, and we fear the churches do not take so much interest in these meetings as formerly; yet, I consider them of great value. Our principles are brought to a yearly test, and reviewed, and the purity, unity, and zeal of the churches promoted. The meetings were held in Whitsun week, at Accrington. Here, as in many other places, and with the excessive modesty peculiar to our sect, the chapel stands nearly the last house in the town, and under the shadow of one of the great arches of the railway station; a very good building, but sadly marred by the huge masses of earth and stone reared before it; and, as I believe, all the trains stop here, the rattling and whistling must be out of all harmony with the devotions of the sanctuary. The services were all well attended, and very interesting. The sermons were by brethren Walters, Griffiths, and Dunkerley. The letters from the churches were read,

and the statistics gave an average increase of four to each church. The circular letter, by Mr. Brown, of Liverpool, on "The Disaffection of the Labouring Classes to the Ordinances of Religion," was to the point. The next yearly gathering is to be at Liverpool, and Yorkshire and Lancashire are to join. Scarcely two such counties will project something worthy of themselves and the place.

**The Irish Southern Baptist** held its meetings at Athlone, on the 7th, 8th, and 9th of May. All the brethren connected with the Association were present except one, and brotherly kindness and unanimity prevailed at all the meetings for business. On the morning of the 9th, important resolutions relative to the improvement of any leisure time the brethren may have after the transaction of business, were adopted. The public services commenced on Tuesday evening, when two important addresses were delivered by brethren Milligan and Mullarky, on "Glorying in the cross," and on "Prayer in the pew necessary to success in the pulpit." On Wednesday evening, brother Young, of Cork, preached the Association sermon—a discourse which excited considerable interest. On Thursday evening excellent addresses were delivered by brethren Wilson, Bugby, and McNamara, the latter giving some account of his views and engagements whilst a Roman Catholic priest, and also stated his reasons for leaving the Church of England. The attendance at all the services was large and respectable, and increased every evening. Brethren Thomas, M'Carthy, Wilshere, and Lowdon, the Presbyterian minister, also took part in the services.

**The Herts and South Bedfordshire** was held at Hemel Hempstead, on June 4, when the Rev. John Jordan Davies, of Luton, preached in the morning to a numerous congregation. Highly encouraging reports of the general harmony and prosperity of the churches were presented in the afternoon. The services of the day were concluded in the evening by a series of ministerial exhortations on solemn topics addressed to divers classes; and the following brethren conducted the devotional exercises and other engagements of this christian and fraternal convocation, viz., Messrs. Adey, Aitchison, Conder, Davies, Gould, Hirons, Repton, Owen, Wake, Wood, Wildy. We would add, that the statistics of this Association present a return from thirteen churches at St. Albans, Boxmore, Beachwood-green, Crosfield, Chipperfield, Houghton Regis, Hemel Hempstead, Luton, first and second churches, Leighton, Market Street, Rickmansworth, Toddington, containing 1,536 members, receiving a clear increase of 145 during the past year. The Sunday schools also contain 2,302 children.



**BAPTIST THEOLOGICAL INSTITUTION FOR SCOTLAND.**—The fourth session of this Institution—the object of which is, to afford to young men, members of baptist churches in Scotland, desirous of labouring in the ministry of the gospel, the education requisite to their office; in the work—having just closed, meetings were held on its behalf on Thursday, 20th April, in the great Waterloo Room, Edinburgh. Mr. James Taylor, of East Regent Street chapel, Glasgow, preached in the afternoon, and in the evening a *soiree* was held, when about 300 sat down to tea. Mr. Francis Johnston, pastor of the church meeting in the Waterloo Rooms, and tutor of the Institution, presided, and was, previous to opening the business of the meeting, presented with a splendid bible, and a purse containing a sum of money in gold, in token of the church's regard for his person and labours. The Chairman in his address stated, that nine students had been in attendance during the past session, and had gone through studies in Greek and Hebrew, scripture exposition and translation, theology, church history, &c. Mr. John Simpson, evangelist of the Baptist Union of Scotland, next spoke, and was followed by Mr. Taylor of Glasgow; Mr. T. H. Milnes, Secretary of the Academy; Mr. John Pearson, A. M., baptist minister, Leith; and Mr. Robert Macmaster, of the Academy. It was stated that the management of the Institution is of the most economical character, £150 having covered the expenses of the past year.

**NOTTINGHAM.**—The Eighth Annual Meeting of the "Disciples of Christ"\* was held in Barker-gate Chapel, Nottingham, on the 21st, 22nd, and 23rd of May, 1850, when upwards of seventy churches were represented by delegates or letters. The principles advocated are comprehended in the following:—1. The rejection of all human creeds as bonds of union, and the adoption of that proclaimed by Christ and his apostles. 2. That the miraculous powers which were the insignia of apostolic office having ceased, as a necessary consequence there are no longer any apostles, nor is the apostolic succession, the only officers of the church being bishops, deacons, deaconesses, and evangelists, assisted in their work by all who are able to do so. 3. That it is a constituent part of public worship for the disciples of Christ to assemble every first day of the week to show forth the Lord's death, by breaking the monumental loaf, and partaking of the cup in remembrance of his sufferings and death as the great sacrifice for sin. 4. That all pecuniary wants be provided for by the voluntary contributions

of the members, no contributions from strangers being asked or allowed. 5. That all contributions be made by the members every Lord's-day, as divinely appointed. 6. That no seats be allowed to be rented in any of the meeting-houses, but that the seats be free both to rich and poor. The above principles are advocated by the members, there being 3,000 in the United Kingdom (many of whom are working men,) and more than 350,000 in the United States and the Canadas. A monthly magazine, entitled, "The British Millennial Harbinger," is supported by the members and friends.

**BRADFIELD, near Bury St. Edmunds.**—Very interesting services were held here on Tuesday, May 21, to lay the foundation of our new chapel, by our Treasurer, Mr. Thomas Ridley, of Bury, through whose instrumentality the church at Bradfield was planted. Mr. Webb, of Ipswich, delivered an address to the audience. We then repaired to the spacious tent of the Suffolk and Norfolk Association, pitched on Bradfield Green, where upwards of 800 persons of various denominations took tea. We obtained about twenty pounds. After tea, we had alternately singing, addresses, and prayers. Mr. Elven, of Bury, gave us the following original hymn, which was sung.

Great Builder of the Universe!  
Accept the song we now rehearse;  
And bless our efforts here to raise  
A temple sacred to thy praise.

Here may the Gospel's trumpet sound  
The joyful tidings all around,  
Exalting Christ, and Christ alone,  
The sinner's sure foundation stone.

Spirit of grace! thy power make known,  
That sinners here, for glory born,  
May ask the way to Zion's hill,  
With sweet obedience to his will.

"Buried" in the baptismal flood,  
Here may they own their risen Lord,  
Then to his table cheerful move,  
And take the symbols of his love.

Thy Sovereign glory here display,  
'Till time and nature pass away,  
And round the eternal throne we meet,  
To cast our crown at Jesus' feet.

The building will cost about £380. One friend gave the ground. We have raised £30. Friends in Bury have given us about £80, and from other sources we have secured about £130, on condition that we do not open till we have secured the full sum required; and as the church and congregation is composed of persons in humble circumstances, we feel anxious to fulfil the conditions. Who will help us? The present state and prospects of the cause are very encouraging. G. W.

\* We believe this new sect observes believers baptism.

**HAMSTERLEY, Durham.**—Mr. Thomas Cardwell, formerly town missionary at Hartlepool, was ordained pastor of the baptist church, Hamsterley, on Wednesday, May 22, when brethren Carriok of North Shields, Leng of Stokton, Pottenger of Newcastle, Fyfe of Darlington, and Forth of Middleton, engaged in conducting the services, which were both interesting and edifying. In connection with the same series of services, a recognition sermon was preached, by Mr. Pottenger, on the 23rd, to the baptist church at Wolsingham, which, in union with the church at Hamsterley, is under the pastoral care of Mr. Cardwell. Mr. Fyfe also addressed the friends. A. S.

**PUDSEY, near Leeds.**—On the 13th of June, the foundation-stone of a baptist-chapel and school-room was laid in the densely populated town of Pudsey, by Peter Hainsworth, Esq., of Farsley, treasurer of the building fund, who delivered an appropriate address. The people assembled were then requested to adjourn to the Primitive Methodist school-room, kindly lent for the occasion. A considerable number did so, and listened to suitable addresses by brethren Foster of Farsley, Holmes of Rawden, Chislett of Kirkstall, Morgan of Leeds, and Marshall of Farsley. In January 1847, a baptist church was formed here, and now there is prospect of a good congregation being secured. The population of Pudsey is about eleven thousand. The baptists in the locality are few, and unable to subscribe much for the new erection.

**CARDIFF.**—Bethel chapel, at the Bute Docks, was erected for the benefit of sailors, and it became necessary that services should be held there the whole of the Lord's-day, and not on part as heretofore; but as this could not be done without further assistance, the church meeting at Bethany, of which the Bethel is a branch, gave an invitation to Mr. A. G. Fuller to become co-pastor with Mr. Jones. Mr. F. has accepted the invitation, and will commence his labours here in July. M. L.

**STONEHOUSE, Devon.**—On June 7, the members of the baptist church, after tea in their school-room, presented their pastor with an elegant silver cream-jug with the following inscription, "Presented by the members of the Stonehouse Ebenezer baptist church to their beloved pastor, Mr. John Webster, on the eleventh anniversary of his labours among them, June 7, 1850." Various addresses were delivered.

**MARGATE, Ebenezer.**—Mr. John Rogers, late of Pontypool College, has accepted an invitation from the church and congregation meeting at this place, and has entered upon the discharge of his ministerial duties.

**A "BANNER" DISPLAYED.**—The other day, when taking up our old acquaintance, the *Patriot*, we were somewhat excited on noticing an announcement in the advertizing columns, "TO THE BAPTISTS OF GREAT BRITAIN."—"What now!" we thought—"something for us here—what can the matter be?" But on reading further we found that it was only something in the way of honest business—the editor of a weekly London paper telling the baptists that he shall, in his next, insert "An address to the baptist churches, with their pastors and deacons, upon articles which have just appeared in certain baptist periodicals, relative to the recent controversy on the subject of Infidelity and the *Eclectic Review*." And then it is added, "Let every baptist read both sides of the question. Strike but hear! Five postage stamps addressed to" &c. Now we say this is a capital "puff," and he who wrote it must be an old practitioner; for the baptists, before they read must buy. We have done neither yet, though we dare not say that we shall be able to resist the temptation; if we are not, we will tell our readers all about the matter another day.

**A MILITARY CHAMPION** of "Mother Church," instigated, it is guessed, by the parson, has lately been playing some "fantastic tricks," by forbidding a brickmaker—who is a tenant of the noble Earl, for whom the Major is steward—from supplying bricks for the erection of a new baptist meeting-house, in a Leicestershire village. But it so happened that he "met with his match" in the gentleman who had contracted for them, who ordered his men to load the carts. The gallant Major stormed and threatened, but he was quietly told that if he obstructed he would be given in charge. And so the work went on!

**REV. AMOS SUTTON.**—The numerous friends of this zealous missionary will be gratified on hearing that Mr. S. is actively engaged in the United States, promoting the great objects which he had in view in visiting that country; and we earnestly hope that he will be able to secure more missionaries for Orissa.

**BRISTOL, King-street.**—The members of the singing class at this place have lately, at a tea meeting, presented to Mr. James Sampson, jun., a handsome silver tea-pot and tea-service, "as a testimony of his ability and zeal in conducting and improving the congregational singing."

**BARNSLEY.**—Mr. W. Cuthcart, formerly of Horton College, Bradford, and recently of Glasgow University, has entered upon ministerial service at the new chapel in this town.



GHAT AT HURDWAR, NORTHERN INDIA.

WILKINSON

## GHAUT AT HURDWAR.

ON the banks of the Ganges, in the province of Delhi, very near the territory of the Sikhs, is a town called Hurdwar, at which a fair is held annually in the month of April. Pilgrims flock thither to bathe in the Ganges, the time being deemed by the brahmins peculiarly auspicious; while myriads of buyers and sellers repair to the spot, to transact business in cattle, shawls, jewels, and many other kinds of merchandise. Prefixed is a view of one of the principal ghauts, at which visitors laud and ablutions are performed. Missionaries are accustomed to avail themselves of the opportunity afforded by these scenes, to meet multitudes to whom they could not otherwise gain access, and proclaim to them the glad tidings.

## MISSIONARY.

CIVIL AND RELIGIOUS LIBERTY.—We feel the highest satisfaction in placing on record in our pages the following Act for the removal of civil disabilities from those who secede from the ranks of Hinduism or Mahomedanism, or any other persecuting system, within the territories of the East India Company.

*Act No XXI. of 1850.*

An Act for extending the principle of Section IX. Regulation VII., 1832, of the Bengal Code, throughout the Territories subject to the Government of the East India Company.

Whereas it is enacted by Section IX., Regulation VII., 1832, of the Bengal Code, that "whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindu and the other of the Mahomedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahomedan or Hindu persuasions, the laws of those religions shall not be permitted to operate, to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled;" and whereas it will be beneficial to extend the principle of that enactment throughout the territories subject to the Government of the East India Company, it is enacted as follows:—"I, So much of any law or usage now in force, within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as Law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories."

FRED. JAS. HALLIDAY,  
*Secy. to the Govt. of India.*

On this important matter the *Patriot* has the following observations:—"We have received the *Friend of India* to the 18th April,

and the *Calcutta Christian Advocate* to the 20th. In both these Journals, the passing of the Act 'for extending the principle of Section IX. Regulation VII., 1832, of the Bengal Code throughout the territories subject to the government of the East India Company,' is adverted to in terms of gratulation and high satisfaction, as the triumph of civil and religious liberty in India. The measure was opposed by the Conservatives of Hindoo orthodoxy, by whom the sacred right of persecution has been regarded as the most cherished relic of their former ascendancy. Nor have there been wanting some among the *pseudo* christians in India to plead for the law of intolerance, as a salutary check upon proselytism. The government of India, however, has stood firm; and the 11th of April, 1850, will be a day as memorable in the civil and religious history of British India, as the 4th of Dec., 1820, when the right of Suttee was abolished, and, 'for the first time in twenty centuries, the Ganges flowed unbloodied to the sea.' Henceforward, every man throughout India will be at liberty to profess whatever creed his conscience may incline him to adopt, without being reduced to beggary through the instrumentality of a court of justice. Up to the passing of this act, the law, as expounded by Sir William Macnaghten, was: 'Whatever property the individual, previously to his conversion, was possessed and seized of will devolve on his nearest of kin who professes the Hindoo religion.' This act simply removes a barrier to the spread of truth, which no government ought to impose; while, as the *Calcutta Christian Advocate* remarks, 'it offers no premium on conversion, since the Hindoos have still in their hands a power which it is not to be doubted they will wield in all its force. They can deprive by will all who depart from the faith of their ancestors.' To this sacrifice, converts alike from Hindooism and from Mohomedism will have to submit, in common with christians in all countries under similar circumstances. The Mohomedans of India, however, have raised no objection against this new law, which removes all penalties from the profession of either christianity or any other adopted creed. The *Calcutta Englishman*

designates this act as 'the first legislative step towards the expulsion of the British from India.' The same result was predicted as certainly consequent upon the abolition of Sutees; and, in fact, we have been accustomed to hear similar vaticinations on the adoption of every measure of humane and enlightened policy. Yet, the British rule in India is firmer than ever."

**ILLNESS OF DR. JUDSON.**—We regret to state that letters from Maulmain, under date of Jan. 21, bring intelligence of the severe illness of Dr. Judson. He was attacked in November with congestive fever and dysentery, suffering, as he said, more than by any former illness. His recovery was so slow that about the first of January he undertook a voyage to the coast, but derived no permanent advantage from it. After his return he was seized with hemorrhage of the bowels, which took away all the strength he had gained, and at the date of the letter there was no sensible improvement in his condition. As a last resort, preparations were making for a voyage to Amherst. In a brief letter addressed to brother Haswell, Dec. 21, previous to his voyage to the coast, Dr. J. says:—"I was plodding on in the dictionary when arrested by the fever, and know not now when I shall be able to resume my labors. I should be glad to live long enough to finish that work on which I have spent so much time, but our times are in the hands of Him who does all things well."—*Macedonian*.

**CALIFORNIA GOLD CONSECRATED TO CHRIST.**—*Honolulu*.—The following has appeared in the *Polynesian* of this place. It affords additional evidence that the labours of missionaries in the Sandwich Islands have not been in vain. "A respectable native of this town, a member of the first church, came to me a few days since with four parcels of gold dust, as an offering to the cause of Christ. They all weighed a little more than two and a half ounces, equal to forty dollars. The bearer of this offering remarked, that a few months since, he entered into an engagement with four men to go to California and dig gold, he paying the expenses of the men and sharing the gains. The engagement with the men before they left the Islands (a thing originating entirely with this man,) was, that all the gold obtained by the first day's labour, more or less, should be consecrated to the Lord. They were to keep it sacred for this purpose. The gold which he presented was obtained by the first day's digging, each man's parcel being kept by itself, varying somewhat in quantity, but amounting in all as above stated. The query arose in my mind, what if all California gold-diggers should follow the example of these simple-hearted Hawaiians, or rather should follow the injunction of the

wise man, 'Honour the Lord with thy substance, and with the *first fruits* of all thine increase?' Perhaps some of your readers can estimate the amount which would thus be furnished to the cause of benevolence from the new gold region."

**TAHITI.**—The late troubles with the French have estranged many from the churches, and the mission has been weakened, but the people generally continue attached to their English pastors, and their preaching is well attended. The population of the two islands of Tahiti and Eimeo is nine thousand five hundred natives, and about four hundred Europeans exclusive of the French troops and civil establishment. There are about eight hundred church members, and about one thousand children in the schools. The number of English missionaries is eight. They enjoy full liberty in preaching, teaching, and printing. They visit occasionally a group of islands more than three days' sail from Tahiti, and supply the inhabitants with native teachers, bibles, &c. There are three Roman Catholic priests at Papeete, the seat of government, but not a native there has embraced the popish faith, and in their school there are not more than three or four native children. Two others at another station have a school of five or ten children, but no adult natives have joined them. Probably they may succeed in gaining some proselytes, but as yet popery is a failure in Tahiti.

**CHINA.**—Dr. Gutzlaff states, that during the last few years of his stay in China, prayer meetings had been established among the natives. The emperor had given full liberty for all to follow their own religion without controul, and, therefore, various places of christian worship had been erected. Concerning the bible, the emperor said, "This book teaches virtue, let it be circulated." A few of the christian natives had originated the association called the "Chinese Christian Union," with the view of spreading christianity among their countrymen. The number gradually increased, and men of respectability were delegated from various Provinces to the union, to learn the truths which they were propagating, in order that they might explain the principles of christianity in their localities. The teachers numbered about a hundred and forty, and in their travels they held small assemblies, and endeavoured to disseminate christianity by personal efforts; by circulating the New Testament, fourteen editions of which had been printed; and by distributing tracts. An association to assist them has been formed in London.

**MISSIONARY SELF-DENIAL.**—One of our missionaries in a recent letter says:—"Mr. —, my companion in labour, has, by the most rigid economy, given one hundred.

dollars to the seminary out of his own salary, to meet the curtailment made in that department last year by the Board. This is hard; but we cannot bear to see our work crippled. We prefer to go hungry and naked, though this is bad economy in the end. Do beg the churches not to embarrass us in our labours."—*American Journal of Missions.*

**ONISSA, East Indies.**—The *Morning Star* mentions the safe arrival in India, of Mr. Cooley and wife, sent out by the Freewill Baptists of the United States, to strengthen their mission in that land.

RELIGIOUS.

**PRIMITIVE METHODIST CONNEXION.**—The thirty-first annual conference of this rapidly increasing community commenced its sittings in Cannon-street chapel, Nottingham, on Wednesday morning, June 5. Ministerial and lay delegates from almost all parts of the kingdom were present, and on Friday, the 7th, a delegate arrived from the Toronto district, in British North America; also a number of ministers and local preachers were admitted as hearers—who sat apart from the delegates. The utmost unanimity and liberality have characterised the entire proceedings of the Conference. At no former Conference has there been a more marked recognition of that great christian principle—"We are all brethren." The connexional officers have given every possible facility to every brother to gain an accurate knowledge of all the connexional funds, and the modes of management; and after an examination of all monetary transactions relative to these funds, the Conference expressed its perfect satisfaction therewith. Several important measures have been adopted, which, it is believed, will tend very much to the continued peace and prosperity of the Connexion. The state of the Connexion was found to be highly encouraging. The funds are in a good state, and the net increase of members for the year is 9,205. The healthy condition of the Connexion may be judged from the fact, that every district has had an increase. Forty young men were received on trial as travelling preachers, and twenty others, who have completed their probation, were admitted into full connexion.

The number of stations is.....	227
" of missionary stations.....	63
" of members.....	104,763
" of travelling preachers ....	432
" of missionaries.....	87
" of local preachers.....	8,524
" of class leaders.....	6,162
" of connexional chapels.....	1,555
" of rented chapels, &c.....	3,615
" of Sunday-schools.....	1,278
" of Sunday scholars.....	103,310
" of Sunday-school teachers.....	20,114
" of deaths during the year.....	1,337

**METHODIST NEW CONNEXION CONFERENCE.**—The fifty-fourth annual Conference of the Methodist New Connexion, composed of the ministers and lay representatives of the churches, commenced its sittings in Leeds on Monday last, at nine o'clock, a.m. There are fifty two Missionaries employed in Canada and Ireland, and there is a home mission in a promising condition. The choice by ballot for President for the ensuing year, fell upon the Rev. W. Baggaly, of Birmingham; whilst E. W. Makinson, Esq., A.M., of Manchester, was elected Secretary, and the Rev. J. H. Robinson, of Sheffield, Corresponding Secretary. The different institutions and funds of the Connexion are in a state of growing prosperity. The profits of the Book Room exhibit an increase of no less than 350 per cent on those of last year. The increase of members stands as follows, viz.:—England, 1,537, Canada, 120, and Ireland, 21; making a total increase of 1,678. There are now in the entire community 331 chapels, 22,062 members, 131 ministers and missionaries, 855 local preachers, 7,231 sabbath-school teachers, and 45,527 sabbath-scholars. The whole debts due to the Connexional funds amount to the insignificant sum of £2,500; and the result of an interesting discussion on this matter was a cordial resolution to sweep away during the ensuing year this small debt, that no obstacle may exist to the full development of the Connexional energies. Four young ministers were solemnly set apart, by imposition of hands, to the work of the ministry.

**ANNUAL CONFERENCE OF THE UNITED FREE GOSPEL CHURCHES.**—This Conference was held in Zion Chapel, Elizabeth-street, Liverpool, on Monday and Tuesday, the 20th and 21st of May, when upwards of forty delegates from various parts of the country were present, besides many churches in the Union who were represented by letter. The doctrinal sentiments of this association of churches are Methodistical, but with respect to church polity it differs from all other Methodist bodies, by rejecting the legislative principle of Conferences—dooming the congregational form of church government more consistent with the holy scriptures and the right of christian citizens. It also rejects a paid ministry—hence the designation Free Gospel Churches.

**THE POPE'S NUNCIO IN PARIS** has addressed a circular letter to the bishops of France, in which he states that "the Holy Father, bitterly deploring the progress which indifference in matters of religion has made in France, as in other countries, and which has produced terrific evils by the corruption of the faith of the people, anxiously desires that on this important point all pastors shall profit by every

opportunity carefully to instruct the faithful committed to their charge on the necessity of a single faith and a single religion,—truth being one.—to remind them frequently of their duty, and to explain to them the fundamental dogma, that out of the Catholic Church there is no salvation.”

INDIA.—A letter from Dr. Boaz informs us, that the Indian Government has secured all parties, becoming converts to a new religion, their rights and titles as heirs to property. Measures are also in progress to secure freedom of conscience to the non-conformist, whether for marriage or burial, in India. *Patriot.*

PRUSSIA.—The Conference of Preachers of the Prussian church have voted an address of congratulation and support to the Bishop of Exeter, for his conduct in the Gorham case!

### GENERAL.

CHURCH RATES AGAIN! *Unprecedented.*—Leicester, last year, was freed from these impositions. Yesterday, June 20, the parishioners of St. Martin's were convened by the churchwardens to lay a rate, &c. The church party, finding they would be again defeated, the vicar resorted to the desperate attempt of securing their purpose, by refusing, when the rate was moved and seconded, an amendment moved by Mr. Winks, and another by Mr. W. Baines, and then, without any voting for or voting against, or permitting a poll, declared the Rate made! Well; Leicester is the right place in which to do such a daring deed.

NEW HOUSE OF COMMONS.—The Commons held a morning sitting on Thursday, May 30, for the first time, in their new chamber. The rush of Members eager to see it and to test its acoustic qualities, resembled a swarm of schoolboys broke loose; and even the awful presence of Mr. Speaker failed to restrain the impetuosity of their movements in all directions, or the constant buzz of conversation. The extreme length from north to south is eighty-four feet; its width from east to west is forty-five feet, and its height forty-five feet.

THE ROYAL FAMILY OF ENGLAND.—The following statement of Her Majesty's family may be interesting to some of our readers:—The Queen was born May 24, 1819; married to Prince Albert, Feb. 10, 1840. 1. Victoria Adelaide, Princess Royal, born Nov. 21, 1840. 2. Albert Edward, Prince of Wales, born Nov. 9, 1841. 3. Alice Maud Mary, born April 25, 1843. 4. Alfred Ernst Albert, born Aug. 6, 1844. 5. Helena Augusta, born May 25, 1840. 6. Louisa C. Alberta, born March 18, 1848. 7. Arthur, born May-day, 1850.

THE MINES OF GREAT BRITAIN.—There are employed in mining operations 109,000 persons, and in the metallic arts and manufactures 142,000. The annual profit is above £4,000,000. The yearly produce of copper is 15,000 tons; of lead 50,900 tons; of tin 5,000 tons. The produce of iron is 2,200,000 tons. The produce of coal in 1848 was 37,754,700 tons. In 1837 the annual produce of the mines of Great Britain was valued at above £20,000,000; since then it has greatly increased.

TELEGRAPH BETWEEN ENGLAND AND RUSSIA.—The Emperor of Russia has decided on placing St. Petersburg in telegraphic communication with Vienna and Berlin by means of the electric telegraph, which will also pass through Warsaw and Posen. The wires are now being laid down between Berlin and St. Petersburg, and St. Petersburg and the Black Sea. When the continuous line of wire, an important part of which is now being sunk submerically between Dover and Calais, is completed in connection with the Continent, a person in London may hold almost instant communication with another in Russia.—*Standard.*

RATHER SPICY.—Sir B. Hall said, in opposing the “London Interments Bill,” that the clergy had made a traffic of burials—that one had engaged a man for sexton who had been a soldier, and was now a clergyman, sexton, undertaker, and stonemason! Mr. Bright said that every churchman who sanctioned such conduct deserved “to carry a parson on his back to the day of his death.”

A CLERGYMAN SUMMONED FOR NON-PAYMENT OF CHURCH-RATES.—The Vicar has been summoned at Kidderminster for non-payment of Church-rates. The Vicar's objections are not conscientious ones. He says he has never been asked for it before, neither had any vicar in the memory of man ever paid Church-rates before on the property in question!

MONARCHS WHO HAVE VISITED IRELAND.—The only British sovereigns who have visited Ireland, in peace or war, were, Henry II., John, Richard II., James II., William III., and George IV. in August, 1821. Her Majesty is the first British Queen that has visited the country.

THE SEVEN-MILE TUNNEL THROUGH THE ALPS.—To give at once some idea of the boldness of Chev. Mons's undertaking, we may state, that in its progress the tunnel must pass under some of the most elevated crests of Mount Cenis,—one, in particular, where there will be 4,850 feet of mountain, capped with eternal glaciers, over head!

AMPUTATION.—A leopard, lately sent over by the Pasha of Egypt, broke its leg in the bars of its cage. Chloroform was administered, and the leg amputated.

THE METROPOLITAN INTERMENTS BILL has gone through the House of Commons. It is a shameful piece of jobbery, bribing the clergy to compliance at the expense of the public, and taking the cash for this purpose without leave from the poor's rates.

BLACK MEN IN THE FRENCH ASSEMBLY.—Perinon, who was governor of Martinique under the Presidency of Lamartine as head of the provincial government, has just been elected a member of the National Assembly in Paris from the island of Gaudaloupe. Another coloured citizen has been elected with him, so that two black men from Gaudaloupe will appear in the Assembly.

NEPAUL, India.—A splendid embassy has lately arrived with rich presents for Her Majesty. The ambassador picked up an interpreter in the person of a Hindoo street-sweeper, near St. Paul's. The poor fellow threw his broom over the railings and jumped into the carriage with his highness!

SLAVERY AND FREE-LABOUR SUGAR.—Lord Palmerston stated a few weeks ago, in the House of Commons, that "for the year 1849, the proportions were five and a half millions of cwt. of free-labour sugar, to half a million of cwt. of slave-grown sugar," imported into this country.

PRUSSIA.—An attempt was made a few weeks ago, by a lunatic, to shoot the King of Prussia, who was wounded, and is slowly recovering.

PROVISION FOR EDUCATION.—The National School Society increased its day-scholars from 180,000 in 1818, to 911,000 in 1847. The Wesleyans have engaged to erect 700 schools; the Congregationalists have expended upwards of £130,000 since 1843, in the erection of schools.

REASON FOR READING SERMONS.—M. Ledru Rollin, in his recent *Decadence of England*, says, that the sermon is read in our churches "in order that the priest may always be able to place his discourse before the magistrate if he should be suspected of having promulgated doctrines contrary to law."

PAUPERS.—It was shown by a document cited in the House of Lords, that the number of paupers relieved in the sixth week of the quarter ending at Lady-day, 1850, was less by 103,074 than in the corresponding week of 1849.

THE ARCHBISHOP OF TURIN has been sentenced to one month's imprisonment, and a fine of twenty pounds, for advising resistance to the civil authorities. The bishop of Sassari has also been imprisoned for the same offence.

DECREASE OF CRIME, *Lancashire*.—Persons committed from 1839 to 1843, 18,568; persons committed from 1844 to 1848, 16,051.

A STEAM VESSEL has at length started from Galway, on the western coast of Ireland, to New York.

## MARRIAGES.

May 6, at the General Baptist chapel, Crowle, Lincolnshire, by Mr. Hurt, Mr. John Ashmell, to Miss H. Robinson.

May 19, at the Independent chapel, Newark, by Mr. Norgrove, baptist minister, Mr. Thomas Gilbert, to Miss H. Wood.—On the 20th, at the baptist chapel, Mr. S. Gee, of Derby, to Miss Ann Corner.—And on the 21st, Mr. G. Walster, to Miss M. Herod.

May 22, at the General Baptist chapel, Staley Bridge, by Mr. Sutcliffe, Mr. John T. Pownall, Duukinfield, to Miss Rachel Eyres. As this was the first marriage in this place, the wedded pair were presented with a handsome copy of the Holy Scriptures.

May 30, at Union Chapel, Islington, by the Rev. J. H. Hinton, M.A., Robert Yallowley Barues, Esq., of the City-road, Finsbury, to Amelia Theresa Elizabeth, eldest daughter of R. G. Mathews, Esq., of Langley-bury-lodge, Barnsbury-park.

June 3, at the English baptist chapel, Cardiff, by Mr. W. Jones, Mr. M. Vaughan, to Miss M. Peters.

June 8, at the Office of the Superintendent Registrar, Shrewsbury, Mr. W. P.

Williams, Secretary of the Baptist Irish Society, to Mary, second daughter of the Rev. M. Kent, of Shrewsbury.

June 13, at the baptist chapel, Melksham, Mr. Thomas Barnes, late of Adelaide, South Australia, to Mary, youngest daughter of the late Mr. Richard Standerwick, of Tiverton and Nicholashayns, Devon.

June 15, at the Registrar's office, Haslingden, by Mr. A. Nichols, baptist minister, Sunnyside, Mr. John Parker, to Miss H. Nuttal.

June 18, at the Wesleyan chapel, Oxford-place, Leeds, by the Rev. Jabez Bunting, D.D., the Rev. William Arthur, to Elizabeth Ellis, second daughter of James Ogle, Esq., Leeds.

June 19, at the baptist chapel, St. Alban's, by the father of the bride, Miss Emma Upton, of St. Alban's, to Mr. George Harris, of Luton.

[The names of the parties married April 3, page 230, at Plymouth, a friend tells us, should be "Sampson" and "Shekel." Indistinct writing is our constant tormentor. Oh that our friends would write names of persons and places plainly!



## DEATHS.

April 3, at Calontta, of cholera, aged 20, Miss Elizabeth Ann Thomas, eldest daughter of the Rev. J. Thomas, baptist missionary.

April 26, at Bedale, Yorkshire, aged 75, Mrs. Elizabeth Smith, mother-in-law of Mr. A. Nichols, baptist minister, Sunnyside, having sustained for many years an honourable connection with the baptist church, and now leaving all her children and several grandchildren members of churches—one grandson being a minister. She died in full expectation of eternal life through Jesus Christ our Lord.

May 10, at Chudleigh, aged 80, the Rev. Robert Crook, for more than forty years the pastor of the Independent church, Newton Abbot, Devon.

May 22, at Bushey-heath, R. L. West, Esq., eldest son of the late B. West, Esq., President of the Royal Academy, aged 84.

May 23, at Huntingdon, the Rev. William Wright, aged 68, twenty-one years pastor of the United Independent and Baptist church in that town. Mr. Wright settled at Huntingdon in 1825, when the church was very small and feeble, having been but recently formed. His uniform consistency of life, extreme benevolence of character, and zealous perseverance in the ministerial work, rendered him very successful in winning souls to Christ. In 1840, he resigned the pastorate; and from that period his strength gradually declined, until he was gently removed from this scene of weakness and affliction. He died in perfect peace. He rests from his labours, and truly his works do follow him. There can be no question that the present stability of the dissenting cause in Huntingdon, where an unusual amount of prejudice and hostility against it has been displayed, is mainly owing to the amenity of disposition and unspotted reputation of its first and long-to-be remembered pastor.

May 25, at his residence, Commercial-road, London, in his 48th year, Mr. Richard Freeman. He was deacon of the baptist church, Bow, and universally beloved by a large circle of friends. Throughout his illness he was sustained by the grace of God in "perfect peace," causing those who witnessed it to rejoice in the assurance, that as to him to live had been Christ, so to him to die was gain.

May 27, at Weymouth, Mr. Brinsley, aged 58, deacon of the baptist church there nearly thirty years.

May 31, at Hammersmith, in his 70th year, Mr. Daniel Adey, formerly of Painswick, Gloucestershire, and Chobham, Surrey,

father of the Rev. John Adey, London, and the Rev. Edward Adey, Leighton Buzzard. This venerable christian had known and honoured the Saviour more than sixty years.

June 7, at Milby, near Boroughbridge, Yorkshire, in his 83rd year, Mr. Joseph Blackburn, nearly forty years a member, and thirty-four a deacon of the baptist church at Boroughbridge. He lived in the faith and hope of the gospel, which supported him in the prospect of death and eternity.

June 9, while on a visit to his son at Coleford, Gloucestershire, Mr. John Penny, aged 77, for many years senior deacon of the baptist church, Eagle Street, London, and Treasurer of the Baptist Magazine. Throughout his illness he exhibited the utmost patience, and contemplated his approaching death with uninterrupted composure and cheerfulness.

June 13, at West Bromwich, after a lengthened illness, which he bore with entire resignation, William Whitehouse, Esq., aged 60. He was for several years a deacon of the oldest Congregational church in that town. His humility, liberality, and consistency, secured for him very great and general respect.

June 13, Mrs. Mather, relict of the late Rev. James Mather, for ten years minister of Clapton Chapel, at the advanced age of nearly 83 years, after a short illness. She was highly respected, and has died sincerely lamented. Her end was peace.

June 15, at Leicester, Mrs. Thomas Jackson, daughter of Mr. Samuel Deacon, of Barton, after severe suffering, leaving a numerous young family. Mrs. J. was formerly a member of the baptist church at Barton, but recently of Dover-street, Leicester.

We have just received a brief notice of the death of Mr. Philip Lewis, thirty-four years a respected member of the baptist church at the Tabernacle, Pontypool, Aug. 9, 1849; which should have been sent earlier. It is stated that Mr. L. was a celebrated singer, and, what is better, a punctual attendant on divine worship. Cholera removed him, and a son, and a daughter-in-law, from the same house *in one day!*

Mr. H. A. Wilkinson, of Gatoshead, says:— "Illegible writers often cause sad blunders! You have received from some quarter an account, which is inserted in your last Reporter, page 288, of the decease of my dear sister Ann. Both the name and the place are wrongly spelt, and consequently few can recognise the party intended. *Edon* on the Wall should be *Heddon* on the Wall; *Kennie* should be *Kenzie*."

## BAPTIST REPORTER.

AUGUST, 1850.

## GENERAL BAPTIST ANNUAL ASSOCIATION—1850.

FOLLOWING our usual custom, in first giving reports of the proceedings at the anniversary meetings of the Particular Baptists, we now furnish an outline of those of the other section of the body—the General Baptists, following throughout the order of the time when the meetings were held. We have, in former years, explained that all the anniversary meetings of the institutions of the General Baptists are held during the sitting of the association, which, in this respect, includes more than the proceedings of an ordinary Particular Baptist association—the latter being usually limited to counties or districts, whilst the former includes the whole of their churches in England without regard to counties or districts.

This annual meeting is held by rotation in various districts and at various towns in those districts. This year it fell to the turn of the London District, and hitherto it has always been held in the metropolis. Last year, however, in fixing upon the place, many objections were made to London; the inconvenience arising from not finding suitable accommodation—the never-ceasing noise and restless agitation, together with the small amount of impression made upon the public by any of the services; and, on the other hand, the

well-known, kind hospitality of christian friends in the country—the comfort and quiet so necessary to deliberation, and the likelihood of the religious services producing a more impressive effect on the inhabitants, induced the association to fix upon Chesham, in Buckinghamshire, which, being within the London District, was entitled to the privilege.

Other considerations led to this decision:—the church at Chesham is very ancient, and its place of worship, though old, is spacious; its pastors and members have always lived on the most friendly terms with christians of all sects in the town, who would be willing, cheerfully, to aid in affording accommodation; and, moreover, the situation of the town and its lovely surrounding scenery, would induce many, though the distance was considerable, to enjoy their annual interview in this new locality, who would not have encountered the inconvenience and noise of the “Great Babel.”

In giving reports of this kind, we usually refer to such matters as these, together with other little incidents, not confining our remarks entirely to the immediate business of the meeting; and, as we have heard that this is agreeable and pleasing to our readers, we pursue the same course.

Monday, June 24, was one of the finest days of the present summer. At the station, at Leicester, we found a considerable number of friends waiting the arrival of the train, which brought a yet greater number from Derby, Nottingham, and more distant places. The scenery, at this joyous season, from the windows of our carriages, on either hand, was delightful, and, to the writer, after the hard lag of magazine work during the week, peculiarly refreshing.

We arrived at our *terminus*, Berkhamstead, a little after six in the evening. Our fellow-passengers, as well as the officers of the railway, were not a little surprised and puzzled by the "turn out" of such an unwonted number at this particular station. Some delay, and the usual scuffling for "my luggage," took place; and yet, after all, some of our friends—and some who are very careful too—managed to leave a portion, which, on being described, was afterwards returned by the vigilant managers of "the rails."

The train started, and our next concern was to secure conveyances for Chesham, which was five miles off. Some had been sent, but they were not sufficient: and again and again they had to traverse the same distance to bring off all the visitors. We secured a seat on an omnibus, which was thickly studded with living ornaments on the top, whilst those inside were most "inconveniently pent in."

From the station we descended gently into Berkhamstead, passing the General Baptist Chapel on the right, and the new Independent Chapel on the left; and, turning round by the fine old "church," with the celebrated well-endowed Grammar School behind it, we had a view of the respectable-looking house which the unhappy Tawell inhabited. Up the high hill, out from the town, we climbed by the help of an additional animal, and then we enjoyed our ride exceedingly, more especially on the

outside, after being confined for hours in the close carriages of the hot and dusty rails.

We have always admired the southern part of the county of Bucks; and the drive, from one of these neat little towns to the other especially. Arrived on the summit of the hill, we pass along smoothly over a well-made road beneath the shade of majestic trees, whose spreading foliage effectually screened us from the rays of the sun, whilst "freshening breezes blew" between the avenues. Wild-flowers, self-sown and luxuriant, which ask man's leave to grow, adorned the banks; woodbines, prim-privet, bean-flowers, and newly-made hay, diffused their fragrance; whilst wild roses, in the full bloom of their beauty, ornamented the hedgerows—one which had climbed the branches of a young fir tree to its very top, particularly attracted our admiration, festooning the dark drapery of the fir with its living garlands. It was a truly English scene, which we would not have exchanged for the gorgeous splendours of the tropics.

On arriving at the opposite brow of the "table-land," over which we had been conveyed, Chesham was seen in the vale beneath us. Here a number of us "lightened the load;" and, walking over several fields of wheat, just come into ear, and of peas and beans in full flower, we met the conveyance at the foot of the hill. Re-mounting, we were soon entering the town, where our overloaded "buss" attracted much attention, especially from the groups of children at play, who unused to such a display, somewhat to the annoyance of some of us, set up a loud shout of greeting, which, giving the password down the road, caused the inhabitants to come to the doors of their shops and windows to see what was the matter. We passed through this ordeal in perfect good humour; and, pulling up, were soon at the houses of the hospitable friends who were awaiting our arrival; and after performing our ablutions and partaking of "the cup that cheers but not

inebriates," we took a short walk and then retired to rest.

And now to business; for we are admonished by a suspicion that some of our auditors will be complaining that we are "too long on the road." Pardon us: we were pleased with our journey and we thought we might tell you why.

On Monday evening a prayer meeting, for the safe arrival of our friends, and the divine blessing on all we were about to attempt and do, was held. Brethren Stevenson of Loughborough, the preceding pastor at Chesham; Maddeys of Macclesfield; Hunter of Nottingham; Batey of Sheffield, and Keightley of Chesham, supplicated the Throne of mercy and grace.

On Tuesday morning, at 7 a.m., the regular business commenced after prayer by Brother Hodgson of Hebden Bridge. Brother Ayrton, the minister of the place, then took the chair *pro tem*. Reports from churches were read, with an interval for breakfast in the school rooms, until eleven o'clock, the time fixed for electing the presiding officers. Brother Cheate of Birmingham, was elected Chairman unanimously. Brother Goadby of Loughborough, and Brother Hunter of Nottingham, were elected Moderators. The office of Secretary, terminating with this sitting, Brother Underwood of Paddington, retired with thanks, and Brother Kenney, of Burton-on-Trent, was chosen to fill the office for the years 1851-2-3. The Secretary then read the Rules of the Association, printed copies of which were distributed among the representatives, and a programme of the business was read also. Seven churches applied for admission. After another interval for dinner, business was transacted until five o'clock. In the evening, at seven, public worship. Brother Yates of Hugglescote, read and prayed; and Brother Stevenson of Leicester, preached from Daniel iii. 16-18—a general business meeting of the Committee and Friends of the

Academy being held in the Independent Chapel during the same period.

On Wednesday morning, reports from the churches were read from seven to half-past eight. After breakfast, reports were read till ten, when the names of representatives were called over. At half-past ten, public worship. Brother Bott of Heptonstall, Yorkshire, read and prayed; and Brother John Baxter Pike, of Bourne, preached from Hebrews xii. 22, 24.

In the afternoon, the United Home Missionary Meeting was held: Brother Wood of Melbourn, prayed, and John Noble, Esq., of Boston, afterwards Mr. T. Hill of Nottingham, presided. Reports were furnished by the Secretaries of the various districts, after which some animated addresses were delivered by Brethren Winks, Orton, Stutterd, and Batey. During the same time a general business meeting of the Foreign Mission Committee and friends was held in the Independent Chapel.

After tea, the Public Foreign Missionary meeting was held. James Hodgson, Esq., of Stubbing House, Hebden Bridge, in the chair. Brother Pike, sen., the indefatigable secretary of the society, read portions of the annual report, which, as usual, was listened to with deep interest and much gratitude to God for his continued blessing upon his servants in Orissa, and for the earnest of success, notwithstanding some untoward events, in China. Several brethren then moved or seconded appropriate resolutions, which were all cordially adopted. Brother Goadby alluded to the death, during the past year, of JAMES PEGGS. He visited him with Brother Sutton, his successor in Indian missionary labour, and found the "ruling passion strong in death." The re-publication in other languages of his favourite tract—Berridge's "Great Error Detected;" the paying off of the debt on the chapel at Coventry; and the amelioration of India, were among the last things he talked of on earth. Brother E.

Stevenson followed, with a few energetic remarks, and was succeeded by Brother Hunter, who advocated the great cause with his accustomed warm-heartedness. Brother Burns then made a forcible and effective appeal on the necessity of a united effort to clear off the debt of £600; and, if possible, secure £1000, that the mission might proceed with vigour and comfort. He concluded with a feasible and practical proposal. He would give ten pounds himself, if nine other ministers would do the same, which, he hoped, would induce brethren, not in the ministry, and who could better afford to give, to come out and make up the remainder. Brother Wallis, tutor of the academy, followed, making some pertinent allusions to the lightning which, ever and anon, flashed through the windows upon the assembly from a distant thunder-cloud. He begged to be the second on the list of ten pound subscribers. Mr. Winks alluded to the general fact of the distribution of the Word of God among the nations during the past fifty years as full of promise and hope for ultimate success, and to the recent improvements in the laws of India, of which Poynder and Peggs would have been delighted to hear. He, too, wished to follow in the wake of brethren Burns and Wallis, with regard to the proposed subscription. An agreeable interruption of the ordinary business now took place. In about ten minutes the ministers' list was completed, and the "Lay Brethren," as they are conventionally termed, promptly followed, making up together one-third of the money required, viz., £200. We are aware that this may be regarded as only "a small move," by some who are accustomed to do "greater things than this." But, under the circumstances, it was "well done;" and, according to the rule of the Gospel, will, we have no doubt, be accepted from Him who watches over the offerings cast into his own treasury. We shall only be ashamed if the remaining sum required

be not as cheerfully and promptly forthcoming.

Business occupied the attention and hands of the brethren from seven in the morning on Thursday, with intervals for refreshment, until nine in the evening. Usually the sittings have reached until Friday afternoon, but this year they were closed on Thursday. After the usual vote of thanks to the presiding officers, and to the friends at Chesham, for the accommodation afforded, the Chairman concluded with an appropriate thanksgiving to God for the mercy and grace bestowed on us all.

The *New Churches* admitted were Arnold, near Nottingham; Burnley; Hucknal Torkard, near Nottingham; Salford; Mansfield road, Nottingham; Eldon-street, Sheffield; and Todmorden. A committee was appointed to watch the proceedings in parliament on Mr. Peto's Bill, regarding *Trust Deeds*; and a large committee was also appointed to meet in Leicester in September next, to endeavour to form a society for the *Relief of aged or infirm Ministers or their Widows*—Mr. Winks to act as convener of the meeting. Brethren Noble of Boston, and Stevenson of London, gave extended and very interesting reports of the proceedings at the *Peace Congress* at Paris in 1849, and the brethren were encouraged to attend the approaching congress, at Frankfort. A discussion arose respecting holding the *Annual Association* one week earlier, which, we are glad to report, was not decided in the affirmative: Editors at all events, must bid farewell to them if it be, as that would take their busiest and most indispensable week. *Louth*, being now accessible by rails, was added to the places at which the association may be held in the eastern district. A new regulation was made respecting the price of the *Minutes* of the association after this year—an allowance to be made to agents and ministers.

The *Chapel cases* from Nuneaton and Peterborough were recommended to support. *Wood's History of the General Baptists* was again cordially recommended to the notice of the churches, with an appendix, bringing up the history to the close of the first half of the present century.

The *Academy*, as it is usually called, or *College*, at Leicester, was reported as in a satisfactory state, so far as the funds will allow. During the past year, eleven young men have been enjoying the benefits of the institution. Three of these are now engaged to serve the churches at Holbeach, Ashby-de-la-Zouch, and Ripley. Other young men have made application for admission. Several improvements are contemplated as soon as the funds will permit. Some suggestions were offered as to the improvement of the monthly publication—the *Repository*—especially in the department of missionary intelligence. The Treasurer presented a report of the state of the *Association Fund*, which is nearly exhausted. The Committee of Inquiry, respecting *Ministers wishing to enter the Connexion*, gave in their report; and the *Committee of Privileges*, to watch all proceedings in parliament, affecting dissenters, was elected.

The *Letter to the Churches*, on the importance of sabbath schools to the extension of the Redeemer's kingdom, was read by the writer, brother Underwood, of Paddington. The reading of this excellent essay excited general delight; and the printer of the minutes was directed to strike off an extra number for the supply of teachers separately, at five shillings per hundred—3,000 copies in quantities of 200, 100, and 50, being ordered *instantly*. Brother Pike, of Derby, was requested to write the next, "On the duty and privilege of submitting, unreservedly, to divine instruction on all the doctrines and duties of christianity; and the evil and mischievous consequences of dis-

regarding scriptural instruction for human fancies."

The next Association to be at Mary's Gate Chapel, Derby. Brethren Burns and Underwood to preach.

A communication was made from the proprietors of the *Hymn Book and Baptist Children's Magazine*, offering those publications to the association; and it was at length ordered to accept the offer. Trustees were nominated, and an improved edition of the hymn book was recommended.

Communications from two British temperance societies were declined, and a portion of the annual letter from the Free-will Baptists of the United States of America, on the same subject, was omitted.

Two beloved brethren, "whose praise was in the gospel throughout all the churches," have departed to be with Christ, during the past year—JAMES PEGGS, of Burton-on-Trent, and WILLIAM BUTLER, late of Hep-tonstall Slack.

On Friday, a few loiterers remained, who, in the course of the day, departed; and the writer, with his companion, was left alone to spend a quiet sabbath in this retired and highly-privileged town. In the morning he had the pleasure of addressing the congregation at the Independent Chapel—that at the Particular Baptist in the afternoon—and that at the General Baptist in the evening—all of which places were well attended by numerous and attentive audiences.

The kindness of christian friends of other denominations was great, reminding us of that displayed at the celebrated Kettering Jubilee. Brother Payne, of the other section of baptists, and Brother Lees, of the congregational body, vied with each other in affording all the aid within their power: and we love to record such instances of brotherly kindness.

The summary of statistics we are not yet prepared to present. It does not shew a great increase, but it is not discouraging, as there has been

much weeding of unworthy members from the churches.

Early on Monday morning we were conveyed to the station at Berkhamstead, and on obtaining a copy of the *Times* were appaled and grieved to hear of the accident which had befallen England's leading statesman. We spent a few days in London, visiting the British Museum—inspecting, with much interest, the remains from Nineveh, Lycia, Egypt,

and Etruria—the Chinese Junk, the New Parliament Palaces, the National Gallery Annual Exhibition, a Panorama of the polar regions, and the Tower of London. The next day we joined a party and ran up the Thames by a steamer to Hampton Court; and on Thursday, already tired of hot and noisy London, we left Euston Square at four P.M. and were at home before eight in the evening.

### ENGLAND'S GREAT STATESMAN FALLEN.

A GREAT NATION has lost a Great Man! Such an event as the death of the right hon. SIR ROBERT PEEL ought not, we conceive, to pass over with only a brief notice by the religious journalist. The circumstances connected with the rapid removal of this eminent statesman, furnish another affecting and humiliating illustration of the strict verity of that declaration of the inspired volume—"Every man at his best state is altogether vanity."

As it is not unlikely that some of our readers may not have had an opportunity of perusing a report of the accident, and as many might wish to possess a permanent record of it, we have selected the best we could meet with, occupying with it the space we usually appropriate to "Characteristic Sketches;" and verily this is one—of the vanity of human greatness!

Sir Robert Peel had called at Buckingham Palace and entered his name in Her Majesty's visiting book only a few minutes before the accident. Proceeding up Constitution-hill, he had arrived nearly opposite the wicket-gate leading into the Green Park, when he met Miss Ellis, one of Lady Dover's daughters, on horseback, attended by a groom. Sir Robert had scarcely changed salutes with this young lady when his horse became slightly restive, swerved towards the rails of the Green Park, and threw

Sir Robert sideways on his left shoulder. Two gentlemen who were close to the spot ran forward and raised him, holding him in a sitting posture. Dr. Foucart was the third gentleman to render assistance. He saw the accident from a distance of one hundred and fifty yards, and hastening forward, reached the spot just as Sir Robert had been raised by the other gentlemen. Sir Robert, on being raised, groaned very heavily, and in reply to Dr. Foucart's question, as to whether he was much hurt, replied, "Yes—very much." During the few moments which elapsed before a carriage was procured, Sir Robert became unconscious, in which state he remained until after he had been assisted into the carriage. He then slightly revived, and, again in reply to Dr. Foucart, said, "I feel better." The carriage was then ordered to drive slowly through the park to Whitehall-gardens, Sir Robert being supported by Dr. Foucart and the two gentlemen who had first raised him from the ground. They had not proceeded more than thirty yards when Sir James Clarke met the carriage, and, having heard of the accident, came up to see if he could render any assistance. Dr. Foucart requested Sir James to accompany him in the carriage to Whitehall, which Sir James consented to do. In a few minutes after he had entered

the carriage Sir Robert became very much excited, and endeavoured to raise himself up, which it was thought necessary to prevent. He then again sank into a state of half unconsciousness, in which he remained until his arrival in Whitehall-gardens. On being lifted out of the carriage he revived, and walked, with assistance, into the house. On entering the mansion, Sir Robert was met by Lady Peel and the members of his family, who had been awaiting his arrival in painful anxiety, after having received intelligence of the accident. Lady Peel was overwhelmed with emotion, and would have flung herself into her husband's arms, had not Sir James Clarke and the other gentlemen in attendance removed her. The effect of the meeting upon Sir Robert was extremely painful. He swooned in the arms of Dr. Foucart, and was placed upon a sofa in the nearest apartment—the dining-room. From this room Sir Robert was never removed, and so extremely sensitive to pain did he speedily become, that it was only after very considerable difficulty that he could be removed from the sofa to a patent hydraulic bed which had been procured for his use.

Sir James Clarke having consulted with Lady Peel, it was arranged to send at once for Sir Benjamin Brodie and Mr. Cæsar Hawkins. Dr. Seymour and Mr. Hodgson, the family-physician and surgeon, were also sent for at the same time. Sir James Clarke and Dr. Foucart remained in attendance until Mr. Shaw (Sir Benjamin Brodie's assistant) came, when the former left. At length Sir Benjamin arrived, and a consultation took place between the six gentlemen whose names are above given. A formidable difficulty presented itself at the very outset of the case, from the distressing fact that Sir Robert's sufferings were so acute that he would not permit any minute examination of his injuries to be made by the medical men. The slightest touch in the vicinity of the injured parts gave him intense agony,

and the only manner in which he could be treated under the circumstances was to assume that the comminuted fracture of the clavicle, which was evident to the eye, on the clothes being removed, was the only one, and that the ribs were uninjured. After the consultation it was determined to reduce this fracture, but, owing to the extreme sensibility of the patient, the operation was not completely performed, and, at the expiration of a few hours, the sufferer entreated that he might be released from the bandages, and they were accordingly taken off.

During Saturday evening Sir Robert was permitted to see Lady Peel and the members of his family; but after this time it was thought advisable to exclude all strangers from the apartment, for fear of producing any additional excitement. Sir Robert passed a restless night on Saturday, his extreme sensibility to touch increasing hourly, and his symptoms altogether becoming very alarming, which at the first, we believe, some of the medical gentlemen in attendance did not consider them to be. On Sunday evening, the pulse having increased from between eighty and ninety, at which it had ranged after the accident, to upwards of one hundred, it was deemed necessary to take some blood, with a view of reducing the inflammation. Twenty leeches were accordingly applied to the left shoulder by Dr. Foucart, and a large quantity of blood was obtained. There was no positive improvement in the condition of the patient from this operation, and he continued in a very precarious state throughout the whole of Sunday and Monday. On Monday night the alarming symptoms were greatly increased. About seven o'clock Sir Robert became delirious, and attempted to raise himself up in bed. In this state he continued during the greater part of the night, and at intervals he became so much exhausted that his medical attendants were several times of opinion that he could



not survive through the night, In the paroxysms of his sufferings Sir Robert's thoughts were with his oldest and dearest friends, and the names of Hardinge and Graham were frequently upon his lips. At four o'clock on Tuesday morning Sir Robert fell into a sound sleep, in which he continued uninterruptedly until eight o'clock. On awaking, his mind was quite composed, and his medical attendants considered him to be much refreshed by the rest he had enjoyed. There was still, however, cause for intense anxiety. From the period of the accident up to this time (nearly seventy hours) Sir Robert had taken no other sustenance than a glass of champagne and the yolk of one egg beaten up, which he was induced with some difficulty to swallow. Medicine had been administered, as a matter of course, but throughout the same lengthened period the system had remained perfectly inactive. The pulse had greatly increased on Tuesday, marking from 112 to 118, and becoming very weak. At noon on Tuesday Sir Robert expressed himself to be a little easier. This relief was, unhappily, of short duration. At two o'clock far more dangerous symptoms than any which had yet been observed presented themselves. At this time Sir Robert began to breathe stentoriously, and his senses again failed him. He ceased to answer any of the questions addressed to him, and appeared to be sinking into a comatose state. Sir Benjamin Brodie was again sent for, and on his arrival agreed with Dr. Foucart and the other medical gentlemen that the case now assumed a most dangerous aspect. The pulse had become very weak, and marked 118. From two o'clock to six o'clock the change for the worse was progressive, the pulse increasing to 130, and becoming gradually weaker. Stimulants were administered, but had no apparent effect, and the stentorous breathing became more and more painful. The relatives were now informed that all the relief medical

science could afford was exhausted, and that no hope whatever existed of Sir Robert Peel's life being prolonged for twenty-four hours. The Bishop of Gibraltar, the Rev. Dr. Tomlinson, a very old friend of Sir Robert's, was now sent for to administer the last offices of the church. On the arrival of the prelate it was intimated to Lady Peel and the members of the family that they might now, without risk of increasing the dangerous condition of the patient, be admitted to the apartment in which he was lying. In a few moments the whole family were assembled in the presence of their beloved relative, whose exhausted condition at this time scarcely enabled him to recognise their identity.

It is not the province of the journalist to violate the sanctity of a scene like this, and therefore this portion of our narrative necessarily omits all matters of detail. It is sufficient to say, that the lamented sufferer revived sufficiently during one period of the interview to identify the features of those beloved ones surrounding his couch—towards whom he at length extended his faltering hand, and, in an attitude bespeaking the intensity of his feelings, whispered in a scarcely audible voice—"God bless you!"

At the termination of this distressing scene, Lord Hardinge and Sir James Graham, who had been informed of the fatal result anticipated, were admitted to the presence of the patient, now rapidly sinking. Both gentlemen were painfully affected; and well might Lord Hardinge remark on leaving the room that the contemplation of his beloved friend upon his dying couch had more unnerved him than all the dangers he had encountered on the plains of Moodkee and Sobraon.

At nine o'clock Sir Robert had become so exhausted as to be callous to all external impressions. The members of his family still remained near him, with the exception of Lady Peel, whose painfully excited feelings rendered it absolutely necessary to

remove her from the apartment. The sufferer's strength was, however, so far exhausted that, although he gave occasional indications of being sensible of their presence, the power of utterance had altogether ceased, and it soon became evident that his end was rapidly approaching.

Sir Robert ceased to exist at nine minutes after eleven o'clock. Those present at his decease were, his three brothers, the Dean of Worcester, Colonel Peel, Mr. and Mrs. Lawrence Peel, three of his sons, Mr. F. Peel, M.P., Captain W. Peel, R.N., and Mr. Arthur Peel; his son-in-law, Lord Villiers; Lord Hardinge, Sir J. Graham, and the medical gentlemen in attendance. Sensibility to pain had ceased some time before death, and his last moments were not disturbed by any physical suffering.

After death an examination of the body was made, when a most important fact was for the first time discovered, viz., that the fifth rib on the left side was fractured. This was the region where Sir Robert complained of suffering the greatest pain, and it was probably the seat of the mortal injury, the broken rib pressing on the lung, and producing what is known as effusion and pulmonary engorgement.

The family were consulted on the subject of a *post mortem* examination, but both Mr. Frederick Peel and Captain Peel objected to allow the remains to be disturbed in any way, and the precise cause of death will therefore never be ascertained. An application for permission to take a cast of the face, from an eminent sculptor, was also refused.

Such is the very affecting report of the accident, sufferings, and last hours, of this eminent statesman. "Verily every man at his best state is altogether vanity." Sir Robert Peel was in the "best state" as regards worldly circumstances. Born amidst affluence—educated at the highest seats of scholarship—inheriting immense wealth—rising, early in life, to occupy high places in the state, from which, by prudence, diligence,

and perseverance, he rose to the highest position a subject can attain—happy in his family, who were ardently attached to him—enjoying the confidence of successive sovereigns—and, politics apart, respected by all classes—surrounded by the splendours of art and the elegancies of fashionable life—was he not, as far as this life only is regarded, in the "best state"?

But after all he too was vanity. Only a few hours before, he had taken part in a parliamentary discussion, which some supposed might possibly result in his being called by the Queen to be the responsible ruler of these realms, as first minister of the crown. After the fatigue of that memorable debate, which lasted till early dawn, he appears to have rested during the day, and at about five o'clock in the evening left his splendid mansion in Whitehall Gardens on horseback for a ride in the parks. When lo! intelligence arrives that he has been thrown and seriously injured, and in a few minutes he is brought home, bruised and mangled, and almost senseless. Verily man is vanity!

Taere he lies in that richly-furnished dining-room, in which he had so often entertained distinguished characters of all nations—all that love could prompt was done, and all the skill that wealth could secure was employed—but alas! in vain.

We dwell not on the scene. It is well described in the foregoing extracts; but we can bear witness to the universal sympathy which prevailed in London. We could not, during the few hours that bright flame was flickering in the socket, enter an omnibus in the streets, or board a steamer on the river, but we heard the question—"How is Sir Robert?" Prince Albert, the Prince of Prussia, and Prince George of Cambridge, all hastened, on hearing of the accident, to his mansion. During Sunday, Monday, and Tuesday, messages from the Queen were sent repeatedly, early and late; and crowds of nobility called, or sent, to inquire after the sufferer. But all this vast sympathy was expended in vain!

When the House of Commons met on Wednesday, on the motion of Mr. Hume, all business was suspended; and when afterwards, his distinguished political opponent—Lord John Russell—alluded to his death, all the members of the house took off their hats. Ah! could the departed statesman visit that house again, what a lesson would he teach them of the vanity of human greatness!

A Public Funeral was proposed by the Prime Minister, which the widow and relatives declined as being contrary to the wishes of the departed; and for the same reason a higher title of nobility was also declined by Lady Peel.

Sir Robert was buried privately in the family vault at Drayton Bassett, in Warwickshire. It has been proposed to erect a monument to his memory, in Westminster Abbey; and there has been some talk of another, to be erected by penny subscriptions of working-men and women, out of gratitude for his great measure of free trade in corn, on which Mr. Cobden proposes that the closing words of Sir Robert's speech on that subject shall be inscribed. They are these:—

"IT MAY BE THAT I SHALL LEAVE A NAME SOMETIMES REMEMBERED WITH EXPRESSIONS OF GOODWILL IN THE ABODES OF THOSE WHOSE LOT IT IS TO LABOUR AND TO EARN THEIR DAILY

BREAD BY THE SWEAT OF THEIR BROW, WHEN THEY SHALL RECRUIT THEIR EXHAUSTED STRENGTH WITH ABUNDANT AND UNTAXED FOOD, THE SWEETER BECAUSE IT IS NO LONGER LEAVENED BY A SENSE OF INJUSTICE."

This painful event has not been suffered to pass unnoticed. The pulpit, as well as the parliament and the press, has spoken, and in far more impressive tones—that man is a shadow pursuing shadows. Hundreds of serious sermons have, we believe, been addressed to thousands of serious hearers, on this humiliating topic; whilst many, we trust, have been reminded that there are honours and treasures which accidents cannot reach—of which death cannot rob the possessor—and which the grave cannot corrode or destroy—"glory and honour and immortality, eternal life," in "JESUS CHRIST OUR LORD."

## SPIRITUAL CABINET.

### ON PROMOTING LOVE AND UNITY.

Remember that we are all subject to infirmities and failings.

Bear with one another's infirmities, and never magnify a fault.

Pray earnestly and particularly one for another in your social circles, and in private devotion.

Never go from house to house to hear news, nor interfere with the business of others.

Turn a deaf ear to any slanderous report, and bring no charge against any person until well founded.

If a member be in fault, tell him of it first in private, and never mention it to others unless he be impenitent.

Watch against shyness and distrust of one another, and put the best construction on any action that has the appearance of opposition or resentment.

Observe the just rule of Solomon, to leave off contention before it be meddled with.

If a member have offended, consider how God-like is forgiveness, and how unbecoming a christian is revenge.

Remember that it is a device of the grand adversary, to promote distrust and animosity amongst members of churches; we should therefore watch against every thing that promotes his aims.

Consider how much more good we can do in the world at large, and in the church in particular, when all are united in love, than when acting alone, and indulging a contrary spirit.

Lastly, consider in all these things the express injunctions of Scripture, and the beautiful example of JESUS CHRIST.

### WALKING CIRCUMSPECTLY.

Adhere most scrupulously, to truth; and labour to preserve the strictest integrity, simplicity, and sincerity.

Engage in no pursuit in which you cannot look up unto God and say, "Bless me in this, O my Father!"

Strive to be as kind, forbearing, and forgiving as you can, both to friends and foes.

Never speak ill of any one, on any pretence whatever.

Strive to recommend religion, by the courtesy, civility, and condescending character of your conduct.

Watch against irritation and positiveness, unkind speaking, and anger; study and promote love.

Mortify lust, sensuality, and sloth.

Never allow others to praise you; nor especially permit yourself to say or think any thing of yourself, but as poorly done. Keep down pride; let it not be indulged for a moment, and watch against it.

Shut out evil imaginations and angry thoughts.

Let it be your sole business here, to prepare for eternity. Consider every moment of time in that view.

Remember that you have to contend with a legion of devils—a heart full of deceit and iniquity, and a world at enmity with God.

Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labour in every way to promote these objects.

Strive to preserve a praying mind through the day; not only at the usual and stated periods, but everywhere, and at all times, and in all companies. This is your best preservative against error, weakness and sin.

“Prayer is the only weapon which can slay your evil desires, and keep your evidences bright. Cultivate Prayer. LEGH RICHMOND.

**YOUR OWN WAYS.**—Have some pity upon yourselves. Look back on your past ways. Look forward, also, whither you are hastening. Are you in “the broad way?” Continue not in it an hour longer. Why should you linger till the avenger of blood be upon you? Were you but crying out “What shall we do to be saved?” Salvation is not far off. It is near at hand, if only sinners were in downright earnest. It is near at hand; but it must be sought after. It must be sought earnestly, prayerfully—

with much diligence. “Strive to enter in at the strait gate.” There are two things there. The gate is *strait*—those that would enter must *strive*. The gate is strait; not so strait, however, but that ye may enter, with God's help. You may enter, soul and body; but there is entrance for nothing more. The devil, the world, and the flesh, must be renounced. What a crowding would there be, might men enter with their sins! This cannot be; therefore they pass on. But the second thing is the striving. What a struggle has the awakened sinner in entering “the strait gate!” Manifold are the elements of this struggle. What a hold, for example, have the lusts of the flesh, worldly-mindedness, the pride of life, upon him! Look at some poor bird entangled in the snare of the fowler. It flutters and beats its wings—from pure exhaustion it must give up; having gathered again a little strength, it again flutters and beats its wings. Even so the sinner at the gate of life. These cursed sins have woven their meshes round his soul. They pull him down. He thinks he has escaped; he is still entangled. Awakened, struggling sinner, look unto Jesus; take hold of his omnipotent right hand, stretched down to thee. Hold fast by his gracious promises.

**GOD'S WAYS.**—You must not only look at your own ways, but also at the ways of God. The doubts and difficulties of a truly awakened soul are else unanswerable and insuperable. “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Christ “is able to save them to the uttermost that come unto God by him.” The question of your salvation is not a question about your merits and deservings. What are your sins, that the blood of Christ should not be able to wash

them out? The Father has declared his satisfaction with the work of Christ, and has set Christ forth to be a propitiation for sin; and surely you may be satisfied. But you do not doubt Christ's ability to save you: it is about his willingness that you are concerned. And no wonder. Conscience of your utter depravity, your innumerable and grievously aggravated sins, you are cast down with the thought that there can be no mercy in Christ for such as you. Consider what the revealed will of God concerning you is; for it is with it that you have mainly to do. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" The sinner little knows the thoughts that are in Christ's heart, when he supposes that he may be unwilling. Add not to all your other sins that of questioning the willingness of Christ to save you. When he takes such pains to tell you how willing, nay, how anxious he is, take not the word out of his mouth and deny it. Christ is dishonoured by the doubts of sinners as to his willingness to save them. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me."

ON INVITING SINNERS TO CHRIST.  
—Mr. John Cox, baptist minister, Woolwich, in a brief notice of his "Pastoral Memorial," says:—"The following passages are introduced, and commented on, in the course of the Essay.—Gen. iv. 6, 7; Acts ii. 36-38; Acts iii. 19-23; Prov. i. 23-33; Prov. viii. 20-23-32-36; Prov. ix. 1-6; Ezek. xxxiii. 7-11; John i. 14, 15; Luke xiii. 23-25; John vi. 26-29; John xii. 35, 36; John i. 11-13; Matt. xxiii. 37-39; Acts xiii. 26-38, 39, 40; Isaiah lv. 3-6, 7; 2 Cor. v. 18-21. After reading these Scriptures without note or comment, let

the simple-minded christian, unbiassed by human systems, ask two questions,—Can any sentences be put together which shall more plainly call upon the unconverted to repent and believe in Christ, in order to salvation? Can any one be said to receive God's word as a little child, or to 'declare the whole counsel of God,' who refuses to invite sinners to the Saviour, and who ridicules those who do so? But let him read the following passages:—"To what end, some will say, do exhortations tend? Why are not men rather left to the conduct of the Holy Spirit? Why are they solicited by exhortations, since they can only comply with them so far as the Holy Spirit enables them? This briefly is our answer. The sinner cannot impute the hardness of his heart to any one beside himself; and, oh man, who art thou that wouldst impose laws on God? If he choose to prepare us by means of exhortations, to receive that very grace, to obey those exhortations which are addressed to us, what hast thou to object to this conduct of the Lord, and what is there in it which thou canst justly condemn?"—*John Calvin.*—"Many, indeed, from one extreme run into the opposite, and because others have unwarrantably depended on representations of divine wrath, and even on human contrivances, to catch sinners and convert them, they have plunged into the opposite extreme, and forbid every thing to be addressed to sinners but a naked statement of the gospel. To reason, or expostulate, or threaten, they reckon to be mere human wisdom. *Every page of Scripture refutes this folly. It is the device of Satan to spike the Cannon of his enemies.* Every motive that can arrest the attention of man to the things of God ought to be used. But they ought to be used as the scriptures exemplify, to excite attention to the remedy provided by the gospel, and not as the remedy itself."—*Dr. Carson.*

## POETRY.

## THE PASTOR'S BRIDE.

GENTLY she was, and beautiful in all  
That makes true beauty in a female form :  
Not her's the merely blended hues which pass,  
And tell of nought that can affection warm :  
Not the mere flowing outline—graceful air—  
The lofty glance and bearing dignified ;  
Nor the mere blooming cheek, which men call fair ;—  
Not these make beautiful the Pastor's Bride.

Her's the attractions of a lovely soul—  
The purity and grace of womanhood ;—  
The heart to pity, cheer, and to console—  
The eye to see, and hand to do " the good :"  
The kindness which would wipe the falling tear—  
Recall the smile, or check the rising frown—  
Forgiving faults in those whose faults were clear—  
Intolerant unto herself alone.

Her's the soft hand to raise the sufferer's head—  
A ministering angel to the sick—  
Ready to go wheres'er by duty led—  
In works of love and mercy prompt and quick :  
Her's the large soul to feel for all mankind—  
A christian's pity with a christian's love :

To seek the erring, and the lost to find—  
Raise the debs'd and lift their eyes above.  
Her's is the open hand and kindly mien—  
The placid brow and soul-subduing voice :  
Her's the sweet temper—chastened and serene ;—  
The smile that bids all human hearts rejoice.  
Her mind, well stored with precious, priceless lore,  
To second well the Pastor's hallowed strain—  
To lead young feet in paths untrod before,  
And win the wanderers to the fold again.  
Beloved of all! she passes on her way,  
Followed by blessings and by good men's prayers ;  
The children, for her smile, forsake their play,  
And riper hearts unfold to her their cares.  
Blessed of all—the friend of all—adown  
Her gentle bark floats on life's tranquil tide,  
Untill, on yonder shore, she gains her crown,  
Where Heavenly scenes await on the Pastor's Bride.\*  
*Salisbury.*

\* We think the writer should have said "The Pastor's Wife."—ED.

## HOPE, WHEN DYING.

Ah, I shall soon be dying,  
Time swiftly glides away ;  
But on my Lord relying,  
I hail the happy day :

The day when I shall enter  
Upon a world unknown ;  
My helpless soul I'll venture  
On Jesus Christ alone.

He once a spotless victim  
Upon Mount Calvary bled ;  
Jehovah did afflict him,  
And bruise him in my stead.

Hence all my hope arises,  
Unworthy as I am ;  
My soul most surely prizes  
The sin-atoning Lamb.

To him by grace united,  
I joy in him alone ;  
And now, by faith delighted,  
Behold him on his throne.

There he is interceding  
For all who on him rest ;  
The grace from him proceeding  
Shall waft me to his breast.

Then with the saints in glory,  
The grateful song I'll raise,  
And chaunt my blissful story  
In high seraphic lays.

Free grace, redeeming merit,  
And sanctifying love,  
Of Father, Son, and Spirit,  
Shall charm the courts above.

## THE HEAVENLY HOME.

The heavenly world!—O, how serene:  
No cloud to dim the radiant scene ;  
No tear to wet the songster's eye ;  
No groan to mar the melody.

The heavenly world!—O, world of bliss,  
Where my Redeemer's presence is—  
Where light eternal, uncreate,  
Shines forth from God the only Great.

No all'ry moon is needed there ;  
No sun to shine with scorching glare :

Its only light is God! His rays  
Beam over all the heavenly plains.  
The heavenly world! eye hath not seen—  
Its peaceful hills for ever green ;  
Its seraphim—dominions—thrones ;  
Its jewel'd, bright, immortal crowns.  
The heavenly world!—by angels call,  
Ear have not heard its glories all ;  
And, O! the mind cannot conceive,  
Of that which faithful hearts believe!  
*Yew'sworth.*

## REVIEWS.

*Objections to Israel's Future Restoration to Palestine. With an appendix on the Ten Tribes, &c. By Edward Swaine. London: Jackson and Walford.*

The preface to this little work contains the following recommendatory sentence of a former and anonymous edition, from the pen of the venerable Mr. Jay: "Whoever was the writer, the work is masterly, and cannot be easily answered. It falls in with my own views, which have never altered on that subject." This testimony renders any commendation of ours superfluous; yet we cannot but express the pleasure with which we introduce it to our readers, as giving a clear and well-argued view of one side of the controversy. The title itself sufficiently indicates the author's opinion respecting Israel's Restoration to Palestine; and the following motto from Fleury will furnish a good idea of the principle upon which the prophecies relating to this interesting subject are interpreted: "It is," he says, "a mere equivocation to call Palestine the Lord's heritage and the land promised to his people. These expressions belong to the Old Testament, in the proper and literal sense, and can be applied to the New only in a figurative sense. The heritage which Christ purchased with his blood is his church, collected from all nations, and the land which he promised is the heavenly country."

Correct sentiments on this subject are obviously important, partly because they affect our treatment of the Jewish people, and partly because they are connected very intimately with our belief or disbelief, of the personal and premillennial reign of the Messiah upon earth. All who reject the notion of a literal restoration must, we presume, reject also that of a personal and temporal reign of Christ; although the converse does not hold good, since

many who deny the latter supposition embrace and advocate the former. We need scarcely add that Mr. Swaine's argument incidentally opposes millenarianism. That argument may be thus briefly sketched.

Many passages in the prophetic writings seem to foretel, and, if meant to be literally understood, do foretel, the return of the Jews to what was their own land. This is admitted on both sides. The multiplication of passages to that effect will not therefore satisfy the enquiry. Our real question is, on what principle are they to be interpreted? Are they literal or figurative? Carefully examining them, Mr. Swaine finds that some, from the very nature of the case and from the language in which they are couched, cannot be literally interpreted; some of them, apparently most to the purpose, receive a non-literal interpretation in the inspired pages of the New Testament, leading to the conclusion that other similar passages must be explained upon like principles. This is confirmed by the fact that the whole tenor of the gospel is favourable to them, and hostile to any other. The New Testament teaches that "the middle wall of partition" between Jew and Gentile is "broken down;" that in Christ "there is neither Jew nor Greek." No unbelieving Jew was of the true Israel, and all believing Gentiles "are the children of believing Abraham." The old distinctions then are destroyed, and new are formed. Henceforth he is not a Jew who is one outwardly, and he is a Jew who has been circumcised in heart. Thus, while many promises which are often quoted as having reference to the future history of the Jewish nation are merely prophetic of the return from Babylon, in which exclusively they had their fulfilment; others are given, not to the national, but to the spiritual, or true

Israel of God, among whom are included, in exactly the same sense, and in the enjoyment of equal privileges, the Jew and the Gentile, the bond and the free; "for there is no difference."

This account is of necessity very meagre, unaccompanied with the evidence which supports the conclusions, and omitting any allusion to several topics which give completeness and strength to the whole. We advise a careful reading. The book is clear, cheap, and short. Its shortness is its chief defect, preventing sometimes a sufficiently full development of the argument. We give one quotation, as a specimen of both matter and style.

"The prophecies concerning the Jews have no application to them *as such*, I submit, after that period when their national polity was destroyed, and destroyed, not by man, but of necessity, as the inevitable result of the establishment of christianity, and it became their sin that they remained Jews. Upon belief they will "be grafted again" into the church: but to suppose that their national conversion would bring to them a return of their national glory and territory, is to assume that, had they believed on Christ when he appeared, they would have retained their land, their nationality, and their separation from all other people to this day; a thing that would have asked a constant miracle, and that supposes an estrangement from other christians inconsistent with the spirit of the gospel, and would besides have been opposed to the idea that they were a *type* of the christian church, the use of which would necessarily imply their national extinction."—"Their continuance since the advent of Christ is no proof that they continue by divine concurrence or interposition. Had they believed, or were they now to believe, not a Jew would exist. They would neither repel nor be repelled by other communities, and must of necessity, therefore, soon cease to exist as a distinct people."—p. p. 105—106.

#### BRIEF NOTICES.

*The Working Classes of Great Britain: their Present Condition, and the Means of their Improvement and Elevation. Prize Essay.* By the Rev. Samuel G. Green, A. B. London: John Snow. We hail the appearance of this cheap prize essay, for which the public are indebted to Mr. Cassell, who offered £50 for the best on the subject indicated. Such inquiries into, and such developments of the state of our working-men,

must be attended by beneficial results. We have no doubt of the volume finding its way among the men themselves; but we are anxious that others should read it too, especially ministers of the gospel who are desirous to do them good. Mr. S. G. Green, the successful writer, has done his work like a workman. An appendix of many important facts is added.

*Speech of the Rev. J. P. Mursell, on the Imposition of a Church Rate at Leicester.* London: B. L. Green. Leicester: Winks. On the evening of the day when the unprecedented steps were taken to impose a Church Rate at Leicester, to which we briefly alluded in our last number, page 334, a public meeting was convened by "bell" and "bill" at the Town Hall. The writer was present, and after detailing the facts, sat down. Mr. Mursell rose, and all who knew him saw that a storm was impending. The writer whispered to a friend,

"There's tempest in that horned moon,  
And lightning in that cloud."

And verily the manner and matter of the speaker were so combined as to produce one of the most splendid bursts of unpremeditated eloquence we ever heard. Even in print it is one of the most indignant and outting protests against injustice that ever issued from the British press.

*The Importance of Sabbath Schools to the Extension of Christ's Kingdom, and the best means of increasing their usefulness.* By the Rev. W. Underwood, Paddington. Leicester: Winks. This brief essay is the substance of the Annual Letter to the churches of the General Baptists for 1850. Immediately on hearing it read, its publication in a separate form was desired, and 3,000 copies were ordered, in quantities of 200, 100, and 50. We mention this fact in preference to any commendations of our own. It is issued in a cheap form, as advertised on our cover this month.

*A Great Man Fallen! A Sermon on the Death of Sir R. Peel,* by the Rev. Joseph Goadby, Loughborough. London: Green. Leicester: Winks. We expect to hear of the appearance in print of numerous discourses on the sudden and unexpected removal of this distinguished senator. Of the above, by our esteemed relative, it would not become us to speak in terms of eulogy; nor need we, as we believe the bare announcement of its publication will secure for it an extensive perusal.

*A Selection from the Papers of the late Dr. William Beilby of Edinburgh.* By William Innes. With a Memorial Sketch by J. A. James of Birmingham. Edinburgh: Innes. London: Hamilton. This is another valuable addition to the list of eminent physicians, who have avowed their unfeigned faith in the verities of Holy Scripture. In



this age of vain conceit and proud presumption, it is gratifying to meet with so much humility of heart and piety of soul, in the superior walks of scientific attainment. Could we persuade some of our youth to peruse this little volume, we would fain hope that they would learn to become more "sober-minded."

*Sailings over the Globe: or, the Progress of Maritime Discovery.* London: John Cassell. This volume of voyages is issued at a very low price. The contents comprise—"Rise and progress of navigation—Early discoveries of the Portuguese—Voyages of Vasco de Gama, Mendez Pinto, and Magellan—Eastern enterprises of the English, and first circumnavigation of the globe—The four voyages of Columbus—Cortez and the conquest of Mexico—Pizarro and the dis-

covery of Peru—Voyage and discoveries of Commodore Byron—Voyage and discoveries of Captain Wallis—The four voyages and discoveries of Captain Cook—Early Polar expeditions—Recent voyages and discoveries of Scoresby, Parry, Ross, and Franklin.

*The Working Man's Friend, and Family Instructor. Volume the Second.* London: John Cassell, 335, Strand. We introduced the first volume of this cheap publication to the notice of our readers a few months ago; and we see no reasons for hesitating to express our general approval of the contents of this, with an earnest hope that such reading as will be found in it, may soon supersede the millions of pages of worse than useless trash with which the country has been inundated.

## CORRESPONDENCE.

### A FEW MORE WORDS ON MEETINGS FOR PRAYER.

To the Editor of the Baptist Reporter.

Dear Sir,—Meetings for prayer we hold to be important gatherings—meetings that are indicative of the state of a christian church, and attendance at which is a criterion of the spiritual condition of the soul of every individual member.

Conversing with a member of a christian church, not long since, on the subject of this fragment, he stated that at the early sabbath prayer-meetings, and at two held during the week, he had only on one occasion been absent, and that for an assigned reason; and he added, that ever since by grace he had been saved, he had felt an interest in such seasons of communion with the saints and with God. Would that all our brethren in Christ could say so! Then might we hope for Pentecostal seasons from on high, when all thus gave evidence that they felt interested in the very stones and dust of Zion.

Allow me very briefly to be the advocate for prayer-meetings with all the readers of your useful periodical, that they may become, if they are not, regular attendants at this holy convocation of the saints for supplication and praise.

*By so doing you will contract a good habit.* We are the creatures of custom. Persons who are accustomed to give to Christ's cause—to work for God—to

retire for prayer—or to ponder the word of truth, look to do so. They are then in their element, without which they would wither and die, but now are they lively and vigorous. Just so is it with them as to the local prayer-meeting, which accounts for the fact that they are always there; whilst others who are either often late or only now and then present, soon absent themselves altogether, and their plenty sickens—perhaps dies out. Young christian, habituate yourself always to attend, that you may grow as a willow by the water-courses.

*It will be a fruitful source of good to yourself personally.* How often have we left those means of grace exclaiming, "It was good to be there," yet regretting that by absence others lost the refreshing dew of heaven. It is at those means of grace that the heart is trained—the bowels of sympathy moved—the spirits cheered—affectionate regard for the brotherhood is strengthened—all the graces of the Spirit are renewed, and "we go on our way rejoicing."

*Your fellow-members will have a stronger confidence in you.* A good name is like precious ointment. When members are always absent we fear they are declining in piety; whilst a devout, punctual attendance begets encouragement, and the hope that there is progression in grace. Perseverance is the test of christian character; and our course is to be that of the shining light, shining brighter and brighter. Then our

brethren have confidence in us in all things.

*It will act beneficially on your pastor.* You are taught to esteem him highly in love for his work's sake. You should hold up his hands. He needs every holy stimulus the people of his care can give him. If you would see on his countenance the hallowed smile of satisfaction—if you would convert the tearful sigh of the closet into the language of joyous praise—if you would make the mental toil of the study pleasant work in the congregation—if you would have him preach as with the Holy Ghost sent down from heaven, attend the prayer-meeting punctually and devoutly.

*By so doing you will promote the glory of God on earth.* . And if you wish for increased holiness in the church—to see the grace of God in the conversion of souls—to make the sabbath school a nursery for the church—to witness the members of your own family seeking the Saviour, go to the prayer-meeting, and there believingly and perseveringly supplicate God to pour out of his Holy Spirit.

Baptized followers of Christ! disciples of our interceding High Priest! spiritual descendants of wrestling Jacob! attend your prayer-meetings. Let nothing hinder but reasons such as you can calmly reflect on as satisfactory in a dying hour and before the bar of God. J. C.

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### ORIGINAL.

THE REV. JOHN NEWTON, formerly a clergyman\* at Olney, Bucks, and afterwards of St. Mary's Woolnoth, London, with whose remarkable history and conversion to God we presume our readers are familiar, was a great writer of letters. He must have spent much in those days in *postage* only, for his correspondence was extensive, comprehending the pious of all denominations. Among others, Mr. Joshua Symonds, of Bedford, the third minister from John Bunyan, was thus favoured; whose daughter, the venerable widow of Mr. John Emery,\* has obliged us with copies of several to her father, from which we extract the following sentences. They were all written from Olney. We give them in the order of the dates.

*June, 1770.*—I thought you would like to see Mr. Cowper's letter, concerning his brother. Mr. Ashburner brought it safely back to me. I was at Kettering lately, when the baptists had their association; I could not stay the exercises, being engaged to Aldwinkle, but spent some time with several of the ministers. I think the Lord is with them in their meetings. Many of the ministers seem truly alive to God, in harmony and affection, and candid towards us. I wish you could send me as good an account of the minister's meetings of every denomination.

*June, 1770.*—I began to think it long before I heard from you. I find you are still oppressed: I wish you could live upon the truths you preach to others, and not talk and write as if you thought the Lord's purposes were as changeable as your frames. Temptations are painful, and a sense of indwelling sin is grievous, but why should they discourage you, and lead you to question your right to the promises. If what we read and preach of the person, grace, and offices of Jesus is true, then all your reasonings against yourself, on account of the evils of your heart, are dishonourable to him, and spring from that legality which is so natural to us; for we are to walk by faith, not by feelings. But what can I say on this head to you, which you yourself do not frequently say to others. The Lord be with you and yours. Mr. Cowper joins us in love to you and Mrs. S.

*October 19, 1770.*—Are any angry with you because you wish well to all who love the gospel, without confining yourself to a party, take your revenge by praying for them. If they, or any of them, give the preference to those who do not preach the gospel, but for the sake of a name only, I pity them, it is but an ill sign. If any of them are displeased with me, or even speak against me, I forgive them. It troubles me no more than to hear the rain which is just now pattering against my window. I am under cover, therefore let it rain on. If any who speak me fair to my face act a different part behind my back, I am sorry for their own sakes. By the grace of God I will endeavour not to imitate them. I preached at Duntton, near Aylesbury, on Wednesday; came home in time for my lecture, had a safe and good journey, and a good opportunity when there. I

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\* See Reporter, January, 1840, page 11.

wish you much light, strength, comfort, and success in your work next Lord's-day, and every time you preach. It often gives me pleasure on a sabbath morning to hope that you and many other friends are mindful of me and mine. The Lord be with your spirit !

P. S.—Love to you and Mrs. Symonds, from both houses. [Mr. N. alludes to his own and that of Mr. Cowper and Mrs. Unwin.]

June 8, 1773.—My people are now at the great house, and I borrow a few minutes to send you a line by Mr. Ashburner, (of Poole, Dorset,) by whom I pray the Lord may send a blessing to you and yours. May this day likewise be a day of His power. How many eyes and hearts are waiting upon him now for food in his ordinances, and it is but for him to open his bounteous hand and all our desires shall be satisfied. O, that his name may be warm upon your heart and mine, and our mouths filled with his praise all the day long, as we go from one opportunity to another. O thou Shepherd of Israel, shine forth and make the wilderness rejoice and blossom as the rose! My preaching at Hardmead did not affect your congregation, for we had but two persons from your side of the country, and hardly thirty in all. Another time we will try to contrive better. However, if I was made useful to one person it was worth while. On the Thursday following I had hearers in abundance, at Collingtree; being the day after the association more were apprized of it than at other times. There were six baptist ministers, the two Rylands, Evans, Hall, Smith of Oakham, and Langford of London. I preached from Isaiah lxviii. 13. Last Thursday Mr. Harvey preached here, and gave general satisfaction: he is very warm and zealous, and in his doctrine sound. Something striking in his manner. Nice critics might find something to cavil at, but I believe he will be an acceptable preacher to plain people, who love good plain food, and hear for their souls benefit. Every ordination season adds to the number of gospel preachers on our side; and yet there is room; and there must be a considerable increase before there will be one for every fifty parishes in the kingdom. But the residue of the Spirit is with the Lord, and I hope he is providing witnesses to bear testimony to

his truth, in this dark social day. Mr. Cowper, we hope, is something better, though not at all more comfortable. Pray hard for him and for us.

October 1, 1773.—Mr. Thornton desired me to inform you he would soon send you fifty "Golden Treasuries." I hope this little publication will be useful. Some apocryphal texts that were in Bogatsky are omitted, and others substituted. I preached at Collingtree on Wednesday, subject, "Worthy is the Lamb that was slain." We had a large congregation, and I hope a good time. The Lord usually affords me much liberty when I go there, though he might justly put me to shame and silence, both abroad and at home. May the name of Jesus be deeply engraven upon our hearts—may it be to us light and strength, food and medicine,—our trust, our treasure, and our joy—a spur to animate us in the pursuit of good, and a bridle to restrain us from the appearance of evil. How fast the months run away! Lord teach us to number our days, and to fill them up aright, then the faster the better. May our last day, when it comes, find us with our loins girded up, and our lamps burning.

August, 1777.—I hope Mrs. Symonds and you had a good journey, and that you and your children are in good health,—grace and peace abounding in your hearts. Mr. Catlett's (Mrs. Newton's brother,) extreme pains continued till the second instant, when the Lord released him. He departed in peace, and in the possession of a well-grounded hope of being for ever with the Lord. Mr. Romaine, who was almost the only gospel minister, except myself, he had ever heard, was providentially sent, if I may say so, to close his eyes, which was a great comfort to him. Mr. C. died while Mr. Romaine was here, and he was one of the last persons with whom he spoke. His departure is not properly a subject of grief. May we grow in grace. I likewise have the same inward conflicts, and proofs that I am a poor helpless creature in myself, and hitherto supported by the same Almighty hand. The Lord is good, and I am vile,—sheets and quires would not contain a full commentary upon these two short sentences. We are favoured with some seasons of refreshment in public; and I trust many are growing in grace.

## NARRATIVES AND ANECDOTES.

**PRAYER IN THE JURY ROOM.**—*The Verdict against Dr. Webster.*—A writer in the *Boston (U. S.) Traveller*, who signs himself "one of the jury" on the Webster trial, states that, at the suggestion of the foreman religious services were held in the jury room every evening during the continuance of the trial; and that "the burden of every prayer was for wisdom to guide and direct unto a right decision, and for blessings most rich and precious to descend upon the prisoner and his afflicted family." The writer then goes on to speak of the manner in which they (the jury) arrived at their decision:—"I now come to the closing part of this momentous trial. When the witnesses for the defence had given in their testimony, and the counsel for the prisoner announced the evidence on their part closed, a feeling of pain and anguish must have come over the mind of every juror. What! can no more be said—no more be done in behalf of the unhappy prisoner? Is that the evidence—the *only evidence* on which we are to base our verdict of '*Not Guilty!*' At that very time, with the light which the able charge of the Chief Justice afterwards gave us on several points of 'the law and the evidence,' I think I speak the sentiments of nearly if not quite all the jury, when I say that they were as fully prepared for their verdict as when they retired to the jury room, after listening to the most able and eloquent pleas of the prisoner's senior counsel and the Attorney-General; so strongly, so fully had the evidence pointed to the prisoner as the guilty man—and to no one else. After the jury had gone to their room, with the various evidences of guilt spread out on the table before them, and the door locked upon them—shut out, as it were, entirely from the world, with nothing but the eye of Omniscient God upon them—so painful was the sense of responsibility—so unwilling were they to come to the result which they all felt they must come to, that thirty to forty minutes were spent ere any thing was done; when, at last, the voice of the foreman was heard calling them to order and reminding them of their duty, however painful; and when they had all taken their seats

around the table, then it was that one of the jurors rose and said, 'Mr. Foreman, before entering upon the further consideration and decision of this most important matter, I would propose that we seek for Divine wisdom and guidance. The proposition was met with a cordial response, and the foreman called upon a juror to offer prayer. This was done most feelingly and sincerely. We then proceeded to the most trying and painful part of our arduous duty. The various articles which were put into the case were examined by the jury, and particularly those things which seemed to bear most strongly against the prisoner. The final decision of the question was resolved into three parts: First. Are the remains of a human body found in the Medical College on the 30th Nov. 1849, those of the late Dr. George Parkman? Second. Did Dr. George Parkman come to his death by the hands of Dr. John W. Webster, in the Medical College, on the 23rd Nov. 1849? Third. Is Dr. John Webster guilty as set forth in the indictment of the wilful murder of Dr. George Parkman? When the vote on the first question was put, twelve hands arose immediately. Some little discussion then took place, when the second question was tested—and twelve hands at once arose. The third—the most important question of all—was next to be tried—Quite a pause ensued. One juror, in his sympathy of kindness for the prisoner (who was his personal acquaintance or friend) and his afflicted family, shrunk from the 'fiery ordeal.' 'Can't we stop here?—can't the law be vindicated and justice satisfied, if we pause here? Must we take the *life* of the unhappy prisoner?' Some discussion ensued—the mind of the juror seemed more calm—and he expressed his readiness to vote on the final question, which was then put and twelve hands arose. The die was cast! and John W. Webster was pronounced Guilty of Murder."

DAVID STONER was an eminently useful minister in the Wesleyan Connection; his labours in Yorkshire will long be remembered. Modest, bashful, and naturally of a reserved disposition, he nevertheless appeared in the pulpit

as a fearless messenger of the Lord of Hosts. Deeply sensible of his responsibility, and unutterably solicitous to promote the salvation of his hearers, he preached the truths of the everlasting gospel with an energy not inferior perhaps to that of Richard Baxter. During the few years of Mr. Stoner's itinerancy, many hundreds, if not some thousands, were brought to God under his labours. During the three years he travelled in Bradford circuit, a thousand persons were added to the societies, chiefly, though not entirely, the fruits of his powerful ministry. The last sermon he preached was from—"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." During the course of this solemn warning and energetic appeal, he reiterated, "Yet forty days, and Nineveh shall be overthrown! Yet forty days, and Nineveh shall be overthrown!—and then added, after a solemn and portentous pause, Yet ten days, and perhaps your preacher may be a lifeless corpse!" His hearers were deeply impressed; and when this faithful servant of Christ expired, precisely at the end of ten days, it is not surprising if many thought that a ray of prophetic light had descended at that moment on his serious spirit, and warned him of his early tomb.

**PEACE BAZAAR, LONDON.**—This demonstration took place in the Hall of Commerce, to welcome the return of Ellhu Burritt from America. The stalls were admirably arranged, and profusely covered with fancy, elegant, and valuable articles. America sent many natural specimens, as well as many specimens of produce and manufactures, books, engravings, maps, and Indian curiosities.—From France, there were some most exquisite productions, including some from Madame de Lamartine, Madame de Gerardin, Madame Potonie; two French ladies came from Paris purposely to do the honours of the French stall.—From Scotland, contributions were received exceeding £300 in value; the Lord Provost of Edinburgh, and the Messrs. Chambers, having given a liberal present of books.—One valuable article was a rug of the most splendid description, designed and manufactured

expressly for the bazaar.—There were several figures cleverly dressed in Scottish costumes and dresses, and shawls, of Tartan and Shetland manufacture.—Contributions were received from almost every county in England. The Messrs. Bright sent a piece of nearly fifty yards of their patent tapestry, a truly gorgeous fabric for the furniture of a drawing room.—Papier Mâché and other articles were sent from Birmingham, various products from the Manchester factories, minerals from Cornwall, seaweeds from the coast.—A somewhat novel gift to a fancy bazaar was a large stock of blacking, beautifully labelled in gold and colours, from the manufactory of Twelve-trees Brothers, and boxes of soap powders for washing, from the same enterprising firm. The "little nailer's" stall attracted a good deal of attention, being covered with nails made by himself, some with his hands and others with his feet; whilst the Editor of the *Family Friend* presented a magnificent stall, furnished by the readers of that periodical. The gutta serena company fitted up their speaking tubes round the room, and an elegant collection of poems was compiled and published for the occasion.—The Hall was thronged with visitors, and the playing of the band contributed to the general cheerfulness of the scene. A very enthusiastic and extensive interest has been created in this great movement of the age, and we earnestly congratulate those friends with whom the movement originated on the result of their exertions.

**A CONTRAST TO THE STINGY PROFESSOR.**\*—The late excellent Mr. Thornton was on one occasion waited upon by a collector for some religious society, with a request that he would aid the cause in which the collector was interested. The good man, ever ready to forward every good work, was not long before he had placed a cheque in the hands of the collector for, (I think I am correct as to amount,) fifty pounds. While engaged in conversation the post arrived, and Mr. Thornton opened his letters. After reading one, he handed it over to the party to whom he had given the cheque, and observed, "sir, after reading this you will, I am sure, see the propriety of returning me the cheque I have just given you." The letter con-

\* See *July Reporter*, page 310.

tained information that a valuable property was lost, which would materially affect Mr. Thornton's position in a pecuniary point of view. The cheque was of course, without hesitation, returned. The good man tore it up, and re-wrote a cheque for *one hundred pounds*, remarking, "Take this, let me do good while I have the means, or the time may come when the means may be taken away."

CHRIST SEEN IN PREACHING. — The late Rev. Samuel Pearce, of Birmingham, being one week-day evening in London, and not engaged to preach, asked his

friend where he could hear a good sermon. Mr. S. mentioned two places. "Well," said Mr. P., "tell me the characters of the preachers, that I may choose." "Mr. D.," said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." "Well," said Mr. P., "and what is the other?" "Why, I hardly know what to say of Mr. C.; he always throws himself in the back ground, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

## CHRISTIAN ACTIVITY.

### A SKETCH OF MY CONGREGATION.

*By a Home Missionary.*

I PREACH the gospel in a large room which will hold three hundred persons. It is situate in a densely populated locality, notorious for the ignorance, filth, wickedness, and depravity of its crowded thousands. In addition to a large number of mechanics and labourers, there are street-hawkers, pugilists, beggars, slop-workers, old-clothesmen, impostors, thieves, and prostitutes, in frightful abundance. Most of the shops are open on the Lord's-day; and, to hundreds, that day is simply a period of toil, revelry, and sin. No sanctuary do they attend. They buy and sell, drink, gamble, and fight, from sun-rise to sun-set. Such is the character of the people amongst whom I have to labour as a missionary of the Cross.

Now look at my congregation: it is somewhat unique. Most of them have been induced to come, through my personal invitation, and they are rather motley in aspect and character. Down on my left you see a stout female—she never went regularly to religious meetings until she came to mine; she and her husband, a reformed man, indeed, are now constant hearers. That soldier was once a desperate drunkard. He is now a teetotaller, and brings his comrades to hear me. How his poor wife, an old Sunday scholar, rejoices in the change! That little man next him is a fish-hawker; he sells fish every Sunday morning and hears me every Sunday even-

ing! Lower down, and near the door, are some drunkards, and probably one or two immoral women: when they receive the truth you will see them sitting nearer to me with cleaner clothes and purer hearts than they have now. So much for that side.

We will now look at those before us. You stout man is a converted thief: he is now one of my most regular hearers. Beside him is a mechanic, who heard me a few weeks ago, and, who said, "I had quite forsaken the house of God; but I came in here and heard the close of your sermon. What you said made me give up all for God." A man sits near him; his face is care-worn; he refers to every passage I quote. He listens eagerly to my words. That man has given up opening his shop on the Lord's-day, and is now an anxious inquirer. Nearer to us is a man with spectacles; he is a prodigal son, who sells paper in the street. I hope to reconcile his father to him. Not far from him is a reformed prostitute; her father is a pious, reputable man, and full of gratitude for the change which has taken place in her. Just opposite to my desk are a number of decent, sober, industrious working men and their wives, some of whom are christians: but amongst them you see two well-dressed persons; they once had a large business, in which they failed through the intemperance of the husband. For four years they absented themselves from the house of God; they are now total abstainers, and would be very comfortable but for the recent seduction of their daughter

by an infidel. On the other side of them are some respectable persons who came here in preference to attending any more fashionable place; their good dresses contrast strongly with yon group of ragged Irish. On the same bench with them is a well-clad man with a very broad back; he once guarded me through a mob of men who were ready to smite me to the earth; he is a reformed drunkard; he once slept on the bare floor; he is now the owner of a bundle of banknotes. Next to him is a knife-grinder: he used to be a great fighter. The gospel has taught him to live in peace.

Besides these "characters," are my casual visitors. In going from house to house I meet with many who do not go to any religious service. These I get to come. In this way the soldier, the drunkard, the Jew, the infidel, the broken-down gentleman, the papist, and the English heathen, have been induced to come "to see me for once." I get many children, too, and these take home tracts and gospel-words to their parents. A single word more: an evangelist for three years, a pastor for four years, and a missionary and assistant preacher for nearly two years more, I mingled much with the working classes, and here record my conviction that they are fearfully alienated from christian truth and christian men. They must be visited at home by sincere, kind, intelligent, devout men, who will sit down with them and teach them the truth as it is in Jesus. They must then invite them to some clean, spacious room in their own locality, in which short, lively, well-studied, evangelical sermons are preached and other religious services held. Let this be done by the right men, and the working classes will be won to sobriety, virtue, and godliness; let it not be done, and they will wax worse and worse.

#### STREET PREACHERS IN GERMANY.

THE revolutions and developments of socialism in Germany have opened the eyes of christians to the spiritual wants of the masses of the people. And one method devised to meet these wants is that of itinerant preaching. This, together with colportage, has been to some extent adopted, and with good results. At a late ministerial conference at Wittenberg, pastor Brennecke, called by his

friends "the street preacher," among other interesting facts related the following:—

"Some little time ago, after walking several hours, and being wet to the skin, I entered a public house, and found the company engaged in a strong discussion, there being so much noise in the room that the wind and rain could not be heard. The topic on which the guests wore thus eagerly disputing was politics. The chief speaker, who had a glass of spirits before him, said, 'The guillotine must be erected. Millions must lose their heads; and first of all the rich, and those in high stations; for all our misfortunes come from them.' I put my hands to my head to feel if it was in its place, saying to the brawler, 'One must take care that he loses not his head,' (i.e., *understanding*, as the German word used by the speaker also signifies), adding, 'What misfortunes come not from the rich? the potato disease, the famine two years ago, and the cholera!'

The brawler started at these words, and his countenance changed. I embraced the momentary silence to show that famine and cholera were judgments of God, and remarked at the close, that each had his own cross in this world. One present asked me, 'Do you believe in the existence of the devil?' on which I asked him, 'If he believed in the being of a God?' He answered, looking out of the window, 'A blind man must believe in the existence of God—nature! nature teaches it!' Pastor B.: 'The bible *teaches* us that there is a God, and this is *confirmed* by nature. There is not merely a nature out of us, but a nature within us, which, alas! is completely corrupt. The bible also teaches us that there is a Divine Being, and farther, that there is a devil, who is a murderer and liar from the beginning, and that our nature is corrupt—a fact which the wickedness of our hearts confirms. Tell me, whence come the evil thoughts of your heart? Either they come from yourself, and then you are the devil, or they come from him, and then *there is a devil*.'

One person remarked, that the bible was full of fables. The brawler referred to Paul having forgotten his mantle. Pastor B.: 'That is a passage quite suitable for me, perhaps also for you. I am very forgetful. I see here that the great apostle could forget, and this comforts me, and admonishes me also, that I should endeavour to make good what I forget. I thought once like you, and for-

got the one thing needful, but I now endeavour not to forget the goodness of God. Have you, brother, forgotten this? The man, who, but a few minutes before, had been wishing the death of millions, approached the pastor, and said, much moved, 'You remarked just now that every one had his cross. It is so (and at these words tears fell from his eyes). My wife has been many weeks ill, and now my daughter is sick. We are in the greatest misery, come and visit us.' The pastor went home with him, spoke earnestly with them on the state of their souls, prayed, and, after receiving their hearty thanks, went on his way."

OPEN-AIR PREACHING.—*Cambridge.*—In the *Reporter* of this month you ask for intelligence of open-air preaching; and in order to contribute what I can to this interesting part of the matter of the August number, I may be allowed to tell you what little has been done in this way in Cambridge and the neighbourhood. A few weeks back, I was somewhat surprised to see a handbill announcing a sermon, to be preached in the open-air, in the lowest part of our town, by a clergyman of the Church of England, the Rev. J. H. Titcomb, M.A., incumbent of Christ's church. A fortnight afterwards, a second sermon was announced, by the same gentleman, at the same place: this latter I heard, and was much pleased with the scriptural, faithful, and earnest appeal made to the hearts of the people. On both occasions the attendance was very large, consisting for the most part of "the ignorant and the rude," who behaved with more decorum than might have been expected by many who know well what Cambridge is, and, indeed, manifested deep interest in the whole service, excepting, of course, the youngsters, who could not be prevented from enjoying their accustomed play in the vicinity of the "solemn assembly." I may add to this, that I have preached twice during the present month, on a common in a neighbouring village; both services were well attended, and the word of life was received with many expressions of gratitude. If our brethren throughout the kingdom were to adopt open-air services during the summer, depend upon it they would never regret it. Many would then hear the gospel who never enter a house

of prayer. Let all who can, try, before "the harvest is past and the summer ended."  
C. T. K.

YARDLEY HASTINGS.—On Tuesday, July 9, the Hon. and Rev. Baptist Noel preached at the seventh anniversary of the schools connected with the chapel at Yardley Hastings. In the evening, instead of the usual public meeting, it was suggested by Mr. Noel, that he and other ministers should occupy the time in addresses to the unconverted, and in especial prayer for the Divine blessing. Very solemn and impressive appeals were made to the multitudes who were gathered in and around the chapel, by the Rev. E. T. Prust of Northampton, Rev. W. Campbell of Olney, and the Hon. and Rev. B. W. Noel. Earnest prayer was offered by the Revs. J. Jukes, R. Cecil, J. Bull, and Mr. Noel. The Rev. W. Toduan, the minister of the chapel, stated, that the sabbath-school contained 264 children, and the daily infant-school upwards of eighty, all of whom are receiving religious instruction. The collections amounted to upwards of £30. Mr. Noel preached to crowded and attentive congregations in other neighbouring villages up to Friday night. It is sincerely hoped that the tenderness of spirit, combined with the earnest appeals and faithful warnings which have so prominently distinguished this attempt at evangelization, will prove, under God's blessing, the means of a great awakening in the churches and congregations who were privileged to hear the messages of salvation delivered by this honoured and distinguished minister of Jesus Christ.

REVIVAL AT FALL RIVER, UNITED STATES.—A very extensive revival of religion has recently been experienced among "the busy, bustling, world-mad people" of Fall River, Mass. It reached all the religious congregations in the place, and persons who have visited there speak of being deeply impressed with the presence of Divine Power. One of the pastors of the place, says:—"In my study I had last sabbath evening from seventy-five to ninety inquirers, most of whom are indulging hope. These were of all ages, from seventy down to ten. There has been deep solemnity and silence almost painful in our assemblies, evening after evening—no excitement except that of deep thought and conviction."



REVIVAL IN AMHERST COLLEGE, UNITED STATES.—The displays of Divine grace during the term just closing have been far greater than in the years 1848-9; and this may justly be regarded as the ninth marked and powerful revival of religion since 1823, when the first occurred under the presidency of Mr. Moore. Of the present members of college, amounting to one hundred and seventy-nine, one hundred and six are professors of religion.

Of the others, as many as thirty indulge hope of having been converted during this revival; besides a few converted with the families who worship in the college chapel. Absolutely, this number is not very large; but relatively, it is, we believe, fully equal to any we have ever enjoyed. How many of them will endure to the end, God only knows; and on His help alone hang our hopes of the perseverance of any.

## BAPTISMS.

### FOREIGN.

UNITED STATES.—The *Cincinnati Journal* reports:—Nine were baptized in the *Harvard Street* church, sabbath, June 2, by the pastor, Rev. J. Banvard, and thirteen received the hand of fellowship in the afternoon.

Seven persons were baptized by Rev. Dr. Strow, in the *Rowe Street Church*, June 9.

We understand that Rev. J. W. Parker, pastor of the baptist church in *Cambridgeport*, received nineteen into the church by baptism, June 9.

Nine were baptized and received into the *Salem Street Church, Reading*, June 9, by Rev. J. Cookson, pastor of the church.

In *Mohawk, Ballston Spa, and Sag Harbor, N. Y.*, revivals are reported in the *Baptist Register*. In *Ballston Spa*, over seventy have been examined and received by the church. At *Mohawk*, six seasons of baptisms have been enjoyed. The *Bethel baptist church* at *Sag Harbor*, received forty new disciples to its fellowship within a few weeks past.

Over ninety persons have been added to the baptist church in *Montrose*, since the commencement of a late revival in that place.

*Roxley, Mass.*—The pastor of the baptist church in this place, Rev. Z. P. Wild, has baptized seventeen since the revival began there, within the last few months.

*Waverly, R. I.*—Twenty have been added to the church by baptism.

Seventeen have been baptized in the *Berwick church, Penn.* In *Agusta, Ga.*, ten; at *Manniola*, fifteen coloured persons were baptized by brother De Votie.

*Balligomingo, Penn.*—The congregation has nearly doubled, and seventeen willing candidates have professed Christ in baptism. The baptismal seasons have been

of peculiar interest, as husbands and wives, parents and children, have gone together into the water to profess their faith in Jesus.

The *Morning Star* reports three baptized at *Kittery*, several others having first led the way.—At *Clinton*, twenty-five have lately been added, most of them by baptism.—At *Fairfield*, nineteen.—At *Eagle, Grand River*, after a gracious revival, twenty-four have been added, eighteen of them by baptism.—At *Charleston*, eighteen followed the example of their Lord in baptism.—At *Brookfield*, five happy souls thus put on Christ.—At *Hadley*, nine converts were buried with their Lord in baptism; a happier season was never enjoyed.—At *Washington, Me.*, twelve were immersed on professing faith in Christ.—At *Prospect*, four believers were baptized.

NOVA SCOTIA.—The *Christian Visitor* gives the following extract from a letter of Mr. Joseph Blakeney:—"A gracious work has been experienced in the northern part of *Salisbury*, commonly called the Upper Settlement on the North River, under the labours of brethren Robert and Isaiah McLeod, and Robert Dohson, who are of the order of Free Baptists. I had not the pleasure of being present, but from the best information we believe the Holy Spirit has blest their labours, and twenty-six or twenty-eight have been baptized, and a church has been organised in that place by the above named brethren, and the great work continues to spread." After giving an account of the labours of brethren Newcomb, Crandal, and others at *Salisbury*, where twenty were baptized, ranging from sixteen to fifty years of age, he proceeds:—"Since the above two more have related to the church

what the Lord has done for them in bringing them out of darkness, who have been received and baptized. One of these was an elderly sister who from her youth was a member of the Church of England. She was first awakened under the labours of our departed brother, Elder Peter Crandal, nearly forty years since; soon after this while walking in the fields under so great sense of sin as to fear every step she might sink into hell, the Lord Jesus revealed himself to her, and she found peace and joy inexpressible. What is very singular, she has had a desire ever since to be buried with Christ in baptism, but has not before felt able to take up the cross. Two more have been received and are to be baptized on the coming sabbath. The work of God which has been solemn and powerful is yet going on, so that our neighbourhood is more blest than I ever expected to see. Bless the Lord O my soul, and all that is within me praise His holy name!"

## DOMESTIC.

DOUGLAS, *Isle of Man*.—I take the earliest opportunity of informing you that yesterday evening, June 18, two believers were added to our small number by public baptism, in the open sea. Mr. H. S. Brown of Liverpool, on being applied to, cheerfully came over to assist us, preaching on the previous evening to the people of his native town on the subject, in a large room over the Wellington Market; when between three and four hundred persons listened attentively to an able exposition and defence of our principles, after which he announced that two persons would be immersed the next evening at a place where there was "much water"—in a bath made by God himself. Accordingly, at the time appointed, about 500 grown-up persons—besides boys and girls—assembled to witness what was, to them, a novel sight. A hymn being sung, Mr. B. gave a suitable address, which was listened to with attention and decorum; and, after praying, he descended into the water and baptized the candidates, who made a good confession before many witnesses. The transaction has caused much conversation in the town; and will, we doubt not, lead many professors to think on the subject; and we hope it will also cause them to take up their cross and follow their Redeemer. As this is the season

of the year for visits to our island, we invite friends, and especially ministers, who intend making an excursion for the benefit of their health, to come to the Isle of Man, and render us assistance by their preaching and council; as, at present, we are too few in number to support a minister. Such a kindness would be highly appreciated by the few baptist friends resident in Douglas. At present we worship in a school-room, which is attended with some inconvenience. We have some thoughts of building a small chapel if our friends in England will respond to our call. We have already had promise of assistance from friends at Bradford, and we hope others will do likewise. T. B.

CASTLECRE, *Norfolk*.—We had a baptism here, July 7th, of two candidates—a male and a female. The male candidate is the son of parents who are members of the church; the female candidate, in wishing to obey her Lord's command, had much opposition to overcome; but she persevered; although at one time her husband did all he dare to prevent her coming to worship. But what hath God wrought!—the man himself now regularly attends the house of God; and we entertain the hope that, ere long, he will be brought to sit at the feet of Jesus. Two other candidates should have also thus followed their Lord at the same time. Concerning one of these, a clergyman interfered, and threatened that if he united himself with the General Baptists, he should be turned out of house and employment. The baptized were received at the Lord's table in the evening. J. B.

IPSWICH, *Turret Green*.—On the first sabbath in July our pastor had the pleasure of baptizing, upon a profession of faith in Christ, one young man and two young females, one of whom has been a member of an Independent church in a neighbouring town for some time, and returns to her former communion; the others, after an appropriate address, received the right hand of christian fellowship. May their connection with us prove a mutual blessing! G. R. G.

WYRMOUTH, *Dorset*.—On June 16, at our evening service, Mr. Trufford discoursed on keeping the commandments as they had been delivered; after which five believers followed the example of our Lord Jesus, and were baptized.

J. A. O.

**STONY STRATFORD.**—On Lord's-day evening, July 21, after a sermon by our pastor, five persons were baptized. Two of these were sisters, whose parents, though belonging to the established church, were present on the occasion, and were deeply affected. Another of the number was a husband of one baptized the last time, who wisely resolved to accompany his wife to the heavenly country. Another had been an Independent. The congregation was very large and attentive. We have lately held a series of very interesting and important services. On Lord's-day, July 14, Mr. Baptist Noel preached to crowded congregations on behalf of our sabbath schools. After tea on the following day he preached again to a very large congregation, on the duty of at once submitting ourselves to God. On the two following evenings he preached at our village stations, Deanshanger and Loughton. We trust that many have been awakened to a concern for their souls, through the faithful and affectionate labours of this devoted servant of Christ. His visit has been to many of us a time of refreshing from God's presence.

**CHATLINGTON, Oxfordshire.**—Yesterday, June 23, we had a recurrence of one of those interesting days which God usually honours with the special manifestation of his presence and blessing. Six candidates were baptized in the names of the Sacred Three, four females and two males, four of whom were in the advanced stages of life. It was truly interesting to see the hoary headed come forward at the eleventh hour to testify their love to Christ. Multitudes were present to witness the solemn scene. On April 7, seven others gave themselves to the church of God in the same ordinance. The effects of that day will be known only in eternity; nearly every week since I have met with some fresh instance of the workings of God on that occasion. We have still a number waiting to follow their example. My object in giving this information for your periodical is not to boast of our doings, but that our Lord himself may be glorified for all he has done and is doing amongst us. T. E.

**BROUGHTON.**—On sabbath morn, July 7, three men were baptized at Kottering, after a sermon by our pastor. One of the candidates was a member of the Independent church. J. V.

**COWLING HILL.**—We had the pleasure of immersing eight persons on the 16th of May. Three were from the sabbath school, and most of the rest were young people. Within twelve months from the above date we have added twenty-four by baptism, which, for a small place like ours, is considerable. "We thank God and take courage." On the 26th of June, the "Association Methodists" who reside in this neighbourhood, following our example in this much neglected ordinance, had a public baptism, when eight individuals were led down into the water in the presence of many spectators, who were seated on rising ground in the form of an amphitheatre. The weather was remarkably fine, and the service lasted nearly two hours, and was very interesting. One man was so convinced that he came forth out of the crowd, after the seven had been immersed, and offered himself as a candidate, to the no small joy of the administrator, and the surprize of the spectators. More are expected to follow them soon.

**LONDON, Spencer-place, Goswell-road.**—A friend says:—"I have long felt much interest in reading your monthly accounts of baptisms, from different parts of the kingdom and of the world. I think you have not received any accounts from Spencer-place for a long time, and thinking that others may feel interested in such accounts as well as myself, I just send you a report of those baptized at our place within the last twelve months, and will endeavour in future to report from time to time as the baptisms occur. In August, 1849, we baptized eight; in October, two; in March, 1850, three; and in July, four. Of this number seven were from the Church of England, four from baptist families, two Wesleyans, and four from the sabbath schools."

**Waterloo-road.**—On sabbath evening, June 2, twelve believers were received into the church by our minister, Mr. Branch, after having publicly acknowledged their faith in Christ by following him through the liquid grave. J. S. A.

**ABERGAVENNY, Frogmore Street.**—Our pastor, after a discourse by an assistant preacher, immersed six males and two females—believers in Jesus—June 16. One had been a member of an Independent church, and two were from the bible class. These were all received at the Lord's supper in the evening.

J. H. C.

**SOUTHWICK, near Troubridges.**—Having read the many pleasing accounts of baptisms in your *Reporter*, I thought, as I witnessed one on Lord's-day, June 30th, I would report it, as it was of a very interesting character. The place of immersion was a large pond, as they have no river there. At eight o'clock in the morning the place was surrounded by a vast multitude of spectators—upwards of a 1000—some of whom had come in various vehicles. I observed one waggon well loaded. After singing, Mr. Huntley of Limpley Stoke, delivered an address; and, after prayer, the baptizing anthem, on the baptism of Philip and the Eunuch, was sung in beautiful style. Mr. Eacott, the pastor, then descended into the water and baptized eleven candidates—four males and seven females. Among them were a mother and her son, and two teachers who had been scholars. Another had been a Wesleyan for many years; and another had been a most awfully vile character; but God in his mercy stopped him by a dream in the visions of the night, which brought him, when he awoke, to bow his knees in prayer for the first time, and the lion is become a lamb. In the afternoon, Mr. Eacott received the newly-baptized into the church at the breaking of bread. This was a high day; and it was truly pleasing to see the crowded congregations which attended the various services.

J. B. H.

**GRANTHAM.**—The first sabbath in July was an interesting and delightful day to us, when brother Bishop preached on the subject of baptism, and afterwards administered the sacred ordinance in the P. B. chapel, Bottesford, to five willing converts, who thus publicly avowed their love to Jesus. In the evening they were received at the Lord's supper. One of the above is the husband of one of our members, and the others were two husbands and their wives. Oh, that they and their families may meet unbroken around the throne of our Heavenly Father!

**SAFFRON WALDEN, Upper Meeting.**—Two females were baptized, by Mr. Burditt, July 7th. They were both teachers in the sabbath school, and one had been a scholar.

W. W.

**SUNNYSIDE, Lancashire.**—On Wednesday evening, July 17th, a young friend was baptized by Mr. A. Nichols, in the baptist chapel, Haslingden.

**SOUTH PETHERWIN, Cornwall.**—On Friday, June 14, the solemn ordinance of believers' baptism was administered by our pastor, Mr. Kings, to three candidates. One of them had been for a number of years a strictly moral church-woman; another was from our sabbath-school, a girl about sixteen years of age; the third was an individual whose years had rendered him feeble and infirm, and who, at the eleventh hour, has been snatched as a brand from the burning. About two years since he was led to see himself a sinner lost and undone, and through grace was also led by the Spirit to Jesus the Saviour. The tranquility of mind which he has experienced since then, even under severe affliction, has been truly delightful. His years now number 78, but having been blessed with a partial recovery from affliction, he expressed his desire to fulfil all righteousness by being buried with Christ in baptism. The solemnity of the scene will not, we think, be quickly forgotten by the spectators, and we hope the example may not be without effect on others professing godliness.

R. P.

**BATTLE, Sussex.**—*Zion Chapel.*—On Lord's-day, June 30, our baptistry was again opened for the purpose of baptizing three willing converts to the Lord Jesus, who pursued the path of their Redeemer with peculiar pleasure, and were immersed by our pastor, Mr. Perkins, after a sermon from "The love of Christ constraineth us." It was a solemn but happy season. The congregation was very attentive. Our new gallery was on that occasion filled with attentive hearers. Some of your handbills and tracts would be of great service to us. It will be gratifying to you to know that your *Reporter* was the instrument of awakening that anxious desire in one of these, which led to earnestness in the use of the means of salvation, and terminated ultimately in her peace with God, through the Lord Jesus Christ.

**SWAFFHAM, Norfolk.**—Again have we to record the goodness of God, in granting us another addition. Two young men were baptized by Mr. Hewitt, on sabbath-day, June 30, after a sermon from "What mean ye by this service?" It was a solemn time. One of the young men stated that his deepest impressions were made in the sabbath school when a teacher. May they both become pillars.

H. V.

**BARNSELY.**—On the first Lord's-day in July, Mr. Cathcart baptized twelve believers. Of this number, there were three husbands, with their wives. One couple were intelligent Wesleyans, who, on hearing our views of baptism, and witnessing its performance, frankly avowed their convictions of duty. Another couple had previously belonged to the establishment, had each arrived at about fifty years of age, and now unhesitatingly put on Christ by baptism. The third couple were each about sixty years of age; the husband resolving, he said, to be as active in the service of the Saviour during his short future, as he had been in that of satan during his long past. Most of the others were past the ages from which we generally look for additions, and all give interesting evidence of union with Jesus. Within three months twenty-four have been baptized. May the good work go on!

**Bow, near London.**—On sabbath evening, May 26, two females were baptized upon a profession of their faith by Mr. Ward; our pastor, Mr. Fishbourn, conducted the usual service. One was the youngest daughter of one of our deacons, now making a baptized household. And on Lord's-day, June 30, Mr. J. Angus preached on the errors of baptismal regeneration, and the unscripturalness of infant sprinkling, after which Mr. Fishbourn immersed six believers, four of whom were two men and their wives; the other two were from the bible class. The attendance on both occasions was very large. M. A. H.

**STONEHOUSE, Devon.**—On Wednesday evening, June 26th, our pastor, Mr. Webster, baptized six believers on profession of faith in Jesus. One had attended the place ever since its erection in 1816. Another had been the subject of serious impressions many years ago, but was not decided on thus following Christ until she witnessed an administration of the ordination of baptism.

**BIRMINGHAM, Circus Chapel.**—Mr. Landels, after delivering an impressive sermon, immersed six disciples, July 7. This is the second baptism in this new chapel.

On same day at *New Hall Street*, Mr. O'Neill baptized four candidates.

**Mount Zion.**—July 14, four female disciples obeyed the command of Christ and were baptized by Mr. Daniell. There was a large congregation. W. H.

**TAMWORTH.**—Having long been interested in reading your reports of baptisms, I have often regretted that you have not had any report from this place. I therefore wish to inform you that on Lord's-day evening, July 7, the ordinance of christian baptism was administered before a crowded congregation, when six believers thus put on Christ. An appropriate sermon was preached by our aged pastor, Mr. Massey, and Mr. Collyer of Warton baptized the candidates. One of the candidates had long been an esteemed local preacher amongst the Wesleyans; he told the congregation at the water side his reasons for leaving the Wesleyans and becoming a baptist, after a careful examination of the scriptures. These were all added to the church. We trust that this addition, after a long interval, will be the dawn of a brighter day. R. C.

**LAY'S HILL, Herefordshire.**—Mr. Wright baptized a young female, May 26, whose mother, an esteemed member with us, entered into rest sixteen years ago; and on June 16 two more believers thus put on Christ in the presence of a large assembly. We praise God who is giving testimony to the word of his grace.

**RYE, Sussex.** An aged man was baptized here on Lord's-day morning, July 7, and added to our church in the afternoon. We have in our congregation several who, we trust, have been drawn to the cross, and who, we hope, will soon be induced to follow the example of their Lord. J. F. S.

**ISLE ABBOTTS, Somerset.**—I had the pleasure on Lord's-day, July 7th, of baptizing one male and two females in the river, in the presence of a numerous assembly. This makes twenty that have been baptized in this village within the last eighteen months. The Lord has done great things for us whereof we are glad. J. C.

**HORNODON, near Tavistock.**—After twelve months' labour against much opposition, we begin to find some good results. On the last Lord's-day in June, after a sermon by brother Cudlipp, we had a public baptism of one believer in the river Tavey. R. H.

**HASLINDEN, Lancashire.**—Three young believers were immersed by our pastor, July 7th—two of whom were from a branch station.

## BAPTISM FACTS AND ANECDOTES.

"FAMILY BAPTISMS." *A New Move.*  
 "What's in a name?"—a good deal; though it is readily allowed that a rose would, if called by any other name, smell as sweet. Yes, there is much in a name. Politicians know that. Hence the old "Tory" has been supplanted by the modern "Conservative." Religious people, too, sometimes change their names. "Independents" have become "Congregationalists:" not, we presume, to distinguish themselves from Baptists, who are both as "congregational" and as "independent" in every sense of those terms as they are. The anglicised Greek word, *baptize*, has been much tormented and opposed, but we hope and believe that it will maintain its ground, both in England and the United States. But it is not to that word I now wish to allude: it is to the two words of the heading—*Family Baptisms.* Let me state my case. Last spring I went to hear Mr. Binney, from London, who was to preach on the afternoon of the Lord's-day in an Independent chapel, in a large provincial town, where are many baptists—*very respectable* citizens too, many of them; and these were invited, expected, and present, to hear this distinguished minister. Mr. B. announced his text—"Paul and Timothy, the servants of Jesus Christ, to all the saints in Jesus Christ which are at Philippi, with the Bishops and Deacons;" and he gave us a learned and very interesting account of the Roman colony at Philippi, and spoke highly of the virtuous obaracter of the people. Towards the close, with much apparent caution, he said, there were two parts to which he ought also to allude, and they were the two "family baptisms," mentioned by Luke in the "Acts." He did not wish to say more about them, but there they were: the first European baptisms were two "family baptisms." All this was said, I say, very cautiously, and with something of the sly humour of the speaker. I do not stay to point out, what Mr. B. ought to have done in all fairness, that the circumstances of Lydia of Thyatira, were such as not to admit of her young children being with her at Philippi, even if it were possible to prove that she had any; and the "keeper of the prison" is distinctly stated to have believed in God "with all his house,"

after his prisoners had spoken "unto him the word of the Lord, and to all that were in his house:" but I would ask this respected minister why he substituted the word "family" for "household?" Why, he knows better than I do; but I may guess. The word will better convey the idea of the children. When I am asked, "Mr. So-and-so, how does your wife and family do?" my reply naturally includes the children! This is my view of the matter: and I, for one, protest against Mr. Binney, however deservedly respected, thrusting in another word which, almost of necessity, and certainly conventionally, includes the idea of children in the place of the New Testament term "household," which does not, either naturally, conventionally, or necessarily, convey the idea at all. Now I will look at my old friend CRUICK and see if this word "family" has ever been so applied in the New Testament. "FAMILY:"—here it is, with a very long list from *Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Chronicles, Esther, Jeremiah, Amos, Zechariah,* and one, only one, from the New Testament, *Ephesians*, iii. 15, "whole family in heaven and earth is named." Even Mr. B. cannot make "family baptisms" out of that. I will take its plural relation—"families." But I go through a much longer list from *Genesis to Zechariah*, and there I stop, there being *not one* from the New Testament. So much for Mr. Binney's "two family baptisms" at Philippi.

Leicester.

J. F. W.

THE ROYAL CHRISTENING.—The baptism of the infant prince, third son of her Majesty and Prince Albert, took place on Saturday, in the chapel within Buckingham Palace. The sponsors were, the Duke of Wellington; the Duchess of Kent, as proxy for the Duchess Ida of Saxe-Weimar, and the Prince of Prussia. When the procession had all entered, the following chorale, composed by Prince Albert, was performed:—

"In life's gay morn, ere brightly youth  
 By vice and folly is enslaved,  
 Oh! may the Maker's glorious name  
 Be on thy infant mind engraved:  
 So shall no shades of sorrow cloud  
 The sunshine of thy early days,  
 But happiness, in endless round,  
 Shall still encompass all thy ways."

The infant prince was carried by the head nurse and attended by the Countess

of Gainsborough. The Archbishop of Canterbury performed the baptismal service, and, on arriving at the part for naming the child, the Countess of Gainsborough handed the infant prince to the Archbishop, when his Royal Highness was named "Arthur William Patrick Albert." The Countess of Gainsborough received Prince Arthur after he had been baptized, and at the conclusion of the service his Royal Highness was reconducted from the chapel. At eight o'clock, a state banquet was given in the Picture

Gallery; after which the Lord Steward gave the following toasts, viz:—"His Royal Highness the Prince Arthur;" "His Royal Highness the Prince of Prussia;" "The Queen and the Prince." Afterwards, the Queen received an evening party, at which, among others, General Jung Bahadur (on a special mission from the Sovereign of Nepal) was present. The Duke of Cambridge was unavoidably prevented by indisposition from being present.

*From the Public Prints.*

## SABBATH SCHOOLS AND EDUCATION.

**IMPORTANCE OF SABBATH SCHOOLS.**—We give the following extract from the brief essay by Mr. Underwood, alluded to in our "Notices," page 351;—"The disinclination and incompetency of some parents to train their offspring religiously originate the necessity for such institutions as our Sabbath Schools. And their importance is too obvious to require any process of logical demonstration. They are important to the young considered in themselves. The human creature requires various culture. The faculties given at our birth have to be fostered and nurtured with care and skill in order to their proper development, and growth, and exercise. Training is one of the necessities of our being. And to some extent this demand is understood and supplied. Some trainers devote their attention to the body; seeking to give strength to its mechanism, symmetry to its shape, suppleness to its limbs, propriety and ease to its evolutions. Others apply their skill to the mind; endeavour to create a thirst for knowledge, to encourage enquiry, to fledge the imagination, to purify the taste, to enlarge the memory, and to store the mind with the facts of history, and the principles of science. This is a laudable employment—for the mind is more precious than the body—

"Man's form, the product of Almighty skill,  
Framed for the service of a free-born will,  
Asserts precedence and bespeaks controul,  
But borrows all its grandeur from the soul."

It is vastly important that the powers of the soul should be disciplined at the earliest period, that the dormant faculties of children should be awakened into action—that as soon as mind is displayed it should be cultivated—that where there

is understanding light should be poured into it—that when a child begins to think, it should have something wise and good and useful given to it to think about. No time should be lost—no delay allowed. If childhood be not instructed it will resemble the ground on which no tillage is bestowed. There the poisonous weeds of error will strike deep their roots, and there the most ferocious and vulgar vices will rankle and luxuriate. But the training of the sabbath school is mainly directed to the *moral nature of the young.*

"Its science is the culture of the heart."

Its object is to teach children the fear of the Lord—to form Christ in them—to fit them for the fellowship and service of the church—to establish a character based on the principles of the bible, and adorned by every virtue—and to secure their final admission into the kingdom of their Father in heaven. Nothing short of their conversion and salvation is the aim of the sabbath school."

**DEVONPORT.**—The teachers and friends of the Sunday-schools connected with Princess-street chapel in this town, had engaged the Queen steamer for an excursion up the river Tamar on the 10th of July. A large party were on the very point of embarkation, when the boiler burst, and the vessel was blown up with a fearful explosion. One poor man was lost, and up to the close of the day, the body had not been found. Others of the crew, with the captain, were dreadfully scalded and wounded. The terror of the company, who had thus so narrowly escaped, may be easily imagined. As soon as the alarm had in some degree subsided, the whole party, with their

pastor, the Rev. W. Spencer, retired to the Cornwall-street Bethel Loft, and united in an act of worship wherein sympathy for the sufferers was mingled with gratitude for their own providential deliverance. Had the accident occurred but five minutes later it is impossible to calculate the loss of life and amount of suffering that might have ensued. The company subsequently spent the day in social intercourse in the vale of Biokleigh, and closed a day long to be remembered in another exercise of praise and prayer, in Princess-street chapel.

#### THE TEACHER'S ENCOURAGEMENT. \*

BY J. S. FETHERSTONE.

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv. 58.

What promises sweet do the scriptures afford  
Each sabbath-school teacher that's taught of the Lord,  
And, oh, how consoling the mind to sustain,  
To know that his labour shall not be in vain.

Farewell, then, my fears,  
My sabbath-school labours shall not be in vain.

Engaged in this honour'd employ I am found,  
Delighting to tread on such heavenly ground,  
And patiently waiting from God to obtain  
Some proof that my labour has not been in vain.

When low at the footstool of mercy I bend,  
And prayer on my scholars behalf shall ascend,  
Divinely instructed, I will not complain—  
Alas! all my toils in this vineyard are vain.

Though seed which is sown may not seem to take root,  
Yet still I'm encouraged to look for the fruit;  
As husbandmen do when they cast in their grain,  
I'll wait, and I know it will not be in vain.

Though satan may tempt me the work to forsake,  
And tell me 'tis useless such trouble to take;  
Though rich men despise me, and learned disdain  
My labour of love, it shall not be in vain.

And when I am summoned to give up my breath,  
And pass through the dark, dreary "valley of death,"  
With "Paul the apostle" to die will be gain,  
And prove that my labour has not been in vain.

And, oh! should there meet me on Zion's blest shore  
A child from my class, who arrived there before;  
Methinks he will cry when he sees me again,  
Dear teacher, your labour was not all in vain.

When the "great day of judgment" shall burst on  
the world,  
And sun, moon, and stars, from their orbits be hurld;  
Exulting, I'll shout in a rapturous strain,  
My sabbath-school labour has not been in vain.

Farewell, then, my fears,  
My sabbath-school labours shall not be in vain.

## RELIGIOUS TRACTS.

### HINTS ON TRACTING.

SOME sincere christians have not unfrequently remarked—"We should like to be useful, but we are really at a loss to know what we can do." To those who are really anxious to do good we say:—

Engage in the circulation of tracts on the loan system, calling once a fortnight at the houses of a selected district, to exchange the tracts previously left. Be punctual; and drop a word as you see fit.

In your walks in the country drop handbills or tracts, or place them on the hedge or stile by the road-side; some passer-by may thus have his eye arrested, and his heart impressed.

Give away tracts personally, in the spirit of compassion for the salvation of the ignorant. This will show you are not ashamed of the gospel of Christ.

Inclose, in letters, tracts which may be suitable to your correspondents; especially to bereaved families and afflicted persons. *The letters should always be weighed and pre-paid.*

Visit small retail shops, in which foolish and profane works are sold to the young, and direct attention to cheap and suitable publications. Where it can be arranged, exchange improper books for others of a religious and moral character.

Visit cottages and other dwellings; and where vain and immoral papers are seen on the walls, ask permission to remove them, and to substitute neat and well-printed broad-sheets on morality and religion.

Elderly persons, in particular, may do good by circulating suitable invitations to worship and hand-bills on the sabbath-day, in passing to and from public worship.

Distribute hand-bills at annual fairs, statutes, races, or public gatherings.

Endeavour to introduce into work-houses, union-houses, and prisons, tracts and religious books.

If a Sunday School teacher, forward tracts through your scholars for the acceptance of their parents.

If you are not a teacher, interest yourself in the young by circulating suitable little books among them; or make an occasional visit to some school for this purpose.

If resident near the sea-coast, or in a maritime port, seek the spiritual welfare of sailors by giving them tracts; or if near a barrack or military depot, furnish the soldiers with suitable publications. Or, it may be, railway workmen or foreigners in England may come under your notice. Gipsies and mendicants should not be forgotten.



Lend suitable books to persons who attend a place of worship, and who appear seriously disposed. "The Great Change," "The Anxious Inquirer," "Persuasives to Early Piety," and "The Way of Life," will be useful for this object.

See that your own servants have suitable books, that they may sit down and read now and then.

Sons and daughters leaving home should have suitable books presented to them; such as "Letters to a Daughter," "Female Excellence," "The Young Servant," "Young Man from Home," and "The Apprentice."

In travelling on business, or in visits to the sea-coast, watering, or other places of annual resort, have a supply of suitable tracts to give away.

Try some, at least, of these plans, and you will not long complain that you cannot do any good; that is, if you always pray God to bless what you are doing.

#### APPLICATIONS.

**KENT.**—When I arrived at this station two years and a half ago, I found there was no one who felt an interest in the seamen which enter this port, and being a seaman myself, and not only a seaman, but, I hope, a christian, I could not but feel for them. Since that time I have supplied nearly five hundred sail of vessels with tracts which I have begged from different places. If I have taken too much liberty by sending this to you, I hope you will forgive me. It does not lie in my power to purchase, but if the Lord will, I will give my personal service to this great and glorious work. I cannot for a moment think that all the seed I have sown has fallen among thorns, but I never expect to see the result of my labours here. I look forward to see it in eternity. The vessels I supply are chiefly those which are wind-bound, or here by distress of weather. I may never see them any more, but the result I will leave with my Master, who watches all I do. If you will have the kindness to send me a grant for those brave but neglected tars, I shall for ever feel obliged. A few also on baptism would be useful. I feel it my duty to tell you who I am, because we are perfect strangers: I am a member of Salem baptist chapel, Dover. The bearer of this will be able to give you more information. May the Lord bless you!

J. G.

**WONCESTERSHIRE.**—I write to ask you the favour of a grant of tracts on various religious subjects, for a number of young men who have united to visit a large population in a neighbouring village, who are almost totally indifferent about their souls welfare; and we find we cannot do so much good as we might if we had tracts to distribute. If you will favour us with a grant you will greatly oblige these young men. W.S.

**IRELAND.**—From the pages of the *Reporter* I learn that you make grants of tracts on baptism to poor churches, and this city being much in need of light on that subject, and the church unable to do much in the way of purchases, I write to ask if you can favour poor Ireland with a few.

H. Y.

#### ACKNOWLEDGMENT.

**SOMERSET.**—I am sorry that I have so long delayed to acknowledge your very kind grant of tracts. I scarcely know how to express my gratitude for them. I think I am making a good use of them. On sabbath days I distribute them to those I meet on my way to and from worship, and I hope they will prove a blessing. I have just now entered on a new sphere of labour in a neighbouring village, where there is no dissenting cause. We have been there twice on week evenings with "the glorious gospel of the blessed God," and we anticipate it will make an interesting station. We expect opposition, because a great portion of the inhabitants are so very prejudiced against the baptists. I shall endeavour to distribute as many tracts as I can amongst them. If we succeed I shall no doubt be asking your kind assistance again.

W. D.

#### DONATIONS have been forwarded to—

	Handbills.	4-page.
Aldriu .....	500	.. 25
Great Saling .....	500	.. 25
Sheffield, Eyre-street ....	500	.. 25
Battle .....	500	.. 25
Stourbridge.....	500	.. 25
Ludlow .....	500	.. 25
Uske .....	500	.. 25
Rye, Sussex .....	500	.. 25
Fleet, for Home Mission	1000	.. 50

The applications from Bideford, Padham, Cambridge, and Slimbridge, have not proper directions. The applicants are directed to comply with the directions and conditions of the *special notice* mentioned at page 87 of the *Reporter* for January.

## INTELLIGENCE.

## BAPTIST.

## FOREIGN.

NOVA SCOTIA.—A writer in the *Christian Visitor* makes the following pointed remarks:—"That God has committed to our denomination a mission of no ordinary character, the history of our people furnishes abundant testimony. For centuries before the reformation under Luther and his compeers, the baptists of those times contended earnestly for the faith and practice of the apostolic churches. Even after that day, and since protestantism has been established in England and other countries, in consequence of their uncompromising adhesion to the unadulterated Word, apart from human creeds, they "have suffered unto blood striving against error;" yet, "by pureness and knowledge" they "held forth the Word of life." The seed sown then, though at the time buried in dust, germinated in after years and produced a plentiful harvest of religious liberty. The baptists were the first to enter the missionary field in the East, and to lead the van in defence of religious freedom in the West. We, of the present day, who have entered into their labours, must not conclude, because the aspect of affairs has changed, that self-denial and unwearied labour from us are not required. The truth as it is in Jesus is in as much danger of being sacrificed now as then: error is as destructive, the human heart as depraved, and disposed to believe any other system of doctrine rather than the word that is able to save the soul. But souls are not so much in danger of being deceived by what is called infidelity—its form is too odious to attract—as from false and distorted views of christianity. When we are solemnly told by the professed ministers of Christ and assumed successors of Peter and Paul, that ourselves and children are "born again" by having a few drops of water sprinkled in our faces, should we not sound the alarm. Says Dr. Pusey, who has many sympathizers in this Province, "Baptism is our new birth; herein we are justified, or both accounted and made righteous, since we are made members of Him who is alone righteous." Can any form of scepticism be more at variance with the truth of the gospel, or more ruinous to souls than this? Without faith, repentance, or any knowledge of the true God, and Jesus whom he has sent, salvation is promised. Thus thousands in this Province are taught that in their baptism, in which they were as involuntary as in any of their bodily organs, "they were

made the obildren of God, members of Christ, and inheritors of the kingdom of heaven." But how and by whom is this papistical heresy to be opposed? Can those denominations that practise the same things, only with a more modified tone, assail its encroachments on the christian system? To baptists evidently the providence of God has assigned the work—their principles alone can exterminate the obnoxious intruder."

CAMPBELLITES IN THE UNITED STATES.—The Congregational Journal gives the following synoptical view of the Campbellite order in the United States. The founder of this sect was Alexander Campbell, a native of Scotland, who emigrated to Pennsylvania in early life with his father, who was a Presbyterian minister. Entering the Presbyterian ministry himself, he soon after renounced it, and connected himself with the Calvinistic Baptists, whom in turn he shortly after deserted, having embraced the sentiments that church confessions and creeds are of necessity heretical and injurious, and that baptism by immersion made a man a christian. The heresy swept over Virginia, Kentucky, and the Western States like a wild fire. Whole churches, Baptists and Methodists, were "carried away by the dissimulation," including many ministers. The preachers catching at anything which could give them popularity, called themselves "proclaimers." In twenty years the leader numbered 20,000 followers, and in 1842, not less than 200,000 church members. In Kentucky the baptist churches suffered the most, several being entirely broken up, and a great many exceedingly divided and weakened. In 1845 there were estimated to be in this single State 380 churches, 33,830 communicants, 125 preachers, 666 elders, and 676 deacons. Dr. Humphrey, who is now on a visit to Kentucky, heard Mr. Campbell preach repeatedly, and admits his high order of intellectual ability, and power of oratory. He thinks he has corrected some of his errors by seeing the necessity of a church confession from the infinite confusion prevailing in his societies. Dr. Humphrey also believes, that this sect will be broken into fragments when Mr. Campbell dies, who is now an aged man.

## DOMESTIC.

HANSARD KNOLLYS SOCIETY.—On the morning of Wednesday, 24th of April, the annual meeting of the above society was held in the library of the Baptist Mission House, Moorgate Street. The public meeting was on this occasion preceded by a breakfast, which was numerously attended,

although held at an early hour in the morning. Mr. Thomas Nicholson of Lydney occupied the chair at the general meeting, and the proceedings were commenced at nine o'clock, with prayer by the Rev. W. Etheridge. E. B. Underhill, Esq., read the usual annual reports, from which it appeared that during the past year the subscribers had received a reprint of "John Canne's Necessity of Separation from the Church of England," and the first volume of the "Dutch Martyrology." The demand for the earlier publications of the society had continued, and the first and second volumes were all sold. The report concluded with an urgent appeal to the subscribers to use their personal influence among their friends, on behalf of the society. In moving the adoption of the report, T. Bignold, Esq. of Norwich observed, that in former times it was but the "happy few" who were privileged to read these valuable writings, but, thanks to the Hanserd Knollys Society, the works of our forefathers were now in the hands of a "happy many." The Rev. J. Rothery seconded the adoption of the report. He said he was a warm friend of the institution, because he was reminded, through its instrumentality, of those noble men whose maintenance of the glorious principles of religious liberty had secured to us the position we now hold. It was refreshing to find that the principles we now so dearly cherish, were so nobly fought for by our ancestors. The Hanserd Knollys Society was eminently useful to our young men, and he hoped that the works issued by the society would be extensively read by them. James Low, Esq. offered some suggestions for collecting the subscriptions and delivering the volumes. The Rev. T. A. Wheeler briefly moved the cordial thanks of the society to the council for their arduous duties during the past year. In seconding the resolution, the Rev. F. A. Cox, D.D., LL.D., compared the diggings in California to the more precious diggings among the writings of our baptist forefathers. He also made some allusion to Dr. Gill's Commentaries, the learned portions of which he earnestly recommended as worthy of republication by the council. The resolution re-appointing officers and council was then unanimously passed, and after a few remarks from the Revs. J. Cragg, W. H. Black, F. Trestrail, and Mr. Meredith, the meeting was closed with prayer.

*Bap. Mag.*

**LIVERPOOL, Byrom Street, Re-opening.**—This place of worship was re-opened with a sermon by Mr. H. S. Brown of Myrtle Street, on Lord's day, May 23. The congregation could not have been less than one thousand, as the place was nearly filled. Mr. Smith, late of New Park Street, London, has since supplied the pulpit several weeks. J. H.

**BAPTIST ASSOCIATIONS, 1860.—Herts. and South Beds.**—Assembled at Hemel Hempsted, June 3 and 4. "For some years past" an Association Letter has not been issued, from a conviction that they "were not generally appreciated or even read." This year an Address, by Mr. W. Aitohison, Moderator, profaces the statistics: which enumerate thirteen churches, comprehending 1,636 members, and 2,302 sabbath scholars; 141 baptized last year; and a clear increase of 145.

**Western. (Welsh.)**—Assembled at Gressgoth, Pembrokeshire, June 4 and 5, and at Jezreel, Cardiganshire, June 11 and 12. The letter on our principles and duties as Nonconformists, was written by brother E. Williams, Aberystwith.—In the Pembroke branch the Home Mission was reported as prospering, and a special prayer-meeting for revival was appointed on the first sabbath in August, at seven A.M. Baptized, 820; clear increase, 543.—In the Carmarthen and Cardigan branch, 1,299 had been baptized; clear increase, 1,344. At each of these gatherings there was, as is usual, much preaching. "All the discourses were excellent." And the greatest kindness was shown in entertaining the ministers and strangers.

**East and West Riding, Yorkshire.**—Assembled at Hebden Bridge, May 20, 21, 22. The Circular Letter, by Mr. Giles, "On the Spirit of Faith, essential to success," is a superior production. Mr. Chown preached from "The place which is called Calvary;" Mr. Stock from "Thou hast magnified Thy word above all thy name;" and Mr. Giles from "Come now and let us reason together," &c. Mr. Crook was Moderator, and various important business was transacted. The churches at Horkinstone, Arunley, and Barnsley were admitted; and Skipton applied. The Report of the Itinerant Society is a valuable document, displaying much zeal and activity. The summary gives sixty-four churches, 6,793 members, 434 baptized; clear increase 147; 2,775 teachers, and 11,036 scholars. On "civil questions," it was agreed—"That a petition for the separation of the church from the state be adopted, and signed by the ministers and messengers.—Also a petition for liberty of marriage with the sister of a deceased wife.—Also a petition for liberty of affirmation in lieu of oaths, to be presented through Lord Denman, with a letter acknowledging his services as a liberal and constitutional judge.—Also a memorial to the American churches on the subject of their treatment of free negroes.—Also a petition to the King of Sweden, on behalf of the persecuted baptists in his dominions."—"The several meetings were felt to be interesting and profitable. The fineness of the weather, and the surpassing beauty of the natural

scenery, gave additional interest to the occasion. Large congregations were maintained to the close of the services. The accounts from the churches were more encouraging than in some previous years. The Wesleyan body, with christian kindness, allowed the use of their chapel and school rooms, and the greatest hospitality was shown by christian friends of our own and other denominations, and the entire engagements of the week were felt to be highly satisfactory and encouraging."

*Gloucestershire.*—Assembled at Lydney, May 22 and 23. The Circular Letter, by Mr. Woodrow of Gloucester, on "The best means of promoting religion in the family," contains some excellent suggestions. Mr. Elliott, the minister at Lydney, was moderator. The church at Painswick was received. Mr. Teall of Naunton, and Mr. Brook of London, preached. Various local business was attended to, and a resolution passed in favour of the Anti-State-Church Association. On the evening of Thursday, public addresses were delivered by brethren Walters, How, and Brock. The statistics give 20 churches, 2,284 members, 86 baptized, 432 teachers, and 3,443 scholars. The brother who kindly forwarded to us a copy of the printed circular, observes:—"Our meetings were unusually delightful, and I trust, profitable. The presence and preaching of our esteemed brother Brock, of London, undoubtedly contributed greatly to promote the highest purposes of our assembling."

*Lancashire.*—We have received a letter from G. M. of Accrington, respecting the report of this association, which appeared at page 327 of our last number, some parts of which he conceives to be calculated to give a wrong impression. In his opinion the meetings continue to be attractive—the large places of worship, at which they are held, being usually full; and he objects to complaints about the "encroaching" tendencies of committees of business, which he affirms are doing their work well—the Home Mission, for instance, "is one of the most prosperous and useful in the kingdom."—With regard to the "chapel," there was no "excessive modesty" in selecting the outside of the town for its site, but manly wisdom, for nearly half the members resided a mile beyond it. As for the railway, which has recently been made, it is more the misfortune of the church than its fault that it passes so near the chapel. The Circular Letter, by Mr. Brown of Liverpool, was on "The best means of interesting the working classes in religious ordinances."

*DUNDEE, Rattray's Court, Seagate.*—Mr. James Blair, late of Stirling, has engaged to serve the baptist church meeting at this place.

*OPENING OF THE NEW BAPTIST CHAPEL, DERBY-ROAD, NOTTINGHAM.*—The opening of the new baptist chapel, Derby-road, forms the commencement of quite a new era in ecclesiastical architecture—so far, at least, as relates to the places of worship belonging to the dissenters—in this town. And, indeed, the building, taken altogether, may safely challenge, for beauty of design and excellence of workmanship, any ecclesiastical edifice within many miles of Nottingham. The chapel was built from designs by Mr. Emmett, of London, and is 110 feet long and forty feet wide in the clear between the walls. Owing to the narrowness of the site, the buttresses on the side are curtailed in their proper proportions, and are almost flattened against the walls. At the termination of the label moulds of the window arches are carved male heads. A flight of fifteen stone steps leads to the principal entrances to the chapel. The nave is about eighty-six feet long, which, with the side aisles and galleries, will accommodate about one thousand persons. The seats are all open benches, constructed of stained wood. The baptistry is quite open to the chapel, placed in the chancel at the end of the nave, and is twenty-five feet by eighteen feet. The screen and pulpit are built of beautiful white stone, from Caen, in Normandy, and are beautifully moulded and enriched with ornamental designs. The pulpit is covered on the ledge and front cushion with blue cloth and gold. The exterior of the edifice is built of Bulwell stone, with Coxbench stone dressings. In the interior, the chapel is fifty-five feet high from the floor to the roof, and is designed in the Gothic style of the time of Edward II. The roofs are open timbered, with framed rafters. Cluster columns support the choiristry in the nave. The capitals are foliated, and just above them are carved heads of the twelve apostles. The style is of gracefully light columns, with their richly-carved capitals, and lofty-pointed arches, carries the mind back to the period when those beautiful edifices were erected in this country, which have obtained the name of modern, or latter Gothic, of which the Temple Church in London, is one of the most celebrated examples. The height, both of the pillars and the arches springing from them, in the Baptist Chapel, are somewhat less than those of the Temple Church: still they are sufficiently lofty and delicate in their construction to fill the mind with the finest ideas of the architectural beauty of this description of edifices. The stained glass windows are from the manufactory of the Messrs Barnett of York. As, contrary to the ecclesiastical edifices of the churches of Rome and England, which always stand due east and west, this chapel extends in

its greatest length from north to south, it results that the two large windows occupy those positions; and certainly a most beautiful appearance they make. We are not aware that we have ever seen windows of this description displaying more chasteness of design in the arrangement of their parts, and more exquisite finish in putting those parts together than in those two windows. The union of the pieces is so admirably managed that, even at a short distance from them, the compartments of the windows appear as if fitted with one unbroken sheet of variegated glass. There are two narrow galleries, running the whole length of the building as far as the screen which separates the baptistry from the body of the chapel, and which would have materially detracted from the beauty of the interior, (however necessary the sittings they afford might be for the accommodation of the congregation), but that being judiciously kept back, and distinct from the pillars, they do not in any material degree deform the otherwise light and graceful arrangements of the interior. The nave of the chapel is occupied by low-backed, open seats, which give to the space occupied by the congregation a very much more lightsome appearance than though the floor had been crowded with those ugly, high-backed, "pinfold" sort of pews common in most of our chapels and churches. The "baptistry," which is constructed of Hopton stone, is beyond the pulpit, in what we are tempted, from its position and appearance, to call the chancel of the chapel, in connexion with which are two conveniently-arranged vestries, for the use of the respective sexes at the time of baptism, as well as for the transaction of the ordinary business of the members of the church on other occasions. The organ, built by Bevington and Son, London, is placed on the ground floor, near to which is a seat for a select number of singers. The furniture and gas-fittings are all in complete accompaniment with the general design of the building. The congregation thus located is an offshoot from that under the ministry of Mr. Edwards, in George-street. Having assembled some time in the Old Quakers' Meeting house, in Spaniel-row, they found it too small for the number of worshippers, which continually increased, under the pastoral supervision of Mr. Baynes. The services have now been for some time carried on in the Mechanics' Hall, during the erection of the above commodious building. On Thursday, July 0, the opening of this chapel for Divine worship was celebrated by public services, in the morning and evening. The Rev. S. M'All officiated in the former part of the service, and announced, just before the sermon, that Dr. Hamilton, who was engaged

to preach, was prevented by indisposition from attending, and that his place would be supplied by the Rev. J. A. Baynes, the stated minister of the chapel. The Rev. gentleman took his text from Isaiah lx. 13,— "I will make the place of my feet glorious." The collection amounted to £04 6s. 4d. The Rev. A. J. Morris occupied the pulpit in the evening, and took for his text, Psalm xxiii. 5, — 'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.'

[We have copied the above from the *Nottingham Mercury*. We are not able to give the total of the collections. Sermons were to be preached by Mr. Brown of Northampton, on the sabbath following.]

**BIRMINGHAM, Circus Chapel.**—On Lord's-day afternoon, July 14, a baptist church was constituted here. Brother Swan commenced by reading the scriptures and prayer. Brother Roe, after some appropriate introductory remarks, read over the names of the brethren and sisters who were to compose the new church, consisting of nine disciples who had recently been baptized in the place, and about forty others who had been members of several baptist churches in Birmingham and elsewhere. He then requested them to give to each other the right hand of fellowship in token of their union, after which Brother R. delivered to the newly formed church an appropriate address. He then offered solemn prayer for the divine blessing on the union, after which the Lord's supper was administered; brother Morgan, sen., presided, assisted by brethren Landels, minister of the place, Swan, and Roe. There were present a large number of members and deacons from all the baptist churches in the town, who attended to sanction and unite with the church on this interesting occasion. It is pleasing to add, that the congregation is large and increasing, and that there are a number of candidates for baptism, who are expected shortly to be added. W. H.

**SUNNYSIDE, near Rawtenstall, Lancashire.**—Want of accommodation for the congregations and the sabbath scholars in the Room now occupied, has compelled the friends at this place to determine on the erection of a suitable place of worship, in accomplishing which they are asking for public aid. Mr. A. Nicholls is the minister.

**PEMBROKE DOCK.**—We are erecting a place of worship at Neyland, an increasing village, opposite this place, on the other side of the river, some liberal offers of money and land having been made for the purpose. About twenty members of baptist churches reside in the place, and the prospects of success are very pleasing. B. T.

**MAESTOG, near Bridgend, Glamorganshire.**—On the 16th and 16th July our chapel was opened, which has been provided by the English General Baptists, resident in this neighbourhood. Appropriate sermons were preached by brethren Morgan and Hughes of Maestog, Jones of Bridgend, and Shakespear of Nailsworth. The chapel is pleasantly situated, of neat appearance, and, although small, is, with little expense, capable of considerable extension. This is thought an advantage, as several circumstauces indicate the probability that enlargement will be necessary at no distant period. Inadequacy of funds was the only reason why a larger place was not prepared. But rather than religious worship should be interrupted, or a large debt incurred, three small cottages were purchased, and have been converted into the present chapel, which will accommodate nearly 150 persons, at a cost considerably below that number of pounds. This comparatively slight expenditure is the result of the industry of those who compensated their inability to contribute pecuniary assistance by the work of their own hands; thus, while reducing expense, setting a noble example to others in similar circumstances. There is still a debt of £50 remaining, and no exertions will be stayed until it is entirely liquidated. There are about forty persons in church fellowship, all of whom procure their livelihood by hard labour. But feeling the importance of maintaining their own christian ministry, and being encouraged by numerous instances of past success, they have, notwithstanding their poverty and the absence of extraneous aid, been able for a length of time to procure the regular means of grace. No pastor has at present been ordained, but they are anxiously awaiting the answer of one for whose services application has been made, and which, if rendered, will, by the blessing of God, they hope, be productive of much good.

G. E.

[We have inserted the whole of this communication in the hope that the example will be useful to some of our poorer brethren, who are struggling to maintain public worship in villages and destitute places.]

**ISLINGTON-GREEN BAPTIST CHURCH.**—**RECOGNITION SERVICES.**—On Thursday, June 20th, the Rev. George B. Thomas was publicly recognized as pastor of this church. The Rev. F. A. Cox, D.D., LL.D., commenced with reading and prayer, after which the Rev. J. Leechman, M.A., of Hammer-smith, delivered an address. The Rev. E. Steane, D.D., then inquired of the church the reasons which led to the invitation of Mr. Thomas to the pastorate, which were given by Samuel Pope, Esq., senior deacon. Mr. Thomas then made a statement of the

motives which induced him to accept the invitation, and gave briefly his views of evangelical truth, after which Dr. Steane prayed for pastor and people. The Hon. and Rev. Baptist W. Noel, M.A., then preached on "The scope and design of the christian ministry." Dinner and tea were provided in Barnsbury chapel school rooms. After dinner addresses were delivered by the Revs. Dr. Cox (chairman), J. Aldis, Weir, (Presbyterian), C. Stovel, B. S. Hollis, (Independent), Owen Clarke, and G. B. Thomas. The evening service was commenced with reading and prayer, by the Rev. C. Stovel, after which the Rev. W. Brock preached from Romans viii. 19. Great interest appeared to be excited by the engagements of the day.

**DREADFUL OCCURRENCE.**—A most painful occurrence has taken place in the county of Carmarthen. It appears that Mr. J. Loyd, baptist preacher, of St. Clare's, having found his house infested with rats, borrowed a double-barrelled gun of a neighbour for the purpose of destroying them. On Friday he was proceeding to clean the lock, being ignorant of the fact that one of the barrels was loaded, when the gun went off, and the whole charge passed through the heart of Mrs. Loyd, who was standing by witnessing the operation. The unfortunate lady died almost instantly, leaving a family of children to mourn her loss; and what adds more to the distressing consequences of the occurrence is, that Mr. Loyd himself was so dreadfully shocked at what had taken place, that he has remained ever since in a state of unconsciousness, and great fears are entertained as to his recovery. An inquest has been held on the body of the unfortunate lady, and a verdict returned of "Accidental death."—*Bristol Journal*.

**SALFORD, Broughton Road.**—The new General Baptist Chapel at this place was opened for Divine worship on June 18, with sermons by Mr. Sutcliffe of Salybridge, and Mr. Tucker of Manchester. On July 7, Mr. Bott of Heptonstall Slack, and on the 14th, Dr. Burns of London, preached. The place will seat about £00. Twelve believers were to be baptized in the new place on the 21st of July, and there are more candidates. Mr. Garratt is the minister. R. H.

**WESTCOTT, Bucks.**—Our readers will remember that in a former number we alluded to the efforts which a few humble individuals were making to erect a place of worship in this hamlet. They are proceeding with the work, but Mr. Thomas Homan of Waddesdon, their minister, informs us that they do not meet with that encouragement from more distant churches which they looked for, and wishes this to be mentioned in the hope that some will be reminded that a little help will be very acceptable.



MO-HOUSE, FERNANDO PO.

## WESTERN AFRICA—FERNANDO PO.

THE English Baptist Mission to this dark region of heathenism was in some measure the result of West Indian freedom. When the christian men of African descent in the island of Jamaica were set free from the bondage of man, their first thoughts were for their brethren after the flesh, who were enslaved and led captive by the devil at his will in their fatherland; and impelled by the love of Christ, a number of them were encouraged to attempt the introduction of the gospel into Africa, and several devoted men from England joined them in the noble enterprize—a vessel, the *Dove*, being fitted out for the purpose of conveying the missionaries and affording facilities to the agents in visiting their stations at Fernando Po and on the shores of Africa. For a season their efforts were crowned with most encouraging success. But death and sickness have thinned their ranks, and left the young converts as sheep without a shepherd, rendering earnest prayer to God on behalf of this interesting mission, the duty of all who love the souls of men and who are concerned for the propagation and perpetuity of the Redeemer's kingdom. The engraving on the opposite page is a representation of a Mo house at Fernando Po. The Mo-men are pretenders to supernatural gifts of healing, and exercise much influence in preventing the spread of the Gospel among the ignorant and superstitious people. Charms of various kinds decorate the interior of the Mo-house in which they exercise their dark acts. When will all this devilism be superseded by Christ's holy gospel? Not until christians pray more, and then give more—give, not only of their substance in more adequate proportions to their own resources and the exigencies of the heathen—but give themselves, or their sons and daughters, more willingly, to the great work of the evangelization of the world.

## MISSIONARY.

INDIA.—*Mir Nisar Ali*.—Mr. Makepeace, of Saugor, in a report of the baptism of three converts, gives the following interesting particulars respecting one of them; on perusing which our readers will, we trust, be led to sympathize with the missionaries of Jesus in the formidable obstacles which impede their progress, and with the converts in the dangers they encounter when called to bear witness to the truth.—“You will rejoice to hear that one of the last mentioned three was our dear and venerable brother from Tehri. He is now clean escaped out of the hands of his enemies, for which deliverance we are bound to ascribe all praise to a gracious and over ruling Providence. You will remember that, on account of his attachment to christianity, his life had been threatened; and soon after the date of my last I received intelligence, since confirmed from his own lips, that a cool deliberate attempt had been made to poison him. The circumstances are these: one of the learned men at Tehri, who was embittered against *Mir Nisar Ali*, (our brother's name,) on account of his conversion, invited him to a feast. The invitation was declined by the old man on the ground that during the whole period of his residence in Tehri he had strictly abstained from attending any *kháná* whatever. The invitation was again pressed and as steadily declined. *Mir*

*Nisar Ali* was then told that as he would not make one of the party, some sweetmeats should be sent him. ‘Very good,’ was the reply. Towards evening a servant appeared bearing the promised presents. In the middle of the basket containing them was a smaller one, in which two particular sweetmeats were deposited. These, the servant was instructed to say, were of a very choice kind, and especially intended for the old man himself; the others could be distributed among the members of the family. Our brother, who was perfectly indifferent to the gift, very leisurely took up one of the sweetmeats which were pointed out as being more than ordinarily good, and breaking it, threw a piece to a favourite dog, who fell sick, and in spite of medicine and efforts to save it, died four hours after. His suspicions were excited and he determined to make another experiment. He therefore quietly concealed the remainder till the following morning, when, before a number of witnesses, he gave a piece to another dog, who died in like manner, though somewhat more suddenly. No doubt now existed that the sweetmeats had been poisoned for the purpose of making him pay for his christianity at the expense of his life. The time of his intended visit to Saugor was now drawing near, and I resolved to go and meet him; being desirous also of preaching and distributing scriptures in the destitute villages situated on the Tehri road. I sent a trust-worthy servant to apprise *Mir Nisar*



Ali of my approach, and to express my wish that he would meet me at a certain village which I mentioned. The old man had already commenced making preparations, and nothing was required but permission to leave. This permission the father of the Rájá, who is hostile to christianity, refused to give. The old man replied that he must go, and finally resolved that he would not be thwarted in his purpose. Orders were given that he should not be allowed to pass through the city gate, and that no hackery or means of conveyance should be placed at his disposal. His own hackery was already loaded, but was placed by command under strict surveillance. All these precautions, however, were in vain; for about seven o'clock in the evening, our friend, attended by an adopted son and my servant, who carried a few things which he had hurriedly packed together in a basket, made their escape by a bye-road, where no guard was stationed, travelled all night on foot, passed the confines of the Rájá's dominions, and reached my tent between six and seven o'clock on the following morning. Mir Nisar Ali has left behind him property to the amount of about Rs. 1,500, and has claims upon the Rájá to the extent of Rs. 2,400. The situation he has voluntarily abandoned is worth Rs. 60 per month. Since his arrival at Saugor he has almost constantly accompanied Domingo and myself to the city or elsewhere; and being a well read and intelligent man, as well as a sincere christian, he may soon render material service, so far as his age will permit, in the work of proclaiming salvation by Christ. I must not omit to record another interesting circumstance which occurred previous to his departure from Tehri. In a former communication, I mentioned that our brother had introduced the New Testament into Court, having read some portion of the gospel by Matthew, in the hearing of the Rájá. Some time after this the father of the Rájá called Mir Nisar Ali aside, and enjoined him not to speak to the Rájá any more "of this way,"—as he was pleased with, and was praising what he had heard. Since writing the greater portion of the above I have had some conversation with our friend, and became more accurately informed regarding his past history. It appears that though he gave in his final adherence to christianity at the period he met with the brethren at Tehri, yet that twenty-seven years ago he became firmly attached to the method of salvation as revealed in the scriptures. This being known to the then Rájá of Tehri he was cast into prison, where he remained for sixteen years and seven months. During seven years of this period he was allowed for his bodily sustenance only three qrs. of a seer of flour

and one pice worth of salt, once in every four days. The Rájá ordered that no one should be allowed to bring him further supplies as it was his wish that he should die. I asked the old man "how he could live on so scanty an allowance." He replied, "God knows," and then added with a smile, "I did not become thin even upon it." His preservation then and since must, of course, be ascribed to the sustaining energy and protecting power of that God, through faith in whom, the saints of ancient days "stopped the mouths of lions, quenched the violence of fire, and out of weakness were made strong."

**THE BAPTIST MISSION IN WEST AFRICA.**—We regret to state, that the committee of the Baptist Missionary Society have received distressing intelligence from Western Africa. Mr. Newbegin, the only remaining European missionary on that station, was proceeding by sea from Calabar to Clarence, for the benefit of his health, when he became worse, and died on the voyage. To add to the calamity, his young and interesting wife was so shocked by the event as to be deprived of reason. Under these painful circumstances, the committee will, doubtless, feel much embarrassment; but we trust, that they will not be obliged to abandon a mission on which so much expense has been bestowed, and where the promise of success has been so great. *Patriot.*

**CHINA.**—Were any one to sit down this day, and to count sixty in a minute for twelve hours every day, it would take him more than twenty-two years to enumerate the population of China. Could we bring 1000 individuals under instruction every day, and give them only a day's teaching each, it would require 100 years to bring all the Chinese under the sound of the gospel; and if even every ten of every thousand were daily converted to God, 100,000 years must elapse ere the salvation of all were accomplished. *Milne.*

**MISSIONARIES FOR CALIFORNIA.**—Among the passengers for California in the Crescent City, which sailed on the 1st inst. from New York, were three baptist clergymen and a female teacher. Two of the clergymen are accompanied by their wives. They go out under the patronage of the American Baptist Home Mission Society.

*New York Tribune.*

**INDIA, Barisal.**—The friends of Mr. and Mrs. Sale in this country, will be gratified on hearing, that in a note to a friend, dated April 20, Mr. S. states that himself and Mrs. S., and their infant daughter, were in a good state of health, and located in a very interesting and promising field of missionary labour.

• **HEALTH OF DR. JUDSON.**—A private letter from Mrs. Judson, of Marob 22, just received in this city, says: "Mrs. Brayton and Miss Wright reached us by the last steamer, both in excellent health and spirits. We thought Mr. Judson's health improving till within a few days; but he is again, I fear, on the decline, and what the result will be our heavenly Father only knows. My heart is very heavy at our prospects." Thousands of hearts will sympathize with Mrs. Judson in this affliction, and many prayers will be offered for the life and health of the pioneer of our Eastern missions.

*New York Recorder.*

## RELIGIOUS.

**TURKISH TOLERATION.**—The following document evinces a desire on the part of the Sultan to guard the Jews for the future from the effects of prejudice and intolerance. Osman Bey, on his arrival at Damascus, after producing the Sultan's order for the remodelling of the council (which formerly had consisted of Moslems exclusively to the number of twelve), proceeded to constitute five Moslem members of the council, and addressed the note in question to the chief Rabbi, as well as similar notes to the local heads of the Catholic and Greek churches, desiring each of them to furnish a member from their co-religionists to occupy a seat in the new divan.—Translation of a note addressed to the chief Rabbi at Damascus by Osman Bey, president of the municipal council:—"In obedience to his Majesty's pleasure relative to the re-organization of the municipal councils in sundry important provinces of the Ottoman empire, several respectable members have already been elected with the view to the constitution of the council of Damascus. It is, however, necessary that other members be also elected from the Christian and Israelite communities by the votes of the higher classes of their co-religionists respectively."—"The chief Rabbi is accordingly hereby invited to summon the leading members of his community, and, with their aid and concurrence, to elect some person of talent and integrity, and depute him to attend the council to-morrow for the confirmation of his appointment as a member of that body, when he will be required to produce a declaration in attestation of his election under the seals of the said chief Rabbi and of his other constituents. It is, therefore, notified, that you should forthwith proceed to such election, and instruct the person who may be elected to present himself at the council to-morrow."

**RELIGION IN CUBA.**—The Cuban priests are not respected; on the contrary, they are despised. Even the religion of the state, Roman Catholic of course, is sunk to the

lowest ebb; and that alone, such as it is, meets with toleration. The catholic, according to Mr. Blair, denies liberty of public worship to all creeds save its own. "A brief mass, attended by an insignificant few, and scandalously hurried through, is all that attends the sabbath. The few resorting thither do it for gaily and flirtation. The ladies ply the telegraphic fan with the same airs of coquetry and playfulness as they may have done the evening before at the theatre, or as they will probably do the same evening at the opera."

**PUBLIC WORSHIP IN FRANCE.**—The Paris correspondent of the *Christian Times* writes that, so prejudicial is the political state of France to the liberty of public worship and the rights of conscience that, never, perhaps, has it been diminished to the same extent as now. "The meetings for worship," he says, "which for years have been conducted by schoolmasters, are forbidden under pretext of socialism; hawkers of religious works are prosecuted, in spite of the authorization which they bear about with them, for having sold polemical tracts, which, for more than ten years, have been freely circulated in the country; bishops solicit the support of authority against a propaganda which vexes them, and the docile and yielding tribunals are seen judging ministers of the gospel and condemning them, although in possession of the requisite authorization, for having distributed religious books in their own houses."

**THE AMERICAN BAPTIST BIBLE CONTROVERSY.**—At the last session of the American and Foreign Bible Society, it was decided by a large majority of votes, that the present version of the Scriptures should remain without alteration. The originators of the movement, among whom were Messrs. Cone and Wyckoff, the president and secretary of the society, have vacated their different offices. Rev. Dr. Cone was again tendered the office of president, but declined; upon which Rev. Dr. Welch was elected, to be assisted by Rev. Mr. Cutting, who will officiate as secretary.

**LONDON CHRISTIAN INSTRUCTION SOCIETY.**—The agents of this active society have held open-air services during the summer, nearly every evening; as well as on the Lord's-day, in various parts of the metropolis, and many have gathered round to hear the proclamation of divine mercy.

**PROTESTANTISM IN TURKEY.**—The *Witness of Truth*, a Paris journal, says: "There are now eight protestant churches in Turkey. Some of these, it is true, are but thinly attended; but they are nevertheless, spreading abroad zealously a knowledge of divine truth, and experiencing no opposition except on the part of Roman Catholics."

## GENERAL.

AGES OF LIVING PUBLIC MEN.	
Duke of Wellington	81
Lord Lyndhurst	78
Mr. Joseph Hume	78
Lord Brougham	72
Lord Deunian	71
Lord Campbell	71
Lord Gough	71
Marquis of Lansdowne	70
Earl of Cottenham	69
Earl of Aberdeen	66
Viscount Palmerston	66
Right Hon. Henry Goulburn	66
Viscount Hardinge	65
Sir Robert Harry Inglis	64
Sir John Cam Hobhouse	64
Sir James Graham	58
Lord John Russell	58
Right Hon. C. S. Lefevre, Speaker of the House of Commons	56
Right Hon. Richard Lalor Sheil	56
Sir Frederick Thesiger	56
Sir Francis Baring	54
Sir Fitzroy Kelly	54
Marquess of Normanby	53
Right Hon. Henry Labouchere	52
Lord Stanley	51
Sir George Grey	51
Right Hon. T. B. Macaulay	51
Earl of Clarendon	50
Right Hon. Sir Charles Wood	50
Right Hon. Fox Maule	49
Lord Ashley	49
Mr. Roebuck	49
Earl of Carlisle	48
Marquess of Clanricarde	48
Earl Grey	48
Sir John Jervis	48
Mr. Cobden	47
Mr. Disraeli	45
Right Hon. W. E. Gladstone	41
Right Hon. Sydney Herbert	40
Earl of Lincoln	39
Mr. Bright	39
Lord John Manners	32

GENERAL ZACHARY TAYLOR, President of the United States, died of cholera at Washington, on the 9th of July. Mr. Millard Fillmore, the Vice-president, once "a clothier's boy," succeeds to the Presidency.

THE NEXT PEACE CONGRESS will be held at Frankfort on the Maine, on the 22nd of August. The German Senate has given full permission, and the necessary arrangements are in progress. The English will leave London on the 19th.

HIS ROYAL HIGHNESS THE DUKE OF CAMBRIDGE, the seventh and youngest son of George III. died on July 8, aged 76. He was an amiable man, and much esteemed by all parties.

MR. LAYARD, the discoverer of the ruins of Nineveh, has now penetrated the desert. He has discovered many rich remains which are undoubtedly Assyrian, and thus establish the fact of the extent of that empire. Two winged bulls and other fragments have been discovered among the ruins. The country around is described as beautiful. The meadows rich in herbage, and the banks of the Khabour literally gemmed with flowers. Mr. Layard was desirous to examine this river to its mouth; but the Arabs in that direction were hostile to those whom he ranked among his friends, and amid whose dromedaries, flocks, and tents he was located. The sheikh and his ladies and all the tribe were kind and hospitable; and we trust arrangements may be made with the inimical parties whenever they interpose between Mr. Layard and his interesting discoveries. In his letter, that gentleman says that he thinks Major Rawlinson wrong in some of his topography, and that the chronological deductions cannot as yet be considered settled.

A MISSIONARY WITH A VENGEANCE!—The following advertisement appears in the *Religious Herald*, a baptist paper, published in Richmond, Virginia:—"Who wants 35,000 dollars in property?—I am desirous to spend the balance of my life as a missionary, if the Lord permit, and therefore offer for sale my farm—the vineyard adjacent to Williamsburgh, and containing about 600 acres—well watered, well wooded, and abounding in marl—together with all the crops and stocks and utensils thereon. Also my house and lot in town, fitted up as a boarding establishment, with all the furniture belonging to the same. Also about forty servants, mostly young and likely, and rapidly increasing in number and value (!) To a kind master I would put the whole property at the very reduced price of 35,000 dollars, and arrange the payments entirely to suit the purchaser, provided the interest be annually paid.—SERVANT JONES, Presbyterian Witness.

COMPARATIVE COST OF SWORDS AND PLOUGHSHARES.—It is estimated that all the agricultural labour done in England, in 1847, cost £18,200,000; and official returns show that the cost of our naval and military establishments for the same year was £18,500,000—that is, 300,000 more than for all our golden harvests. Grave considerations must arise from such a state of things.

A COWARDLY VILLAIN, named Pate, who had been an officer in the army, when the Queen was leaving the mansion of the Duke of Cambridge, struck at her on the face with a whip! He has been tried, convicted, and transported.

**GAS.**—The first gas-pipe was lighted within these sixty years, and there are now in England and Wales 560 proprietary gas works, and in Ireland and Scotland 170. Besides these, there are thirty-three which belong to private individuals, and twelve the property of municipal bodies or parish officers: in all, 776 distinct establishments for the manufacture and sale of gas. In these works a capital of £10,500,000 is said to be invested. The quantity of gas annually produced is about nine thousand millions of cubic feet, and the coal consumed in making it weighs 1,125,000 tons. The number of persons employed in its production is about 20,000; and probably an equal number finds employment in the preparatory work in the mines, iron works, and other processes connected with it. After allowing for waste and leakage, the quantity of gas actually sold to the public in the year is about seven thousand two hundred millions feet—producing a light equal to what would be given out by 33,133,640 gallons of sperm oil; which, at eight shillings a gallon would cost the customers £13,253,456. The gas itself is charged by the companies about £1,020,000.

**A SAILING YACHT, BUILT OF GOTTA PERONA,** has been exhibited on the Serpentine, in Hyde-park, which, it was said, could neither be sunk nor overturned. Various experiments were tried, all with success. The boat sailed equally well full of water or empty! An attempt made to capsize her failed. We must add that she was built on the life boat principle, and was provided with air cells, which enabled her to float and make fair way even when full of water, and carrying her cargo besides.

**A DREADFUL EXPLOSION** of gunpowder has taken place at Benares, India, by which nearly 600 lives were lost.

**PROFESSOR WEBSTER** has at length confessed to the murder of Dr. Parkman. He says he was excited by the violent conduct of Dr. P. to do the dreadful deed. (See page 355.)

**FALL OF THE TABLE ROCK!**—The following appears in American papers:—"At twenty minutes past two o'clock this afternoon, while a carriage, containing six persons, was passing along Table Rock, it was discovered that part of the rock was giving way. The occupants of the carriage at once jumped from the vehicle, and had barely reached the ground in time to save their lives, when a large portion of the rock fell with a most tremendous crash, the shock of which was heard for miles around. The carriage and horses went over with the rock, and one gentleman had but a second before left it. It is reported that a guide and several visitors were under the rock at the time."

**THE GREAT GORHAM CASE** is at length decided. The Bishop has been again defeated and put out of the Court of Exchequer also, with costs. He next protested in the Court of Arches, but his old friend Sir Herbert Jenner First refused his protest. The old Bishop says, "we do hereby denounce and repudiate all communion with any one, be he whom he may, who shall so institute the said George Cornelius Gorham." This is thrown at the Archbishop, who is expected to institute the vicar forthwith.

**THE PUSEYITES** are almost frantic with rage at the defeat of their pet Bishop. They will do—they know not what yet—cause a disruption we hope! One of them has found out that for the first time in the history of English sovereigns, that the Queen had not

— "pored on her royal head  
A spoonful of spermaceti."

An unanointed Queen—shocking! How can the church prosper?

**WESTERN AFRICA.**—Since 1839, not less than 4,345,798 cwts. of palm oil have been exported from Western Africa; and cotton, which was formerly cultivated in the Dutch settlements on the Gold Coast, requires but the development of agriculture and peaceful commerce, to become an important export.

## MARRIAGES.

June 12, at the baptist chapel, Newark, by Mr. J. U. Norgrove, Mr. S. Fretwell to Miss Charlotte Chatterton. Also, June 27, Mr. John Wells, to Miss Abigail Taxby, both of Collingham.

June 20, at the baptist chapel Bolton, by Mr. Cheetham, Primitive Methodist minister, Mr. John Eastwood, minister of the same connection, to Miss Mary Ann Aspinall. And June 23, by Mr. B. C. Etheridge, Mr. John Kay to Miss Hannah Marobank.

June 20, at Jamaica-row chapel, Bermondsey, by Mr. Ross, Mr. Joseph Wall-

bridge, Master of the Herold's school, to Miss Mary Ann Clark, of West-street, Neckinger.

July 2, at Highbury chapel, Portsmouth, Mr. Frederic Baylis, to Eliza Anne, eldest daughter of Thomas White, Esq., Portsmouth. Mr. Baylis is shortly to be ordained, and proceed to India, under the auspices of the London Missionary Society.

July 2, at Heneage-street baptist chapel, Birmingham, by Mr. Isaac New, Mr. Jesse Parker, to Miss Sarah Anne Williams.

July 2, at the baptist chapel Alcester, by Mr. Maizey, Mr. William Wheeler to Miss Mary Shrimpton, of Studley Mills.

July 3, at the baptist chapel, Welbeck Street, Ashton-under-Lyne, by Mr. Macpherson, Mr. James Ashton, silk manufacturer, to Elizabeth, eldest daughter of the late E. Lees, Esq., of the Park Bridge and Bridge End Iron Works.

July 5, at the baptist chapel Roade, Northamptonshire, by Mr. Brooks, Mr. T. J. Elliott to Miss Sarah Clark, both of Milton.

July 8, at Zion chapel, Cloughfold, by Mr. A. Nichols, of Sunnyside, baptist minister, Mr. George Ashworth, Baccup, to Ellen, daughter of Mr. John Wilkinson, Doles, near Newchurch.

July 9, at Mount Zion chapel, Birmingham, by Mr. Daniell, Mr. William Pritchard to Miss Mary Goodman.

July 10, at Mill-street baptist chapel, Evesham, by Mr. A. G. Fuller, Mr. Thomas

Court to Miss Maria Dutcher; and July 11, Mr. Joseph Portman to Miss Jane Pardoe.

July 10, at St. Mary's chapel, Norwich, by the Rev. Wm. Brock, of Bloomsbury Chapel, London, Emma, second daughter of the late Richard Culloy, Esq. Norwich, to Mr. Andrew Richardson, Lowestoft.

July 10, at the baptist chapel Banbury, by Mr. W. T. Hendersou of Stepney College, Mr. Joseph Woolgrove to Miss Dinah Pleasant, both of Hook Norton.

July 17, at the baptist chapel Aylsham, Mr. James Smith, junr., baptist minister, Longborough, to Sophia, fourth daughter of Mr. Robson of Aylsham.

July 22, at the baptist chapel, Kings Sutton, Northamptonshire, by Mr. Simson, Mr. J. Hopkins of Heath and Reach, to Mary, and Mr. G. Smith to Sarah, the third and fourth daughters of Mr. Thomas Tibbetts of Sutton.

## DEATHS.

March 13, off Sydney, Australia, Captain Owen Stanley, R.N., of H.M.S. Rattlesnake, eldest son of the late Bishop of Norwich, aged 89.

May 17, while from home, the Rev. Joseph Harris, formerly connected with the Baptist Mission in Ceylon. The deceased had latterly been pastor of a church at Niagara, U.S., where he was taken for interment. He was in his forty-eighth year, and has left a widow and five children.

May 26, at Longside, Aberdeenshire, aged 13, Tryphena, eldest daughter of Mr. G. Thorne, supervisor of inland revenue. The power of the gospel in producing resignation to the divine will, and the hope of a blissful immortality, were delightfully exemplified in this young disciple of the Saviour.

June 10, Mr. Dan Taylor Preston, aged 30, only son of Mr. John Preston, General Baptist Minister, London, after prolonged suffering from disease of the brain.

June 22, at Uxbridge common, Middlesex, in his 78th year, the Rev. William Walford, late pastor of the congregational church at the Old Meeting, Uxbridge, and formerly resident tutor at Homerton College.

July 1, at Stoke, near Plymouth, Mary, the beloved wife of John Lindsay Angus, Esq., of Newcastle-upon-Tyne, aged 75 years.

July 4, at Barham Parsonage, in the 91st year of his age, the Rev. William Kirby, M.A. F.R.S., for sixty-eight years resident minister of the above parish.

July 4, Mrs. Salter, relict of the late Robert Salter, Esq., of Margate, in the 87th year of her age.

July 10, at his residence, Nottingham Park, James Lomax, gent., as a shock of

corn fully ripe—having reached nearly *four-score* years and ten. For many years deacon of the baptist church in George-street, and a warm and generous friend of missions.

July 10, at Farith, Hunts, aged 52, Mrs. Hannah Harrison, many years a consistent member of the baptist church at Bluntingsham, in humble but confident hope of eternal life in Christ.

July 17, at Castleacre, Norfolk, aged 86, William Wells, for many years a worthy member of the General Baptist church in that village. Blessed are the dead who die in the Lord! And, July 10, aged 83, John Gray, a worthy member of the same church. He had been long confined to his habitation by severe affliction, but he died as he lived, extolling the Saviour.

July 22, at Sirhowy, Monmouthshire, aged 36, Mrs. Ellis, wife of the Rev. R. Ellis, and sister of Mr. J. Davies, baptist minister, Riddings, Derbyshire. She professed Christ when young, served him during life, and rejoiced in him in death. Her last words were "The Lord reigneth, let the earth rejoice." Her husband says of her in a note to a friend, "No minister ever had a better wife; and it consoles me now that I so esteemed her while she lived."

Lately, Mr. Absalom Barnett of Nottingham, a deacon, we believe, of the new baptist church, Derby Road, and distinguished for many years as Clerk of the Union Board.

[The husband of the person whose death is recorded at page 288, as occurring April 26, says that his name is "Renny."]

THE  
BAPTIST REPORTER.

SEPTEMBER, 1850.

HARVEST HOMES: THEIR USES AND ABUSES.

BY A FARMER.

"And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field."

"The rejoicings at our harvest homes are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God with appropriate signs and ceremonies. Is it not possible to restore, in some godly form, a custom so pure, so edifying, and so becoming?"—*Dr. A. Clarke.*

OUR HEAVENLY FATHER, rich in mercy and goodness, has again covered our gentle hills and lovely valleys with smiling plenty; and again, faithful to his ancient promise, he has given us the appointed weeks of harvest.

Gratitude to Him who giveth us all things richly to enjoy, should at this season overflow from every heart. Never should we either forget or abuse his benefits. But, alas for man! how strangely perverted is he by a course of wrong-doing—turning his best blessings into curses—and making the reception of his holy Maker's gifts the occasion for sin!

This is more remarkable at the ingatherings of the harvest; and has often excited the grief of the pious. We have received a paper which has been circulated in a certain locality of one of our eastern counties, and as many of our readers are engaged in the field, we have thought it might be beneficial to give the extracts from it which follow.

Of all seasons of the year the conclusion of harvest is the most interesting, and is peculiarly calculated to call forth gratitude to the beneficent Being

who has crowned the year with his goodness. It is therefore highly proper, that a large portion of the human family, and especially those who have engaged in the work of reaping and housing the grain, should meet to celebrate it with praise and rejoicing.

The object of the writer of the following pages will be, to point out such a celebration of that period, as will conduce to the true enjoyment of the people, and may supersede an unscriptural and pernicious mode, which tends to dishonour the Great Lord of the Harvest, and injure the souls of his creatures.

The heathen, notwithstanding the thick moral and religious darkness in which they were enveloped, were accustomed at the close of their harvests to offer public acknowledgments to their gods, as translations from their writings will show.

The following passage from Censorinus *De Dio Natali*, is worthy of attention.

"Our ancestors who held their food, their country, the light, and all they possessed from the bounty of the gods, consecrated to them a part of all their

property rather as a token of their gratitude, than from a conviction that the gods needed any thing; therefore as soon as the harvest was got in, before they had tasted the fruits, they appointed libations to be made to the gods; and as they held their fields, and cities, as gifts from their gods, they consecrated a certain part for temples and shrines where they might worship them."

The annexed verse is a translation from Tibullus, by Grainger.

"My grateful fruits, the earliest of the year,  
Before the rural god shall daily wait;  
From Ceres' gifts I'll cull each browner ear,  
And hang the wheaten wreath before her gate."

Pliny is express on the same point, attesting that the Romans never tasted their corn till the priests had offered the first fruits to the gods.

Horace bears the same testimony, and shews that his countrymen offered not only their first fruits, but the choicest of all their fruits to the gods.

The manner in which the Jews conducted their harvest-feasts, being ordained by God himself, is particularly interesting and important.

Their harvest, which began with certain religious ceremonies calculated to remind them of the goodness of Him who had bestowed it, being closed, all the males appeared in solemn convocation before God, Ex. xxiii. 16., and, according to Calmet, the following expressive procedure appears to have been adopted. They cut down branches of the handsomest trees with their fruit, and carrying them in procession to the synagogue they performed what was called "Lolab." Holding in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow tied together; and having in their left hand a citron with its fruits; they brought them together, waving them towards the four quarters of the world, and singing certain hymns; these branches were also called "Hosanna," because on that occasion they cried "Hosanna."

This ceremony was very frequently performed, and towards its close with great solemnity; when the 118th Psalm, "Oh give thanks unto the Lord for he is good," seems to have been sung, all joining in chorus at the last verse, which contains similar words to the above. Some think they rehearsed those six Psalms whose titles are "Hallelujah."

Many sacrifices and other solemn observances were connected with these. The object of the whole, appears to have been, to bring powerfully before the minds of the people—that JEHOVAH was God of the whole earth;—that the fruits then received were bestowed by his hand:—that they were sinners and utterly undeserving of his bounty;—and that fervent and universal praises were due to him for the mercies received.

Having seen the manner in which the heathen and ancient Jews celebrated the conclusion of harvest in the comparatively moral and spiritual gloom in which they lived, let us consider how it is observed in *this, the nineteenth century of christian light and knowledge.*

There are two classes of houses at which harvest-feasts are held—farm-houses and ale-houses. To the former of these, so far as the place is concerned, there can be no objection, provided the feast there supersede not a more general assembling for thanksgiving, which will be afterwards referred to; indeed it would be proper and profitable for the master to assemble his men, with their families, at his house, and while providing them liberally with the bounties of providence, to commune with them, like Boaz of old, "of the LORD of the Harvest." It is the manner in which these feasts are conducted which often makes them productive of evil.

It would be well for those who share in such entertainments to ask themselves whether the objects for which God established harvest-feasts have been promoted or kept in view: whether the songs sung would bear a

comparison with the psalms of the Jews of old; or the sentiments expressed with even those of the heathen above alluded to: whether the celebration of God's bounty in giving us another harvest has not been made the occasion of insulting him by forgetfulness of his goodness, if not by drunkenness and profanity.

The other places, at which harvest-feasts are held, viz., ale-houses, unhappily exhibit scenes far more disgusting and demoralizing. When harvest is finished the labourers walk in a company, to tradespeople and others, for the purpose of "gathering largesses," which they receive in money or drink, or both. In this excursion they call for refreshment at the various ale-houses and beer-shops which happen to lie in their way, where they not unfrequently get drunk and fight. With the money thus collected, to which an addition is generally made by the master, they ultimately proceed, not to the house of God to celebrate the season with thanksgiving, but to one of their village public-houses, with their wives and children.

It may be well to observe, that the supper and drinks provided on these occasions are paid for from the common fund, and therefore each individual feels entitled to an ample share.

The supper served up in the neighbourhood of the writer, and probably in other places, consists of that which of all kinds of food is most calculated to excite extreme thirst, viz., salt fish.

After this has been plentifully partaken of, with copious draughts of heady ale, the more intemperate part of the revelry begins; for the remainder of the evening and night is spent amidst clouds of tobacco smoke, tankards of ale, and glasses of rum, and desecrated with the song of the drunkard, and the oaths of the profane; drunkenness, quarrelling, and fighting, frequently take place, and while some exhibit the fierceness of the lion, others become absolutely debased to the filthiness of a vomiting dog, and

man who "is the image and glory of God" (1 Cor. xi. 7) is found in a state more degraded than that of a beast.

It is not proper to disgust the reader with a recital of other evils which almost necessarily result from a debauch, in which youth of both sexes associate through the night, and are taught by their parents to indulge freely in those beverages, which, taken to excess, banish all moral restraint from the mind. It must be obvious that at such a place the precepts of the great God of purity and holiness, who has just filled the earth with plenty, will be recklessly violated, and himself unheeded and unnamed, except as a being to swear by in their fury, or blaspheme in their wantonness.

The most painful circumstance connected with these debaucheries must now be referred to; faithfulness on the part of the writer, and the enormity of the evil itself, forbid that it should be passed over in silence.

The fact alluded to is, that good men, members of christian churches, whose conduct brings honour or dishonour on christianity, are found with their wives and little ones at these places of riot. They thus voluntarily go with the "giddy multitude to do evil"—forgetful or regardless of Him who says, "Come out from among them and be ye separate," "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" with many other equally express commands. Thus the professing christian, who has received far more spiritual light than the Jews of old, assists to make that interesting period, which they celebrated with suitable observances of grateful adoration, an occasion of violating the commands of God. Nor is this all; he places his inexperienced children, whom he has taught to pray "Lead us not into temptation," in circumstances which, he well knows, have many times upset the firmest resolves against sin of the most exemplary around him, and causes them to mingle with the ungodly and pro-



fane, to be taught by them their first lesson of intemperance and vice.

It is much to be feared that many a child at the day of judgment will point to its own parent, who led it to these places, as the cause of its temporal and eternal ruin!

Oh will not the heathen rise up in judgment against the men of this generation, and condemn them?

Having briefly explained and contrasted the celebration of the harvest home, in former and present times, the writer would venture to offer a few suggestions which he hopes may lead to a more happy observance of that period; and while he would earnestly entreat all who are directly or indirectly promoters of the present system to be no longer partakers of its sins, he respectfully suggests that the most efficient way of accomplishing the much needed reformation would be, for the ministers of the gospel, like the priests of old, to take these feasts into their own management.

This is urged because to them is committed, both by God and man, the responsible trust of watching over the morals of the people, of detecting and unveiling the ever-varying incentives to evil, and especially of opposing any thing which retards the prosperity of the churches of Christ.

The churches suffer from the present custom, as has been shown above, by the fall of members into temptation and sin,\* and by the production of a deadness and callousness of feeling which must awfully quench the influences of the Holy Spirit, especially on the minds of those commencing the christian course. Churches further suffer by its withering influence upon the morality of the sabbath school; † blighting the sweetness

\* A minister informed the writer that he was compelled to expel from christian communion six members of his society in one year for drunkenness at harvest feasts. Another declared that nothing had produced so much evil in his church as these feasts.

† Notwithstanding many of the children in the school referred to are of very tender age, at least three-fifths of them attended these baneful feasts in the past year.

of many a plant in its very bud, and by its tendency to harden the wicked whose eyes are ever on the pious, and who cry exultingly when they see them fall into sin—"Aha! aha! so would we have it." Further, it tends to provoke God to withhold or withdraw his blessing on the preaching of his word; God was wroth with Moses and would not hear his prayer because of the sins of the Israelites. (Deut. iii. 26.) And one Achan in the camp caused the withdrawal of divine help from the armies of Israel. (Josh. vii. 1.)

For these reasons, to which many more might be added, the ministers of Christ are most earnestly and respectfully entreated to give their aid, in order to restore the celebration of our harvest-homes to their primitive character of devotedness to God, to divert the present downward stream, and turn it heavenward, to rescue "the holy treasure" from satan's grasp, and dedicate it to God, on the altar of praise.

The writer would further venture to suggest,

I. That the receivers of largesses be recommended to divide all such money amongst them, as soon as collected.

II. That in each village some place be procured, and a feast provided for them, the largesses being appropriated to the payment of their share of its expense; the minister and farmers superintending the feast. The former presiding might give a pleasant and profitable turn to the whole proceedings.\*

In conclusion—Farmers and labourers are solicited to pause ere they continue a system fraught alike with dishonour to God, and the most injurious consequences to man. The labourers especially are exhorted to discontinue, even if it cost some sacrifice, the present custom, which assuredly will not bear reflection in old age, remembrance on a dying bed, or examination in the searching day

\* This has been partially tried and has succeeded beyond expectation.

of judgment;—which is exceedingly discouraging to the benevolent individuals who by sabbath instruction are endeavouring to lead the rising generation to virtue and to God;—and which sows seeds of evil in the minds of the young, that may produce a prolific harvest of disobedience and crime, bringing the grey hairs of their parents with sorrow to the grave.

“THE God of harvest praise;  
In loud thanksgiving raise  
Hand, heart and voice;

The valleys laugh and sing,  
Forests and mountains ring,  
The plains their tribute bring,  
The streams rejoice.

Of food for man and beast,  
Jehovah spreads a feast,  
Above, beneath;  
Ye herds and flocks draw near,  
Fowls, ye are welcome here;  
His goodness crowns the year  
For all that breathe.

Garden and orchard ground,  
Autumnal fruits have crown'd;  
The vintage glows;

Here plenty pours her horn,  
There the full tide of corn,  
Sway'd by the breath of morn,  
The land o'erflows.

The wind, the rain, the sun,  
Their genial work have done;  
Wouldst thou be fed?  
Man, to thy labour bow,  
Thrust in the sickle now,  
Reap where thou once did plough,  
God sends thee bread.

Thy few seeds scatter'd wide,  
He hath so multiplied,  
That thou may'st find  
Christ's miracles renewed;  
With self-producing food,  
He feeds a multitude—  
He feeds mankind.

The God of harvest praise;  
Hands, hearts and voices raise  
With sweet accord:  
From field to garner throng,  
Bearing your sheaves along,  
And in your harvest song  
Bless ye the Lord!

Yea, bless his holy name,  
And your souls' thanks proclaim  
Through all the earth;  
To glory in your lot  
Is comely—but be not  
God's benefits forgot  
Amidst your mirth.”

*Montgomery.*

## THE PILGRIM FATHERS OF NEW ENGLAND.

THE foundation of the pilgrim church, and therefore the *tap-root* of New England, runs back to the year 1602, when, in governor Bradford's words, “several religious people, near the joining borders of Nottinghamshire, Lincolnshire, and Yorkshire, finding their pious ministers urged with subscriptions, or silenced, and the people greatly vexed with commissary courts, apparitors, and pursuivants, which they bear sundry years with much patience, till they were occasioned by the continuance and increase of these troubles, and other means, to see further into these things by the light of the word of God, shake off this yoke of anti-christian bondage, and, as the Lord's free people, join themselves by covenant into a church state, to walk in all his ways made known, or to be made

known to them, according to their best endeavours, whatever it cost them.”

The clearer and further insight which these religious men, by means of these trials and persecutions, obtained by the light of God's word, are stated by governor Bradford to have been “that the ceremonies prescribed were unlawful, and also the lordly and tyrannous power of the prelates, who would, contrary to the freedom of the gospel, load the consciences of men, and, by their compulsive power, make profane mixture of things and persons in divine worship. That their offices, courts, and canons, were unlawful, being such as have no warrant in the word of God, but the same that were used in popery, and still retained.”

This little church compact, among a few despised persons, totally un-

known in the world, and uncared for, was one of the greatest events that had then ever taken place in the world's history. Out of that grew the celebrated civil and religious compact on board the "May-Flower;" out of that indeed sprang all the institutions of civil and religious freedom in our country. That church compact in the old world was the beginning both of form and life to the new.

That little church covenant—that phenomenon of dissent and conventicles, unnoticed at that time, except by the great red dragon of the twelfth of Revelations, was as the ridge of a mountain breaking suddenly out of the polished scurf and dust of established church despotism, and rising to throw that bondage from off the world. It is still rising all over the earth, and the mountain of the Lord's house shall be established upon this top of the mountains, and all nations shall at length flow unto it. It was a free, voluntary church, gathered by the Spirit of the Lord, and not by man's sacramental oaths and rubrics. A world was now to be founded, with no more ecclesiastico-political societies under the name of national churches, combining together, like so many national menageries, bears, and calves, and sheep, and wild bulls of Bashan, and presenting a mere caricature of the prophetic reign of peace and righteousness on earth; the wolf and the lamb, the leopard and the kid, the cow and the bear, the calf and the young lion, and the falling together, and a little child shall lead them. This beautiful prediction in Isaiah was certainly never intended to be accomplished by drawing together with fines and penalties the religious and the irreligious, the converted and the unconverted, to the Lord's table, in the Lord's house, and proclaimed by law. The temple of the Lord are not these!

But how obscurely does God often begin the greatest of his revealing dispensations. An old, old man, with a long white beard, takes a little child

in his arms in the Jewish temple, and exclaims, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" It is the fulfilment of predictions for which the great globe itself has been kept in its orbit for centuries. It is the beginning of a new creation of God. The personages disappear from the eye of sense, and the ages silently roll on, but the dispensation, when begun, enlarges, till the whole world is filled with it.

So, down among the obscurities of Lincolnshire, where no creature in the world knew what was going on, the lost old primitive model of the christian church was begun again, under Christ the shepherd and bishop of souls. If it had been known what great things were to spring from that covenant, all other interests at the gates of hell would have been left unguarded, to crush and annihilate that little despised band of worshippers. But yet in what utter obscurity the effort begins! We love to dwell upon the scene, and upon governor Bradford's simple language. "Several did, as the Lord's free people, join themselves by covenant into a church state, to walk in all His ways, according to their best endeavours, whatever it cost them." Aye! whatever it cost them!

A great sentence is that. They knew almost as little, then, what it would reveal, as the gates of hell knew of their whole movement. And how wonderfully from step to step they were led on! It might be said, with reference to the great enterprise, then wholly unknown, undreamed of, to which God would prepare and bring them, "I girded thee though thou hast not known me." They knew God, but what God was going to do with them they knew not, nor what their first step would cost them. It was by the providential discipline of God, with the intolerable severities of the Establishment as its instruments, that they came to the discovery of the great truth that as Christ's disciples they were really the Lord's free

people, who might, if they pleased, join themselves by covenant into a church state, who had that liberty from Christ, though neither asking leave of any established church, nor constituted by any king or bishop.

Why! this was one of the greatest lessons ever taught by Divine Providence, ever learned from his word through suffering. The whole world was against it. If that question had been brought before any set of men then in existence; had it even been carried to Geneva, and laid before the church of Calvin there; had it been carried to Germany, and proposed to a Lutheran synod there, in its bare simplicity, as taught of God, it would have been negatived. The question, Can we, "*several religious people,*" we, "two or three gathered together," constitute a church? Can we *constitute ourselves* into a church and be regarded as a church, and lawfully choose our own minister, under Christ only? This question would, in most quarters, have been answered by pursuivants and bailiffs, in prisons and courts of high commission. In the opinion of the rulers of the church then in England it was a mortal sin "for a man that had been at church twice on the Lord's-day to repeat the heads of the sermons to his family in the evening: a crime that deserved fines, imprisonment, and the forfeiture of all that was dear to a man in the world." "If any will not be quiet, and shew his obedience, the church," said King James, "were better without him, and he were worthy to be hanged." And Archbishop Whitgift said that his majesty spake by the special assistance of the Holy Ghost!

Long and arduously did the persecuting rulers of the Church labour at their work of smelting out this precious ore of truth, the doctrine of christian liberty. Busily were they running to and fro, conveying the metal from one forge and furnace to another, sweating at their fires and anvils, with the great trip-hammer of Church and State despotism at command, thinking, for-

sooth, that they were burning and beating down, out of existence, all id-a, all thought, all dream of freedom, when they were merely God's instruments to discipline and beat the consciences of our fathers, out of their remaining bondage and darkness into liberty and light. This great art of joining themselves by covenant into a church state was one, into which the providence of God did, as it were, compel the pilgrims, anxious and doubtful at first, but at length free, without the least mixture of fear and superstition. After that step, great and rapid was the increase of their light and liberty, and God's discipline, in preparation for the removal of the vine out of Egypt was immediate.

The old world are even yet but beginning to learn the nature, the truth, and the power of a voluntary piety, a voluntary covenant, and voluntary churches. Men are beginning to see that a state can be religious only in proportion as the individuals who compose it are true voluntary christians, and the acts and laws that emanate from it and manifest its character are in correspondence with the gospel; that the grace of God alone, and not an ecclesiastical or state-sacrament can make christians; that the grace of God is free, and makes men freemen; that the church does not include the state, except as God, by his grace, brings the subjects of the state into Christ's fold; and that the state does not include the church in its spiritual existence and privileges, as contained in its character in God's Word, and has no authority over it, and no responsibility in regard to it, except to protect the christian and civil liberties of all its members, as of all citizens, from all annoyance and all injury. When these principles are thoroughly learned and prevalent, then, and not till then, will the fever of intolerance and the fire of persecution die out of existence. When Christ reigns, then, and not till then, will the world rest!

CHEEVER.

## PIETY IN A PALACE.

THE following extract is from the Life of Louisa, the late Queen of Prussia, by Mrs. Charles Richardson. Her Royal Highness was the daughter of Duke Charles Louis Frederic of Mecklenburg Strelitz, (brother of Queen Charlotte, consort of George III.) and she was the grand-mother of His Royal Highness Prince Albert. She was born on the 10th of March, 1776; she married the Crown Prince of Prussia, afterwards Frederic William III., on the 24th of December, 1793, and she died, July 19th, 1810.

The interview referred to in the extract between Her Majesty and the Archbishop Borowsky took place when Buonaparte was conquering the nations of Europe, during which time their Majesties of Prussia suffered much in their own persons and in anxiety for their subjects, which undermined the Queen's health; but the extract sent beautifully shews that God was her refuge and strength in the time of trouble; and therefore, though her delicate frame sunk under her temporal woes, for it is stated she died of a broken heart, she left her earthly crown for a heavenly one, even a crown of life which fadeth not away.

"The piety of our honoured Queen is simple, healthful, and entirely christian in its manifestation. She approaches with awe the sacred truths of her religion, and hungers and thirsts after righteousness; she is therefore highly susceptible of the consolations of religion. It is most gratifying to me that all her views, her convictions, her feelings and endeavours, are founded on the scriptural promises contained in the sacred volume. This assures her firm reliance, her perfect resignation, and her aspirations after immortality. I endeavour to strengthen her in these views.

Her predominant feelings are so entirely in unison with the Psalms, which are so consonant to her poetic turn of mind, that I am often much pleased with the application she makes

of them to her own position. When I had the honour of waiting on her last sabbath, I found her alone reading the Holy Scriptures. She rose up quickly to meet me, and said, 'I am reading that beautiful, and to me that precious psalm, the 126th, which we spoke of together, and which I have now deeply reflected upon; and the more I study it, the more I am attracted by its beauty and sublimity; and I know of nothing more calculated to console and elevate my mind than its mild and admirable expression of deep feeling. The sorrow of soul which it exhibits is profound, and yet it is tranquil and mild in its expression of grief. How it will operate, and what fruits it will bring forth, may be exemplified by the beautiful parable of the sower and the seed. Inexhaustible hope is to be seen through the deep sorrows of the soul, and shines like the first rays of the morning; one hears already through the tempest of sorrow the songs of triumph of the victors. One respires an atmosphere of melancholy, and at the same time of resignation and confidence. It is an elegy and a hymn; a hallelujah accompanied by tears. I look at this psalm, as one looks at a lovely flower on which the clear dew-drops of morning are glistening with the sun's bright rays. I have read and re-read it until every word is deeply impressed on my memory. And now,' continued the Queen, with the most pious expression of devotion in her countenance, and with firm, clear, and soft accents, 'when the Lord shall liberate the captives, and the heavily burthened shall be released, then all will appear to us as if we had been dreamers; then will our lips be opened in praise, and our tongues utter songs of triumph; then will the world say of us, 'The Lord hath done great things for them.' Yes, the Lord hath done great things for us already, for we are cheerful. Lord, look down upon our

afflictions. 'Thou who hast set bounds to the raging sea, make those who have sowed in tears reap in joy. They have been driven forth in sorrow, but they will produce the fruits of the seed sown in affliction. Let them come forth again in joy to present their offerings, although they have been watered by tears.'

The Archbishop concludes his letter thus:—"As a sweet song leaves a more lasting impression when sung than when read, so the Queen's observations produced a more profound sensation on those who listened to the touching accents of her voice, as she broke forth in this enthusiastic strain, than the best description can convey. To me it seemed as if a new signification were given to the words, so lively was the impression produced on me by her melodious accents, proceeding, as they evidently did, from a heart attuned to celestial harmony. As I listened to this noble-minded woman, I repeated, mentally, whilst the words of eternal life were falling from her apparently inspired lips: 'In

thy light we perceive the light and are blessed. Who suffers patiently shall be consoled! for a pure light seemed to beam around her, and she appeared to me in this almost beatified radiance, more beautiful as she was far more interesting than ever she had appeared in her earliest youth."

These are the expressions of a good and venerable man who was well acquainted with the interior of the royal household: he was the confidential friend and counsellor of the King, and estimated those characteristics of the Queen, which rendered her almost the idol of those around her. He knew that the Queen had many sad hours, and that sleepless nights often succeeded anxious days. She had at times been ready to exclaim, "My God! my God! why hast thou forsaken me?" But the greater the struggle for resignation, the greater was the triumph over the natural feelings of the human heart, in that overwhelming and almost desperate state of affliction.

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## SPIRITUAL CABINET.

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**DIVINE LOVE.**—All the attributes of God are so many exhibitions—so many modifications of his love in the redemption of mankind. What is justice but the rectitude of love? What is holiness but the purity of love? What is wisdom but the sagacity of love? Why did he create this world and all things therein to be the great theatre of his goodness, but that he might show his love to man? Why did he give his beloved Son, but that he might win the world to himself? What were the works of Christ but the works of love? What the prayers of Christ but the entreaties of love? He drank the bitter cup of death, that we might drink the cup of salvation. Never forget that God is love. But, not only God the Father, but God the Son also, is full of love to man. His

temples, his hands, his feet, his side dropped nothing but love. Love was the wings on which he was borne from heaven to earth; it was the power which nailed him to the Cross, and on every page of his Holy Word you have written, "greater love hath no man than this, that he lay down his life for his friend; but Jesus laid down his life for his enemies." Here is love without a parallel! The Holy Ghost also is full of love. He is compared to a dove, because it represents the tenderness of his love. His nature is to draw men to heaven by the wooing of his love. *James Everett.*

**HEAVEN THE ABODE OF THE HAPPY.**—How little we can understand that comprehensive and wonderful expression of the apostle, "the

spirits of just men made perfect." A perfect spirit, from which the last taint of corruption has been expelled, from which all the obstructions to the development of absolute holiness have been removed, and the full-blown flower of grace shall open all its beauties and exhale all its fragrance beneath the power and the splendour of the mid-day sun of glory! How vast a conception! Heaven is continually growing rich with the spirits of earth, and is drawing up to itself all that is god-like and divine. And now, by our recollecting what they were, and by our knowing, in some measure, what they are, they still shine upon us "full-orbed" from heaven, and "their memory is blessed under the consideration that they are what the earth has contributed to heaven: that in them it may be shown that earth *may* send its inhabitants thither: that *there was* here what was judged not fit to be long confined and detained here. They appear as a conquest gained in this world, and taken away from it by the powers above: a sacred, happy colony transplanted thither:" blessed emigrants from our inhospitable region to the realms of glory, honour, immortality, and eternal life!

*J. A. James in Life of Beilby.*

**INSENSIBILITY.**—But in the name of all righteousness, mercy, and truth, is not God himself doing everything for man to have this insensibility taken away? Does he not thunder with his law, and tenderly persuade them with his gospel? and still will they be like deaf adders, who will not hear the voice of the charmer, charming never so wisely—deaf to the sound both of the wail of hell's torments, and the melody of heaven's music. But if these things do not dispel our insensibility, if all the array of God's providences, and all the terrors of the law, and the majesty and mercy of the cross of Christ fail to move us, what *can* do it? Would we have God take his rod and shatter us in pieces; or would we have him put a worm in our

gourds, and make friends, and comforts, and health, wither and die from us? or would we have him, when truth and love will not prevail, dip us, as it were, in the burning lake, and make us feel its torments? Yet all the discipline of God in the world, the moment it is taken off, would fail to affect us lastingly, unless by the light of God's truth, under the power of his grace, we come to Christ. All God's discipline with us must come to this, or come to naught. *Cheever.*

**ARE NOT YOU DECEIVED?**—If you are living in impenitence, convinced of your duty to God, yet putting off the work of repentance and reconciliation to him, on the supposition that his service is hard and gloomy, you are deceived. It has a chilling effect upon your feelings, to think of giving up the world in exchange for Christ, but you are deceived. The deception of sin is upon you. The whole dominion of sin over the soul is one of deceitfulness and fraud. You are made to believe that it would be a kind of death-blow to your happiness, to give up your worldly pleasures for a life of religion, but rest assured you are deceived. You are under the power of an alluring spell, that will soon break and vanish for ever. Esau, for a moment of self-gratification, sold his birthright. You read the story, and say within yourself, "Fool that he was, to give up so much for so little!" But pause a moment. Are you not re-enacting the same folly? He was deceived when he made that bargain. His reason was dethroned, and he was for the moment, under the dominion of appetite. "Ye know that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." And you are now acting under the same deception. Sin blinds and deludes you, and makes you call evil good and good evil. You cling fondly to that which will destroy you, and turn away in disgust from that which

would prove an infinite blessing to your soul. Do you suppose that God wishes to hate you by the offers he makes you in the gospel? Can you believe that he is plotting against your peace and happiness? Your mind is labouring under a wretched deception. Unless you break resolutely away from this spell which now fascinates you, you will be lured on to death, through this deceitfulness of sin. You will wako at last with the dreadful conviction, that you have suffered yourself to be borne along by this deception, until there remains for you no place of repentance, though you may seek it carefully and with tears.

**SALVATION NEGLECTED.**—If this salvation be neglected, all the sinner's schemes to escape will utterly fail. I know that those who have hitherto neglected salvation flatter themselves that they shall in some way escape! But how will you escape?—Do you presume that you shall repent and embrace the Saviour before life closes? But have not your hearts been long hardening under the gospel? and are they not becoming harder and harder every day? What reason have you to suppose you shall hereafter love what you now hate? Have you not great reason to fear that you will continue to reject the offers of mercy, and die in your sins? The blood of Christ now proclaims mercy to the sinner, but it will shortly cry for vengeance on the guilty soul. "Behold he cometh in clouds, and every eye shall see him, and they also who pierced him, and all the kindreds of the earth shall wail because of him." And how will you escape the dreadful sight, ye murderers of the Son of God? Will you flee from the presence of the Judge? Will you escape to the rocks and mountains for shelter; or will you dig in the bowels of the earth to find a place of concealment? How will you escape? O, flee now to the Lamb of God, and then you will stand safely in that day! *Nettleton.*

## GREAT CHANGES.

*An Inward Change.*—The change is not to take place upon the body, but a transforming process carried on in the mind by the Holy Spirit of God,—enlightening the understanding, softening the heart, giving remorse to the conscience for sin, who works repentance unto salvation, inspiring the mind with faith in Christ, sealing pardon on the conscience, attesting to the mind its adoption into the family of God, and so renewing, quickening, and invigorating all the moral powers of the mind, especially its views, inclinations, and tempers, as to make the man so influenced, morally considered, a new creature. *Mollard.*

*A Divine Change.*—Regeneration does not come by the will of man. As gracious persons do not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they can do no more than pray and use means; God only can do the work. *Gill.*

*An Early Change.*—The earlier the new birth, the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear hard against the temptations of their own violent nature, shall have crowns set with jewels,—they shall have an abundant entrance. The more violent storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner new born, that they might have glorified God more on earth, who bestoweth such honour upon them in heaven. *Charnock.*

*An Improving Change.*—Though thy grace be little for the present, yet it will grow for the future to a greater measure. The little grain of mustard seed, the least of all seeds, will in time grow up to a tree. Grace is fitly



compared to leaven, which is of a spreading nature; to the cloud which the prophet's servant saw; and to the waters of the sanctuary, which did all increase. An infant of days shall proceed by degrees till he become like the Ancient of Days, perfect as his heavenly Father is perfect. Naturalists observe that the seeds of the cypress tree are very small, and yet of them proceeds a very high tree.—Such is the birth and growth of grace.

*Love.*

*A Glorious Change.*—Conversion is the most glorious work of God. The creation of the sun is a very

glorious work—when God first rolled him flaming along the sky, scattering out golden blessings on every shore. The change in spring is very wonderful—when God makes the faded grass revive, the dead trees put on green leaves, and the flowers appear on the earth. But far more glorious and wonderful is the conversion of the soul! It is the creation of a sun that is to shine for eternity; it is the spring of the soul that shall know no winter—the planting of a tree that shall bloom with eternal beauty in the paradise of God. *M'Cheyne.*

## POETRY.

### THE NEW SONG IN HEAVEN.

FROM THE FIRST REDEEMED HUMAN SPIRIT.

LOUD anthems pealed around the Throne  
As they'd pealed for ages past,  
When, lo! a stranger voice alone  
Commenced a song, in heaven unknown  
To all that cherub host.

It seemed that at that stranger's song  
Sweet wonder chained each tongue,  
And each angel's harp became unstrung,  
And each in raptur'd silence hung,  
While *pardonin' grace* he sung.

Anon burst forth a louder strain,  
Around the burning throne;  
"Worthy the Lamb" for sinners slain,

"Worthy the Lamb," replied again  
That stranger voice alone.  
Scarce had the stranger tuned his song  
Ere others joined the strain;  
And still as ages rolled along,  
The few became a countless throng,  
Spread o'er the heavenly plain.  
And still through ages yet to come,  
From lands and tribes unknown,  
Fresh myriads shall the song resume,  
And find their everlasting home,  
Around that heavenly Throne.

AMOS SUTTON.

### THE OLDEST CHRISTIAN HYMN.

In Paed. Lib. III of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:—

SHEPHERD of tender youth!  
Guiding, in love and truth,  
Through devious ways;  
Christ, our triumphant King,  
We come thy name to sing;  
And here our children bring  
To shout thy praise,

Thou art our holy Lord!  
The all-subduing Word!—  
Healer of strife!  
Thou didst thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life.

Thou art Wisdom's High Priest!  
Thou hast prepared the feast  
Of holy love;

And in our mortal pain  
None calls on thee in vain;  
Help thou dost not disdain—  
Help from above.  
Ever be thus our guide!  
Our shepherd and our pride,—  
Our staff and song!  
Jesus! thou Christ of God!  
By thy perennial word,  
Lead us where thou hast trod—  
Make our faith strong.  
So now, and till we die,  
Sound we thy praises high,  
And joyful sing.  
Infants, and the glad throng  
Who to thy Church belong,  
Uplift, and swell the song,  
To Christ our King!

## CHRISTIAN · BIOGRAPHY.

MRS. ELIZABETH WALDREN.

THE subject of the following brief notice was born at Oadby, near Leicester, on Oct. 2, 1766. In early days she was trained up to habits of industry and frugality, from which she never departed. Her education was of the ordinary kind, but admirably adapted to social and domestic life. In her youth she was taken into the family of an uncle, by whom she was practically taught to regard the sabbath, and to attend the ordinances of religion. Her uncle was accustomed to visit Leicester on the Lord's-day, and to attend the worship of God in one of the dissenting chapels of the town. About this time our deceased friend took up her residence as a hearer in the Friar-lane Chapel, and for a long time sat under the ministry of the late Rev. J. Deacon.

During this time her mind became considerably enlightened upon the subject of religion; she felt herself an unworthy sinner; saw the necessity of repentance and some reformation; but still she could not learn nor comprehend the way of salvation. In this unhappy state of mind she continued to attend the ministry of the word, but found no increasing light nor comfort in her soul. Being one day in company with a friend, she opened her mind, stated how she felt, together with her present views and desires. This friend endeavoured to encourage her, and at the same time invited her to hear Mr. W. Carey, who was then recently come to Harvey-lane Chapel. She consented, and in the first prayer her character was anticipated, her state described, and her desires presented at the throne of grace. This made a still deeper impression upon her mind, and throughout the whole of the service she had a clearer and a more distinct view of herself. She now resolved to attend under his ministry; but such was the deepness of conviction respecting her state as a

sinner and her need of a Saviour, that she did little else but cry, "What must I do to be saved?" In this state of concern and deep distress she continued for nearly six months, when, under a sermon preached by Mr. Carey from John xx. 28, "My Lord and my God," she was enabled to behold the love of the Saviour, and to believe on him.

This was, indeed, to her "a time of refreshing from the presence of the Lord;" and as she returned home her heart leaped for joy while she remembered, "That blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord."

In after life she often spoke with tears of joy and deep humility of this time; of the sensation produced in her mind, and her own reflections upon the reality of the change. For some time she could scarcely persuade herself to believe the change; for so deep had been her conviction of her state, the righteousness of God's law, her exposure to punishment, and her entire unworthiness of the blessing of salvation, that she was inclined to think the change too great to be true; but when she thought upon the view she had of the Saviour, of his love, of his sufferings and all-sufficiency to save, and the satisfactory evidence given to her, she could no longer doubt, but in the spirit of faith, said, "He is my Lord and my God."

When reviewing this act of sovereign goodness she would frequently, with little variation, add the words of Dr. Watts—

"Why was I made to hear his voice,  
And enter while there's room?  
When thousands make a wretched choice,  
And rather starve than come.

'Twas the same love that spread the feast,  
That sweetly forced me in,  
Else I had still refused to taste,  
And perish'd in my sin."

She now sought a closer connection with the people of God, proposed herself for church fellowship, was accepted,

and with seven others was baptized and added to the church. This she considered the happiest day in her life.

The first thing which arose to distress her mind, was when her much-loved pastor proposed himself as a missionary to the heathen. The thought of losing her spiritual father was so overwhelming that no consideration, whatever seemed sufficient to satisfy her mind, until some little time after, when the Rev. A. Fuller of Kettering came to make arrangements for Mr. Carey's departure, and preached from 2 Cor. iii. 5, "Our sufficiency is of God." This passage was applied to her with such a peculiar power, that she was not only enabled to give up her minister, but entered the list as an annual subscriber to the missionary fund. When in conversation with religious friends, or relating any part of her experience, she would frequently close the subject with these words, "All my sufficiency is of God, both for righteousness to be found in, and for strength to help me on the way."

But the grace so suitably bestowed, was in a short time to be brought to the test, and its sufficiency was proved by some peculiar circumstances. About the year 1809, she entered into the marriage state with Mr. John Waldren, a gentleman of wealth and great piety. By this union her spiritual privileges were increased, and her happiness in the ways of the Lord greatly promoted. But this state of things was shortly changed: Mr. Waldren died, Jan. 28, 1814, and with feelings of deep sensibility of her loss, she wrote for him the following epitaph:

"Farewell, my spouse! thou'st found the port of rest,  
No mortal cares now agitate thy breast;  
Thou art safe landed on that peaceful shore,  
Where storms ne'er rise nor swelling billows roar.  
Thy Jesus made thee meet; call'd thee away,  
To leave thy worn-out tenement of clay;  
Thy waiting soul did long to take its flight  
To Jesus, who was thy supreme delight.  
My Lord, my God! how often did'st thou say,  
Come fetch the soul that longs to soar away;  
Why stay thy chariot wheels! Blest Jesus come,  
And bear my spirit to its heavenly home.  
At his loud call thy sleeping dust shall rise,  
And share immortal joys beyond these transient skies."

Under this bereavement her sufferings were most acute, and brought upon her a nervous debility, with which she was troubled through life.

Mr. Waldren, some time before his decease, had purposed to build a chapel at Oadby for the worship of God. This intention was warmly cherished by his widow, who took an early opportunity to name the subject to the Rev. A. Fuller upon one of his visits, who immediately stepped into the garden and marked out the ground, and a small chapel was erected in 1815—the expence of this building was defrayed chiefly by Mrs. Waldren. But even long before this period she had opened her house for the preaching of the gospel; so that from first to last she had entertained the preaching of Christ for more than fifty years. She was of a benevolent disposition, but her benevolence was not restricted by a sectarian principle; she subscribed to missions, association funds, week-day and sabbath schools, to cases of accident and common distress. Indeed her pity and her hand so generally went together, that scarcely a common beggar was refused relief. But the great excellency of her character was her piety towards God: She possessed a good understanding of the scriptures, the nature, duties, and design of religion; and was a servant of God without hypocrisy.

In the habits of life she was retired; in conversation unassuming and instructive; and in worship devout. Under great weakness she was a constant attendant on the public and private means of grace until the year 1848, when she became subject to slight strokes, which impaired her faculties and frequently confined her to the house. On recovering from one of these attacks, she said to a friend, "I thought this would have been my last struggle." Well, said he, "you know in whom you have been believed." "Yes; I have no doubt of my safety, but I am such a poor

unworthy creature, and I often think of these words;

'When Thou, my righteous Judge shall come  
To fetch thy ransomed people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at thy right hand?'"

Under the increasing infirmities of age she removed a few months before her death from Oadby to Enderby Grange, to finish her closing days

with her only child, where she died, June 28, 1850, in the 84th year of her age: thus closing a life of nearly sixty years of unbroken service in the cause of her blessed Redeemer.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." S. R. L.

## REVIEWS.

*The Domestic Worshipper: consisting of prayers, selected scripture portions, and hymns for morning and evening; with prayers for special occasions. Edited by the Rev. Samuel Green, Author of the "Biblical and Theological Dictionary."* London: Benjamin L. Green.

THERE is no higher mark of true piety than reverential fear of God. "The fear of the Lord is the beginning of wisdom."

We can easily conceive a case like this:—the Father of a family is brought, by the grace of God, into a state of serious consideration respecting his own soul and the souls of those intrusted to his care. He has sought and found mercy himself, and he now is anxious to honour his God and Saviour in his own house by daily prayer and praise. But in accomplishing this desirable object he feels considerable difficulty; and he is diffident of his own competency for the right and profitable discharge of the duty. Solemn reverence of the Divine Being impresses his spirit, and he cannot hide from himself that others will now be called to witness his first feeble attempts to address the Majesty of heaven and earth. These things embarrass him. He may attempt and fail.

In such a dilemma, a help like this may be advantageous. The writer remembers when such help was serviceable to himself, in his first essays

at public prayer in a sabbath school. And so may it be to the father of a family.

Not that such aid will be always required. Our infants are assisted to walk only for a season, and so it is with the feeble and timid babes in Christ. They will acquire strength and confidence by exercise.

We have seen many good books of this character which we could safely recommend, but we have not, in our recollection, one that we altogether better approve than this. We have not read the whole of these prayers, but those which we have are varied and comprehensive, sound and scriptural, devout and fervent. Indeed the respected compiler has been so long well known to us as a discerning and experienced christian minister, that we dare almost venture to recommend whatever of this kind proceeds from his pen. The scriptures selected too, from the Psalms and the New Testament, are very appropriate, and the morning and evening hymns are beautiful, some of which we do not recollect seeing before. We give a specimen below from those for the first Lord's-day morning and evening. The series reach over eight weeks of daily prayer. Mr. G. says in his preface:—

"It apology be needed for introducing the following work to the public, the editor is glad to find it in the increasing feeling as to the importance of a regular and intelligible performance of family worship. It is designed to aid such worship. Extempo-

aneous prayer in the household is greatly to be preferred to any form, however excellent, because of its greater flexibility and adaptedness to impress; and very earnestly would the editor urge on his christian brethren the persevering attempt to adopt it. They will find it much easier than it is frequently supposed to be. Nevertheless, there are heads of families to whom a form is indispensable; and such as extempore prayer and praise are to be preferred, rather than omit domestic worship by, all means let a form be used."

And after various necessary explanations, adds:—

"The editor has only to add, that as prayer is pre-eminently christian, not denominational, he has carefully avoided every thing about which godly men may think differently. Those who are accustomed to the 'Book of Common Prayer' will find whole 'collects,' or fragments of collects, wrought into these forms of domestic prayer as appeared convenient. Language more full, devout, and evangelical than they contain can scarcely be found. May God's mercy so rest upon this effort to promote a pleasant performance of domestic worship, as that it may benefit individuals and families, and bring glory to the great God, even our Saviour Jesus Christ."

We give a list of some of the subjects of prayer:—

*Special Occasions and Seasons.*—A couple newly married—For deliverance in childbirth—Thanksgiving for deliverance in childbirth—For a new-born infant—For a child going to school—Children at school—A child going to a situation—Children in situations—A son setting out in life—A daughter about to be married—A disobedient son leaving home—A sick child—A member of a family ill—Recovery from family affliction—Death of a child—Death of a member of the family—Death of relatives—A sick parent—Death of a parent—Day of a funeral—Birthdays—Anniversary of special mercy—Children professing Christ—Entering on a new undertaking—Going to a new habitation—Receiving a new servant—Going on a journey—Thanks for journeying mercies—Member of the family at sea—Friends far away—Aged relatives—Under pecuniary losses—A relative or friend in sorrow—Conversion of children.

*Seasons.*—New year's morning—New year's evening—First Lord's day in a new year—Good Friday morning—Good Friday Evening—Easter Sunday—Whit Sunday—Christmas day morning—Christmas day evening—Last evening of the year—Communion Lord's-day morning—Communion Lord's-day evening—Spring—In very dry

weather—In very wet weather—In harvest—Thanks for harvest—In a severe winter—During prevalence of disease—Thanks for removal of prevalent disease—After a stormy night—When a friend is worshipping with a family.

*Ecclesiastical Circumstances.*—Illness of pastor—Death of pastor—Anticipating a missionary meeting."

#### MORNING HYMN.

"Put off thy shoes from thy feet, for the place whereon thou standest is holy ground."

Retire, my soul, from earthly things,  
Prepare to meet the King of kings

On this most hallow'd day:  
Thy waning lamp with oil supply,  
Thy hollest thoughts breathe forth on high,  
And humbly praise and pray.

With chasten'd heart thy sins bemoan,  
In deep repentance at that throne  
Where mercy still is found:  
Though veil'd from thee, all heaven is near,  
Thy God himself is present here,  
The place is holy ground.

If Moses turn'd to view that sight,  
When Horeb's bush, divinely bright,  
Shone unconsumed by flame,  
With what deep awe should we behold  
The wonders Calvary's scenes unfold,  
Where Jesus bore our shame!

Sabbaths of time: these hours we love,  
Precursors of that world above,  
To which our souls aspire;  
When the whole church, no more to roam,  
Redeem'd from death and gather'd home,  
Shall tune the immortal lyre.

#### EVENING HYMN.

"I was in the Spirit on the Lord's-day."

The sabbath-day has reach'd its close!  
Yet, Saviour, ere we seek repose,  
Grant us the peace thy love bestows—  
Smile on our evening hour!

O heavenly Comforter, sweet guest!  
Hallow and calm our troubled breast;  
Wearied, we come to thee for rest—  
Smile on our evening hour!

If ever we have found it sweet  
To worship at our Saviour's feet,  
Now to our soul that bliss repeat—  
Smile on our evening hour!

Our only Intercessor, thou,  
Mingle thy fragrant incense now  
With every prayer and every vow—  
Smile on our evening hour!

And oh, when life's short course shall end,  
And death's dark shades around impend,  
Our God, our everlasting Friend—  
Smile on our evening hour!

## BRIEF NOTICES.

*Incidents in the life of the Rev. J. Asher, Pastor of the Shiloh (coloured) Baptist Church, Philadelphia, U. S.; and a Concluding Chapter of Facts Illustrating the unrighteous prejudice existing in the minds of American Citizens towards their coloured brethren, with an Introduction by Wilson Armistead, Esq. of Leeds, Author of the "Tribute to the Negro."* London: Charles Gilpin. We have given in full the title of this little book, which may be purchased for not more than one shilling, in order that our readers may comprehend its scope and purport. Mr. Asher is, we believe, in this country, and wishes, by the profits of its sale, to carry back with him a quantity of valuable books to assist him in the discharge of his ministerial duties. The book also contains an interesting account of the capture of the writer's grandfather on the coast of Africa, who afterwards fought at the battle of Bunker's Hill, where he lost his sight, but lived to nearly one hundred years of age, and died a member of an Independent church.

*The Wall's End Miner: or a Brief Memoir of the life of William Cristler.* By James Everett: Author of the *Village Blacksmith*, &c. London: Simpkin, Marshall, & Co.

The history of methodism furnishes some singular instances of ardent but eccentric piety. Wesley himself, with all his fastidious love of order, was willing to have the help of men of this character. And such men have been found, and are found, amongst the methodists until this day. It was only on last sabbath morning that we heard, in a remote village near the banks of the Humber, a local preacher of this stamp, who talked to his hearers, and they were not a few, in their own every-day language, and in the most colloquial style, and yet he produced an impression on his audience which was surprising. Mr. Everett, who is one of the well known "expelled," has given us here, in a cheap form, a companion portrait to accompany that of his "Village Blacksmith." The perusal of this little volume will puzzle the philosopher, but it will please the philanthropist and the christian. Among our "Narratives" we give an extract or two.

*The Crucifixion, and other Poems.* By James Waymouth. London: C. A. Bartlett. A neat little volume, containing about fifty original pieces of as many various subjects, the tendency of the whole being in the right direction.

## CORRESPONDENCE.

## BAPTISMS BY MINISTERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The question "Has a minister authority to baptize without the consent of the church" is important, and I place the following thoughts thereon at your service.

The custom of requiring candidates for baptism to come before the church and undergo an examination, has always appeared to me altogether destitute of scriptural authority. It is also my opinion that this self-same custom has arisen, and crept up to its present importance in many of our churches, through the desire of ministers to have the advice and concurrence of their brethren in the church in a matter so important; which advice, I, for one, consider highly valuable. Still, in any case where advice has gotten seated in the chair of authority, let us at once unseat it, if possible, and show the broad and clear distinction between advice and authority.

The object sought by minister and people ought to be,—Is A. B. a humble,

penitent, and true believer; not, shall he be baptized? That question is already settled for them by the authority of our "Master, even Christ," unto whom we are all under law.

The course to be pursued, is that which is best adapted to elicit from the candidate his views, motives, and feelings, in respect to religious subjects. But the cases of inquirers seem to exclude the idea of pursuing the same course with respect to each. One timid, trembling, yet sincere penitent, may be dumb before the church, who, nevertheless, would have courage enough to converse with two or three friends privately. Now, to visit such, seems to be the proper course. Another, who may be more bold and loquacious, will appear with advantage at the church meeting, so as to cast into the shade the timid ones—though equally sincere—at least, in the estimation of many. Yet both are alike dear to Christ, and ought to be so to his people. In a word, the wisest course for a church is to adapt itself and its inquirers to the circumstances of the

candidates, so as to gain the greatest amount of information with the least amount of trial to the tender feelings of the "babes in Christ."

We have cause of thankfulness that in our churches we have a goodly number of sober-minded persons, whose opinions and advice will have weight with every wise minister; still, should the pastor and people unhappily differ in their conclusions as to the propriety of baptizing an individual, if the pastor be fully persuaded in his own mind, he must baptize him as being under authority to Christ, who has said, not only "go and teach," but baptize also. The reception of that candidate by the church would be another matter, and propriety of conduct on the part of the baptized would soon give weight to his desire of fellowship, and in the end he would be gladly received into that or some other church.

W. O.

#### INCREASE IN BAPTIST CHURCHES.

To the Editor of the Baptist Reporter.

DEAR SIR,—In your notices to correspondents this month, you say, "Several of our correspondents question that open baptist churches are the most prosperous." Well, sir; I also question it, and challenge proof to the contrary, for facts are stubborn logicians.

From the *Baptist Manual* for 1849, at page 48½, we gather the following facts:

The London Association, formed 1834, which includes in its membership the unbaptized, returns clear increase in 30 churches 160 members; total members 6292, or, increase 5½ members per church, or 2½ per cent, on 6292 members; whereas, the London Strict Association, formed 1845, shews clear increase in 6 churches 55 members, total members 934, or, increase 9 and one-sixth members per church, or upwards of 5 per cent on 934 members, shewing a decided balance in favour of Strict Baptists of 3 and one-sixth members per church, and 2½ per cent in the membership.

The facts are equally conclusive in the *Baptist Manual* for 1850, where the balance is also in favour of the Strict Baptist Association.

I am glad to find the returns are given in the *Manual* this year, *By baptism*, instead of the heretofore ambiguous term by "profession." If we wish to com-

mand respect and attention as a denomination, we must respect ourselves by calling things by their proper names.

AN OLD CORRESPONDENT.

#### ORIGINAL NOTE OF JOHN BERRIDGE.

Mrs. EMERY presents her kind regards, and begs to say she feels exceedingly obliged by the insertion of the extracts from the Rev. J. Newton's letters in the *Baptist Reporter* for August, and hopes they may be useful to some of the numerous readers of that increasingly excellent work, which is perused by herself an 1 daughter with great interest and pleasure.

The Rev. John Berridge was upon terms of intimacy with Mrs. Emery's honoured father, Mr. Joshua Symonds, of Bedford, who used to take his horse on Good Friday, for many years, and ride to Everton, to hear his worthy friend preach on that day.

The enclosed extracts from a letter of the Rev. J. B. is rather a curiosity, if it should be thought sufficiently interesting to have a place also in the *Reporter*. The remarks contained in these short extracts afford an additional proof of the persecution which that good clergyman met with. It was among the manuscripts of Mrs. E.'s father, and copied with several others about a year ago, but which have not yet been published.

April 23, 1792.

Everton, near Potton, Bedfordshire.

DEAR SIR,

I have lost my reputation for thirty years, ever since I went to preach out of doors, and have neither hope nor wish to retrieve it. My coat has been well spattered and!! .....

Opinions of me are various. Some call me an Independent, some a Baptist, some an Arminian. Indeed, sir, I am nothing, and Jesus, precious Jesus, is my all!

Paul says, my road lies through good report, and ill report, I take them as they come.

Present my hearty respects to Mr. Ryland senior, I love him dearly, he is after my heart.

Grace and peace be with you, and with  
Your affectionate servant,

JOHN BERRIDGE.

To Mr. Wm. Newnham,  
at Mr. Ryland's Academy, Enfield.

## NARRATIVES AND ANECDOTES.

**THE FAITHFUL PHYSICIAN.**—The remarkable facility which he possessed of introducing religious conversation in his intercourse with his patients, was in several instances blessed. On one occasion, having been called to attend a young lady in consumption, he embraced an early opportunity of informing her of her danger, and of the probability of her illness, ere long, terminating fatally. He begged her solemnly to inquire of herself, if she was prepared to die; and spoke seriously to her on the importance of being ready for the summons of death. During his conversation, she exhibited signs of displeasure and disrelish for the subject, and he was obliged to leave her without any good impression being apparent. On his next visit, he was received with great coldness by his patient, who could hardly be induced to answer even the ordinary questions he addressed to her concerning her ailments. Not knowing the cause of this, he inquired of her friends in the adjoining room, "What makes Miss — so reserved and shy to-day; she will scarcely even speak to me?"—when he was told, "Oh, Dr. Beilby, she was much hurt by your speaking to her as you did yesterday; she considered it quite uncalled for, and begs that in future you will confine your conversation in her room to professional and common-place topics, and avoid that of religion." On hearing this, he endeavoured to recollect in what terms he had spoken to her, and put the questions to his conscience—"Did I do right or wrong? If I were again placed in similar circumstances, should I act differently, or repeat the same conduct?" Having answered these questions to himself, as his high sense of responsibility dictated, he returned to the invalid's chamber, and after giving her some general directions with regard to her medicine and treatment, he prepared to leave the room; but, on reaching the door, he once more looked back, and ventured, in spite of his late rebuff, to say—"Is not that a blessed truth which God reveals to us in his own word, that 'The blood of Jesus Christ his Son cleanseth us from all sin?' " Then, without a third another word, he closed the door, leaving the young lady alone. The following day to his joyful

surprise, on entering his patient's room, he received a most cordial welcome. She stretched out her hand, and said—"Come in, Dr. Beilby; I am very glad to see you. I shall always be happy to see you now." He was pleased, but astonished; and asked her—"What had produced so marvellous a change in her mode of receiving him?" when she replied—"Ah, Doctor, when you spoke to me of death, I could not bear it, for I felt I had lived all my life for pleasure, and, in prospect of death, I had no comfort; but when you told me of a Saviour, who is able and willing to cleanse me from all sin, then my heart rejoiced, and I could look forward without fear." On every subsequent occasion of their meeting, till her death, seven weeks after, she expressed her peace in believing, and the absence of all terror in view of death.

*Innes's Memoir of Beilby.*

**FIDELITY TO PRINCIPLE.**—The time has come, brethren, when, at all hazards, we must follow scriptural rules, and declare before the world our allegiance to the least of God's commandments as well as to the greatest. So only can we stand fast amid error, and triumph over every opposing force. Where unscriptural practices have long prevailed, a thousand fears we know are sure to greet every effort to accomplish a change. Policy and expediency counsel silence, and, for fear of consequences, urge that even what is confessedly wrong may be allowed to remain as it is. If our piety is ever to be of a manly and powerful order, we must utterly refuse to listen to such suggestions. What is true must be spoken; what is right must be done; and consequences may be left to God. In the matter before us we have no fear. Were there nothing else to bring us to reflection, surely our impoverished societies and our crippled means must make us thoughtful. In relation to them we know that it is common to say that the voluntary principle has failed. Brethren, it cannot have failed, for it has never been tested in the simplicity of perfect faith. No; the condition of things that we deplore proves only the inadequate and transient nature of mere excitement; and, rightly considered, this fact would be almost enough to send us back to



principle even if scripture had not plainly spoken. Let all pretences then be set aside, all worldly motives renounced, all mere excitements shut out; let an appeal, simple, clear, and calm, be made in the spirit of undoubting faith to the conscience and heart of the church which Christ hath redeemed with his own blood, and a response would follow, such as modern times, with all their occasional exhibitions of liberality, have never seen. Brethren, we believe that when we honour God by obedience, he will honour us with success.—*Circular Letter of the Baptist Western Association.*

**RESIST THE DEVIL.**—The language of humble and familiar life was often used with peculiar effect by him, while thus encircled by his fellow-christians. He observed, on the subject of temptation, "I always get quit of the devil by taking him before his *bettors*." Then, turning to his class-mates, he added, "Keep none of the devil's secrets, otherwise he will be sure to keep you. When the arch-enemy slips unnoticed behind your back, and you find him whispering over your shoulder, take his suggestions directly to the Lord. Do this, and you will soon find, on looking round, that he is off to somebody else. He will not stop there to be exposed. This is the way I do; and many a *tue* (conflict) I have with him down the pit. But when he comes, I get me down behind the *brattish*—begin to pray—and away he goes." If in this case the enemy were not slain, as Benaiah "slew two lion-like men, and also a lion in the midst of a pit in time of snow," he was at least foiled in the fight: and often was the pit converted into an arena by him, as well as into a place of worship, a hundred and forty fathoms beneath the termination of the old Roman Wall, where Severus had displayed his idolatrous rites, and near which Roman altars had been erected, as well as Roman conflicts maintained.

*Wall's End Miner.*

**PENTECOSTAL SEASONS.**—At a time when the work of God was rather low at Carville, and in the neighbourhood, he not only lived in hope of seeing greater prosperity himself, but was the instrument of encouraging the faith and prospects of others. "The work is the Lord" said he; "He waits to be gracious. We have been blessed in times past; and He has revived His work in other places. What cannot the Lord do?"

Think of the revival there was the other day, when no less than three thousand persons were brought in at one time! Let us pray on—believe on—and we shall be catching the skirt of a shower." One of the members, delighted to hear the tidings of a revival, asked him, on leaving the class, "What is the name of the place at which the work has broken out, of which you were speaking?" "Why," he enquired, "do you not know?" surprised that the *number* did not lead to the association of *place*. With equal simplicity, the person replied "This is the first time I have heard of it." Crister quickly asked, "Did you never hear of the *day of Pentecost*?" The person being somewhat disappointed, and desirous of apologising for the dulness manifested, returned, "You said *the other day*!"—"It is no more; time is nothing when compared with eternity; it is but just like *the other day*." And as a rebuke for the apparent want of interest in things comparatively remote, as well as for apparently cherished unbelief, he subjoined, "We should always bring those things *near*; they should be *present* with us to encourage us. What God did on the day of Pentecost, he can do now. There may be a revival at Carville as well as at Jerusalem. God is the same—the work is the same—and there is the same need and encouragement now as then."—*Wall's End Miner.*

**THE DAVY LAMP—AN ILLUSTRATION.**—Speaking to some friends at West Moor, on the subject of religious beginnings, he remarked, "When the *Davy Lamp* first came up, we looked at the bit thin *gauze* (wire work) around the flame, and thought that such a thing—so slightly constructed, could never be the means of protecting us from danger. What, a bit thing like that! a bit *gauze*! But, by and bye, when we made the trial—saw the flame beginning to lift—and then burn steadily, we got more confidence. In the course of time, our *confidence* was *perfect*. So it is with religion. Some persons are timid at first; they are not certain whether it will quite answer their purpose and their interests. But confidence gains ground; they find religion profitable for all things; they can go with it into the darkest nook—stand in the midst of dangers and death—or walk in safety. They reach, at length, the *full assurance of faith*."—*Wall's End Miner.*

## CHRISTIAN ACTIVITY.

## A DAY AMONGST THE OUTCASTS.

*By a Home Missionary.*

In a former number of the *Reporter* I gave a brief sketch of my congregation; I will now furnish my readers with a statement of what may be seen and done during a day's labour for the salvation of the poor.

Passing through a street inhabited by ragged Irish, thieves, abandoned females, free foresters, Italian boys, street hawkers, and filthy mendicants, we come to a small workshop. It is full of toys, made by that small, dark mechanic. For many years he lived a godless life, but having come to my meeting, the word of the Lord converted his soul. There he is, hard at work, and, if you look on yonder shelf, you will find a bible, and Dr. Samuel Clarke on the existence of God, which he peruses in the short intervals of labour. He has ceased to work on the Lord's-day, and is a true lover of righteousness.

We will now enter this small street. The air is bad. When the cholera comes it will do some of its worst work here. Look at the shops. There is an old clothes shop, a dirty coal-shed, a cobblers, a small grocery, a barber's, where you may get your beard removed and your chin out for "one halfpenny," and your hair "fashionably cut and dressed for one penny only," a fish-stall with three herrings, and some hucksters' shops, flanked by a gin palace; such are the commercial emporiums of this part of the world. Take care! dont you see that child sprawling before you? If you had stumbled over it you would have had a dozen women to appease. I give some tracts to the folks who are standing about with their pipes in their mouths—that little fellow keeps three bull and terrier dogs; he takes the tract in a very surly manner. See! there are some men below in that underground workshop—down go a shower of tracts! How they grasp at them! "Down with some more, sir!" and then down goes another batch. Come here; I want to speak to this woman without a bonnet. "Good morning, Mrs. A. Has he got home yet?" "No, sir; he was drinking over the way last night, but he did not come

home." "You need not regret that. He is not your husband. You have lived with him fourteen years, and you know it is wicked to live together without being married." "It is, sir; and I wont live with him if he wont marry me." "I am truly glad to hear you say so. Be faithful to your resolution, and God will bless you." Do you see that man? He was once a master tailor, and had a good business. He is now an outcast, nearly half-naked, and generally drunk. Here is a woman for you to study. She is as tall and strong as a pugilist, and her face is swollen with gin and fighting. I often call to see her, and am always welcome. Be kind to her, and she will hear you; be harsh, and you will soon learn how a man feels when a strong female puts him to the door. She gives me a nod of the head—a very shy one, for she was drunk last night—and stalks on. She is "up" this morning, and walks with her head thrown-back, and her hands clenched. She goes along like a vexed "navvie," and if any "pal" laughs at her there will be a row. Let us enter this passage. It is full of dirty children. "Give us some little books, sir." "Yes, my dear boys and girls—here they are. Stand round." They place themselves round me at the bottom of the stairs, and each receives a book. They shout "Thank you, sir," and holding their books aloft, rush to a sunny spot near the door, and begin to spell out their lessons. We go up stairs, and enter a room where a scene of hard labour may be studied by all who wish to see it. In this small room are a father, mother, an adult daughter, a crippled son, and a couple of children. They work, eat, wash, and sleep here—aye! in this small place. The husband and wife both work at "army, police, and railway clothing," and often do so for sixteen consecutive hours. Having read and expounded the word of God, we hear their reply. "How can I be religious, sir? I am a slave—an English slave. I was obliged to work all Sunday, and I did not get to bed till three this morning, and though I got up at six, I must work till eleven to-night. I am a slave, sir." "Aye! that you are, Tom." So says the wife. Tom works with furious energy, and then exclaims "I work,

night and day—I am obliged to do it—Sundays too, to feed my children, and its no use talking to me about religion." Poor Tom! Bad wages and long cruel labour do more to harden men than many people imagine. We will call in here. It is a dark, back room; its solitary inmate a widow. What a stench comes in at the window! How she coughs! Misery dwells here. "How are you to-day?" "Very ill, sir." "And you still toil at this wretched army clothing. How much can you make per day?" "Sixpence, sir." "And have you no friend to help you?" "I have a son, but he wont help me. I met him the other day, and he said, 'I wont help you as long as you live. I will bury you, but I will never give you anything. It is time you were dead;' and then he left me standing in the street." Having addressed some kind words to her, and relieved her necessities, we will step into this costermonger's shop. Here are decayed fruit, stinking fish, and adulterated milk. On the chimney-piece you see a pack of cards and a porter-pot. This family is drunken and filthy, and not very willing to hear the gospel. Leaving a tract, we pass out again. Mark that woman! She got drunk, reeled into bed with her infant in her arms, and awoke in the morning to find it crushed and dead! We will visit this house. We gain easy access to the rooms, and having said a few words to the inmates, we leave with them a testament and some tracts on temperance, cleanliness, and religion. Over the way is a room we must enter. Here are three sisters, who drink, swear, and fight, and lead very bad lives; one of them has a black eye. "I fear you have been drinking again. Oh! how wicked a life yours is. Do forsake it, and serve God." "It is all the gin—the cursed gin, sir." "Then give it up. Dont touch it. Remember that no drunkard can be saved." "Does the bible say so? Then, Lord help us, sir." Such are the replies they often give me. Throwing open another door, a scene of misery is before us. Three naked children are running about on the floor, and a poor infant is crying on the bed. How is this? The father has forsaken them; the mother is seeking for "a morsel of bread," and therefore these children are left for hours together without food. In this room—how dirty it is—there are six

persons. It is nearly unfurnished, and is so because that man there, the husband of this woman, and the father of these children, spends twenty shillings a week in the gin-shop. We have a long talk with him, which ends with a promise of reform. Passing into another street, we enter a house full of vile females. In one room I am cursed by two young females, but in the next I met with a penitent girl. "I have got a home for you." She bursts into tears, and exclaims, "Oh! thank you, sir. I will do all I can to redeem my character." Poor girl! she was once a Sunday-scholar in a village chapel. When we got into the street there is a mob of thieves and prostitutes about four policemen, who are taking one of their "pals" to the station. Yells, curses, and laughter, fill the air as the men struggle on the ground. See! that policeman bleeds at the eye. Some one has kicked him. There is a pull at my pocket. My kerchief is gone. I wheel round—dart at the thief—he drops it—and runs off. Two more policemen come up, and the "pal," who turns out to be a pugilist, is carried off. As the mob disperse, I go amongst them, and give away all my remaining tracts. Then, having visited a dying man, and spoken a few kind words to a mother whose daughter has just come out of prison, I return home to write an account of my visits, and to invoke the divine blessing upon my labours. But I must not flatter myself with the idea of rest. I may soon be sent for—perhaps, at eight or nine o'clock, to attend to some urgent case of poverty, or sickness. And such a visit would suitably close **A DAY AMONG THE OUTCASTS.**

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**YORKSHIRE AND LANCASHIRE BAPTIST  
ITINERANT SOCIETY.—1850.**

The work of the Society during the past year has consisted in aiding stations in villages and towns; in contributing to the support of pastors at some of the churches, and at others, in securing regular supplies. The new churches which are dependent on the Society have had continued attention through the year; and some that are weak, though not new, on account of requiring help have received it.

At **BARNSELEY**, the Committee are thankful to report that steady progress has

been made. The hospitality and hearty co-operation of Mr. Wood, have been continued through the year. The station has been sometimes still supplied by brethren from Sheffield, and latterly from Bradford College. And through the blessing of God, there are now forty-two members in the church, nineteen of whom have been added since the last Association. A congregation averaging from 120 to 150 persons regularly hear the word; and a Sunday school having 135 children is being zealously attended to by fourteen teachers. It is deeply felt that the school requires increased accommodation; and this promising church, the supervision and labours of a settled pastor. The latter of these wants, however, will probably soon be supplied by Mr. Cathcart, who has received a unanimous invitation to settle at the place. The new chapel was opened in July. The congregations on that occasion were good; and the services attended with a blessing. Indeed almost every step taken at this station has brought a recompense for the anxiety and toil. With one exception, every feature is bright. That exception is the chapel debt. Valuable assistance has been given by Mr. Illingworth and Mr. Smith, who have recently collected for it in Bradford. But the fact that there is still a debt of between £400 and £500 owing to Mr. Wood, has been to the Committee a source of real distress.

**BEDALE**, in compliance with the united and earnest wishes of the church has been favoured with the continued labours of Mr. Dolamore. Eleven have been added in the year, which makes the number of members now seventy. Without assistance, there is cause to fear that this old church would not be able to secure the services of a minister, and would sink into death. And as there are from eighty to one hundred and twenty convened on the sabbath to hear the word, and sixty-eight children receiving instruction in the sabbath school, both the committee in Yorkshire and that of the Home Missionary Society in London, have considered it right to give assistance. The grant of the Loudon committee in this case is the more generous, because while thus giving help they are not receiving subscriptions from any part of the county.

**OF-BINGLEY**, the committee cannot speak with much satisfaction. Their

late pastor, Mr. Rodway, left them at Christmas. Since that time the station has been supplied with much acceptance from the college. The congregation has not increased since the last annual meeting, nor has the church.

**DEWSBURY** has been supplied during the year by brethren from Halifax, Huddersfield, Mirfield, Dewsbury, and Leeds. As the brethren have kindly given their services, and the Dewsbury friends have paid for board, the expense of maintaining the station has chiefly consisted in paying for the journeys which have been taken. The interest has about maintained its position; the congregation ranging from fifty-five to seventy-five, the church having ten members, the sabbath school five teachers, and twenty-five children.

**DOUGLAS** church has passed through much trouble, but has latterly had both peace and success. A minister has been directed to the place, whose labours have been acceptable among the people, and blessed by God.

The **HUDDESFIELD** station has continued to present a generally pleasing appearance. The friends there hoped some time since that a chapel would soon be erected for their accommodation in the service of God; but it has not been found possible at present. Another room has therefore been taken by them, more commodious than the one with which they began. The congregations are very encouraging; averaging eighty or ninety in the morning, and one hundred and twenty at night. The church has thirty-four members; six have been received since the last Association. The sabbath school has fifty-five children, and fourteen teachers. And as the churches in the immediate neighbourhood have now taken this promising church under their care, there is cause for hoping that it will rise into vigour, and soon occupy a prominent position in that district of the county.

The station at **POSSY** is in a low condition, and there is no probability of much improvement until a better place has been obtained for worship. Efforts towards the accomplishment of this object have therefore been made. Land has been purchased in what is considered an eligible spot. Mr. Hainsworth, of Farsley, has exerted himself diligently, sometimes being assisted by the treasurer of the society, for obtain-

ing funds to erect a chapel. Plans have been received, and one of them adopted; it is therefore confidently expected, that in a few months a chapel will be opened. The numerous population demand the provision, and will justify increased expenditure on their behalf.

ROTHERHAM has been favoured through the year with the continued labours of Mr. Dyson. And they have been so blessed that there is cause for encouragement now respecting the church. Some serious difficulties have been struggled through; some breaches healed; some chapel debts paid. To some extent the church has been purified. Eleven have been added in the year; making the present number of members 114. The congregation has in it from 95 to 137; and the school, ninety children, with twenty-two teachers. With the heavy chapel debt resting on the friends, there is still urgently demanded the help of the society; and a greater measure of help than it is at all likely that, at present, the neighbouring churches at Sheffield will be able to give.

The church at RYON requires special attention. It has not been very expensive to the society, on account of the liberality of Dr. and Mrs. Earle, and Mr. and Mrs. Thomas. But as it has been supplied through the year almost wholly from the college, the distance between the two places has made the pecuniary burden rather weighty. It will certainly be better for the interest there, and be a better use of the money expended, to encourage the settlement of a minister on the spot, if a suitable person can be found. There is abundant room for one in the town; and much need for earnest spiritual labour. During the past year two have been baptized, making the number of members twenty-three. The congregations are about thirty in the morning, and sixty at night; and in the school, ten teachers give instruction to about fifty children.

At WAKEFIELD the church and congregation have both suffered by the removal of friends from the town for employment; and as the numbers are not large, this loss has been felt. This has not however prevented the pastor and his friends from proceeding earnestly in their efforts for the liquidation of the chapel debt. And though their desires have not been fully realized, yet as much as £250 have been paid. The church

has now eighty-six members in it, having received five since the last Association. The congregation averages from 106 to 130; and the school with fourteen teachers, has 105 children. There is still a debt of £400 on the premises; but the hope is cheerfully entertained that it will shortly be reduced. It is considered, by the pastor, that the church was never in so fair a way for being established as it is at the present time.

MIDDLESBRO'.—*Lectures to Working Men.*—A course of four lectures have been delivered in Middlesbro' to working men, by the Rev. J. Fyfe, baptist minister, of Darlington; on the Right of the Working Man to Freedom of Thought.—The Bank of the Working Man.—The Rest of the Working Man (the Sabbath).—And the Reform of the Working Man. The whole of these subjects were treated by the rev. gentleman in a most masterly style, and commanded great attention. They were full, clear, and comprehensive. Every reasonable degree of liberty and reform was fearlessly conceded to the working men, without even the slightest particle of flattery, or pandering to their passions or prejudices. Anarchy on the one hand and tyranny on the other, were equally held at bay by the admirable tact of the lecturer. After the puerile crudities on these same subjects, which have been plentifully put forth in Middlesbro' for the last year or two, by parties professing to seek the welfare of the working classes, and especially after the mischievous attempts to reduce the sabbath to a mere day of pleasure-taking and folly, for which this town has attained a bad notoriety, it was refreshing to listen to the able, commanding, and manly statements of the rev. lecturer. Pure religion was exhibited in a lovely aspect, as the basis, and the guard of liberty—as the elevator of the rank of man, and as the only effectual reformer of the heart. We confidently expect a large amount of good from the delivery of these lectures, as tending to show working men that religion and priestcraft are essentially different things, and as wresting from the hands of sceptical demagogues their most powerful weapons, which have, in this case, been adroitly turned upon themselves. The first lecture was delivered in the Baptist chapel; the other three in the Independent school-room. *Local Paper.*

## BAPTISMS.

## FOREIGN.

PROVIDENCE, *Rhode Island, America.*—Mr. Eli Noyes, says:—"Yesterday I preached my introductory sermon to the Roger Williams church. When I entered the house, the choir commenced singing the following hymn, as a voluntary—

'Welcome, God's ambassador,  
Welcome in thy Masters name—  
Thee we hail his messenger,  
Sent to guide us to the Lamb.

Welcome in the name of Him  
Who himself our pattern is,  
Who to rescue and redeem  
Gave his life a sacrifice.

Welcome, shepherd, to this flock,  
Guide them where rich pastures grow,  
Lead the thirsting to the Rock  
Where refreshing waters flow.

Welcome, pastor, brother, friend,  
We will each the burden bear,  
And when here our labours end,  
May we all the blessing share.'

I preached from 1 Cor. iv. 2, 'Moreover, it is required in stewards that a man be found faithful.' At the close of the services we assembled at the water side, and baptized a fugitive from slavery. Elder Cheney met us at the water, where he attended to the same ordinance. In the afternoon, I preached on the subject of baptism. In the evening, had an excellent sabbath-school concert. The meetings throughout the day were well attended, and good attention and seriousness prevailed. How sweet to dwell and labour with kind and sympathizing friends!" In the *Morning Star* of May 29, we find the following by Mr. Noyes:—

*A Fugitive from Slavery in the Roger Williams Church.*—Yesterday we baptized a man, who recently escaped from one of our states, where he was held in slavery. Now, we suppose it was right enough for the church to receive him to fellowship upon a profession of his faith, and for us to baptize him; even slaveholders, we understand, do the same. But what are we to do with him now? Some of our great men, statesmen, divines, &c., have been calling us back "to our constitutional duties," which they say require us

to send the fugitive back to his master. Now, we wish to be good peaceable and obedient citizens. We by no means wish to favour any fanaticism, that would destroy our glorious union. We wish to act deliberately, rationally and charitably in this affair, and yet we do not see how we can send our brother back into slavery; for, to tell the plain truth, he won't go, and should we advise him to do so, and send a letter by him, as Paul did by his convert, Onesimus, he would only doubt our friendship, and we are confident no modern Philemon of the south would receive our epistle from his hand. Well, considering that the man has been sold four times, and had a pretty decent *quantum* of flogging, we cannot blame him. He does not believe that even his profession of christianity would shield him from the awful lash, for Philemon of late has become fearfully impartial towards all runaways, saint and sinner—brother according to the flesh, and brethren according to the spirit, must share the same fate from his implacable hand. Upon the whole, we conclude that we shall not send our brother back into slavery till God gives us another bible, from which we do not read, "Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him."—Deut. xxiii. 15, 16. No; we shall not send him back till God effaces the last sentiment of humanity which he has written with his own finger upon our hearts. Neither shall we let any one take him away. We believe our brother is about as safe among us as he would be in Canada. Though many of us are great peace men, yet we think it would be a very difficult affair indeed for any gang of manstealers to kidnap and carry off our friend.

UNITED STATES, *St. Louis.*—The *Baptist Record* says, "The wave of mercy which has been rolling onwards in Germany, is beginning to be seen also in our own country among our German fellow-citizens. Our German colporteur missionary in St. Louis, (F. W. Glatfeldt) sends cheering tidings in his last letter, dated June 1st:—"My report, after read-

ing it, will be received with rejoicing I know, for I have to inform you about the rich harvest we have had of late in St. Louis. As you recollect, I wrote in my January report, that there would probably be a half hundred Germans added to our church. I can now say that thirty-four of these have been added to our German Baptist Church at St. Louis by baptism, upon profession of faith in our Lord Jesus Christ."—Mr. Rettenhouse, of *Plumb*, says, "We have enjoyed a glorious revival. Fifteen have been baptized, and more accepted."—Mr. Brooks, of *Great Falls*, says, "Yesterday, April 21, I baptized seven, and have baptized, since the commencement of our revival, 120.—In *Solon* church God has been working in mercy. Several have been baptized, and the church is in a prosperous state, its members having been trebled within fourteen months.—Mr. George says, "I baptized twelve in *Hardwick* and the *Gore* lately. Since I have been at this station I have baptized fifty-seven, and restored many who had backslidden.—At *Farmington*, eight had been added by baptism recently.—At *Jo-Duncan* five were immersed.—At *Dover, N. H.*, May 5th, the two churches, with their pastors, met together at the water side, when ten believers were baptized by brother Caverno, and twelve by brother Hutchins. Thousands of spectators witnessed the solemn scene notwithstanding the falling rain.—At *Lebanon* a revival has taken place among the youth in the academy, such as the writer never witnessed—it was as a pentecost in miniature; and on the last sabbath thirteen were buried with Christ by baptism.—*Plainfield, N. Y.* "We had the privilege of again repairing to the banks of the river, when Elder Moxon immersed nine converts. In a few weeks Elder Cutler buried seven more with Christ. Last sabbath I had the delightful privilege of baptizing twelve more happy souls. The solemnities of eternity seemed to rest upon the large assembly.—*Columbus, N. Y.* The work of revival continues. The captain of satan's hosts has fallen before the power of the Spirit, and a devoted child of the devil has been made happy in Jesus! Last sabbath five converts were baptized and added.—*Fairport*. The result of a series of prayer-meetings was the baptism of twenty-eight.—*Bradford*. The work of grace has resulted in the conversion of

thirty souls. Sixteen have been baptized and added.—At *Oranago, N. Y.*, a general revival has been going on for eight weeks in which all evangelical churches have shared. It is supposed that upwards of 1,000 are now indulging hope in Christ.—A number in *Westport* have recently joined the church by baptism.—At *Unity* nine believers, six of them heads of families, followed their Saviour in the holy ordinance of baptism, by which much strength is added to the church.—At *Palermo*, fifteen have been baptized and added.—At *Elmgrove*, Mr. Harding baptized four, one of whom was his eldest son.—At *Sparta*, twenty-four have been added to the church by baptism; one of these was over eighty years of age.—At *Green*, Mr. Smith baptized twenty-one for Elder Mevis, who was unwell. They were all added.—*Raymond*. "Yesterday, two men, one of them seventy-one, and the other seventy-four years of age, who had lived in sin all their days until our late revival, followed their Saviour in baptism, in presence of a large congregation. It was solemn and deeply interesting to see those, with tottering steps, go into the stream, who are just ready to appearance to step into the grave. They were happy, and came out of the water praising God. These make twenty that have been added to our church by baptism since our revival commenced. Others are thinking upon the subject, and we think will go forward soon. Truly, the Lord is good to them that call upon him in sincerity and truth."

**NOVA SCOTIA.**—*Carleton*.—Our church is blessed with monthly accessions of the flower and hope of the city. We had two delightful seasons of baptism last month; and others, converted to Christ, are coming forward. Our old meeting-house is too strait for us—our new one is nearly completed.—At a settlement below *Sussex*, Elder Gunter had baptized six candidates, and serious concern for salvation appeared to pervade many in those parts.

**FRANCE.**—I accompanied Foulon to Servais—it was to be with him on that occasion that I set out from home so soon. After the morning service eight persons were examined for baptism, and accepted. We then went to that fosse of water which I showed you at the bottom of the garden. Ledouble had made some steps

for descending into the water, and the females were all dressed in robes made for the occasion. The multitude on the roadside, where the view is so perfect, was immense. I never saw such a crowd so still in this country; all passed off well, and some were affected even to tears. If you could have stood with me that day, how you would have rejoiced.—And if those who comforted me when I was first coming to France with the assurance that it was impossible to do anything here, had been with us that day beside those baptismal waters, what emotions would they not have experienced! Is not the Lord doing great things for us? That same day Mr. Lepoids baptized two persons at Bethaucourt. He had a baptizing there also April 28, when six persons were immersed; but it was a little squally.—The cure sent his people to make trouble, but Mr. Lepoids caught their attention, and held most of them captive. Nevertheless, certain of them who were without assailed the brethren as they left the place of meeting, beating some with clubs, and throwing two of them into a hedge of thorns. There has been no disturbance there since, and the rioters seem to be ashamed of their conduct. But the cure, unable longer to endure his sorrow, has broken forth in awful wrath against the miserable baptists. Our hero Besin says he hopes he will continue, as it does much good by directing the attention of the people to the truth. Our present number of active labourers is nine, where one hundred are needed. Our anniversaries were not of much interest, but I hope that they will improve; you know that a beginning must be made. The building of the chapel at Chauny has frightened the priests exceedingly. I suppose that the walls must be finished by this time. When we open that chapel, we expect that a gendarme whom I saw at Servais will come from Soissons with his wife to be baptized, and perhaps an institutrice from Paris, if she be not baptized before. There are others also waiting, and we shall probably have a very interesting time.—The Lord blesses his work,—what a consolation for us who have been so long plodding through difficulties and persecutions, neglected and forgotten by most men. Including the five you saw baptized April 1st, the brethren have baptized twenty-eight persons.

## DOMESTIC.

BAPTISM OF A CLERGYMAN OF THE CHURCH OF ENGLAND.—On Sunday week (July 7) the Rev. C. Chapman, A.M., late chaplain of Tresco and Breyer, in the Scilly Isles, was publicly baptized, by immersion, at the Counterslip chapel, Bristol. The ceremony was performed by the Rev. T. Winter. The rev. gentleman has for some time publicly professed the principles of the baptists, and for the last three Sundays had occupied the pulpit at the baptist chapel at Keynsham.—*Bath Journal*. Mrs. Chapman, and nine other persons, were baptized at the same time. A very large assembly witnessed the solemn ceremony. Mr. C. delivered an address, in which he referred to the exercises of his mind on the Church and State question. But whilst contemplating leaving the establishment his attention was directed to 2 Col. xii., and reading Mr. Noel's volumes confirmed him in the views of the baptists. He said:—"The great points which mark baptists as a denomination, appear, in my judgment, so plain and so necessary, that I could not but yield my full assent and consent to them, so soon as my mind had been brought to their consideration. But at the present solemn season I feel that the rite of believers' baptism calls my consideration to the sovereign will of the Head of the church. It is he whom we this day actually confess before the world. He has appointed this ordinance. He has commanded it upon our observance in the most solemn manner. Whilst our salvation does not depend upon baptism but upon our faith, which we must possess before we go down into the water, Christ has nevertheless enjoined it as the necessary consequence of our faith and obedience that we should be baptized. Herein we confess Jesus. By faith we die to the world and to sin. And we follow Jesus to his tomb. The very nature of baptism, as burial with our Lord, implies previous faith—a death unto sin. As a token of this faith, this sense of association in spirit with my crucified Lord, I now desire to be laid where he was laid. I hereby publicly confess my belief in and attachment to him. And as a sign of this hearty determination I gladly go forward to do as Jesus has bidden me, and according to his bright example to be baptized in his name, as a representation of my soul



having been previously washed in the fountain opened for sin and for uncleaness. I therefore do now, not by constraint, but willingly, profess myself the disciple of Jesus, to follow in his commandments, to bear whatever comes to me on his account, whether of honour or dishonour, in a sure and certain hope of a glorious and abundant entrance into his heavenly kingdom."

**PONTRHYDVRUN, Monmouthshire.**—*Baptism of an Independent minister.*—On Thursday evening, July 25, three persons were immersed at this place. Among them was Mr. Davies, pastor of an Independent church in the neighbourhood. Mr. D. has been a minister in that denomination for more than twenty years. Having made known to his church his change of views on the subject of baptism, he was immersed by Mr. D. Evans, minister of the place, after an address by Mr. S. Price, of Abersychan, to a numerous and attentive congregation. A deep impression appeared to be produced by the solemn service. Mr. D. did not address the meeting, but merely remarked that the best explanation of a man's principles is his conduct.

**LONDON, Salter's Hall.**—I am sorry to say we have but little to cheer us at present, for our citizens hurry into the country, and our streets and places of worship on the sabbath look like those of a deserted city. Did our baptist friends make a point, when going into the country, of having a house for God, and there worship him after the manner of their fathers, our loss might still prove the gain of the denomination; but this is only now and then the case. They go, and in many instances seem to forget what they have professed to be. This is for a lamentation, and shall be so long as it continues. However, we are not quite forsaken. On the evening of Thursday, August 1, our pastor baptized two females, who were added to our church, and I hope will be preserved of God.

J. C.

**HIGHBRIDGE, Somerset.**—Our pastor, Mr. Bolton, had the pleasure of baptizing, upon a profession of faith in Christ, two female candidates, April 7. One of them had been a member of the Independents for some time: and on the 4th of August one more followed the example of our Lord Jesus and was baptized, who also is an Independent, and returns to her former communion.

F. F.

**BAPTISM OF A DWARF.**—On Lord's-day, July 21, the ordinance of baptism was administered at Talywain, Montgomeryshire, by the Rev. David Thomas, late of Penytrai, to a person of the name of Morris Morris, commonly called Morris the Dwarf, a native of Wales, and grandson to the late Rev. Ishmael Jones, a minister among the Calvinistic Methodists. He is of the age of 17; two feet eleven inches high, and about twenty-three pounds weight. His forehead is high and wide, his chin narrow, and his hands and feet are no larger than those of an ordinary child of one year old. But although possessing such a small and feeble frame, his mind is expansive and strong. His answers to the questions put to him respecting his conversion to faith in Christ were appropriate and satisfactory; and with a firm and bold step he descended into the baptismal waters, thus following the example of Christ, and submitting to his commands as King in Zion. May He who ordained him to be a dwarf in stature, cause him to be a giant in spiritual devotedness to God.

**PRESTON, Lancashire.**—On Wednesday evening, August 7, Mr. Walters baptized a young man who had for some years been connected with one of the Independent churches in this town, but who was excluded a few weeks ago in consequence of having embraced baptist sentiments.\* As many of his former friends were present, he gave, prior to his baptism, a very interesting account of the manner in which he was led to inquiry on the subject of believers' baptism, and his reasons for observing it. As a sabbath school teacher and local preacher he has been exceedingly useful, and was highly esteemed among the Independents. We hope he will be so in a still higher degree among us.

**NEWCASTLE-ON-TYNE, Tuthill Stairs.**—Two candidates were baptized by Mr. Pottenger, June 2,—one the General Secretary of our sabbath-schools, and the other a member of our select class for young women.

J. P.

**RAGLAND, Monmouthshire.**—Mr. Jones baptized two believers—a father and his daughter—in the stream near this village, July 14.

T. S.

\* Had we not had the most perfect confidence in our correspondent we could not have believed that such a thing could have been done, and we should have made some further inquiry before printing it.

**STAINES, Middlesex.**—Another instance of the importance of circulating Tracts on Scripture Baptism.—On Lord's day, July 7, six persons were baptized by Mr. Norton, after a sermon by Mr. Hawton. Two of these, a man and his wife, who live in a village near Staines, were converted about three years ago; and not knowing their Lord's will in relation to baptism, joined the national church, and received the Lord's supper in accordance with its forms. A few months since, however, the man found a tract—Mr. Noel's address at his baptism—on a dunghill, and took it home to his wife, thinking she would like to read it; and this single tract, thus rescued from its loathsome position, has been the means, in the hand of the Lord, of leading both husband and wife to take up the cross and follow their Saviour; to leave the church of England, and join the church of Christ. Surely this should encourage all who love the truth, and desire to promote the honour of Christ as king of Zion to circulate tracts on scripture baptism, seeing so many means are employed to blind the minds of the people on this subject, and even to lead believers to reject this part of the counsel of God against themselves.

G. H.

**TIVERTON, near Bath.**—On sabbath morning, August 4, eight disciples of the holy Saviour—seven females and one male—followed the example of their blessed Lord by going down after him into his watery grave. And having been thus planted together with him in the likeness of his death, they were raised up with him in the likeness of his resurrection. Beautiful emblem of the two great facts of our faith! How striking and impressive the scene! Mr. Huntley of Limpley Stoke baptized them. In the afternoon these were all received "at the breaking of bread." The church of Christ here is prospering, though it is destitute of a pastor.

J. B.

**HASTINGS.**—Our pastor, Dr. Gray, baptized three young disciples on Lord's day evening, June 30. The congregation was large, and to many it was a time of peculiar refreshing. May these young friends be especially consecrated to His service, and all their energies be devoted to the promotion of His glory whose example they have thus followed; and may the Holy Spirit enlighten and quicken many more to follow their example.

**SHORTWOOD, Gloucestershire.**—On the evening of August the 6th, the ordinance of baptism was administered to six believers in the Lord Jesus Christ—five females and one male. Two of the baptized were scholars in the Sunday school; and another was the granddaughter of the late venerable Mr. Winterbotham, whose praise is in all the churches. He was the immediate predecessor of Mr. Newman, our present pastor: and if circumstances on earth heighten the joys of perfect spirits in the heavenly world, surely the joys of our late venerable pastor were heightened by the immersion of his granddaughter on the profession of her faith in Jesus Christ. May all these be found among the faithful at last. In the evening we had a most interesting service. There were a great many young people present; and our pastor addressed them in a most touching manner on the crucifixion. May we see on another baptismal occasion not six but sixty! Oh that the young would come forward, and, animated by fervent love to Christ, consecrate their early life to him!

**PORTSEA, Portsmouth.**—On Lord's day, August 4th, after an impressive discourse on baptism, by Mr. Collins, of Kingston, in Surrey, our pastor, Mr. Williams, immersed four believers; one of whom was a corporal in the Royal Marines. We have every reason to believe that our removal from Portsea into this new sphere was under God's direction. May He continue to smile upon us, and make us a growing blessing to the large and rapidly-increasing population of this neighbourhood! T. T.

P. S.—On the 30th of December, 1849, three believers were baptized by our pastor in the Old Chapel, White's Row, Portsea; one of whom was a corporal in the Royal Marines, and another was an elderly woman who had been many years in fellowship with the Moravians.

**HEMYOCK, near Wellington, Somerset.**—Three young men were baptized on a profession of faith in Jesus, July 29. One of the candidates was led to consider his perilous condition as a sinner from the raging of the cholera last year, and fearing he should be swept away unprepared for the solemn change, sought mercy and salvation at the cross of Christ. One was a teacher, and the other was recently a scholar in our sabbath school.

R. P. C.

**PRICKWILLOW.**—The baptist chapel in this place having been repaired and enlarged, was re-opened on Friday, the 5th of July, when Mr. Richardson, of Barton Mill, preached. After this service the congregation adjourned to the river, in which Mr. Richardson administered the ordinance of believers' baptism to ten persons, on their profession of repentance towards God, and faith in our Lord and Saviour, Jesus Christ. Mr. Edwards, of West-row, implored the Divine blessing; and Mr. Stenson, of Isleham, delivered an address to a large and attentive assembly. After the baptism more than two hundred persons sat down to take tea, provided by the friends, in the school-room and chapel. In the evening a sermon was delivered by Mr. Cantlow, of Isleham. Great interest was excited by the engagements of the day, which will long be remembered with pleasure. J. W.

**BROADHAVEN, Missionary Station, Pembroke-shire.**—Our home missionary baptized one believer, on Saturday evening, May 11th; on the sabbath morning, May 12th, another; and on Saturday evening, June 8th, another, the husband of the one first mentioned. The wife was upwards of eighty years of age, and the husband nearly the same. Both had been members of the Independent connexion for many years. We have had a little revival in our missionary stations during the past year, having baptized about thirty, and restored others. T. H.

**MARGATE.**—With much pleasure I would just state that on Wednesday evening, July 17, our newly-engaged pastor, Mr. Rogers, baptized twelve young persons—ten females and two young men; some of whom were seals to his ministry during his probationary labours amongst us. There was a large congregation, and the service was interesting and impressive. We trust a large amount of success will attend the ministry of our pastor. J. B. F.

**SCOTLAND, Airdrie, Graham-street.**—After preaching on love and obedience, Mr. Walbran immersed one believer, July 21; and on July 24, two more followed their Lord through the waters of baptism. The number baptized from August 1849, to August 1850, is twenty-six; twenty-three of whom have been added to the church here, and three are in fellowship with the open-communion Welsh church, Calderbank.

**DISS, Norfolk.**—The baptized followers of Christ, at this place, had the gratification of witnessing the scriptural celebration of the ordinances of the gospel on Lord's-day, July 21, when six disciples of the Lord Jesus professed their faith in him by being baptized into his death, which momentous event they united in celebrating with the church at the Lord's table in the afternoon. Two were teachers and one a scholar in the sabbath-school. One of the teachers was the son of a beneficed clergyman of the Episcopal church. But that which gave particular interest to the services was the fact that a youth of only twelve years, his father, and his sabbath-school teacher, were thus seen yielding the obedience of faith to the Son of God. May the King of Zion grant many more such seasons of refreshing from his own divine presence to the promotion of his own glory!

**TIPTON, Toll End, Staffordshire.**—After preaching on the subject of baptism to an attentive and serious congregation, Mr. Solomon buried eight believers with Christ in baptism, among whom were a whole household; and again, on August 11th, after a sermon by Mr. Fellows of Cradley, four more followed their Redeemer through his liquid grave. The Lord was with us, and many tears were shed. Several, belonging to other denominations, retired, saying, "This is right." More are coming forward.

**WONSTEAD, Norfolk.**—We had a very interesting and delightful day on the first sabbath in July. A large congregation assembled in the morning, and listened with attention to our pastor, who discoursed to us from "Why baptizest thou?" after which, nine persons followed their Lord and Master in this divine institution. Two of the candidates were upwards of seventy years of age. They were all received into the church in the afternoon of the same day. Others are enquiring, and will soon follow their example.

**BEDFORD, Mill street.**—Mr. Killen preached to a crowded and orderly congregation on the subject of baptism, on Lord's-day, June 30, after which he baptized a brother who had been connected with the Wesleyan body for several years.

**CAMBRIDGE, Zion.**—On Wednesday evening, July 31, Mr. Keen baptized four believers. The friends here feel much encouraged in their attempts to promote the kingdom of their Lord.

**SURTON BONINGTON, Notts.**—After a long season of depression the Lord is reviving us with tokens of his favour. On the first Lord's-day in August we had a baptism at Zouch Mills, for there is "much water there," when brother Marshall of Loughborough preached, and brother Hemstock baptized seven believers in the river. Among these were a mother and son, and a husband and wife. These were added at the Lord's table in the afternoon. The services of the day were very refreshing. May we enjoy many such !

J. P.

**OLNEY, Bucks.**—Mr. Simmons baptized eight believers in Jesus, Aug. 8, two only of whom were added to our church. The other six were members of Independent churches in the neighbourhood ; but who, believing the term baptism to mean immersion, deemed it their privilege, as well as their duty, to imitate their Lord's example by going straightway down into the water, to be thus buried with him. The two who were added to our church, are teachers in the girls' school.

B. L.

**BREARLEY, Yorkshire.**—On the evening of Friday, the 12th of April, five believers were buried with Christ by being baptized into the likeness of his death ; three of whom were added to the church meeting in that place, the other two were added to the church at Steeplane. Mr. Dawson, of Bacup, baptized the candidates.

W. I.

**BRIDPORT.**—After a long interval, I have at length the pleasure of reporting that on August 4, two believers were added to us by baptism. Mr. Young immersed them. One had stood as a candidate for baptism and fellowship two years !\* The other had been a sabbath-scholar, and is now a teacher. We had a happy day.

J. D.

**BIDEFORD, Devon.**—On Lord's-day, July 7th, three persons were baptized by our pastor, Mr. B. Arthur, on a profession of repentance towards God, and faith in the Lord Jesus Christ. Two of them were from the bible classes, making eight from these classes during the past year.

**TOQUAY.**—On Thursday evening, July 4, three believers put on Christ by baptism. One was from the Independents. Conviction of truth unheeded, produced restlessness, and peace of mind was only obtained by obedience.

T. S.

**STRETHAM, Isle of Ely.**—A public baptism took place in the old West river, on Lord's-day morning, August 4, after an address by Mr. Smith of Water-beach, when five willing converts were immersed by Mr. Crampin, in the presence of a large concourse of spectators, four of whom were females, thus showing their attachment to their Lord, by following him in that despised ordinance. May they continue immovable, always abounding in the work of the Lord !

J. S.

**HONEYBOROUGH, Pembrokeshire.**—On Sabbath morning, June 16th, we gathered around the baptismal waters, when Mr. Thomas baptized a man who had professed faith in our Lord Jesus. The morning was pleasant ; a cloud shadowed the sun at the time, which screened us from its burning rays. And on July 14th, Mr. Thomas baptized a young believer in the bloom of life, who had given himself to the Lord, and now to his people. May these, too, be faithful unto death !

D. E.

**MILDENHALL, West Row, Suffolk.**—On Lord's-day morning, August 11, Mr. Edmonds baptized three believers in the river ; and at the Lord's supper in the evening received them into the church. A large number of spectators were present, who conducted themselves with propriety, and paid attention to an address delivered on the occasion.

**BLUNTISHAM, Hunts.**—After a short address by our pastor, Mr. Simmons, three females were baptized on a profession of their faith in Christ, August 8. Two were in the bloom of youth. It is always interesting to see the young come forward and devote the best of their days to the Saviour ; and it was so on this occasion.

G. P.

**BARNSLEY.**—After preaching from the words, "What advantage will it be unto thee ?" Mr. Cathcart baptized nine believers on the first sabbath in August. The audience was large and attentive, and a feeling of deep solemnity appeared to pervade the assembly. Several of the candidates had belonged to the Wesleyan connexion.

J. W.

**LEAMINGTON.**—A friend in the neighbourhood of this place of fashionable resort, informs us that Mr. Winslow is making additions by baptism to the church under his care nearly every month, and his place of worship is crowded with hearers.

\* Why did not one of the brethren baptize him ?

## BAPTISM FACTS AND ANECDOTES.

**BAPTISM.**—There is much that is solemn and instructive in this ordinance where it is attended to according to the model of the New Testament, and under the power and guidance of its holy principles; when the subject is a moral agent, is capable of understanding its meaning, and those obligations which it devolves. If we turn to the scriptures we find that such was the character of those that were baptized; they had arrived at an age when they exercised those capabilities which formed the ground of their accountability to God, when they exercised the religious affections, and understood distinctly what they were doing, and the holy and elevated life of which the visible rite is the pledge and avowal. These persons profess to be new creatures in Christ Jesus, to be the subjects of that spiritual regeneration in which they pass from darkness to light, and from the power of sin and Satan unto God. What a blessed change! They have passed from a condition of enmity against God, to one of love and friendship; from one of righteous condemnation, to one in which they are justified, and accepted in the beloved. The death of Christ is the foundation of this blessedness, it is the spring of those renewing influences that have come down upon the soul, and which the Holy Spirit has shed forth abundantly upon those who become the subjects of his gracious operations. How intimate is the relation in which this ordinance stands to that most solemn of all events! Hence the apostle in his letter to the Romans, asks, "Know ye not, that so many of us 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." Mr. Barnes, in his notes, has these remarks on this passage. "The act of baptism denotes dedication to the service of Him in whose name we are baptized. One of its designs is to dedicate or consecrate us to the service of Christ." Then he adds, "We were baptized with special reference to his death. Our baptism had a strong resemblance to his death. By that he

world; by baptism we in like manner become dead to sin. Farther, we are baptized with particular reference to the design of his death, the great leading feature and purpose of his work. That was to expiate sin, to free men from its power, to make them pure." Now this is also sound and scriptural when applied to renewed, believing, and penitent sinners, and to their baptism, which is an immersion or dipping. But we ask, what can be its meaning when applied to a babe that is not capable of knowing anything about sin or forgiveness, or the death of Christ, through which that forgiveness comes to us; where a few drops of water are sprinkled on its forehead. Must it not appear to the unprejudiced, who give to this subject but a passing thought, that in this case there is a perfect want of harmony? To all intents and purposes, there is an absence of the realities to which baptism refers, and of which it is the visible sign, and all the circumstances and conditions which were essential to its validity. We were conscious, however, of no such want, as we witnessed the baptism of four young believers the other sabbath morning. In the exercise of their rational and moral powers they made a good confession before many witnesses. Hundreds of spectators looked upon the solemnity. What touching eloquence went forth from the scene! Here was seen in outward emblem the work of the Spirit—his enlightening and renewing work—the great doctrine of the atonement, which is the only foundation of hope to the guilty. Cast not the contemptuous smile upon an ordinance so significant of spiritual, soul-saving truth; use not in reference to it an ode or reproachful term. Think, ye sinners, of your need of that Saviour whom it sets forth, and to whom its observance is an act of obedience. Think of the love and compassion he has expressed towards poor sinners, in that death to which this ordinance makes so pathetic a reference, and before you turn from it in pride and contempt, remember, that you owe obedience to your Lord, and that "We must all appear before the judgment seat of Christ."

## SABBATH SCHOOLS AND EDUCATION.

A LONDON SABBATH SCHOOL.—A Scotch sabbath teacher, visiting London, gives the following report:—“Having occasion to be in London a few days lately, when the sabbath came round, as my own school and myself were parted by nearly 400 miles, I thought it might be well for me to be a scholar for that day instead of a teacher. The school I visited is considered as one of the best, if not the very best, in the metropolis. The superintendent is one well known as a rich contributor to sabbath-school literature, who has run well for forty years, and yet is not weary in well-doing. On the contrary, his enthusiasm, being of the Lord's own kindling, is as great as ever. The school-house, which is large and commodious, is divided into suitable apartments. The building when erected was adapted for the sabbath-school, but is also occupied by a day-school during the week. The principal room is large, and carefully laid out. At one end is the superintendent's desk, and the seats gradually rise as they retire from it. I was much struck, on entering, with the perfect order and comparative stillness which prevailed, although nearly thirty classes were busily engaged. The school is divided into three parts—the infant school, the senior classes, and the children; the infant school has a room of its own; the senior classes are taught in two rooms; the young men being taught in one room, by a male teacher of considerable experience; and the young women in another room, by a female teacher of similar qualifications; the children who are between these two, are taught in the large room. The whole is managed by a superintendent, secretary, librarian, and about thirty teachers. The three former have no classes, so that they have nothing to disengage them from their special duties. The duties of the superintendent are, to take the entire charge of the general discipline and instruction of the school; and in this instance they were discharged most efficiently. There was full authority without the appearance of it. The duties of the secretary are, to take the charge of all the lesson books belonging to the school, to keep the admission

book, and mark in the roll book the attendance of teachers and scholars, and supply the teachers in rotation with the *Sunday School Teachers' Magazine*. The librarian has charge of the library, which is large and carefully selected, there being books in it suited for teachers as well as scholars. Each of the teachers has a class monitor appointed by himself, to take charge of the books, lessons, caps, &c., and to assist in preserving order. This school meets twice on the sabbath, at half-past nine in the morning, and quarter-past two afternoon. At the period of my visit, there were on the roll 436 scholars, of whom about sixty were members of the senior classes, and about the same number were in the infant school. The superintendent stated, that he reckons on the attendance of only about half of the number enrolled in the morning, while a fourth part is the average of absentees in the afternoon. This, it will be observed, is considerably greater than the absenteeism in Scottish schools. The following is the order of the school proceedings:—At half-past nine the superintendent opens the school by singing, reading a short portion of the scriptures, and prayer, occupying in these exercises ten minutes. Each teacher then, having marked attendance, teaches for half an hour, when a verse of a hymn is sung; teaching is resumed till half-past ten, when the books are collected, and the scholars proceed to public worship. In the afternoon nearly the same routine is gone through, with this difference, that an address is delivered at the close, occupying a quarter of an hour. The scholars are dismissed by classes—the youngest going out first; and while this is being done, the other scholars are singing hymns. We may remark, that we never saw so large a school dismissed with so little noise. The lessons taught in the scripture classes, are those published every month by the Sunday School Union. In the infant school, however, the lessons are different; and the children are taught to repeat hymns and texts of scripture. A box of moveable letters is used, which we conceive well adapted for the purpose for which it is employed, viz., teaching to read. The

superintendent of this school has been very useful in calling the attention of Sabbath school teachers to the importance of senior classes; and he has reaped a large harvest from his past labours, as we believe all his present teachers, with scarcely one exception, have been formerly his scholars."

**WIT IN RAGS.**—I was once invited to a ragged school to see the boys enjoy the feast which is given annually to them. I was greatly amused to notice the greedy manner in which they ate. One little boy had very wisely brought his father's ragged coat, that he might, as he said roughly, have room to eat more! After their tea, the teachers addressed them, and asked them several questions. In

one of the addresses, a teacher asked, "And are you not thankful, children, that you can gain so much instruction and pay nothing?" "Yes, sir, but we do pay something," exclaimed a boy. "I think not; pray what is it?" said the teacher. "Why, we pay *Attention*."

**ELEGANT EXTRACT** from a sermon by a doctor in divinity, when preaching for a sabbath school in a village of Leicestershire:—"It is now an indispensable duty of the clergy of the established church to take the rising generation of the poor under their immediate controul, or you will see them on the sabbath teasing a blind horse or a lame donkey, or what will be far worse, they will fall into the hands of dissenters and become infidels!"

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## RELIGIOUS TRACTS.

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**FRANCE.**—At a public breakfast given to Rev. Mr. Monod, of Paris, and the Rev. Dr. Barth, of Wurtenbergh, by the Evangelical Alliance in Glasgow, the former stated that in the year ending last April, 160,000 copies of the Holy Scriptures were disseminated through France, 110,000 by colporteurs, and about 1,000,000 religious tracts; and he gave the following as an instance of the way in which the colporteurs go to work there, of the power of the word of God, and of the blessings that attend their labours:—"One of our colporteurs, about eighteen months ago, knocked at the door of a poor widow, and, as they always do, showed her a New Testament, and asked her to buy a copy. The price was fivepence. The woman was poor—she refused at first, but at length she was prevailed on to purchase one. Turning round to open her press and get the fivepence to pay for the New Testament, a rough, stout, young man came into the room; seeing what she was about, he became very angry, asking if it was for this he toiled so hard, to let her throw money away in such a manner; he began to upbraid the colporteur, struck him, shut him out of the house, and taking the New Testament, he opened it, tore out the last leaves, put them in his pocket, saying these will do to light my pipe with, and threw the rest of the volume out of the window. The same evening, when this young man went to bed, he thought of what he had been

doing—his conscience smote him; he asked what the colporteur had done that he should have so ill-used him, and from one thought to another he came to think of the leaves he had put in his pocket. He took them out to read them, when his eye fell on these words, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." He was struck.—The Spirit of God brought the passage to his conscience. Next morning he sought the colporteur; bought another New Testament; asked him to instruct him; and now that man is one of our faithful and diligent colporteurs himself."

**SPREAD YOUR PRINCIPLES.**—At the last Annual Meeting of the "American Baptist Publication Society," Dr. Malcolm made the following pointed remarks on the propriety of extending the knowledge of our distinctive principles by the diffusion of tracts and pamphlets on scriptural baptism, of which thousands, both in this country and other so called christian lands, are ignorant, and many, we fear, willingly. "Of all the errors of baptists, I know of none more remarkable than the neglect of this society. When I visit the depository I look round and see on its shelves, Pengilly, Howell, Hinton, Fuller, Carson, &c. How quiet they lie! What good will they ever do, lying there! Presently I seem to hear a faint sound from a shelf of Pengilly's. I listen, and

in a moaning whisper, he says, 'I can't get down!' 'I am wanted up at Harrisburg and other places but I can't stir.' 'What's the matter, Pengilly?' 'Oh,' he says, 'I must stay here till the printer and binder are paid for my clothes.' I turn round and say, 'brother Loxley, how much is the debt that keeps poor Pengilly grieving there?' 'Six cents,' he says. I lay down the money, and down jumps Pengilly and marches off to Harrisburg and elsewhere, to knock down a whole barricade of traditions."

## APPLICATIONS.

**SOMERSET.**—If you could favour me with a grant of your gospel and baptism tracts, I think they would be the means of doing a deal of good, for the attention of many is aroused. I would much rather be a donor than a petitioner if I had the means, but I must be content in my position. R. P. C.

**DERBYSHIRE.**—Would you kindly make us a grant of tracts? The cause of Christ here is not as we wish it to be. Death has removed several valuable friends from us, and few have come forward to fill up their places; and yet our

congregations continue good, and we hope that by prayer and effort we may again revive. Pardon my request. I am but a poor beggar. J. S.

## ACKNOWLEDGMENTS.

**SCOTLAND.**—I acknowledge with gratitude your kindness in sending us a grant of tracts. Some of them are already in the hands of inquirers, and we hope that much good will be done by them. Your handbills are most useful to me at our week evening preachings; and, I believe, that in our open-air congregations many remain to the end of the service to get the tracts, who otherwise would be disposed to leave before the close of the sermon. W. W.

**ACKNOWLEDGMENT.**—A friend residing in a parish in an Eastern County, where high church influence is much felt, says, "The ready and generous sympathy you manifest towards those of us who reside in the now dark and priest-ridden parts of the country, by your valuable and continued grants of tracts, demands our warmest gratitude."

DONATIONS IN OUR NEXT.

## INTELLIGENCE.

## BAPTIST.

## FOREIGN.

**EASTERN NEW BRUNSWICK BAPTIST ASSOCIATION.**—The meetings of the Association have always been anticipated with interest by the churches, and have frequently been crowned with special blessings by the Head of the church. Our friends will be glad to learn that one of the most harmonious and happy sessions ever held in either province, as testified to by many who have long been in the habit of attending them, has just closed at Springfield. It has truly been a season of refreshing, and all who attended, seem at a loss for words adequately to express their satisfaction. Visitors were greatly blessed, and there is every reason to hope that the church with which the Association was convened will be immediately and greatly revived. The exercises were strictly religious; business was transacted with an evident regard for the cause of God, and with so much unanimity of sentiment, and kindness of expression, as beautifully to exhibit the relationship of brother to brother, and of both to Christ, who was meek and lowly of heart. A large

number were in attendance, and the kindness and cheerful hospitality of the friends in Springfield was felt to be deserving of more than a passing compliment; houses and hearts were open, there were no restrictions or preferences manifested for esquires, or doctors, or ministers, but one as well and as easily as another found room. We are happy to have made our first visit to Springfield under such circumstances, for we shall always think of it as a delightful place, and highly esteem the people, and ardently wish them prosperity. 201 had been added by baptism during the past year. Whole number at present in good standing 2,643.

**BAPTISTS IN NEW GRENADA.**—We are constantly receiving testimony to the value of sailor converts as faithful and successful labourers in the cause of Christ; a fact which speaks volumes for our Bethel operations, and ought to enlist the interest of any who have hitherto been indifferent. A sailor belonging to a baptist church in New York, while lying at an island on the coast of New Grenada, took a deep interest in the spiritual condition of the Catholic inhabitants, and laboured to bring them to the knowledge of the truth. God blessed his



efforts, a revival followed, and some eighty or ninety were converted. In this condition of things they naturally looked to him as their spiritual leader and teacher. Intelligence was communicated to the priesthood in the main, and one of the order visited the island to persuade the people to renounce their heresy, but they were firm in their adherence to the truth. The sailor took passage for Jamaica, to get advice from the baptist brethron on that island. The result of the visit was, they ordained the sailor brother, who returned to his New Grenadian brethron and organized them into a baptist church, of which he is the humble pastor. Thus God has planted an evangelical church on the borders of that papal country, from which may go forth an influence that will bring that priest-ridden people to a knowledge of the truth.—*New York Recorder*.

#### DOMESTIC.

**NAUNTON, near Stow-on-the-Wold, Gloucestershire.**—The new baptist chapel in this village was opened August the 2nd. The weather was remarkably fine; the attendance unusually and unexpectedly large; and the entire engagements of the day were of the most interesting and sacred character. The chapel is a neat, commodious, and attractive edifice, of early English Gothic architecture. Its internal dimensions are 45 by 27½ feet, with a vestibule and end gallery; and connected with it are two vestries and a spacious school-room. A prayer-meeting was held at nine o'clock, after which Mr. Aldis, of London, preached. Brethren Acock of Stow, Statbam of Bourton, and Cowper, (Ind.) of Moreton, assisting. About 500 friends afterwards dined together in a spacious tent. A public meeting was then held in Mr. R. Hanks's field, in consequence of the vast crowds of people who were now assembled. Over this meeting Thos. Nicholson, Esq., of Lydney, presided. A statement of the building fund was read by Mr. Teall, the pastor, and various addresses were delivered. At the close of this meeting 1300 friends drank tea together; and at six o'clock so large was the assembly that it was found necessary to divide the congregation, and to have preaching also in open air; Mr. Aldis kindly and readily consented to take this additional service. At the same time the chapel, vestries, and school-room were crowded in every part, to hear a discourse by Mr. Hayerost, of Bristol; brethren Stephens of Cirencester, Jackson of Coate, and Cunningham of Langford, assisting. The presence of about twenty ministers, of our own and other denominations, together with upwards of 1500 friends, manifested the interest taken in these exercises, while the liberality displayed fully developed the efficiency of the voluntary system. Mr. Hay-

croft preached two sermons on the following sabbath. These services will ever be remembered with feelings of unmingled satisfaction. The collections and subscriptions were about £200.

**EXETER, Castle Street.**—An interesting tea meeting was held in our school rooms, August 13, to welcome the Rev. John May to his native city. Mr. M. has laboured successfully in Jamaica for the past ten years. Mr. W. Rawling presided, and gave a history of the career of Mr. M.—his conversion, baptism, engagements, and designation. Which led the speaker to refer to an earlier period, when a devoted band of young men met weekly in his parlour for counsel and prayer, and consecrated themselves to the service of their Lord, and afterwards were eminently useful as ministers and missionaries. Alas! we have few such gatherings now, we fear, among our young men. Mr. May then gave an account of the present condition of the baptist churches in Jamaica, and expressed his firm conviction that they would yet prosper, if timely help were afforded them. The meeting responded to the appeal of the speaker. Mr. M. needs help, which would reach him at 33, Moorgate Street, London. W. K.

**TROWBRIDGE, Studley Green.**—This is an out-station of the church in Back street, where they have had preaching and a Sunday school many years in a hired house. At length it was found desirable to build a place more adapted to the growing demands of the school and congregation, which has been accomplished, on land given for the purpose, at an outlay of £200. The opening took place on Thursday, August 1st, when two sermons were preached, that in the afternoon by Mr. Baines, the pastor of Back street church, and that in the evening by the Rev. J. Sprigg, A. M., of Westbury Leigh.

**NOTTINGHAM.**—The new General Baptist chapel, now erecting on the Mansfield-road, is rapidly approaching completion. Its front presents a very striking appearance on entering the town from the north road. We have heard that it will be in readiness for opening in the month of October. Mr. Sherman, of London, we are told, is already engaged as a preacher. The sister church in Broad-street has also greatly improved the aspect, approaches, and comfort of its place of worship. Nottingham dissenters are a spirited people!

**SOUTHSEA, Portsmouth.**—On the 12th of June, the church at White's Row, Portsea, opened their new place of worship at Southsea, when the Rev. W. Brock of Bloomsbury, London, preached two valuable sermons. The attendance was numerous, and the collections liberal. The congregation has been, since the opening, exceedingly good.

T. T.

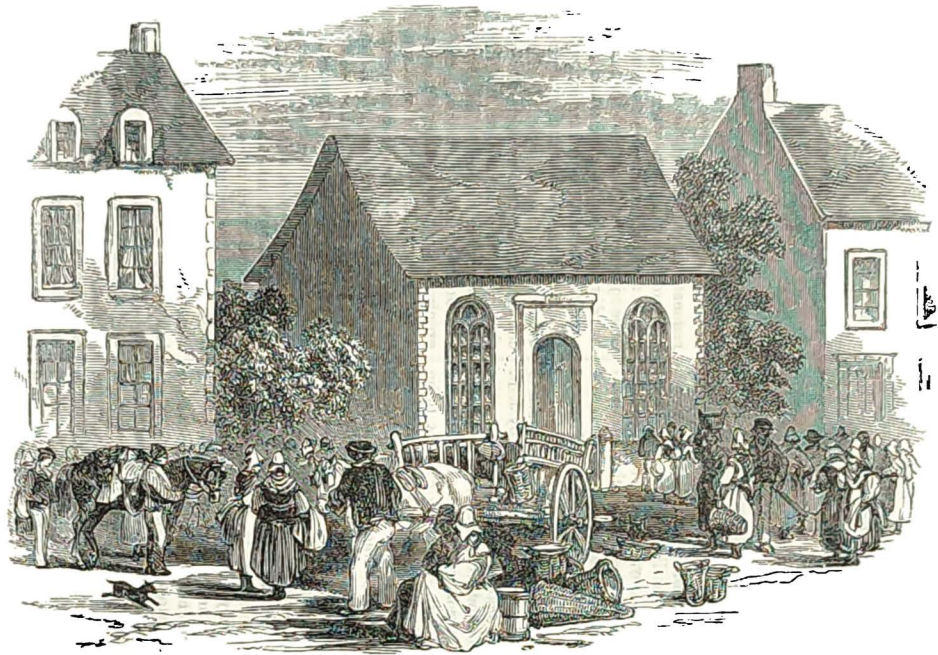
INBLAND, poor unhappy Ireland, is yet suffering from ignorance, oppression, and misrule. Thousands have sought in the far-west of America a shelter and a home; and thousands more are following them; whilst the wretchedness of many who remain is horrible. Poor Ireland! what can be done for thee? "Justice for Ireland," was the cry of thy "Liberator." Would that thou hadst it! But even yet it is denied thee. From man justice may not come. Look to God. The gospel, and, we believe, the gospel only, will give thee true liberty and set thee in a true position. Renouncing all the mere inventions of priestcraft—catholic or protestant—and taking the Word of God for thy guide, thou wilt then arise and be free. Could we but hear of many cases like the following, we should then have hope for Ireland:—"On my way I went into a house in a very solitary place, and, to my surprise, I saw a young man, Pat. Gallagher, sitting reading the holy bible. I was much rejoiced, and entered into a scriptural conversation on the goodness, mercy, and love of God, in sending Jesus the Mediator of the new covenant to be delivered for man's offences and raised again for his justification. He very affectionately let me know that he was taught to read the scriptures and commit them to memory in a baptist school opened by J. P. Brisco in his neighbourhood; and from the instruction he had received there, he was led to see the errors of the church of Rome, and abandoned them. He is not content to be connected with the church of England; for he sees there is not much difference between it and the one he left. I then showed him, from the New Testament, the nature of Christ's church, and then read and prayed with him. He walked with me a great way, and expressed his deep regret at not being near the baptist church in Ballina, that he might join them. He desired me to speak for him, for he is greatly persecuted by the priest and some of the people where he is. I entreated him, as he has taken Jesus for his captain—not to fear."

LEEDS.—There is something suggestive in venerable antiquity. When we see an old religious edifice, that was built in the dark past; when the bible was immured in the cloister, and religion wore the ugly veil of superstition, we think of the ages when priestcraft reigned supreme. When we behold an antique, decayed meeting-house, which was reared in the days of persecution, when bigotry and intolerance ruled our land, we cannot but respect the memories of those men of noble spirit who first met to minister and worship within its walls. We have a curiosity of the latter kind in Leeds, known by the name of Call Lane Chapel. It was originally a Congregational chapel, built in the reign of Charles I.; but it subsequently

fell into the hands of the Arians, who gradually decreased, so that it became impossible for them to keep it open. There are some interesting particulars connected with its history, which are worthy of being known. Its early worshippers had to suffer persecution, and one of its first ministers, Mr. Whitaker, was confined in York Castle for conscience-sake. But whilst he was there he found means to minister to the spiritual wants of his faithful flock at Leeds. A sermon, which he wrote, was transmitted to them every week, which was read to them every Lord's-day in a small room, within a false roof of the chapel, to which they were led by two flights of steps; and here they were accustomed to worship, not being safe in the chapel. A short time ago the trustees of this place of worship waited upon Mr. Tunnicliff, and requested him to accept the ministry, with a small endowment. After a little consideration, Mr. T. acceded to this request; and the decision of the trustees was confirmed by the votes of upwards of eighty seatholders, the greater part of whom have joined in church-fellowship. The building was in a very dirty and dilapidated condition, and consequently it was closed for cleaning, painting, and repairing. This being done, it now has the appearance of a comfortable and respectable place of worship. It was re-opened on Lord's-day, August 18, with sermons by Dr. Acworth, Mr. Dawson, and Dr. Burns. On Monday evening a very interesting tea-meeting was held. Mr. Tunnicliff is a baptist minister, but the trustees leave him at perfect liberty as to the doctrines he preaches. G. W.

KEYSOK, Beds.—On Wednesday, July 24, services were held in the baptist chapel in this place, to aid in liquidating the debt on the buildings which have been recently provided for the Sabbath and Day-schools of the village. Two sermons were preached by Messrs. Archer of Spaldwick, and Lewis of St. Neots, brethren Edger of Kimbolton, Dixon of Risely, and Hall of Carlton assisting. The entire responsibility connected with these buildings rests on the minister of the place, Mr. Gate, as also the maintenance of the teacher, with the exception of a few subscribers. It is hoped that another year will witness the removal of the whole debt.

BRIDFORD, Dorset.—Mr. T. Young, late of Isle Abbots, was recognized as pastor of the church meeting here, August 7. Brethren James of Yeovil, Trafford of Weymouth, Price of Montacute, Winton of Bristol, and Wayland of Lyme, conducted the services. Tea was provided at the Town Hall—the Mayor presiding—when ministers of various denominations delivered several pleasing and friendly addresses. It was a day of promise and hope. J. D.



**BAPTIST CHAPEL, MORLAIX, BRITTANY.**

## FRANCE.—MORLAIX, BRITTANY.

In our first number for the present year we furnished a pictorial view of this ancient town, and promised to give one of the chapel erected there by the Baptist Missionary Society. This now appears on the opposite page. France, the old rival of England, is now regarded by Englishmen with very different feelings from those which influenced our ancestors. We have, within the period of a "thirty years" peace, had many opportunities of ascertaining and appreciating the character of the inhabitants of that fine country, which, though too volatile and impetuous, presents many pleasing features. Their strange submission to the priesthood surprises us, but they appear, here and there, to be breaking the bonds which have so long bound them. Noble missionaries of the Cross will the French make, when once they are fully brought under the influence of the gospel of Christ. Let us endeavour to enlighten them by sending among them the word of God, and the faithful preachers of his holy gospel. Our American brethren are doing something, as elsewhere noticed in this number, but Englishmen, for "old acquaintance sake," ought to do more. The gospel known and enjoyed by both nations will bind both in the bonds of perpetual peace.

## MISSIONARY.

THE NEW CHAPEL AT MORLAIX, which was opened about four years ago, is a plain, neat building, as will be seen by the opposite engraving. Though at a little distance as regards the date, a few facts respecting the opening, as furnished by Mr. Jenkins, the minister, may be interesting. "The opening of our chapel was to us all a pleasant season of joy and encouragement. In giving an account of this important event in connexion with our mission in Brittany, I must in the first place let you know what preparatory measures we had adopted. A notice of the opening was put in the *Armorican*, a paper of some importance, published at Brest. We wished also to have a notice of it put in two small papers published in this town, but the proprietors refused to comply with our request from a fear of the priests and their party. M. Le Foudrey invited a few pastors to come and preach on the occasion, more particularly M. Rosselet, from Nantes, and M. Barbezat, from Rennes. I prepared two papers in Breton, in the form of a conversation between two friends, to explain the object for which our chapel is built, the nature of our worship, and the principal doctrines and duties which we believe and preach from the word of God. These papers formed two pages each, and we had 600 of each printed. Mr. Jones and myself took some excursions into the country for the purpose of distributing them and other tracts. On the two Saturdays (being market days) preceding the opening we kept the chapel open, for the purpose of giving tracts away. Many persons, turning in to see the chapel, were offered tracts, which they gladly received; and we had much conversation with them, a good deal of which was truly interesting. As you may

suppose, they inquired the reason why we had no images, crucifix, &c., in our place of worship; and thus we were obliged pretty often to explain the second commandment. One countryman told us his wife was fond of reading, and possessed some knowledge, and that she entertained a good opinion of our religion. He said that the neighbours were in the habit of coming often to his house in the evening for the purpose of conversing, and desired us to give him as many Breton tracts as we had, for his wife to read to them. We gave him nine or ten, which he received very gratefully, saying he would come again, and let us know the result. We have not seen any persons manifesting bad feelings on these occasions. Our tracts are generally received willingly and gratefully, and many express their satisfaction at our place of worship, though it is a plain building, unornamented with images, like those of the Romish church. Once a person remarked to his friend, in going out, that we had no saints in our chapel; to which the other replied, 'Ah, what are they but pieces of wood?' We intend keeping our chapel open every market-day, to give tracts away." At the opening, the pastors of the French reformed church, who had been invited, attended and preached, and all passed over without any interruption, to the satisfaction of all engaged.

In a letter dated May 25, Mr. Jenkins gives an extended and pleasing report of his travels and labours in the region around him, from which it appears that in nearly every place which he visits he finds some who are opening their eyes to the errors of popery, and asking for direction into the way of life and peace. The priests are evidently losing their influence over the people, or else they dare not use their power as was their wont in the palmy days of the monarchies.

**MORE LABOURERS WANTED.**—The Executive Committee, with all the other friends of the mission in Orissa, are very desirous that more labourers may be sent out to assist in carrying on the work belonging to the American branch of that mission. Few missions in any heathen country, the Sandwich Islands excepted, have of late years been more prosperous than the English branch of the Orissa mission. The General Baptists in England have sustained their branch of the mission with a zeal and liberality that do them much honour, and their missionaries have laboured with the ardour and perseverance becoming those so well sustained at home. Hence their encouraging success. Had the number of missionaries been smaller, the zeal and liberality of the churches been less, there is no reason to suppose that anything like the present amount of good could have been accomplished by the General Baptist missionaries. Impressed with the conviction that the American branch of the mission requires the aid of more labourers, and encouraged by the presence and counsel of Bro. Sutton, whose visit to this country is as welcome as his services have been valuable, the Executive Committee at its late session determined to send out another missionary and his wife, provided they can be found, and the means of sustaining them can be obtained. It is hoped that both will be done. Should the committee be able to carry out their resolution, it is probable Bro. and sister Sutton will remain in this country through the winter, and the new missionary and his wife will accompany them on their return to India next year. Bro. S. has already commenced his labours among the churches, and will continue to labour among them as other duties will permit, on condition there shall be a reasonable prospect that another missionary and his wife will be sent to Orissa next summer. In case of his remaining here till that time, it is decided that sister Crawford shall sail this summer or next fall, should a suitable opportunity be afforded.

*American Gospel Rill.*

**THE FIRST FOREIGN MISSIONARY FROM AMERICA.**—So far as we are at present informed, the individual who has the honour of precedence in point of time, in the long train of American Missionaries to the heathen in foreign lands, was a female, Miss Sarah Farquhar, born on Long Island, N. Y., Sep. 23, 1774, and for some time an assistant in the school of Mrs. Isabella Graham, of New York, went to India for her health in 1805, and was married to the Rev. Mr. Loveless, missionary for the London Missionary Society in Madras. For eighteen years she adorned the high and important station to which she had been providentially

called, after which ill health constrained her to go to England with her husband, and there she died, in the 63rd year of her age. Her biographer says, "adorning the doctrine of God her Saviour, this amiable, devoted, and useful missionary closed her truly honourable course." Mr. Loveless was the first English missionary to Madras, and his wife was the first American missionary to any foreign land!—*Journal of Missions.*

**BAPTIST MISSIONARY SOCIETY.**—*Deputation to India.*—The committee having requested the Rev. Joshua Russell of Greenwich, and the Rev. John Leechman of Hammersmith, to visit the stations and establishments of the society in India, on Tuesday evening; Aug. 13, a parting service was held in the Library Room, in Moorgate Street, and it was expected the brethren would sail on the 20th. Mr. Peto has generously offered to pay half the expenses. It is arranged for Dr. Hoby to supply the pulpit of Mr. Russell, and a supply has been arranged for Mr. Leechman's; the friends at Hammersmith having undertaken the erection of a new and much larger place of worship, which will, it is hoped, be in readiness for opening before the return of their respected pastor from India.

**THE AMERICAN BAPTIST MISSIONARY UNION** held its 36th Anniversary at Buffalo, N. Y. A large number of the clergymen and the laity of the baptist denomination from all parts of the Northern, Eastern, Western, and Middle States, were in attendance. Gov. Briggs, of Mass., was among the speakers. On the 16th, Br. Sutton was introduced to the audience by Dr. Stowe, of Boston, welcomed by the chair, and opened the meeting with prayer. The Annual Report shows the following condition of the missions in charge: Number of missions, 13; stations and out-stations, 326; missionaries, 661, of whom 52 are preachers; female assistants, 214; whole number of labourers, 324; number of churches, 167; members, 12,200; schools, 102; with 2,688 pupils; additions to the churches, 1,230.

**BAPTIST MISSION TO WESTERN AFRICA.**—We rejoice to hear that the committee are taking active steps to repair the breaches made upon the missionary band at their interesting stations at and near Fernando Po. Mr. and Mrs. Saker have nobly offered themselves again to this service, and it is hoped that they will be accompanied by others.

**INDIA, Benares.**—A terrible explosion of thirty-five barrels of gunpowder, took place at this city, on the river, May 1, killing and wounding great numbers. Mr. Small, the baptist missionary, was severely wounded, and Mrs. S. was killed!

## RELIGIOUS.

**HOPE FOR ISRAEL.**—There are in the United States more than sixty thousand Israelites, and this number is swelled monthly by emigrants from all parts of Europe. There are more than one hundred of the natural descendants of Abraham in our country, who have embraced the gospel of Jesus Christ. Of this number there are more than twenty preaching the gospel of Jesus of Nazareth, as the Saviour of men;—a remarkable proportion to the whole number of converts, shadowing forth our expectations of the future, when the millions of Judah shall be grafted into the symbolical olive tree. Of this number also, there are six in the course of preparation for the same work. What encouragement christians have to labour for the conversion of this people, if one fifth of those who embrace christianity become preachers of Christ crucified.—*Zion's Advocate.*

**OUT-DOOR PREACHING IN FRONT OF TONBRIDGE CHAPEL.**—By permission of the Rev. John Woodwark and his friends, as well as with their concurrence and co-operation, the Christian Instruction Society occupied the front court of Tonbridge Chapel, opening on that populous thoroughfare, the New Road, Somers Town. The congregation was large, orderly, and attentive, to which there was a constant accession being made by passers-by, who came, looked on, listened for a short time, and then passed on. Judging from the appearance of the assembly, a good impression was produced by the services conducted by the Rev. R. Aslton and T. W. Taylder. It is hoped that other similar situations in public thoroughfares may be obtained, and thus become honoured and sanctified by the proclamation of mercy.

**NEW "CHURCHES."**—The 30th annual report of the Commissioners for Building New Churches has been published. In the last report it was stated that 440 churches had been completed, in which accommodation had been provided for 483,273 persons, including 281,076 free seats. Subsequently 21 churches have been completed, providing accommodation for 14,763 persons, including 10,114 free seats for the use of the poor; and 32 are now in the course of building, to the erection of which aid has been granted from the funds at the disposal of the commissioners.

**RELIGIOUS SOCIETIES.**—The receipts during the past year, of the principal religious and benevolent institutions whose anniversaries have been celebrated in New York show an increase over previous years. The aggregate is larger than was ever before contributed to the same objects during a similar period.

**MUNIFICENT WESLEYAN GIFTS.**—The Rev. Dr. Andrews reported the gift of a house in freehold, erected and furnished by Mrs. Ward, in the Hitchin circuit, at the expense of £1,000, for the residence of a minister. James Wardle, Esq., of Leek, has also presented a minister's house at a cost of £750, reported by the Rev. Corbett Cook. Dr. Newton reported the gift of a spacious school-house, free from debt—as all school buildings, and as every place of christian worship ought to be—in the first Manchester circuit. For this munificence Methodism is indebted to P. Parnell, Esq. It was directed that the cordial thanks of the Conference should be communicated to those benefactors.—*Watchman.*

**THE WESLEYAN CONFERENCE,** which assembled last month in London, bates not one jot of the intolerant spirit which marked its previous gathering. Mr. Bromley has been added to the "expelled," and without a trial; and Dr. Beaumont has been censured! Well: we wonder how any Englishman can voluntarily place himself under such a system of spiritual tyranny, or continue beneath its sway when no one can hinder his escape. We would not for *all* its wealth.

**TERMINATION OF THE GORHAM CASE.**—The costs of both parties in this case would have been sufficient to build and endow twenty churches of the size of Bramford Speke. Sir Fitzroy Kelly, M. P., alone, has had three separate retainers of 500 guineas each, besides consultation fees, which will bring up his share to nearly £2,000. It is stated in legal circles, that the whole costs are upwards of £80,000. It is, however, pretty clear that the Bishop of Exeter and the Rev. Mr. Gorham are not the actual parties who are to bear the brunt of the battle. The money, it may be presumed, has been provided by the high and low church parties.

**BRAMFORD SPEKE.**—When Mr. Gorham went down to this village to take possession, it was found that the Puseyite Curate placed there by the bishop had hidden the keys of the church, and gone off for an afternoon's Sunday drive! Mr. G. had to wait his return. The Curate refuses to continue his services.

**ROBBERIES IN PLACES OF WORSHIP.**—There are at present gangs of well-dressed thieves, principally females, carrying on a most profitable system of plunder, and reaping a rich harvest in the different places of worship in the metropolis, and the members of families, on attending their churches and chapels, cannot be too careful in securing their purses, watches, &c.

**DEATH OF PROFESSOR NEANDER.**—This distinguished scholar and theologian died at Berlin, July 13, aged 62.

**THE BOOK SOCIETY for Promoting Religious Knowledge among the Poor**, which is one of our oldest unsectarian avangelical institutions, has lately celebrated its centenary. We hope that the proceedings at the meeting, which were of a spirited character, will invigorate the Society with new life, and tend to render it more extensively useful.

**ROMANISM IN AMERICA.**—There are in the United States at the present time 27 Roman Catholic bishops, 30 dioceses, 1,081 priests, 1,073 churches, 17 colleges, 29 ecclesiastical seminaries, 91 female academies, besides numerous orphan schools and asylums. The entire Roman Catholic population of this country is estimated, by the best authorities, at three millions.

**THE NEWLY-APPOINTED CARDINAL.**—Dr. Wiseman, who, for the last two or three years, has officiated as Roman Catholic bishop of the London district, left town on Friday last, *en route* for Rome, to discharge the functions of the office of cardinal, to which he has been recently promoted. The last Englishman who was invested with this dignity was the late Cardinal Weld.

**BERLIN.**—It is said that the great majority of preachers in the metropolis of Prussia preach "Christ crucified." But the great evil here, as elsewhere, is the Union of Church and State.

#### GENERAL.

**BEAUTIES OF STATE-CHURCHISM.**—Within the last three years, the head of the English Church, the Archbishop of Canterbury, has died, and left behind him a fortune of £100,000, which he has bequeathed to his rich relatives, and not a penny to the poor! Is it possible that the head of this English Church believed in the doctrines which he taught? The twenty-five State Bishops of England divide among them annually, as shown by a late parliamentary return, the sum of One Hundred and Eighty Thousand Pounds sterling! The sums which they leave behind them at their deaths are enormous. From another parliamentary return, it is proved, as stated in the House of Commons, that eleven Irish State Bishops left behind them amassed wealth to the amount of £1,875,000, accumulated within a period of from forty to fifty years. The following is the list extracted from the parliamentary return:—Proberts, of wills of Irish bishops:—Stopford, Bishop of Cork, £25,000; Percy, Bishop of Dromore, £40,000; Cleaver, Bishop of Ferns, £50,000; Bernard, Bishop of Limerick, £80,000; Knox, Bishop of Killaloe, £100,000; Fowler, Bishop of Dublin, £150,000; Beresford, Bishop of Tuam, £250,000; Hawkins, Bishop of

Raphoe, £250,000; Stuart, Bishop of Armagh, £300,000; Porter, Bishop of Clogher, £200,000; Agar, Bishop of Cashel, £100,000; making a total of £1,875,000. How great, indeed, must have been the privations of the Apostolic Bishop of Cashel, through which he could save £400,000 in a single life, from the tribute levied on the poorest, worst fed, and worst clad, of all the nations on the face of the earth. How much charity and christian virtue must the Prelates of Dublin, Tuam, Armagh, and Clogher, have exercised, to enable them to hoard up fortunes of from £250,000 to £300,000 a-piece. And those are the Bishops of the Church of Ireland, for which we are now keeping up an army in that country of 34,000 soldiers, besides an army of police, to mount guard over its safety.

**SERIOUS DISASTERS** on "field and road" have been very numerous lately. At Benares, India, a great explosion of gunpowder killed and wounded hundreds.—An extensive fire at Philadelphia destroyed much property, and another at Craeow consumed nearly half the city and its famous cathedral.—Paris has been inundated, driving out millions of rats from its sewers.—In Belgium floods have inundated the corn fields and stopped the trains on the lines.—At home another great fire at Gravesend; a steam packet boiler explosion at Bristol killed and wounded several; at Airdree nineteen colliers were killed by fire damp in a coal mine; at Stockport a factory fell and several were killed; and various serious accidents on the lines of rails.

**CENTRALIZATION SCHEMES.**—It has heretofore been the glory and the safeguard of England, that the people took an active interest in, and exercised a salutary control over, those public institutions which, in other countries, are left to state management. It seems as if the true English spirit were dying out among us. Everything is now to be abandoned to the perfunctory, heartless, stern management of state stipendiaries. We really believe that religion has less to fear from the encroachments of Church authority, than the spirit of freedom has from those of State authority, and from the growing disposition to put implicit political faith in the State and its functionaries.—*Patriot.*

A **LARGE TORTOISE** said, on good authority, to be upwards of 180 years of age, has lately been sent as a present to Her Majesty, who has sent the venerable animal to the Zoological Society. It is affirmed that the creature can walk at its usual pace with a man on its back!

**REGIUM DONUM.**—Seventy-two members voted against the continuance of this grant this year. Lord John shuffled as usual; but this is a decided advance.

**FRIENDLY SOCIETIES.**—There are 14,000 enrolled friendly societies in this country, having 1,000,000 members, an annual revenue amounting to £2,800,000, and an accumulated capital of £6,400,000. A still greater number of minor friendly societies are not enrolled, and do not, therefore, possess the privileges and means of protection enjoyed by the former. It is estimated that there are 33,223 societies in this position in England, Wales, Scotland, and Ireland; having 3,052,000 members, an annual revenue of £4,980,000, and with funds amounting to so large a sum as £11,300,000, the praiseworthy accumulations of the purely industrial classes. Indeed, half of the labouring male adult population are members of benefit societies.

**AMERICAN POSTAGE.**—By a recent order issued by the Postmaster-General of the United States, all correspondence for editors and publishers of newspapers printed in the States of the Union is permitted to pass postage free through the territory of the United States, provided such correspondence relates exclusively to matters connected with their respective newspapers.

**PAUPERS.**—It appears from the return presented by Mr. Baines to the House of Commons, that there are well nigh 20,000 fewer adult able-bodied paupers in the work-houses of England than at the corresponding period of last year. Of paupers generally, no matter what their sex or age, the diminution is somewhat more than 50,000.

**EIGHTEEN THOUSAND MACKEREL** are said to have been netted lately in one draw, by a fisherman at Southport.

**PARLIAMENT** was prorogued by the Queen in person on the 15th of the past month. Her Majesty, it is said, will again go down to Scotland, calling at Ostend to meet the King of the Belgians on the way.

**ACTS OF PARLIAMENT.**—There were 110 public acts passed in the recent session, which commenced on the 31st of January, and ending on the 15th of August. The first and last act related to Ireland.

**SHIPPING OF THE GREAT BULL FROM NINEVER.**—The lovers of art will be pleased to hear that the Great Bull and upwards of 100 tons of sculpture, excavated by our enterprising countryman, Dr. Layard, are now on their way to England, and may be expected in the course of September.

**ST. PAUL'S, LONDON.**—The fee of two-pence on the admission of the public to St. Paul's Cathedral is abolished. The Cathedral was thrown open a few days ago, and has been crowded with orderly and gratified visitors.

**THE PRESIDENT OF FRANCE** has been attempting to keep up his popularity by a tour through the provinces, in which it appears he has been flatteringly received. But the French are a fickle people!

**PEACE AGAIN!**—The Congress at Frankfurt-on-the-Maine, in Germany, has been, we are informed, attended by above 500 delegates—400 of whom are from Great Britain.

**WAR AGAIN!**—This scourge has been raging in Denmark, between the forces of the king and those of the revolted provinces.

**A YOUNG MAN** died lately in London from the bite of a rat!

## MARRIAGES.

July 21, at the baptist chapel, Torquay, by Mr. Carto, Mr. James Damerell, of Stanivons Hill, to Miss E. Nosworthy, of Haldron Hill.

July 23, at the baptist chapel, Bishops Stortford, by Mr. B. Hodgkins, Mr. G. Mann, Brampton, Hunts., to Mary, eldest daughter of Mr. John Pratt, Bishops Stortford.

July 24, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. John Thompson, to Miss M. A. Jones.

July 25, at the baptist chapel, Bideford, by Mr. B. Arthur, Mr. Michael Chalk, to Miss Ann Sanders, both members of the church meeting there.

August 6, at Regent Street baptist chapel, Lambeth, by the Rev. W. Leask, Mr. George Shepherd Rawlings to Miss Sarah Pavey of Konnington Lane.

Aug. 6, at Salem baptist chapel, Clarence-parade, Cheltenham, by the Rev. W. G. Lewis, Mr. S. Franklin to Anne Douglas, only daughter of the Rev. Josh. Herriek of Colchester, Essex, and relict of Mr. T. Barrell of Cheltenham.

Aug. 6, at Fish-street chapel, Hull, by Mr. W. J. Stuart, baptist minister, Mr. Charles Forth of Middleton-in-Teesdale, baptist minister, to Miss Forth of Hull.

Aug. 17, at the baptist chapel, Hammersmith, by the Rev. J. Leechman, A. M., Mr. George Phillipson, of Kingston-on-Thames, second son of Mr. Phillipson, of the Grove, Richmond, to Mary Anne, eldest daughter of Mr. E. Page, of Angel-terrace, Hammersmith.

Aug. 17, at the Registrar's office Haslingden, by their pastor, Mr. Nichols, of Sunny-side, Mr. James Heyworth, of Crawshaw-booth, to Miss Nancy Hall, Longholme.



## DEATHS.

June 15, Mr. William Hogg, aged 75, a member, and many years a deacon of the baptist church, Tuthill Stairs, Newcastle-on-Tyne.

June 24, at Smalley, near Derby, Mr. Francis Mee, aged 67, forty-four years a member of the General Baptist church in that village, and above forty a laborious and acceptable occasional preacher.

June 25, at Tynemouth, Mrs. E. Redshaw, of Gateshead, rather suddenly, whilst on a visit to the sea side for her health. Mrs. R. was a member of the baptist church at Tuthill Stairs, Newcastle-on-Tyne. Be ye also ready!

July 16, at the house of his son-in-law, Mr. Burton of New Basford, Mr. Absalom Barnett, aged 67 years. He was the well-known clerk to the Nottingham Board of Guardians, and was mainly instrumental in establishing the new poor-law system in this and the adjoining districts. Few men had a more extensive knowledge of the intricacies of parochial law, and his straightforward honesty of purpose, probity, and integrity, gained him the esteem even of those whose political opinions were opposite to his own. In the removal of the deceased, the town has lost a valued servant, and an extensive circle of friends will long cherish his memory. In early life, he was the secretary to the Nottingham Sunday School Union, to which he rendered valuable services. He was a very acceptable occasional preacher amongst the Particular Baptists, and at the time of his decease, was the presiding elder of the newly formed Particular Baptist church on Derby Road.

*Nottingham Review.*

July 2, Mr. Thomas Wright, baptist minister, of Lay's Hill, Herefordshire. Mr. W. had been a minister of Christ's gospel nearly forty years, and was somewhat suddenly called away by his Lord, to exchange this scene of conflict for the rest of heaven.

July 5, at the residence of his father-in-law, St. Bride's, near Newport, Monmouthshire, Mr. Wm. Owens, baptist minister, Usk, aged 43. Mr. O. was zealous in the discharge of his ministerial duties, and uniformly consistent in his conduct. During his protracted illness, he exemplified the greatest patience and resignation to his Heavenly Father's will, realizing the sweetness of that promise, "as thy day is so shall thy strength be." It had been his privilege to proclaim the unsearchable riches of Christ for nearly twenty-one years, and he is now, we trust, reaping the due reward of his labours.

July 21, Mrs. H. Johnson, of Kirton Lindsay, Lincolnshire, aged 75, many years a member and liberal supporter of the General Baptist church.

July 23, at Limpley Stoke, Wilts, John Ross Marsh, aged 19, for nearly three years a member of the baptist church in that village; a youth of some promise, just about to be admitted at Stepney College. Always ready for every good work, he was much esteemed, as many as seven funeral sermons being preached for him. He died in peace and hope.

July 27, at Chester Terrace, Eaton Square, Joshua Ryland Marshman, Esq., of Lincoln's Inn, barrister, and professor of English law, University College, London, youngest son of the late Rev. Dr. Marshman, of Serampore, Bengal, deeply regretted by his family and friends.

Aug. 5, Mr. Robert K. Waite, of Louth, aged 57. Mr. W.'s health had been in a declining state for several weeks, but his removal was awfully sudden. By grace, through faith, he lived the life of the righteous: now absent from the body, he is present with the Lord.—Also, Jane Johnson, of Louth, aged 21. Her sufferings were very protracted and distressing, but she bore them with patience, and died trusting in the Lord Jesus Christ. Shortly before death, she exclaimed, "Heaven is my home."

Aug. 15, Mrs. Lydia Tarratt, aged 83, widow of the late Mr. John Tarratt, General Baptist Minister, Kegworth, Leicestershire. Afflicted many years, she longed to depart and be with her God and Saviour. Her last words were, "I am going to glory!"

August 21, at his residence, No. 4. Richmond-terrace, John Henry Ley, Esq., the Clerk of the House of Commons, of Trehill, in the county of Devon.

Castle Donington, Leicestershire. The members of the General Baptist church in this town have been recently deprived of several valuable members by sudden death. Mrs. Kelham, a daughter of the late Mr. Thomas Pickering, formerly pastor of the church, has been suddenly called into eternity. At the church meeting, held last month, brother Stinson, senr., was seen to change countenance and incline sideward: when Mr. Nightingale, the pastor, observing him, ran to his assistance, but he was death-struck! Previously to the meeting, he had been paying some of his usual benevolent visits, and had just taken part in the conversation on the business under consideration.

THE

# BAPTIST REPORTER.

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OCTOBER, 1850.

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## TRUTH AND PEACE.

*"For there shall be Peace and Truth in my days."—Hezekiah.*

PEACE and TRUTH, twin sisters, born in heaven, long wanderers and outcasts on earth, ye shall at length find welcome here, and then a perpetual home yonder in the place of your birth!

Truth and Peace! May we reverse the order of Hezekiah, and place Truth first? for there can be no room for Peace, except Truth prepare her path.

Among whom have the heaven-born strangers, in these latter days, when rulers and peoples cast them out, found a hearty welcome and a humble shelter?

We conceive it will not be disputed that to believers in Christ, who made the divine records their guide, belongs this honour; and true men were they who in darker days than these stood manfully by Truth and Peace, against their favoured and powerful opponents Error and Violence.

And among these—though none of them held more opposing opinions than they did to each other on certain questions—may be mentioned, without any intentional disparagement of others, the BAPTISTS and the QUAKERS—the former as the unflinching champions of Divine Truth, and the latter as consistent advocates of Universal Peace.

The BAPTISTS and the QUAKERS! Yes: we dare challenge the closest investigation into the claim we now make for them to be placed amongst the most distinguished of the friends of Truth and Peace. When did they ever persecute each other; or when did they ever jointly or severally persecute others? We are aware that there may be small exceptions produced of individuals, or little companies of them, doing what they ought not to have done, but these only serve to establish the rule that Baptists and Quakers have never been persecutors.

For the BAPTISTS we claim the high distinction of being set for the defence of the great Standard of Truth; and resolutely did they grasp it, and tenaciously did they hold it, when the bleeding bodies of their comrades, cut down by overwhelming hosts, were strewed thick around them. Their Standard they never forsook; and uplifted yet, it floats, an ensign to the nations.

And in these days when covert means have taken the place of open attack, we find them on their watch-tower, lynx-eyed in detecting every attempt to undermine the citadel of truth. Garbled or imperfect translations of the Bible they disown—against all legislation on religion, or

magisterial interference therewith, they protest—the counterfeit presentment of a man-invented tradition in the place of a genuine christian ordinance they resolutely refuse—and the hard sophisms of schoolmen, and the tender appeals of a spurious charity, alike fall harmlessly at the foot of the citadel in which they have entrenched themselves. The spiritual reign of the Redeemer in the hearts of men, and intelligent profession of him by willing followers, is the leading characteristic in their features. By this may all men know them. They are special conservators of Divine Truth—set for its defence. This, in these times, is their peculiar vocation. Like their fathers, may they ever be found faithful! And then, by the assertion of the rights and authority of Truth, we may more confidently expect to hail the appearance of her lovely twin; for when once Truth is admitted, Peace cannot be far distant.

Truth—let it be borne in mind—the truth of God can—and it alone and only can—overcome Error, and drive it from our world for ever.

And who have been the pursuivants of Peace; and who—when she comes to exorcise the demon Violence, and bless the earth with her gentle presence—who but the “Society of Friends” should have the very high honour of introducing her to the nations? Long have they cherished her in their hearts and homes—long, and very consistently, have they advocated her claims. Let them have the first place as her chosen and nearest attendants.

And she will come. Already are the indications of her approach becoming more and more perceptible. For years in America and Britain kind-hearted individuals had said and done all they then could do; but it was not until after the close of the great European wars in 1815 that any systematic attempts were made to enlighten the public mind. The Peace Society, since then, has issued numerous publications, quietly and

steadily advocating peace on earth, and good-will to men.

A few years ago, a young man was heard of in the United States, who had, by dint of hard mental effort, acquired a vast amount of knowledge. And he was further known as a most decided opponent of all war. Presently it was reported that he had arrived in England, and several graphic descriptions, which he furnished through the press, of his pedestrian tours in this country excited considerable attention. But Peace, Peace, was ever in his mind; and he soon found here some congenial spirits who countenanced and aided his projects. The Peace Society was too tame, or timid, or too something else for his ardent soul. He longed to do some great thing. His thoughts burned within him, and when the fire kindled he wrote with his pen, portraying War as a monster that all must hate, and Peace as an angel that all should love. Fain would he at once and for ever have proclaimed universal Peace. He would, could he have had his heart's wish, have tumbled the Belgian Lion from his pyramid at Waterloo, and converting that monument of war into an altar of peace, he would have summoned the Englishman to bring his gun, and the Frenchman his cannon, and laying them there, grasp hands over them in solemn pledge that they would contend no more.

Yes: a man of large heart is Elihu Burritt, the American blacksmith; and hence his proposal for a “Bond of Universal Brotherhood,” which some, wise men withal in their way, did not fail to pronounce as the scheme of a visionary.

But Elihu is no visionary, not he! He is a practical man, and we can prove it. He proposed the accomplishment of great things we allow, and extraordinary; but to reach them he brought out great and extraordinary instrumentalities. A world's convention was a bold stroke; but it was made, and made too at the city in whose ears the last sounds of war

between the two great nations died away, we hope for ever! The beautiful city of Brussels will ever be remembered with pleasure as the place which welcomed the sons and daughters of peace at their first general gathering. Honour to Leopold and the Belgians!

Paris, renowned Paris, magnificent Paris, the metropolis of Europe, was next fixed upon as the place of gathering. Paris, so often the theatre of sad scenes of human folly and violence, welcomed the coming of unarmed and unobtrusive men and women. How often had she sent forth her war-hosts, or welcomed their return—how often had she herself seen the conquerer enter her gates! But never had she witnessed a scene like this within her walls. A Peace Convention in Paris! Fifty years ago this would have been deemed not only improbable, but impossible.

Another year passes, and another convention is summoned for Frankfort-on-the-Main, in Germany, which is attended by increasing numbers. Elsewhere we give some extracts of letters from a friend who attended the

gathering, from which it will be seen that the attention of Europe is awakening, and must, ere long, be fixed on this great question. Next year, taking advantage of the great "Art Exhibition," London will be the place at which the friends of peace will be invited to assemble.

Rally, then, ye friends of Truth, around your standard, and uplift it before the world. Fear not the hosts of Error, whether Pagan or Mahomedan, Popish or Puseyite. Truth is mighty—all truth is, and will prevail; Divine Truth especially, for the power of God attends it.

And gather together in yet increasing numbers, ye sons and daughters of lovely Peace, heedless of all the taunts of selfish and bloody men. Go on! fear not; and sooner will the days come when men shall learn war no more.

TRUTH AND PEACE! let all unite to put them in the pre-eminent position they are yet destined to occupy on earth. Truth that we may *know*, and Peace that we may *do* what is "right in the sight of the LORD."

### THE PEACE CONGRESS AT FRANKFORT—1850.

PERHAPS we cannot more appropriately fill up this department of our pages, than by introducing some pleasing extracts from letters sent by an English member of the Congress to his son and family, which have been kindly lent to us for this purpose.\* Our friends generally, we believe, are sincere lovers of Truth and Peace, and we feel almost certain that they will be much interested and gratified by the perusal of them. First we give the journey to Frankfort. Next month we shall give the return.

*St. Paul's Church, the Parliament House of Germany.*

MY DEAR JOHN,—Here I am as a member of the Peace Parliament—not of Germany only, but of the

world. Amidst the hum of the assembling multitude of delegates and visitors I commence my first epistle to my beloved children and friends, on the 23rd of August, the very first opportunity I have had; and, by way of economising time, I purpose writing while speakers are addressing the assembly in "unknown tongues." I will endeavour to make this a rough narrative of my journey, to furnish notes and recollections to be filled up at some future period, if permitted, therefore please preserve this sheet. You know the train was beyond its time, and to mend the matter our "iron horse" was out of condition, so that at the end of our journey to London we were about an hour and a quarter behind time. We immediately proceeded by cab to the station,

arriving just right; and we again started, reaching Dover safely. We had a very fine steam-boat, and were very full. It was a beautiful moon-light night; but, having blown fresh all day, we were promised a pretty good tossing, of which we were not disappointed, I assure you. But we reached Calais in safety, and finding a supper prepared, did ample justice to it. At one end of the spacious room (railway) the words, "*A la Paix de Monde*," composed of China astors and French marigolds, had a very pleasing effect. We left Calais at a quarter-past one, A. M., trying to do all we could in the way of sleeping. On day-light appearing we began our observations on what we saw. Nothing very striking presented itself in our course, if we except the quality of the land, and the apparent inferiority of management. Drainage appears to be little attended to—the stacks, if such they may be called, most slovenly and shapeless, standing every way but upright. In the fields the shocks are small, and put close together, instead of being placed all over the fields, as with us. The windmills, which are numerous, are of a very mean description—fifty years behind us—the cottages very small, many of them seem scarcely high enough for a man to stand upright in. As we approached, and passed through Belgium, great improvement was visible. The country is much better wooded, there are hedges, (not equal to ours) and there appears much better management; but much land was under water from floods. I saw corn in shock, in the midst of an immense sheet of water; and cottages, the lower floors of which must have been several feet under water. The Continental railways are very inferior to ours; and being under the management of the government, at the cross-road gates a soldier stands erect, shouldering his musket. Some of these are grotesque-looking fellows—their dress and appearance very amusing: one of them had a cow's

horn for a powder flask. They travel very slowly, and the engines are very unsteady. The French first class carriages are exceedingly commodious and comfortable; but the whole progress much slower than with us, and the roads are so very ill prepared, that the dust flies almost as much as on our turnpike roads. As in my previous journey, I noticed the great scarcity of cattle and sheep in the fields; of the latter, the first flock I saw was near Malines. Ghent appeared to be a large and interesting city, but we could not stop to inspect it. At Malines (or Mechlin) we went into two churches, but had to run for it or we should have been left behind, which Mr. Burnet and about a dozen others were. We should have liked to have seen the cathedral, with its lofty tower 400 feet high. The two churches we did see are very beautiful. The altar in one is magnificent, and must have cost an immense sum. The pulpit of carved wood, an immense size, large figures above, and underneath a representation of the fall of man. Adam, Eve, the Angel expelling them from Paradise, &c., large as life. The Father represented as an old man, pointing to his Son, as if saying, "the seed of the woman shall bruise the serpent's head;" the serpent underneath very large, with the apple in its mouth. On the right side of the pulpit a small crucifix was standing up. The other church had also a curiously carved pulpit, and was very beautiful. Painful thoughts, however, suggest themselves at the reflection of the superstition engendered by the mummerly called worship, by which the God of heaven is mocked.

As we passed along, we noticed the almost total absence of hedge flowers, which, in our happy England, render our roads so beautiful. We have now on our journey left the Belgian and entered the Prussian territory. A great change was at once apparent; the soldiers were more soldier-like—we had left what is so appropriately

designated the "Low Country," and entered one of hill and dale, rocks and waterfalls. Liege, the city called the Birmingham of Germany, now came into view; and beautiful for situation it is. Although full of manufactories it is a clear, fair city, full of beautiful houses, delightfully situated, presenting altogether a scene of activity and wealth we had not previously beheld. Our horses, (for we had two,) and the long train of carriages, proceeded by the impetus they had acquired down a long inclined plane to the station. Passing through Liege, instead of a flat Lincolnshire-fen-like country, without its fertility and good farming, we were now delighted by scenery most commanding and beautiful. And so we rolled along, feasting our eyes with the charming prospects which presented, apparently, one continuous moving panorama, until we came to Aix-la-Chapelle, the city of Charlemaigne, and where we saw at a little distance the cathedral in which he is entombed. The railway station here is very fine, as was one other on our route, exceptions to the general rule. At every station where we stopped there was a rush at the refreshment rooms, which were cleared out in a trice, and numbers were compelled to go without. Being well supplied from home, we had no occasion to do other than support "native industry"—a hint as worthy of bringing before a "Protection Meeting," as some things that are. And here my description of the country must cease for a while, for night has spread her sombre veil over the face of nature, and we all, as far as the rattling, and rumbling, and shaking of the railway vehicle will admit, endeavour to court

"Nature's sweet restorer, balmy sleep,"

some of us not being very sanguine of enjoying it at Cologne, that city famed for bed-vermin and dirty streets; a character it appears to me about as deserving of as that everybody in the Fens of Lincolnshire have the ague, or that its inhabitants are web-footed! Judge, then, how agreeably we were

surprised at finding ourselves located in a splendid hotel, where we sat down to an excellent dinner, and then retired to a spacious domicile, where the beds were clean and every way comfortable. The city appeared a very fine one. We passed the beautiful cathedral at night, and saw it at a distance in the morning, but had not time to go to it, which we hope to do on our return. At six, A.M., we proceeded to the quay, where, for the first time, the Rhine saluted our delighted eyes. A goodly stream it is, rolling onward its rapid waters towards the ocean, receiving all rivers without overflowing. The celebrated bridge of boats first attracted our attention;—a capital contrivance for crossing a river so broad and rapid, even now, and much more so during the winter. And in the bye gone days of war it could soon be taken to pieces, to prevent, or any how render much more difficult, the approach of an enemy. We crowded into the steamer, which was soon off, leaving the larger part of the company to follow by the second, which, being the swifter, soon overtook us. We steamed away against the stream, making our observations on the various objects which presented themselves on both sides of this noble river, which, at Cologne, is as broad as our haven at Skirbeck Church, but sometimes wider and narrower, with many beautiful islands on it, adding greatly to its interest. We also passed two of the large rafts of timber of which you have read, which are a sort of little floating villages, having huts upon them, and many inhabitants. We breakfasted on board, going down into the saloon in detachments, fifty or sixty at a time, in alphabetical order—and terrible destruction we made in the catables and drinkables. We dined in the same way, and happily before another meal was required we were at the end of our voyage, or we should have been put upon very short allowance. At Bonn, an interesting looking town, on the banks of the Rhine, the Union Jack was flying in honour of the

English — a pleasing indication of friendly feeling towards us. And now the beauties of the Rhine began to open upon us. The "seven mountains" are very accurately depicted in "The Rhine Book." The heights are exceedingly beautiful, and excepting where they are composed of grand majestic rocks, they are cultivated to summits with the vine, terrace above terrace; and we learned that the women carry up the manure used in cultivation on their heads. We saw men and women on these fearful heights, "vine dressing," in situations where we should have imagined none but the winged tribes would have ventured. The vines are much smaller than we expected to find them, but as we drew nearer to Mayence they became finer. The ruined castles, most of them placed in the most inaccessible situations, at the summits of precipitous rocks, were objects of great interest; especially their being in ruins—an indication of a happier state of society than that when these baronial bastiles were in all their "glory," when their occupants were constantly at war with each other, and the people were miserable serfs. As we proceeded we were constantly and increasingly exclaiming at the magnificence of the scenery on either hand as we proceeded, and the beauty of the scene was heightened by the fineness of the day, succeeded by a fine night, with the interlude of a heavy thunder shower, and a lunar rainbow. There are on the banks of the Rhine many of those round towers so common in Ireland, the origin and age of which are enveloped in so much mystery. Many of the boats were exceedingly picturesque, and were filled by people whose costume was as remarkable. One boat, principally filled by females going to market, was towed by five other females. The exhibition of the "Union Jack" was not the only sign of good feeling manifested during our progress, waving of hands and kerchiefs were not unfrequent. Arrived at Coblintz we found the other steamer, which started

again. The "Bridge of Boats" was then opened for us, and we passed through. A cry of distress, however, caused us to stay our hands, for Robert Gray Mason had left himself behind, and now, with another gent., was anxiously trying to get on board our boat, theirs being gone. After running about hither and thither, at last they got off in a small boat, and were put on board. It appears that they went ashore, and taking a wrong turn, could not find their way, and not knowing a word of the language nobody could direct them. At last they took an accidental turn, which brought the vessel into view. Opposite to Coblintz, (which is strongly fortified,) is a very large and strong fortress, called the "Gibraltar" of the Rhine. I hope its terrible engines of destruction will never again be used, except on occasions of rejoicing at the triumphs of peace and human brotherhood. We longed for a good look at the interior of Coblintz, and of its far-famed cathedral, but we were glad to submit to a passing glance as we steamed away. The Stadt House is an extensive building, quite plain in its architecture. Proudcliffe is surmounted by a beautiful modern castle or palace, most romantically situated, where Queen Victoria spent a night on her visit to Germany. I think an engraving of this may be found in "The Rhine Book." At Coblintz we saw several stream flour mills, being moored vessels, with wheels like the paddles of a steamer, by the motion of which, propelled by the stream, the machinery for grinding is worked. So interesting was the scenery that the feeding-time, called dinner, was begrudged; and occasional regret was expressed that we were less fortunate than the voyagers by the other steamer, who dined on deck.

Night came on, but not until we had passed the most interesting part of the river; and we then had the night-scenes I before mentioned. As it became more cool, my coat and rug was felt to be desirable, but nowhere

was any of our luggage discoverable; I therefore concluded that it was by mistake put on board the other boat at Cologne—and so it turned out, for at Frankfort it was found quite safe. Some, however, were less fortunate; though I believe all has been, or will be found. Our journey from the place where we debarked to Frankfort was by rail, and a jostling affair it was, although we had first class carriages. We are located at the White Swan Hotel, where we have a good room, only eighty-two steps up, with two beds, and where we are associated with very agreeable friends; indeed, every one connected with the congress appears desirous of showing a kindly feeling. And thus you find us, by this brief sketch, through the goodness of our Heavenly Father, safe and well, about four or five hundred miles from our beloved home! And at snatches of time, chiefly while speakers in foreign languages have been delivering their sentiments, I have penned these hasty lines, which I do not expect to be able to read over. I shall not attempt any outline of the speeches, but refer you in the first instance to the *Nonconformist*, of which secure me three copies, and hereafter to the detailed report which will be published by the Committee.

This Congress is by far the most important that has been held, and excites very great attention. The place of meeting is the Church of St. Paul, formerly a place of worship, but by the authorities of Frankfort has been appropriated to the meetings of the German Diet, for which it is admirably adapted. It is a very large circular building, seated like an amphitheatre, and a raised platform for the president, with crimson drapery and gold fringe, the Black Eagle at the back of his chair, three elegant banners above the drapery, which (for the occasion) are decorated with wreaths of olive leaves. Above all, a large transparent painting of Justice. Twenty lofty Ionic columns support a gallery, handsomely moulded in front. Above the gallery windows tri-coloured drapery reaches all round. I suppose from 2,000, to 2,500 persons are present. And here, for the present, I must close, for my paper is pretty full. Mr. Burritt introduced the business most appropriately—Miall has spoken admirably—an Italian followed—and Cobden next in an extempore speech—very good. And now my dear John, farewell. In my next I hope to tell you more of my seeings. Adieu! and kind love to all. Your affectionate  
FATHER.

## SPIRITUAL CABINET.

FROM J. B. PLKE'S "CHURCH OF THE NEW COVENANT."

**THE TWO MOUNTS.**—When the law was promulgated from Sinai, the attendant circumstances befitted the character and grandeur of the occasion. The appearance of the mountain was exceedingly glorious, but exceedingly awful. There was no lack of magnificence, but it was the magnificence of terror. There was the mount wrapped in alternate flame and darkness—now covered with a thick cloud, and then illumined with the lightning's glare. There were thunders which shook the solid moun-

tain to its base—then, rising above all the artillery of the elements, the voice of the trumpet, pealing forth in notes so long and loud, that the whole multitude was confounded, and then, wrapt in flames of fire, Jehovah descended upon the mountain, "the smoke of which ascended like the smoke of a furnace." No nearness or familiarity of approach was permitted unto Jehovah—no voice, in wooing accents, addressed the terrified Israelities, exclaiming, "Draw nigh unto me, and I will draw nigh unto



you." It was God that appeared; but it was God in justice, and holiness, and overpowering majesty, as the sovereign lawgiver, announcing that law which, though "holy, just, and good," was, nevertheless, to sinful man, "the ministration of condemnation and of death." How different from these were the scenes presented on Mount Zion! She was beautiful for situation—the joy of the whole earth. Thither the tribes went up, the tribes of the Lord, unto the testimony of Israel, singing as they journeyed, "How amiable are thy tabernacles, O Lord of Hosts!" There the majestic temple reared its consecrated towers. Songs penned by inspiration, and poured forth from ten thousand voices, filled its sacred courts. There was the mercy seat, overshadowed by the cherubim of glory, and crowned with the *Sbekinah*, or visible symbol of the divine presence. There were presented the various sacrifices, typical of the one great sacrifice. There the pious Israelites enquired of the Lord, and there he heard their prayers, received their confessions and praises, and caused his blessing to be solemnly pronounced upon an accepted people. When they were at a distance from the holy city—when in danger or in bondage—still Zion was the magnet that attracted their hearts, and its hallowed privileges were the theme of their joyful song and their grateful remembrance. Their noblest views of God—their holiest fellowship with Him—and their most cherished recollections of his loving-kindness were all most intimately associated with the Temple of Zion. Thus wide was the contrast between Mount Sinai and Mount Zion. On the former there appeared divine glory; but it was the glory of terror. On the latter there was equal glory; but it was the glory of grace. The one filled the Israelites with trembling fear; the other inspired them with holy confidence. On Sinai God appeared, clothed with the attributes of awful majesty; on Zion he occupied the mercy seat, displaying

majesty blended with condescension, and omnipotence united with love. The former was emblematic of the law, the latter was typical of the gospel. The one crushed all hope of approaching unto God with acceptance by human righteousness; the other declared that by the one sacrifice, which its rites were designed to adumbrate, the most guilty might be pardoned and the most helpless saved. And now the type has given place to the anti-type—the shadow to the substance; and we are come, not unto Sinai, to be dismayed by the withering manifestations of unapproachable majesty and reproof holiness, but to the boundless love and condescending grace, the noble privileges and precious blessings of which Zion was the promise, the pledge, and the illustration.

**THE CITY OF GOD.**—Of the earthly Zion the most glowing descriptions were given. The eloquence of bards divinely inspired was expended in delineating its glories—but all those glories were but the shadow of the good things possessed by the church of the new covenant. From the grandeur of the type employed to represent them we may learn much respecting their surpassing worth. We are come—not to a material mountain; not even to that which was the joy of the whole earth—neither at Gerizim nor yet at Jerusalem do we worship the Father—but we are come into possession of all those blessings which Zion was chosen to adumbrate, and to the enjoyment of all those glorious things which were spoken of her. The Church is distinguished as the special dwelling-place of God on earth. It is here that he reveals himself as he does not unto the world. Here is his tabernacle and dwelling-place. Here he walks among his subjects, and dwells with them as their God; and here is fulfilled the promise of the Redeemer to his disciples, "We will come unto them and make our abode with them." It is not among the great or noble, the rich or

learned, that Jehovah specially dwells—but in the church. This is his city. Neither Rome nor Athens, neither London nor Paris, and indeed no city that the skill and wealth of man has reared can claim this glorious distinction. These are too mean and groveling to possess such an honour. Jehovah's temple on earth is the christian's heart, and his city is the whole number of those who bear his image. They may inhabit the polar regions or the torrid zone—may be black, or brown, or white—may be rich or poor, learned or illiterate—it matters not; all these minor distinctions are lost in the one grand fact that they are renewed by his Spirit, have thus become his subjects, and in their aggregate form constitute his city. "The city of the living God" is not built of stone or brick, of wood or marble; but of ransomed souls quickened by the Spirit of God, and accepted in his dear Son. Against this city the gates of hell shall not prevail—its glories the destroying hand of time shall not obliterate, and its privileges are as enduring as the everlasting love from which they flow.

INTERCOURSE WITH ANGELS.—"Ye are come to an innumerable company—the joyful host of angels." Christianity is a system of reconciliation. It acts on a wide and extended scale. It includes within the mighty sweep of its influence heaven and earth—the Creator and the creature—the holy angels of God and the fallen race of man. Its design is to bring these various parties, separated through the effects of one monster evil, into close agreement and sacred fellowship. There was rebellion in this remote province of God's vast empire. Men were in a state of enmity with God; and as on the breaking out of a rebellion in a well-governed nation all intercourse with the rebel party would instantly cease on the part of the loyal adherents of the sovereign, so when man rebelled against God all holy angels retired from intercourse with him. But "it pleased the Father

(having made peace through the blood of his cross) by Christ to reconcile all things unto himself, whether things in earth or things in heaven"—"that in the dispensation of the fulness of times he might gather together in one all things in Christ," who thus became "the head of all principality and power," and "of whom the whole family in heaven and earth is named." When, therefore, believers are accepted in the beloved—when admitted members of that church of which He is the head, they are brought into a state of relationship and amity with all those pure angelic spirits that form the guard of the church below, and worship the Majesty of heaven above. They had often been the ministers of divine wrath. When man was driven from Eden they appeared as the flaming sword guarding its entrance and forbidding his return. They overthrew Sodom and Gomorrah, and destroyed the mighty army of the vaunting Sennacherib. At the giving of the law they were also present. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as at Sinai." And from what we are taught respecting them we may suppose that the scenes of terrible grandeur there presented were wrought by their agency—that, clothed in attributes of terror, they wielded the elements of nature, causing the mountain to reel and smoke, and the trumpet to send forth that awe-inspiring blast which struck the trembling Israelites dumb with dismay. Whenever they are spoken of in connection with the ungodly they appear as the ministers of justice. But on mount Zion, i. e. in the new covenant church, they assume a mild and gracious aspect. They were connected with the leading events in the history of redemption. They proclaimed the Saviour's birth—they ministered unto and strengthened the Son of Man in the seasons of his deepest sorrow—they watched over his sepulchre; removed the seal and stone by which it was secured—

announced the joyful news of his resurrection, and declared to his apostles the fact and the manner of his second coming. When that event shall occur the Son of Man will appear with all his holy angels; attending, not only to swell the pomp and glory of the scene, but as the reapers in time's vast harvest field, gathering the wheat into the heavenly garner, and binding up the tares in bundles to burn. And during the period that shall intervene between these distant epochs, they are engaged in that work upon which the Redeemer's heart is fixed, and to the accomplishment of which the might of his mediatorial power is consecrated. "They are all ministering spirits sent forth to minister unto the heirs of salvation." Now they appear as messengers of mercy, tending their feeble charge, protecting the weak, guiding the perplexed, watching over them in danger, and succouring them in adversity. "Ye are come unto the joyful host of angels." And what is the occasion of their joy? Why, here they see sinners repenting; and that causes the tide of joy to circulate throughout their crowded ranks—they observe the tear of godly sorrow, and the sigh of deep contrition—pardon dispensed and salvation bestowed—they see the family of God increasing—deathless spirits emerging from the darkness of sin into the light of holiness, emancipated from the thralldom of satan, and introduced into the glorious liberty of the sons of God. They see the feeble encountering mighty foes and subduing them—assaulted by fierce temptations and resisting them—they see the weakest saint planting his foot on the neck of the king of terrors, and the child in years vanquishing the god of this world. They see a continuous multitude passing from the church below to join their company, to aid their song, to participate in their blessedness; and they rejoice in these mighty achievements of saving grace—these glorious results of the everlasting gospel. It is true we see not the

numberless hosts of this joyful angelic assembly—but even Christ is the Saviour whom "*not having seen*" we love—and in reference to all the sublime objects of the gospel "we walk by faith." But we are assured that though their presence is invisible it is real; and though their varied offices are undiscernible they are efficacious. How wondrously christianity exalts and ennobles man! It transforms the children of wrath, groveling worms of the dust, into meet companions for the angels of God—introduces them into a present relationship with those unfallen spirits, and insures them a future participation in all their mighty joys—their spotless purity—their eternal life.

FELLOWSHIP WITH THE "FIRST-BORN."—Ye are come, moreover, "*to the assembly of the first-born enrolled in heaven.*" Primogeniture amongst the Jews conferred distinguished rights and privileges; and hence the term "*first-born*" was figuratively employed to describe distinguished excellence. The assembly of the first-born, we apprehend, is therefore descriptive of those servants of God who were distinguished for their piety and usefulness—those who had been pre-eminently the lights of the world. Believers are thus brought into association with the greatest luminaries of the universal church—with the brightest examples of piety which its records can furnish. If it were possible to belong to a society which numbered amongst its members such names as Socrates and Bacon—Plato and Newton—Chrysostom and Luther—Homer and Milton, it would be deemed one of the highest honours that man could enjoy—far exceeding any that imperial monarchs could bestow upon their favourite courtiers. The lustre of these names, and the splendour of their renown, would form a halo of glory encircling the heads of those who were esteemed worthy to be their associates. But believers in Christ are "fellows" of a society that in-

cludes the noblest names that the annals of the church can produce through six thousand years of its history. Here is enrolled the name of Enoch, who was translated without dying; and of Noah, who, by his faith and obedience, became the founder of a new world;—of Abraham, the father of the faithful and the friend of God; and of Moses, who, nursed up amid the splendours of an eastern court, forsook all the seducing pleasures and brilliant prospects that court could present, to make common cause with the down-trodden and afflicted people of God, and who was honoured by Him in being made their leader, their deliverer, and their lawgiver;—of David, more illustrious as the sweet singer of Israel than even as its royal sovereign; and of Daniel, who, perhaps, next to Jesus Christ, was the most perfect example of virtue that the world has witnessed;—of Isaiah, who swept the harp of prophecy with seraphic skill, and poured forth notes so rapturous and thrilling that they have vibrated in the heart of the church from that day to the present. And what shall we say more? for the time would fail to tell of Job, of Melchisedec and of

Joseph, of Samuel also and the prophets, of John the Baptist and John the beloved disciple, of Peter and of Paul, and many more who in the early ages of christianity planted the banner of the cross on the citadels of darkness, penetrated into distant lands and dwelt among barbarous tribes, enduring fearful privations and oftentimes a martyrs' death, that they might fulfil the high commission of their ascended Lord! These are God's nobility—giants in the world of morals—stars in the firmament of truth—a galaxy of glorious names radiant with the light of eternity! And are we, indeed, come into union and confederation with these most illustrious of the sons of God—are we joined to them by a severless bond—have we with them a community of interests—are we children of the same Father, redeemed by the same Saviour—heirs of the same inheritance? Then let the fervour of their piety—the patience of their endurance—the earnestness of their zeal and the light of their example, constrain us to be more diligent followers of them who through faith and patience are inheriting the promises.

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## POETRY.

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### "IF I WERE A VOICE."

If I were a voice, a persuasive voice,  
That could travel the wide world through,  
I would fly on the beams of the morning light,  
And speak to men with a gentle might,  
And tell them to be true.  
I would fly, I would fly o'er land and sea,  
Whosoever a human heart might be,  
Telling a tale, or singing a song  
In praise of the right—in blame of the wrong.

If I were a voice, a consoling voice,  
I'd fly on the wings of air;  
The homes of sorrow and guilt I'd seek,  
And calm and truthful words I'd speak,  
To save them from despair.  
I would fly, I would fly o'er the crowded town,  
'And drop, like the happy sunlight, down  
Into the hearts of suffering men,  
And teach them to look up again.

If I were a voice, a convincing voice,  
I'd travel with the wind;  
And wherever I saw the nations torn  
By warfare, jealousy, spite, or scorn,  
Or hatred of their kind,  
I would fly, I would fly on the thunder crash,  
And into their blinded bosoms dash;  
Then, with their evil thoughts subdued,  
I'd teach them christian brotherhood.

If I were a voice, an immortal voice,  
I would fly the earth around;  
And wherever men to idols bowed,  
I'd publish in notes both long and loud  
The Gospel's joyful sound.  
I would fly, I would fly on the wings of day,  
Proclaiming peace on my world-wide way,  
Bidding the saddened earth rejoice—  
If I were a voice, an immortal voice.

## CHRISTIAN BIOGRAPHY.

MR. JAMES JOHNSON

WAS born at Farsley, near Leeds, in the month of October, 1824, and was called to his eternal reward on the 16th July, 1850. Our young friend was early sent to the baptist Sunday-school in his native village. There he soon learned to read the word of God, and was taught to "remember his Creator in the days of his youth"—there the love of that Redeemer who said, "I love them that love me, and those that seek me early shall find me," was frequently presented to his mind. The pious instructions he was there favoured with, followed up as they were at home, and watered with the prayers of pious parents, made an abiding impression upon his mind. But though early convinced of the sin and danger of neglecting the Saviour, he did not wholly give his heart to God until he was turned fourteen years of age. The death of his dear mother was sanctified in producing the decision.

He now forsook the company of "the foolish," and associated with the servants of God. The young disciple was welcomed to their meetings for social prayer and religious conference; and in their society he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. For some time he continued to attend the Sunday-school, where he was shown "the way of God more perfectly." On the 6th June, 1840, he and another scholar in the same school, now a useful baptist minister, put on Christ by baptism, and joined the baptist church at Farsley, under the pastoral care of Mr. Foster.

Soon after, these pious youths connected themselves with a "Young Men's Mutual Improvement Society," which society was presided over by one who took a deep interest in directing the studies of young men, and

several, by his labours, have, we hope, "laid a good foundation against the time to come."

The subject of this brief memoir, occasionally, at the request of his teacher, wrote short essays and outlines of sermons, and along with the rest had to speak on a given subject. These efforts, which gave cheering indications, were, before long, followed by others of a more decided character. His pastor and more intimate friends encouraged him to preach for a season at stations in connection with the church at Farsley, and he was occasionally induced to supply the pulpits of neighbouring chapels. In the twentieth year of his age he was formally sent out by the church to preach the gospel of Christ wherever God, in his providence, might direct him. His labours were very acceptable, but not so frequent as his friends wished. He too often suffered humiliating views of his qualifications for the work of preaching the unsearchable riches of Christ, and an apparent want of success, to deter him from complying with the urgent requests of pastors to occupy their pulpits. Another hindrance to his more frequent labours was, he could seldom or ever be prevailed upon to preach when only partially prepared. And having to labour for the bread that perisheth, his opportunities were limited for that calm and dispassionate investigation he thought necessary before appearing in public. The sermons he did deliver were carefully prepared, well thought out, and not unfrequently written at length. In the delivery of his discourses our young friend was occasionally a little embarrassed, as might be expected, by confining himself to what he had written and committed to memory—but generally he spoke with fluency. His pulpit efforts were, in the main, characterized by precision and neat-

noss, and sometimes they were eloquent. Like the apostle Paul, he gloried in the cross of Christ—he “preached Christ crucified:”

In the year 1845 his father died, which induced him, a few months after, to enter the marriage state. The duties of his new relation were discharged in the fear of God. “I erected,” he writes, “a family altar, upon which I have reason to believe I daily offered the sacrifice of a penitent spirit.”

Our limits forbid us dwelling upon his labours in the Sunday school as teacher, and for a year as superintendent. To this institution he owed much, and he was desirous of being the instrument of conferring the benefits he himself had received.

The time drew on apace when our brother must cease “to teach and preach Jesus Christ.” In the month of October, 1848, when just completing his 24th year, he was seized with consumption, under which complaint he lingered for more than twenty-one months. We now see him laid aside from his work, and wasting away by slow degrees, patiently enduring the will of God, and cheerfully waiting for his dissolution. It only remains for us now to make some short extracts from what he wrote during his affliction, and from memoranda preserved of what he said within the last few days of his life.

In March, 1849, Mrs. Johnson gave birth to twins, a boy and a girl, which naturally excited concern in the mind of their afflicted father. He afterwards wrote in reference to this subject, “The Lord has given me to see that all things have been working together for my good.” And he adds, “During my affliction the Lord has been pleased to give me such a discovery of myself as a sinner, and of the Lord Jesus Christ as a Saviour, as I never had before; so that I have been led to cry out in the language of Paul, ‘O wretched man that I am,

who shall deliver me from the body of this death,’ and on the other hand exultingly to exclaim, ‘We are more than conquerors through him that loved us.’ My heart is deceitful and wicked. I feel now more of the depravity of human nature than I formerly did, and possess more enlarged conceptions of the gospel, which leads me to conclude that this is the right way in which the Lord is leading me in mercy to a city of habitation. The temptations of satan, and the corruptions of my own heart, are my greatest grief; but the Lord is the strength of my heart and my portion for ever. I feel I must be saved as the very chief of sinners. There is but a step between me and death. I am going to take a solemn journey—it is to eternity; the passage is through a dark valley, but the presence of Christ, whose blood cleanseth us from all sin, lights up the valley. He has conquered death, and as the captain of our salvation is gone before. And though I walk through the valley and shadow of death, I will fear no evil, for thou art with me. Lord Jesus, into thy hands I commit my spirit; receive it in thy own due time, for thy blood and righteousness’ sake. Amen.”

Again, under date Dec. 1, 1849, he thus writes, “During the past week I have had some fresh indications of my approaching dissolution. My cough has been more violent, and respiration more difficult. For some time back my complaint has appeared to be somewhat stationary, but now it begins to make some advance upon me. O that God would grant me all christian fortitude, holy patience, and mighty faith, that I may be enabled to shout victory through the blood of the Lamb, even in the face of the stern destroyer, that by my death I may give stronger evidence to the reality and pleasurable of true religion than I have ever done in the course of my life, and that whether I live or die, God may be glorified in me and by me.”

In January last he wrote as follows: "The Lord has spared me to see the beginning of another year; and what a year! I have now beheld the light of the living for twenty-five years. In my infancy and youth disease often threatened to close my eyes on all transitory things, but I am still advancing, and have taken some few steps on my twenty-sixth year. Certainly this year will close my eyes on earth, but only to look upon a far more glorious light, even the light of life. In prospect of which I can sometimes "rejoice with joy unspeakable, and full of glory." The journey of my life has been most unprofitable, especially in those things relating to Christ and his kingdom. I am an unprofitable servant, but all my hope is in Christ, who was sacrificed for me, and by whose stripes I am healed."

This last extract was written in the first month of the present year, and his life was prolonged to the middle of the seventh. Wearisome days and nights were appointed to him; but strength from above sustained him. He would say, "I never had a bit too much pain. This affliction has been worth a world to me." One day Mr. Foster inquiring of his health he said, "I am glad you are come: I want the Lord Jesus to come. I used to be afraid of death, but I have no fear now. Tell my friends, from me, they need not fear death, if they have faith in Christ. And should you say anything about me after I am gone you may take those words for a text. 'The Lord is my light and my salvation; whom shall I fear?' the Lord is the strength of my life; of whom shall I be afraid?" I wish I could sing," he continued, "I would sing the praises of my Heavenly Father. I am almost gone. Do not weep for me. All is well! Oh what an atonement have I to look to!" On the 10th of July, he was thought to be dying. To a relation, who was supporting him, he said, "Is this death?" "To all appearance it is," was the reply. The apparently dying saint exclaimed, "All

is well! 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.'" On recovering from his death-like state he said, "I thought the Lord was going to take me away, nevertheless I am willing to wait the Lord's time."

On the 11th, on being asked, "Is the Lord precious to your soul?" he replied with great emphasis, "Oh yes, he is precious! Jesus is the foundation of my hope. Blessed be God, who has begotten me again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." He then added,

"On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Cannan's fair and happy land,  
Where my possessions lie."

In the evening of this day he conversed freely for several minutes in the following strain, "Infidels assert that as the body weakens the mind grows weaker in proportion. Had I a thousand infidels within hearing I would tell them such an assertion is false. On the contrary, my powers of perception were never clearer. I never felt my mind so expansive as I feel it now. I never before had such extensive views of the great work of Christ. Had I ten thousand souls I could trust them all on Christ." On the morning of the 12th, after an attack of burning fever, he said,

"Though painful at present,  
'Twill cease before long,  
And then, O how pleasant,  
The conqueror's song."

To the writer, on the forenoon of the same day, he said, "I feel very safe and comfortable. My safety is of the Lord. My Saviour—yes, I can call him *mine*—has done all that is required. I flee to no other refuge—I build on no other foundation. His merits are my only plea in approaching the Throne. I hope God has delivered me from all legality and

false refuges. Christ is my rock—my all and in all.

'Other refuge have I none,  
Laughs my helpless soul on Thee:  
Leave, oh! leave me not alone!  
Still support and comfort me.'

Long before now," he continued, "I committed my soul into his hands, and I am persuaded he is able to keep that which I have committed to him. Formerly I had much darkness and unbelief. My faith now is much stronger than it was. I can now trust my all in the hands of Christ, and feel assured he will not leave me. Oh, that I had the voice I had some time since; I could tell my visitors such stories of what I have enjoyed! In my desponding seasons I looked upon some of my brethren actively engaged and making themselves useful, and said to myself, 'I am laid here doing nothing.' Now I think for me to die is gain—to depart and be with Christ will be far better."

On the 13th, the writer saw him twice. He said, among other things, "I am very uncomfortable in body, almost burning with fever, but not uncomfortable in mind. Jesus has satisfied all the claims of law and justice—he has finished transgression and made an end of sin—his all-perfect atonement has been accepted by the Father. This has afforded me consolation through my long and painful disease. Yes: when I have been almost on a burning heat the night and the day through—when I have not known where to turn nor what to do for a bit of breath, the great work of Christ has afforded me consolation. He has delivered me from hell, therefore I am sure of heaven: there is no place but heaven for me." I remarked when he paused a moment, "You will be ready to say, 'Come Lord Jesus, come quickly.'" "Yes," he replied, "I have often said so. O Lord, when wilt thou fetch my spirit home! Come and receive me to thyself!" The same evening he remarked, "I shall be surprized on entering a world of glorified spirits,

but most of all to find myself one of the number."

On Sunday, the 14th, I stepped into his house during public service in the chapel. His dwelling being near he overheard the singing in the chapel, and said, "How harmonious!" "Yes," it was said, "but it will be sweeter in heaven." He continued, "I am going home. I am going into the presence of the Great Eternal: but having on the righteousness of Christ I fear not. I feel that I am pardoned, and have peace with God through our Lord Jesus Christ." I bade him farewell, expecting to see him no more in this world.

Contrary to my expectation he lingered till Tuesday forenoon, when I saw him for the last time. I said, "I hope you are still comfortable in your mind." He faintly whispered, "very comfortable." A little after he said, "All is well. I am going to heaven." These were the last words he uttered of a religious character. Soon after he fell asleep in Jesus, and is now for ever blessed. "Precious in the sight of the Lord is the death of his saints."

His mortal remains were interred in the burial ground adjoining the baptist chapel, Farsley, on Friday, the 19th July. On Lord's-day, the 28th, his pastor preached a funeral sermon founded on Psalm xxvii. 1.

J. M. F.

#### A DOUBTFUL CASE.

Mrs. — had been blessed with pious parents and a religious education, her father having been a minister of the gospel. She was upwards of seventy years of age, and was residing with her son, in easy circumstances, when I was called to preach the gospel at the place where she attended. I soon found that she was an intelligent and approving, but undecided hearer. Much of her time was spent in reading religious books, and she was always ready to converse



with me on religious subjects, but never regarded herself as a possessor of vital godliness. When pressed to decision of character, she would say, "Ah! I wish I *could* become decided." Hearing that she had been poorly for some days, I called to see her. It was evening. I had not been in the house long, when an alarm was given, and we were instantly at her bedside. It was soon ascertained that she was seized with apoplexy, but hopes were entertained that she would rally. On becoming conscious, she heard some remark made respecting it, and looking up imploringly, inquired, "Shall I rally?" Some one wishing to engage her attention, informed her that I was there, when, fixing her gaze on me, she said, "Ah! dear man of God, he has often directed me to the Saviour." She then began to reproach herself for having neglected salvation till now, when it was too late. When I reminded her of the blood of Christ, which could cleanse her from all sin, she inquired, with an earnestness known only to those who have witnessed similar scenes, "Can I be saved *now*, do you think?" For about half an hour I conversed with her, urging her to trust at once in the atoning sacrifice. More than once, she said, "Ah! I might have found mercy; but now it is too late. I have sinned against light and knowledge, and now I am left without hope! I must go! Oh! it is a solemn thing to die." These, and similar expressions, were made use of with all the anxiety which a soul on the brink of eternity without hope could manifest. But not long after, as if a gleam of light had glanced athwart her dark vision, she exclaimed, "Its true I am a great sinner; but Jesus is a great Saviour! And why may I not trust in Him?"

"I the chief of sinners am,  
But Jesus died for me!"

Thus, with a trembling hand, she seemed to grasp the Saviour. But, as if there should be a degree of uncertainty in the minds of survivors

respecting the state of one who had spent a long life in indecision, she was again seized, deprived of reason, and no more became conscious in this world. How anxiously did we watch around that bed through a long night, hoping for another opportunity of ascertaining in what state she was passing into eternity. But just as the sun arose on the earth, the immortal spirit took its flight into the presence of God. If saved, it was as by fire; and if lost, oh, what a loss!

Reader! Are you undecided? Are you *only almost* a christian? See here the end of such! Would you die so? If not, now become decided. Now is the accepted time, now is the day of salvation. To-day if ye will hear his voice, harden not your heart.

J. K. L.

[We give the above as it reached us, with one or two unimportant exceptions; but we cannot refrain from observing that we have long felt much interest in such cases, and are not without hope of them. The first thing in religion is to be convinced of our sinfulness and unworthiness. This is indispensable. Next we are to look to God for pardoning mercy by Christ. And He who knoweth our frame, with all its infirmities, is rich in mercy—He keepeth it for thousands; and we have an instance of its use and application in the case of the suffering supplicating malefactor. Jesus Christ is ever the same. What he did for the dying thief, there can be no reason why he should not do now. On the other hand, the indecision of the party in this affecting narrative resulted, very naturally, in doubt and fear. Hence the necessity, as our friend argues, of decision in life in order to peace and comfort in death. How much more happy for the party and surviving friends, when willing and cheerful obedience to Christ is rewarded with his presence in death, and an abundant entrance into his everlasting kingdom!]

## REVIEWS.

*The Mercy Seat: Thoughts suggested by the Lord's Prayer.* By Gardiner Spring, D. D., Pastor of Brick Presbyterian Church, New York. Edinburgh: Clark. London: Hamilton's.

We would fain believe that it is not necessary for us to say a word to our readers on the importance of prayer. Hackneyed though the phrase, religiously considered, may be in the estimation of some, and the subject, too, in the estimation of others, it is yet a matter of incalculable importance; expressive on the one hand of a sense of our own weakness and helplessness, and on the other of the power and willingness of God to aid us. Prayer is faith showing signs of life, motion, and activity. Never does any christian feel more sweetly humbled before God, and more confident of his protection and blessing, than when, with the artless simplicity of a child, he pours out all his heart before Him.

The volume before us, by Dr. Spring, is an essay to explain that brief and inimitable pattern of prayer given by our Lord to his disciples. The essay is broken into sixteen chapters, on the following subjects:—

“General observations on prayer—The instructions of the bible as to the matter and manner of prayer—God a father—The name of God hallowed—The kingdom of God on the earth—The means of extending God's kingdom—The will of God performed on earth—Dependence for temporal blessings—Prayer and pains—The doctrine of forgiveness—Prayer for forgiveness—A forgiving spirit—A martial spirit not the spirit of christianity—Temptation deplored—The dread of sin—The argument by which prayer is enforced.”

Prayer may be further said to be made up of wishing and asking. But we may both wish and ask for what we cannot obtain. It is always important, therefore, that we ask for what is obtainable, and that we ask for it in the right way. Our Heavenly Father has told us of various obtainable blessings which he is willing to

bestow, and he has told us how to apply for them. It is of the first importance then that we follow his directions. The true way of access to the throne of Infinite Mercy is well pointed out in the following paragraphs, which may also be taken as a specimen of the sound and evangelical views of the esteemed writer.

“But if God is the only object of prayer, what is the way of access to him? Is it through men? or through the ministrations of angels? or by martyred saints? or by our own merits and righteousness? These inquiries suggest solemn and affecting thoughts.

The character of the suppliants is sufficiently humbling; the Being they address ineffably great and exalted. It is a most wonderful fact that abject man, man that is ‘fallen by his iniquity,’ should have intercourse with the high and holy One. On the lips of a sinning creature, that fearful name, the LORD THY GOD, is a name of solemn import. O weigh the vast meaning of these words! Well may a holy fear take possession of the heart, and awe it into reverence as it approaches the King Eternal, Immortal, and Invisible. His greatness knows no bounds; his perfections are infinite; his spirituality is unmingled and pure; his existence has no beginning and will have no end. He is all-seeing yet unseen; the most distant yet the most near; comprehending all, and comprehended by none; containing all, while nothing contains him. There is nothing but he controls by his power; nothing but what lives and moves within the compass of his immensity. Spotless cherubim, when they worship him, cover their faces with their wings, and ‘say one to another, Holy, holy, holy is the Lord God of hosts, the whole earth is full of his glory!’ ‘The wicked shall not stand in his sight, he hateth all the workers of iniquity.’ The nearer the sinful and polluted come to him, the nearer do they come to ‘a consuming fire.’ To the perverse, rebellious, and guilty children of an apostate race, his throne might well be overshadowed with clouds and darkness, and made repulsive and inaccessible. The glory of man is fallen; he is sunk in the dust; he has no wings to soar to the high privilege of communing with a holy God.

Yet even man, fallen, aspires after this; his desires, corrupted as they are, have a sort of inbred tendency towards something above and beyond this narrow world. He is not satisfied without God; nor can he

ever be happy, until he returns to the bosom of his aggrieved and forsaken Father. And, wondrous fact, men thus polluted and vile, instead of cringing as slaves before his throne under the terrifying expressions of his omnipotent justice, are drawn to it as sons, and by the attractions of his love. There is 'a new and living way into the holiest of all by the blood of Jesus Christ.' We have nothing of our own to plead: yet in his name may our prayer go up as incense, and the lifting up of our hands as an acceptable sacrifice. Humbling and prostrating as the consideration is, we have not a rag of righteousness left us, in which we may appear before the throne. The worthiness is not in us. Christ's name, Christ's sacrifice, Christ's righteousness, Christ's work, Christ's entire mediation as the atoning, interceding High Priest, form the centre and channel of all God's communications with apostate men, and the medium of their access to God. 'For *through him* we have access by one Spirit unto the Father.' It is not possible for a sinner to find any other way of access. In the religion of a sinner, the mediation of the Son of God is the great elementary principle. Natural religion is of no use to him, and only leads to the neglect of that which is revealed. Natural religion is only for beings that are sinless. As sinners, we can have nothing to do with God, except through Christ. We have freedom of access only in that way which he has consecrated by his blood. We have no other. "I," saith he, "am the way, and the truth, and the life; no man cometh unto the Father but by me." That way to the mercy-seat was opened by Him, without which all amicable intercourse between heaven and earth had been for ever suspended.

We dwell on the thought, that *prayer is offered in the name of Christ*, because, obvious as it is, it is both in theory and in practise a very important thought. Men have no more access to God than the devils have, save in this 'new way which he hath consecrated through the veil, that is to say, his flesh.' It is no small matter for a man whose conscience is burdened by a sense of guilt, to find access. He who has never experienced this embarrassment, has yet to learn that he is a sinner. We may be almost certain, that if our prayers are put up in the name of Christ, and not answered, there is something wrong about them; and we may be quite certain there is everything wrong about them, if they are not offered in the name of Christ. The promise is absolute, 'Whatsoever ye shall ask the Father in my name, he will give it you.' Yet to pray in the name of Christ, is not simply to use the words. There is no spiritual spell in the mere words. They cannot charm away

guilt, nor charm answers to our supplications. To pray in the name of Christ comprises a heart-felt acknowledgment of him as the only appointed and accepted way to the throne. The mere intellectual perception of this truth is not enough. It must be believed and felt—with all its humbling, encouraging import, it must be received into the heart. The soul must have an immediate and direct reference to it in all her prayers; it must be confided in, and carried into the chamber of audience."

#### BRIEF NOTICES.

*The Baptismal Controversy Settled, by an Appeal to Scripture—A Dialogue: with an Address to Wesleyans.* By D. Wood. London: Houlston and Stoneman. "Settled!" we wish it were with all our heart and soul, for the honour of our Lord and the peace of his church. But we dare not venture to hope that this dialogue, though containing some valuable thoughts and conclusions, will effect that devoutly-to-be-wished consummation. But let our readers judge for themselves by perusing and perusing the tract.

*Youthful Christianity.* By Samuel Martin. London: B. L. Green. Mr. Martin is one of the most laborious and successful ministers in the metropolis. His talents are of that order which qualify for usefulness, and he makes the best use of them. Among children he is quite at home; and adapts, with wonderful facility, his instructions to their habits and capacities. Teachers should make a note to put this little volume in their libraries, and give a copy of it on rewarding day.

*Pencilings from our Note Book.* By the Author of "Happy Family." London: Ward & Co. This is another addition to "Ramsay's Shilling Series," containing about a dozen sketches or "pencilings," which are executed in an agreeable style, and calculated to awaken virtuous and pious emotions. Among the characters sketched are the Queen, Mrs. Hemans, James Montgomery, William Jay, Dr. Hamilton, Crabbe, Burke, and James Harington Evans, late of John Street, London.

1. *Charles Hamilton: or, Better Rub than Rust.* By G. E. Sargeant. 2. *Hubert Lee: or, How a Boy may do Good.* London: B. L. Green. Two neat little volumes, in addition to Green's Juvenile Library, adapted, as the titles indicate, to excite in boys the spirit of diligence and usefulness.

*Jacob Abbott's Histories. Alexander the Great.* London: Simms and M'Intyre. This is one of a series of historical biography by a well-known popular writer; in which suitable reflections are indulged on the miseries inflicted by such men as Alexander, and denouncing, instead of applauding, the mad career of this son of ambition.

## CORRESPONDENCE.

"I CANNOT ATTACH THAT IMPORTANCE TO THE DUTY OF OBSERVING THE ORDINANCE OF BAPTISM THAT YOU DO."

To the Editor of the Baptist Reporter.

DEAR SIR,—As the above language is continually in the mouths of our pædobaptist brethren, it is well worthy of being answered; and if you will allow me to make an extract from a reply given to it, in a recent correspondence which I had with a friend, the thoughts suggested may be the means of setting the matter right in the minds of some who are likely to be unsettled by it.

You will permit me to rectify a little mistake implied in your last letter, when you say "I cannot attach that importance to the duty of observing that ordinance (baptism) that you do." Now I gather from this language that you suppose, as indeed do many who differ from us upon this subject, that we consider baptism to be as essential to salvation as faith; or, in other words, that we make baptism either a substitute for, or a co-partner with, faith in a man's salvation. This is, I know, the general view attached to us by many of our pædobaptist brethren; and it is this view, I doubt not, which has mainly supported the hue and cry, "You make too much of baptism," so often raised against us. But allow me to say, on behalf of myself and brethren, that we entirely repudiate such a notion: nay, we do not even consider a person a fit subject for this ordinance until he be a believer, or, in other words, we do not think it right to admit him into fellowship with the visible body of Christ, until we have every reason to believe him already united to the invisible body. You do not think of giving a man his "pledge-ticket," until he have first made up his mind to abstain from all intoxicating drinks. To make an infant sign the pledge, or to pledge for it, before it is capable of understanding what was intended by the act, would appear a gross absurdity. You would rather "train up a child" to habits of temperance; and then, as it became capable, instruct it in the meaning of the pledge, and afterwards induce it to join the society voluntarily, by

signing the pledge, and receiving the ticket, and this would be following the dictate of reason. Now such is precisely our method of practising baptism. Christianity itself—vital godliness—is the first thing: in this, therefore, we endeavour to train up our children, urging them to give up their hearts unto the Lord. But obedience to the commands of Christ requires us to be baptized—to sign the pledge, if I may so express it. We therefore endeavour to show them the meaning of the ordinance, and the reasons for observing it; and then we urge them, by their love to Christ, to walk in this and all the other "commandments of the Lord blameless." Now it is obvious in the one case that the pledge is nothing of itself. The pledge does not constitute a man's temperance; it is only a sign of a thing signified—it is a *declaration* to the world of what you have made up your mind to embrace and practise: so baptism is not anything of itself—it does not constitute a man's christianity, but is a *declaration*—a sign of a thing signified—"a sign or seal of the covenant of grace," at least, so we find the assertions of our Established Church, and the confession of faith adopted by most of our congregational churches.\* Now, if baptism be a "seal of the covenant of grace," it must be administered to those who are admitted into "the covenant of grace," and be the testimony of their admission, or it means nothing at all. If, indeed, it be administered upon a profession of faith we know it is so. But if (still adhering to the above definition) it be administered without "profession," such an interest in "the covenant" is either taken for granted, or is supposed to be communicated during the administration of the ordinance itself. In other words, you would justify the administration of baptism, not only where conversion is probable, but where it is possible. Why not then at once baptize all the heathen directly you land?—as, indeed, a clergyman once wanted to do in Western Africa—or else you maintain the ordinance to be, what you accuse us of making it, a regenerating or saving ordinance.

\* See "A Declaration of Faith and Order," &c., with Preface by Drs. Owen, Goodwin, and others.

Now, although we do not make "so much of it" as this, we generally find those who practise paedobaptism trembling at the idea of a child dying unbaptized, and rejoicing when it has been, because it has now been introduced into "the covenant of grace;" and this is the cruelty, as they assert, of us baptists, that we shut our children out of the "covenant." Thus you see they make baptism the *door* of admission, we make it the *sign* of having been admitted. Who, upon that ground, makes the most of it?

But if you do not suppose us to take this view of it which we are so generally accused of taking, I think you rather condemn yourself than us, by saying, you do not "attach so much importance to the duty of observing this ordinance" as we do. We attach, it is true, a great deal of importance to it upon the ground of its being an expression of implicit obedience to the commands of Christ. I can scarcely conceive that to be a good soldier who, when he is commanded to wheel about to the right, should be indifferent whether he turned to the right or to the left, and justify his conduct by saying, "what does it matter which way I turn, it comes to the same thing in the end provided I wheel about." Now, although this reasoning might satisfy himself, I much question whether his commander would admit such an excuse for disobeying orders. He would reply, "I want not argument, but obedience." And so when Christ commands a thing he adds, "If ye love me keep my commandments;" for "to obey is better than sacrifice, and to hearken than the fat of rams." Do not say then, I pray you, concerning either this or any other ordinance of Christ, "I attach less importance to it than other people;" rather resolve to be behind none in your obedience, and rest assured, for your encouragement, that obedience and happiness are true yoke-fellows, and always go hand in hand in our christian career.

This extract is longer than desirable, I know; but an argument so often retreated to demands some notice. R. B.

#### INCREASE IN BAPTIST CHURCHES.

To the Editor of the Baptist Reporter.

DEAR SIR,—I quite agree with your "Old Correspondent" that facts are stubborn logicians, if by that he means stubborn things for logicians to argue

against. But if by facts he means statistical facts, he should remember that statistics may be made to prove anything, as one of the craft, and a Yorkshireman too, has declared.

It is well known that the numerical state of churches depends upon so many things besides conformity to the mind of the Spirit, that it is surprizing any argument should be built upon it. For what do such comparisons mean? Either that the more successful party has enlisted more of the suffrages of the people than the other, (a rule of judging which would in some towns give the preference to methodism above all other sects of religion,) or else that being more in accordance with the mind of Christ, God crowns the efforts of such with greater blessing; an argument, which, if worth anything, would prove too much for the "sect which is everywhere spoken against"—I mean the baptists, which in England are nearly, if not quite, the smallest of the larger bodies of christians.

But I wonder if your "Old Correspondent" be a reader as well as a writer; and whether he reads what others write as well as what he writes himself. If so, how is it that he has so totally forgotten what appears in page 327 of last July number of the *Baptist Reporter*. I infer too that he is a Yorkshireman, from one or two incidental allusions in the *Reporter*. If so, he will find that this year the average increase in four associations is as follows—[fractions omitted]

Lancashire .....	4	per church.
Yorkshire .....	2½	" "
Bristol ..	7½	" "
Bedfordshire and		
Herts (South)...	11½	" "

Now, sir, if the argument from statistics were worth anything, it would prove that the Bedfordshire and South Herts Association was most approved by God, or most consistent with the claims of men—the Bristol next—the Lancashire next, and the Yorkshire last. But the Bedfordshire and the Bristol churches admit mixed fellowship. In Lancashire there are two churches in the association also open, but your correspondent tells us that the Yorkshire Association this year refused to admit a church holding the principle of "mixed membership."

Now, sir, if facts are stubborn logicians, I leave your "Old Correspondent" to determine from these premises what is the appropriate conclusion. \*.\*

## NARRATIVES AND ANECDOTES.

**POWERFUL PREACHING.**—No sermon preached in New England has acquired greater celebrity than that preached by president Edwards, at Enfield, July 8th, 1741, from the words, "Their foot shall slide in due time." When he went into the meeting-house, the appearance of the assembly was thoughtless and vain; the people hardly conducted themselves with common decency. But as the preacher proceeded, the audience was so overwhelmed with distress and weeping that he was obliged to desire silence, that he might be heard. A powerful revival followed. It is said that a minister in the pulpit, in the agitation of his feelings, caught the preacher by the skirt, and cried, "Mr. E., Mr. E., is not God a God of mercy?" Some of the hearers were seen unconsciously bracing themselves against the pillars and the sides of the pews, as if they already felt themselves sliding into the bottomless pit. This fact is often cited simply as a proof of president Edward's peculiar eloquence, the more striking because it was his habit simply to read from his notes without gestures. But there is another element to be taken into the account in explaining this result, and one that has been strangely overlooked. On the evening before the sermon to which we have referred was delivered, a number of ministers and pious christians met together, and united for a considerable time in fervent prayer for a blessing upon the discourse of the preacher. Behold, then, the secret of success—heartfelt and united supplication. Another sermon, the immediate results of which were, perhaps, more striking than the results of any one of modern times, was preached by a Mr. Livingstone, in Scotland. This also is often cited, as an illustration of the power of eloquence. But in an old work, by Robert Fleming, of Rotterdam, entitled, "The Fulfilling of the Scriptures," will be found precisely the same explanation of these extraordinary results: "I must also mention," he says, "that solemn communion at the kirk of Shotts, June 20th, 1630, at which there was so convincing an appearance of God and down-pouring of the Spirit. By the sermon on Monday, the 21st of June, it was known (which I can speak on sure ground) that

nearly five hundred had at that time a discernible change wrought on them, of whom most proved lively christians afterwards: it was the sowing of a seed through Clydesdale, and many of the most eminent christians in that country could date either their conversion or some remarkable confirmation of their graces from that day. This was the more remarkable, because the preacher, after much reluctance, was, by a special and unexpected providence, called to preach that sermon on the Monday, which then was not usually practised. The night before, however, was by most of the christians spent in prayer; so that the Monday's work, as a convincing return of prayer, might be discerned." Here, then, is the secret. Christians, having received on the sabbath an anointing from on high, spent the night in that wrestling and prevailing prayer which such an anointing alone calls into exercise. These two extraordinary facts, therefore, are to be cited as examples, not of the power of eloquence, but of the power of prayer. And as one preacher was a giant in intellect, the other of ordinary capacity, they show that the power of the gospel is not limited by the talents of the preacher, but depends for its full effect on the suitable combination of those two elements of ministerial as well as apostolical strength, "the word of God and prayer." They show what the pulpit is capable of effecting, and compel us to mourn that its ordinary efficiency is far below what ought to be expected from an agency capable of so much. They tell christians not to be wishing that they had a more talented minister to build up their church, but to compass about the one they have with prayer—to double their minister's energy by doubling their own prayers; for, to multiply by prayer the usefulness of the ministers we have, is as advantageous as to multiply their number. Let any sermon be compassed about with prayer, as was that at Enfield, and the kirk of Shotts, and see if the preacher do not show that his words are spirit and life. Let any pulpit where the truth is preached be encircled day and night by such prayer, and, charged with electric energy, it will give shocks of resistless power.

*Puritan Recorder.*

THE "CONSECRATED COBBLER."—Carey was a journeyman shoemaker, in the small hamlet of Hackleton, a few miles from Northampton; and when, as a "consecrated cobbler," (the term of reproach applied to him by Sydney Smith, in sneering at his missionary efforts,) he removed to the neighbouring village of Moulton, it was to preach to a small congregation of baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sydney Smith, as to nine-tenths of the British population at that time, it looked ridiculous enough that such a man should not only trouble his own mind, and try for years to trouble the minds of others about the conversion of 420,000,000 of pagans; but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 2nd of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society; but when the sermon was preached and the collection made, it was found to amount to no more than £12 13s. 6d. With such agents as Carey, and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburgh reviewer how to use; and yet looking somewhat more narrowly at the "consecrated cobbler," there was something about him, even at the beginning, sufficient to disarm ridicule; for if we notice him in his little garden, he will be seen motionless for an hour or more, in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar; or if we follow him into his school, we shall discover him with a large leather globe, of his own construction, pointing out to the village urchins the different kingdoms of the earth, saying, "These are christians, these are mohammedans, and these are pagans!" his voice stopped by strong emotion as he repeats and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company out of an English ship, in which he was about to sail, he took his

passage in a Danish vessel, and chose a Danish settlement in India for his residence; yet he lived till from that press which he established at Serampore, there had issued 212,000 copies of the sacred Scriptures, in forty different languages—the vernacular tongues of 380,000,000 of immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offering at Kettering was presented, no less a sum than £91,000.

*Dr. Hanna.*

THE SECRET OF MINISTERIAL SUCCESS.—The apostles were endowed with miraculous powers, but it was the moral purity of their hearts that formed the secret of their success. Increasing usefulness will accompany growing holiness. A heart expanded, glowing with love to Christ and precious souls, wholly under divine influence, entirely consecrated to God, is sure to accomplish much. The light of holiness is more powerful than the brilliancy of intellect. A certain minister says of himself, "After ten years spent in preaching elaborate and highly finished discourses with comparatively little success, I turned to prayer and the cultivation of my heart and moral affections, consecrating my entire self to God, and the effect was at once astonishing." The failure of our ministers is not the want of talent. It is the want of sanctification and entire consecration to God.

THE INACTIVE PROFESSOR.—Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved amongst a million on the shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better of their life? Who has been the worse of their death? Whose tears have they dried up, whose wants supplied, whose miseries have they healed? Who would unbar the

gate of life, to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse—it is a starving vice. The man who does no good, gets none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—*Rev. J. A. James.*

**LIVE FOR SOME PURPOSE.**—Thousands of men breathe, move, and live; pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world; and none were blest by them, none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal! Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven. *Dr. Chalmers.*

**COMPLETION OF THE BRITANNIA BRIDGE.**—On Friday, after some years of unremitting labour, the engineers safely lowered the “last” of the Britannia tubes to its permanent resting place. Nothing beyond a mere fractional deflection has been observed to take place in the tube that has been opened since March, and which has been subjected to the constant transit of heavy trains and traffic. Some curious acoustic effects have been observed. Pistol-shots, or any sonorous noises, are echoed within the tube half a dozen times. The cells of the top and bottom are used by the engineers as speaking tubes, and they can carry on conversations through them in whispers; by elevating the voice persons may converse through the length of the bridge—nearly a quarter of a mile. The following (not hitherto published) is an official return of the cost of

the entire structure:—Pedestals and abutments on Carnarvon side, £17,459; Carnarvon-tower, £28,626; Britannia-tower £38,671; Anglesey-tower £31,430; pedestals and abutments on Anglesey side, £40,470; lions, £2,048; total, £158,704. Wrought iron used in tubes, £118,946; cast iron in tubes and towers, £30,619; construction of tubes £226,234; pontoons, ropes, capstans, painting materials, £28,096; raising machinery, £9,782; carpentry and labour in floating, raising, and completing bridge, £25,498; experiments, £3,986; total, £601,865. The total weight of each of the wrought iron roadways now completed represents 12,000 tons, supported on a total mass of masonry of a million and a half cubic feet, erected at the rate of three feet in a minute.

**WHY EPIDEMICS RAGE AT NIGHT.**—It was in one night that 4,000 perished in the plague of London of 1665. Both in England and on the continent a large portion of the cholera cases, in its several forms, have been observed to have occurred between one and two o'clock in the morning. The “danger of exposure to night air” has been a theme of physicians from time immemorial; but it is remarkable that they have not yet called in the aid of chemistry to account for the fact. It is at night that the stratum of air nearest the ground must always be the most charged with the particles of animalized matter given out from the skin, and deleterious gases, such as carbonic acid gas, the product of respiration, and sulphuretted hydrogen, the product of the sewers. In the day, gases and vaporous substances of all kinds rise in the air by the rarefaction of heat; at night, when this rarefaction leaves them, they fall by an increase of gravity, if imperfectly mixed with the atmosphere, while the gases evolved during the night, instead of ascending, remain at nearly the same level. It is known that carbonic acid gas, at a low temperature, partakes so nearly of the nature of a fluid, that it may be poured out of one vessel into another; it rises at the temperature at which it is exhaled from the lungs, but its tendency is towards the floor, or the bed of the sleeper, in cold and unventilated rooms.



## CHRISTIAN ACTIVITY.

## BAPTIST UNION OF SCOTLAND.

*Evangelist's Report.*

IN presenting to the committee and friends of the union a report of my twelve months' labours as their Evangelist, I feel bound to record my thankfulness to God for that measure of health bestowed upon me, by which I have been enabled to prosecute my work.

In beginning this report I would remark, that my work has been somewhat different from that of the former Evangelists. Mine has chiefly consisted in holding protracted meetings, preaching every night in one place, for two or three, four or six weeks together, as the case may seem to demand. This was the kind of work with which I set out in my Evangelistic career, and by the advice of the executive committee, by whom I have been directed to the different places, I have made it my principal work. And while it requires greater exertion and more hands than the usual way, I have no hesitation in saying, that it is the most effective way of doing good, and making an impression on the public; on the principle that it is like bringing together a number of sabbaths in close succession, and by a continual exhibition of the truth, and a continual coming in contact with it, the minds of the people are more apt to be influenced by it. The results, however, require to be watched and followed up with care, either by the Evangelist himself, or some one on the spot.

During my twelve months' engagement as Evangelist, besides other labours, I have had eight different courses of protracted meetings.

The first was held at Dalketh for a fortnight. I was accompanied by brother Johnston of Edinburgh. The weather being fine, out-door and in-door services were carried on every night. The meetings were very encouraging, and a considerable interest was created. There were some inquirers also. Here I laboured for some time afterwards in connexion with the second Congregational Church, who were without a pastor, and who were thankful for my services. Both the church and congregation improved during the time I was with them, and

several of them I baptized, one of whom is now studying at the academy.

The next course of meetings I had was at Bonnyrigg. These I kept up for eight days only. They were not without interest, but the place being small, I thought it advisable not to prolong them. I have preached different times to the baptist church there, and have baptized several persons also.

St. Andrews was the next place at which I laboured at revival meetings. This was in connexion with brethren Landels and Maclean. They were continued for two or three weeks, and were, upon the whole, well attended. On sabbath evenings the chapel was crowded. Nor were they without effect altogether. Some hopeful fruits appeared.

I had then a series of meetings at Airdrie, and was assisted by brothers Taylor, Johnston, and Walbran. They were prolonged for three weeks. These were interesting meetings, particularly towards the close, and good, to a very encouraging extent, evidently was done. A goodly number were led to inquire, "What must I do to be saved?" and eight converts were baptized as the results of this effort.

At the earnest request of the church at Hawick, I had a course there, prolonged for nearly five weeks. I was occasionally assisted by Mr. Duff, Independent minister there, and for eight days by our young brother Macmaster. The meetings, although continued long, were well attended throughout, the little chapel being filled, sometimes uncomfortably so, and the interest manifested was very considerable even to the close. Nor were they without some result. Impression was produced, and, in some instances, saving good seemed to be effected. Several, too, were heard expressing themselves as benefitted in a general way. The church appeared to relish the occasion much. The brethren were thankful to the Union for the Evangelist's labours, and expressed themselves much comforted and helped by them.

The next series of protracted services I conducted, was at Dunfermline, held for four or five weeks; a brother there having purchased a chapel, which he

months devoting to the work of God. Being anxious to have a course of meetings in it, he intimated his desire to some of the Union brethren, and wished their services for the occasion, when the committee of the Union took up the case and appointed me, to be assisted by Mr. Johnston and others, to carry out the important suggestion. Accordingly, the meetings were commenced. Brethren Jobuston, Landels, Maclean, Macmaster, along with myself, took part in them. Open-air services were held as often as the weather and other things would permit. Many of the people were visited, and tracts distributed, and services held in the chapel every evening. The meetings were not remarkably large, but very interesting; and there are evidences that they and the other missionary work with them have not been in vain in the Lord. Some very pleasing hopeful cases of conversion occurred as the result; while the people of God who attended them, expressed themselves as highly gratified and edified. To God be the glory!

I had after that a fortnight's meetings at Dunbar, in connexion with the church there, accompanied by brother Wallace. Besides other work, we had services every night, both out of doors and in the chapel. The meetings were thought under all the circumstances very encouraging. The town is small; the church numbers few; the members are far scattered; and, besides, it happened to be the term season, and the annual fair of the town, all of which things prevented, so far, the influence of the meetings being so generally felt. The friends, however, seemed highly gratified and delighted with the services, and it is hoped good will yet be seen as the result of this effort. Some cases there were in which the power of God's truth was seen exemplified, in the anxiety displayed, or in the clearer views obtained of divine truth and the plan of salvation. But knowing that many of such cases often fall to the ground, we cannot, till further evidence, count much upon them. The last night of the meetings (sabbath) was a deeply interesting and solemn one. We had two addresses out of doors, and two within doors, and as it was known to be the last, the little chapel was crowded, several standing, and some, it was supposed, unable to get in, went away. The meeting was truly solemn,

and not a few appeared to feel much under the word. Heaven forbid that such impressions should prove like the early cloud and morning dew!

The last course I had was at Leith, and a very interesting course it was. Taking all things into consideration, the meetings at Leith were very promising, and I shall be much disappointed if they do not tell favourably upon the cause there. They were protracted for five weeks. I was assisted by brothers Pearson and Anderson, and occasionally by brother Jobuston. The church is small, and the place of meeting not the most inviting; still we had very good meetings throughout. Many tracts were distributed, and many addresses delivered. Every night one out of doors and one in doors—not unfrequently two both out and in. A good impression seemed to be made upon the neighbourhood of our meetings. The meetings in the open air were of great service. Many appeared deeply interested in them, and not a few expressed themselves grieved when we left off. With a goodly number did we converse upon the things belonging to their peace. Some professed to be greatly benefited. I trust some were converted to God through the meetings and the conversations. Time will prove. And my conviction is that, in the case of some, time will show that they were really blessed; and my heart's desire and prayer is that many more may evince, by their future lives, that they were the better for the meetings, and that the infant cause may soon become a great one in that large and influential town. The Lord give them great peace and prosperity. The field is well worth time and talent, men and money, being expended on it.

These, then, along with other services, consisting of supplying brethren's pulpits, &c., have made up my year's labours as your evangelist. I have done something at the close of the twelvemonth at collecting some of the annual subscriptions. For this purpose I visited several towns, and recommended the objects of the Union.

In drawing this statement to a close, I would say that humility and gratitude become us; humility, because so little has been effected comparatively, and gratitude, because God has condescended to work with us at all, and honoured us to be co-workers with Him, and in some

measure permitted us to see good resulting from our unworthy efforts. Much precious seed has been sown, and many have heard the glorious gospel at our lips, and there are those who professed to be much benefited. We would ever speak with diffidence of such things, well aware that it is not all fruit that blossoms; yet we cannot and dare not shut our eyes to what God may work through us, or what may take place in connexion with our labours; but, on the contrary, would acknowledge it with gladness, gratitude, and humility. We have seen instances

of awakening and deep anxiety of persons inquiring after salvation. We have been gladdened to see some apprehend the truth as it is in Jesus, and find peace and safety by the knowledge of the simple yet glorious gospel. And we have witnessed cases of willing obedience, obedience to Jesus following faith, and deep anxiety for the conversion of others after their own. We have not altogether laboured in vain. To God would we ascribe the praise of all the good, and to ourselves and our hearers all the deficiency.

## BAPTISMS.

### FOREIGN.

**INDIA, Chitaurah.**—Mr. Smith writes, April 12, "Last sabbath I had the pleasure of immersing three persons, two females and one male. The former were originally wards of the Patna Orphan Refuge, and are now settled in our christian village, and the latter has been a candidate for a long time, and as his behaviour has been on the whole good, we did not feel justified in further delaying to comply with his urgent request for baptism. We have several other candidates who are anxious to unite with us in church fellowship, but we considered it better to defer receiving them until we have more proofs of their sincerity; I trust, however, ere long to be able to give you encouraging accounts of them. Our school is continuing to prosper; it now consists of about forty scholars, twenty-five of which belong to our own village; on these we look with hope and expectation for the development of christian principles, and for future evangelists to carry on the work of the Lord when we shall have finished our short race."—On the second sabbath in May, Mr. Smith had the pleasure of baptizing two disciples; others are shortly expected to follow this example.

**Calcutta, Lal Bazar.**—Five believers, one of them a convert from Hinduism, were buried with Christ in baptism on the last sabbath in May.

**Cawnpore.**—Our friend Mr. W. Greenway, writing on the 29th April, observes: "You will also no doubt be glad to hear

that last evening I had the happiness of baptizing, in the Cawnpore baptist chapel, five dear followers of our blessed Lord, and the wife of one of them, belonging to H. M.'s 96th Regiment."

**Agra, Union Chapel.**—On the second sabbath in June, the Rev. A. B. Lish had the pleasure of immersing two young men on a profession of their repentance towards God and faith in the Lord Jesus Christ. May they continue faithful to the end.

**Colombo, Ceylon.**—The following extract of a letter from the Rev. J. Allen, of Ceylon, contains intelligence of several baptisms which have recently taken place in various parts of the island, and affords reason to hope that amidst all the afflictive providences which have befallen our mission there, the word of the Lord has free course and is glorified. "*Colombo, May 22nd, 1860.*—Since I last wrote, I have been the round of all the stations again, and have paid a visit to Kandy, where I spent about eight days. There, as well as in the Colombo district, things appear to be going on pretty well. A few additions have been made to the churches, and I trust those added, will, through grace, be enabled to maintain a conversation becoming the gospel of Christ even to the end. On Lord's-day, March 10th, one young man was baptized in the canal near Grand Pass Chapel, on a profession of faith in Christ, and was received into fellowship with the church there. April 7th, (the sabbath I spent in Kandy,) six persons were baptized and

added to the church; all of whom, as far as I could ascertain, were such as should put on the Lord Jesus Christ. On Saturday, May 4th, two lepers were baptized at Hendeella. And, May 9th, I entered the baptismal waters for the first time in connection with my own labours in Colombo, and baptized two. One of these has long entertained right views of the ordinance. In the case of the other, the *Oriental Baptist* has not been unserviceable. Ere long I may have to tell of others of the same stamp of character."

*Nurapors, Rajah Mundry District.*—The Rev. G. Beer writes:—"I had the pleasure of baptizing in the river Godavery, on Lord's-day, the 7th April, four men; one of them is an old man of the Linga Belgie caste, who has been groping his way through gross darkness for several years past. He has at length found Jesus of whom Moses in the law and the prophets did write, and he is going on his way "rejoicing," with three of the others, who remain here at present. As he is a well read old man in the Hindu books, I hope he may be the means of doing much good."

*Akyab.*—From the Rev. C. C. Moor. "It may not be uninteresting to your readers to know that God is yet mindful of his cause in Akyab. We yesterday, May 26th, baptized two men of some promise to the mission,—one of them formerly a priest of Gaudama, and the other a young man of a very good education. These two with two others,—one baptized on the 5th of this month, and one on the 17th of March—are four whom we have had the pleasure of baptizing. We think appearances indicate more favourable times for the cause of piety among this people."

*Chittagong.*—On the 15th of April, five persons were baptized on a profession of faith in Christ, by the Rev. J. Johannes.

*Choga, near Outtaok.*—The Rev. Mr. Buckley writing under date of May 9th, states that a young man was recently baptized at Choga; and in a subsequent letter he says, "On Lord's-day, May 12th, two persons were baptized at Choga, by Mr. Lacey; one of these was an interesting young man of the writer's caste, who recently renounced idolatry, in the vicinity of Khunditta. The other was an aged female, who appears as a brand plucked out of the fire."—*Oriental Baptist*.

## DOMESTIC.

*HULL, George Street.*—After a very scriptural discourse on believers' baptism, eight candidates were immersed by our pastor, Mr. W. J. Stuart, August 25. Two couples of them were husbands and their wives. Two had been Wesleyans, and two had been many years members of an Independent church, mentioned in a former number of the *Reporter*, whose minister had somehow or other stirred up the minds of some of his members on the subject of baptism. But they, it seems, have taken quite a different view of the matter to that which he wished them; and now, "fearless of the world's despising," or the disapprobation of worthy but mistaken friends, they followed out what they believed to be the plain and undeniable teaching of the scriptures upon the subject; and these are not the only cases. One of the members of that church was baptized at Salthouse Lane chapel some time since, and one at ours in November last; and we are not without hope that more will be led thus to think and act in accordance with the teachings of holy writ. M. E. P.

*RETFORD.*—From your knowledge of the place and the parties, I feel sure you will be gratified on hearing what I am about to relate. A Wesleyan, who had long suppressed her convictions of duty, came a distance of twenty miles, and was baptized on Tuesday evening, Aug. 13. There was present, as a spectator, another female, who also was a Wesleyan, and whose mind had been agitated in a similar manner. What she then saw and heard led to immediate decision, and she, too, was baptized on the following evening. Now what renders these facts yet more interesting and pleasing to many of us, the aged members especially, is, that these were grand-daughters of two former pastors of the anointed General Baptist church at Gamston and Retford—the first of Mr. Jonathan Scott, and the second of Mr. John Smedley, his successor. On Lord's-day, Sep. 1, four more made a profession of their faith by being baptized into Christ. These, with two others, were added to the church. C. T.

*CASTLECRE, Norfolk.*—After a sermon by Mr. Stutterd, our pastor, from "Come and see," on Lord's-day, Aug. 11, two candidates, husband and wife, were baptized and received into the church. Others are waiting to be received. J. B.

**BIRMINGHAM, Circus Chapel.**—It is pleasing to notice the obedience of believers to the commands of their Lord, especially when the initiatory ordinance of the gospel is administered agreeably with its first institution, uncorrupted by the traditions of men. A gratifying instance of this was witnessed in the above chapel on sabbath morning, August 25, by a large congregation, when Mr. Laudels, after delivering a suitable discourse on the conversion and baptism of the Ethiopian Eunuch, led nine male candidates down into the water and baptized them. They were nearly all young men, who were added on the following sabbath. More are expected. W. H.

**P. S.—London.**—Have you no correspondents in London? We want to hear particulars of the additions at John Street, Bloomsbury, and many other places in the metropolis. *Bedford.*—I have lately seen it stated that infant sprinkling is regularly observed in Bunyan's chapel—that there have been two paedobaptist pastors in succession, and that when the ordinance of believers' baptism is administered "it is at six o'clock in the morning!"

*Bond Street.*—Feeling a deep interest in the contents of your *Reporter*, particularly the reports of baptisms, and believing that many others do, I would tender the subjoined information. On the first sabbath in August, our pastor, Mr. Isaac New, immersed twelve believers on profession of faith in Christ Jesus. The circumstances connected therewith were peculiarly gratifying and encouraging. One aged woman was in her 84th year, and when asked if she thought she would be able to go through the water, exclaimed, "Oh! I could follow Christ through fire; he has done so much for me." Eight of the number were from two village stations, and the artlessness and simplicity with which they gave in their experience before the church, was such that many of our oldest members said they never had heard anything more satisfactory. In the afternoon of the same day these, with seven or eight others, were admitted into fellowship. May they remain steadfast. C. S.

**NEW ROMNEY, Kent.**—Sep. 8, after ably defending the scriptural mode of baptism, our missionary, Mr Bloomfield, went down into the water, and buried two believers in the likeness of our Saviour's death, both females. May they walk in newness of life. J. S.

**LONDON, Eldon Street Chapel, Finsbury.**—On sabbath-day, the 25th of August, five candidates were baptized by our minister, Mr. B. Williams. One of the baptized was Captain W. G—, of Fishguard, who has been halting for some time between two opinions; but at last made up his mind, like Paul, not to confer any longer with flesh and blood, but to follow his blessed Saviour. His vessel was in port, and he said he could not go out another voyage without giving himself first to the Lord, and then to his people. We hope he will be useful in the sphere of life which he occupies. Three months previously, the second mate of his vessel was baptized in the same chapel, and they are both now members of the same church. The chapel was crowded, and many were much affected.

*Spencer Place.*—On Tuesday, Sep. 3, eight believers were baptized in the above place, by the pastor. Two belonging to a baptist family, one a Wesleyan, and five from our sabbath-schools.

**SOUTHAMPTON, East Street.**—On the first sabbath in August, our pastor, Mr. Morris, immersed two believers on a profession of their faith in the Lord Jesus, who were received into the church on the same day. It was a very solemn service, as one young man who was to have been baptized on the same day, a member of an Independent church, fell asleep in Jesus on the Friday previous. He looked forward with joy and delight to the day when he should follow his Saviour through the baptismal stream. But God, whose ways are not as our ways, saw fit, after a few days illness, to remove him from the church militant on earth, to the church triumphant in heaven.

H. A.

**FENNY STRATFORD.**—On Lord's-day, Sep. 1, seven female believers followed their Lord and were buried with him by baptism. In the afternoon six of them were publicly received. Two are daughters of our senior deacon, and one is the daughter of another of our deacons, another has been a member of the Independents eleven years. Our pastor, Mr. Bartlott, preached to a crowded and attentive congregation. We hope good will result. J. D.

**BARNSELY.**—Mr. Cathcart baptized three persons on a profession of their own faith, (not the proxy faith,) on sabbath-day, Sep. 1, and expects to baptize again on the first sabbath in October. J. W.

**GREAT GRIMSBY.**—During the past year the baptist church at this ancient but rising town has been greatly revived under the pastoral care of Mr. Burton, who entered on his labours in the latter part of the last summer. The congregations have gradually increased, and several have been converted to God, and added to the Saviour's fold. On the morning of Lord's-day, August 4, six persons were baptized on a confession of faith in the Lord Jesus, by Mr. John Felkin, of Belper. One of the candidates was a female at the advanced age of 80 years, who went through the ordinance with the greatest ease, propriety, and pleasure, blessing God when in the water for allowing her the honour of thus following her Divine Master. It may also be stated as a pleasing fact that two other candidates were persons who had sat under the ministry of Mr. Felkin in former years, in distant parts of the country. Mr. F. was supplying on that day in the place of Mr. Burton, who was absent, and both he and the parties were surprised and gratified to find themselves again brought together under such circumstances.

**PRESCOTT, Devon.**—After a long season of depression we had the pleasure of baptizing four young persons, Aug. 25, three females and one male, after a sermon by brother Cross of Hemyock. The young man is a teacher in our sabbath school. One of the young females is a sabbath scholar. Another is the pastor's niece, who ascribes her decision to the death of her beloved aunt. We had a crowded house and a delightful season. We hope there are some others who are seriously impressed. J. H. M.

**LLANELLY, Breconshire.**—*English Baptists.*—On Lord's-day, August 11, after an able discourse by Mr. Wiley, Llanwenarth, we had the pleasure of seeing Mr. Williams, of Darrenfelen, baptize three candidates after the apostolic practice. The above are the first-fruits of the ministry among our English friends, and we have reason to thank God and take courage. May the Lord prosper his work amongst us! G. H.

**LLANTHEWY, Monmouthshire.**—The good cause is still progressing in this place. Our pastor, Mr. Thomas Lewis, baptized, on July 7, six; and on Sep. 1, five. One of the five had been a regular member with the Wesleyans for about twenty years.

**WALSALL, Ebenezer Chapel.**—It gives us pleasure to report that the Head of the Church has vouchsafed to us a measure of prosperity. Within the last few months several have been added to our number, such as we trust are saved. On June 2, a female made a profession of faith by baptism, and was added. July 14, five believers were baptized and received, two of whom were husband and wife. Sept. 1, five more witnessed a good confession before many witnesses, four of whom were added. Two of these are scholars; another was an intelligent Wesleyan, formerly a local preacher, who seeing that the word of God was very explicit on believers' baptism, complied with its requirements—but he continues as a member of that body. We hope to "see greater things than these."

"Lo the promise of a shower  
Drops already from above;  
But the Lord will shortly pour,  
All the Spirit of his love."

J. M.

**DEVONPORT, Morice Square.**—Our pastor, Mr. Horton, baptized nine disciples, Aug. 29. One is the aged widow of an old member of the church. Another the daughter of an old member who had died in the early part of this year, and whose death has been overruled of God, to bring the daughter to decision. These were followed by two sisters—then a father and daughter—who, with two young men, the first-fruits of our Young Men's Association, and one very young female from the Sunday-school, made up the number. Mr. Nicholson, of Plymouth, preached a convincing sermon, to a large and attentive congregation.

**WOOLWICH, Queen Street.**—In May, our pastor, Mr. Cox, immersed ten disciples of Jesus Christ. And on Sep. 3, thirteen others obeyed the command of their Lord, and were baptized; eleven of whom, on the following sabbath, were added to the church. Four were the fruits of village agency, and two were Wesleyans. It would appear that other sections of Christ's visible church are searching the scriptures, and some feel it to be their duty and privilege to obey God rather than man. E. F.

**BOW, Middlesex.**—Two disciples of the Lord Jesus were baptized by our pastor, Mr. Fishbourn, Sep. 15—one was from the bible class. M. A. H.

**OAKHAM.**—Three candidates were baptized by Mr. Jeukinson on the first Lord's-day in September.

**BROUGHTON GIFFORD, near Melksham.**—As your delight to hear of the prosperity and advancement of the kingdom of our blessed Lord, I send the following report. The first sabbath in September was a delightful day with us. After an early prayer-meeting and breakfast, we repaired to the river Avon, near Melksham, about a mile and a half distant. On the road were numerous parties, going to witness the ordinance. On each side the river was a multitude of more than two thousand spectators. After an address by Mr. Pearce, Mr. Blake baptized eight men. Four of these were young men; three were teachers, who had been scholars. In the afternoon, Mr. Blake received the baptized into the church, and administered the Lord's-supper. The chapel and school-room were crowded to excess, many unable to gain admittance. It was a day of rejoicing and of weeping, and we hope to see happy results. On the following Wednesday we had a tea-meeting of 240, and five ministers addressed a numerous congregation in the evening.

**LITTLE BRINGTON.**—Last evening, August 25th, three believers avowed their attachment to Christ, by following him through the baptismal waters. This was the third baptizing we have had during this year; and although the weather was unfavourable, a large concourse assembled to witness the ordinance. Marked attention was paid to the solemn appeals made, and no doubt good will result from the services. J. C.

**HELMDON, Northamptonshire.**—As we are often cheered and encouraged by the reports you give us of baptisms in the churches, permit me just to mention that on August 25, our pastor, Mr. W. Hedge, baptized three disciples from this village at Sulgrave. We hope soon to conduct more into the baptismal waters. W. G.

**BREACHWOOD GREEN, Herts.**—We have had another interesting baptismal service at this place. Four believers were hurried with Christ in baptism, by Mr. Parkins, on Lord's-day morning, September 1st, in the presence of a large and attentive audience. Thanks be to God for this renewed token of his lovingkindness towards us.

**MALMESBURY, Wilts.**—On Lord's-day morning, August 25th twelve persons were baptized in the river Avon, and received into the church the same evening, by Mr. Martin, the pastor.

**COLCHESTER.**—On Lord's-day afternoon, Sep. 15, after a discourse on believers's baptism, Mr. Langford immersed eight persons on the profession of their faith in Christ. Four were males, and four females; one of the males was an Independent, who returns to his own church. We had a very large and quiet audience, and hope that good may be the result. W. S.

**NOTTINGHAM, Stoney Street.**—On the first Lord's-day in September we had a baptism of five persons, who were received into the church on the afternoon of the same day, with one who had been previously baptized. We have more candidates, and hope soon to have another addition. E. M. B.

**KEIGHLEY, Yorkshire.**—Our pastor, Mr. Harrison, after a discourse from "Follow thou me," baptized four persons, Aug: 18, in the presence of a large and attentive congregation, which had assembled to witness the administration of this significant ordinance in its primitive simplicity. W. J.

**BATTLE, Zion Chapel.**—It is with pleasure we report that through the blessing of God on his own truth, our baptistry has been again opened for the immersion of two disciples of the Redeemer, who were baptized on the 19th of Sep. last, after a sermon from the words, "Why baptizest thou?"

**CAMBRIDGE, Zion Chapel.**—On Wednesday evening, Aug. 28, Mr. Keen baptized two believers. We had a solemn season, and a refreshing one, reminding us of the past and exciting anxious desire for the future.

**ROMSEY, Hants.**—On the first sabbath in September three persons were immersed by our young pastor, Mr. Griffiths, on a profession of their faith. Wo trust that God will now "revive us again."

**BOLTON.**—Mr. Etheridge, our pastor, baptized two young disciples of the Saviour, on Lord's-day morning, July 6, after a discourse on the baptisms at Corinth, Acts xviii.

**HALIFAX, Pellon Lane.**—On Lord's-day, September 1st, our pastor immersed two females; one is a scholar in our sabbath-school. J. C.

**NORTHALLERTON, Yorkshire.**—Our pastor baptized one believer in the Lord Jesus, July 14; and another, August 18. T. H.

**OLNEY.**—The date of the baptism in our last, page 411, was Aug. 4th, not 8th.

## BAPTISM FACTS AND ANECDOTES.

**A FACT OF DISCIPLE BAPTISM.**—William Barber, Wesleyan missionary to the Spaniards at Gibraltar, was the second son of parents who were pious from their youth; his father being a member of the Wesleyan society, and his mother a baptist connected with the church of the late venerable Dr. Ryland, in Broadmead, Bristol. In consequence of the decided piety of both his parents, William, together with a numerous family, was carefully educated in the nurture and admonition of the Lord. Nothing particular distinguished the earlier years of William, except a peculiar ardour of disposition, which often led him into evils of a very serious nature; one of the worst of which was an extraordinary propensity to prevarication and falsehood. This, notwithstanding all the admonitions and corrections of his parents, grew to such a height that none of the family could rely upon his word when unsupported by other evidence. In his case, therefore, there was a most painful exemplification of the language of the psalmist, "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." Between seven and eight years of age he was sent to a day school in Bristol; but his father shortly after saw it necessary to remove him in consequence of the wildness of his habits, and those of the associates with whom he was invincibly connected. On this account, therefore, in 1808, he was sent to the classical academy of his uncle, the late Rev. John Cherry, who was pastor of the baptist church at Wellington, in Somersetshire, upwards of thirty years, and who was in the habit of receiving a select number of pupils. He had been at this school between three and four years, when in the month of February, 1812, he was deeply convinced of his awful alienation from God, and exposure to eternal wrath. The immediate cause of this happy circumstance was his witnessing the ordinance of adult baptism by his uncle to several persons, among whom was a youth but a few years older than himself. The convictions of his mind on that occasion were greatly strengthened by an awful dream, respecting the day of judgment, which he had almost immediately afterwards.—*Aquila Barber's Memoirs of Wm. Barber.*

**INFANT BAPTISM IN AMERICA.**—Dr. Bacon, an eminent presbyterian minister, of New Haven, Connecticut, says:—"Published statistics of the presbyterian church under the care of the Old School General Assembly, show that in May, 1847, while there were in that ecclesiastical connexion 192,022 communicants, the number of infant baptisms during the year then reported was only 9,337; or one infant to between nineteen and twenty communicants. In the seven presbyteries of Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis, and Charlestown, containing in the aggregate 19,505 communicants, the proportion of infants baptized to the number of communicants varies from the ratio of one to thirty-three to that of one to twenty-one; and the average is one to twenty-five communicants. These statistics seem to indicate a wide neglect of infant baptism in that entire branch of the presbyterian church. We apprehend that the published statistics of the rival assembly, and of the New England congregational bodies, will show even a smaller proportion of infant baptisms. How does this happen? Our baptist brethren on the one hand, and the believers in baptismal regeneration on the other, are continually telling us that the baptism of unconscious infants is incongruous with our theory of religion. Is it so in fact?"

**THE CHARIVARI AND THE FRENCH BAPTISTS.**—In looking over a late number of the Paris *Charivari*, we were surprised to find a caricatured account of the baptism of some converts by M. Foulon, one of the active assistants of Mr. Willard in the mission in the north of France. It is evident that baptist views are awakening thought and attention in the French mind. Between persecution and ridicule the Roman power will soon establish baptist principles so firmly that nothing can eradicate them. These means have served our cause admirably in Germany—they have done the same here in days that are past, and we have full faith in their effect in France. God forbid that we should rejoice in the annoyance or persecution of our brethren. We do not. But we look on such exhibitions as proof that the labours of our brethren are not in vain.—*N. Y. Recorder.*



## SABBATH SCHOOLS AND EDUCATION.

**GREAT MEETING AT EXETER.**—A great meeting of teachers and friends of sabbath schools in the West of England took place at Exeter, on Thursday, August 22, for the purpose of endeavouring to promote a spirit of union, and an increase of earnestness in this delightful work. Special trains brought a large number from Bristol, Plymouth, and intermediate towns, whilst various other vehicles were engaged by parties from those places which are not favoured with railway communication. During the day the following religious services were held:—Morning, seven o'clock, a united special prayer-meeting of the Exeter Teachers at the Independent chapel, Castle Street. Forenoon, eleven o'clock, at the Free Church, Southernhay, Mr. Spencer of Devonport read and prayed, and addresses were delivered by Mr. Quick of Taunton, on "The temptations to which teachers are particularly liable." Mr. Hebditch of Ashburton (Ind.) "The claims on teachers to be circumspect." Mr. Cole of Exeter, (Bap.) "The spirit to be cultivated by teachers toward each other." Mr. Wightman, Exeter, (Bap.) closed with prayer. At four o'clock, about 1,500 took tea in the large room lately occupied by the Plymouth brethren. Half-past five o'clock a public meeting in the Wesleyan chapel, Mint Street. T. Thompson, Esq., of Poundsford Park, near Taunton, presided. Various ministers and others, including Mr. Watson, one of the Secretaries to the London Sunday School Union, delivered most effective and spirit-stirring addresses. From 1500 to 2000 persons attended these various meetings, which wore of a deeply interesting character. The Rev. W. Wright, of Hourton, who acted as secretary for the occasion, thinking that many of the friends would be pleased with an inspection of the interior of our venerable cathedral, addressed a letter to the bishop of Exeter, requesting that the noble building might be opened for the occasion, free of charge, to which his lordship returned a very polite reply, directing Mr. Wright to make application to the dean and chapter, who were the only proper authorities to grant the request. These parties, on being appealed to, readily granted the favour to those

who produced their tickets of admission to the meetings, and great numbers availed themselves of the opportunity thus afforded them of visiting that noble building. R. G.

**JAMAICA STATISTICS.**—From returns recently obtained, and calculations made for those schools from which the definite number could not be obtained, it appears that the following is the state of Sunday school instruction in this island, which, according to the census of 1844, contained a population of 377,433:—

	Schools.	Scholars.
Baptists.....	61	11,836
Presbyterians.....	26	5,015
Wesleyans.....	37	3,397
Moravians.....	21	2,400
London Missionary Society.....	19	2,000
Church of England.....	44	4,400
Association Methodists, Native Baptists, &c. ....	14	1,462
	<u>322</u>	<u>30,000</u>

*London Sunday School Union Report.*

**LONDON STATISTICS.**—The following is the last return of the numbers of schools, teachers, and scholars, within a circle of five miles from the General Post Office, as reported last year:—

	Auxiliaries.	Schools.	Teachers.	Scholars.	Average Attend.
South....	107	2,170	21,177	14,342	14,342
East....	124	2,572	25,055	16,484	16,484
West....	130	2,421	23,733	15,823	15,823
North....	142	3,044	30,070	20,102	20,102
Total..	503	10,207	100,075	66,751	66,751
Increase..	35	902	9,632	9,632	9,632

Upwards of 120 schools have made no report, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be, schools 623; teachers 12,642; scholars 123,949; average attendance 82,675, or rather more than two-thirds.

The above extract is from the Report of the London Sunday School Union for 1850. But we presume that it only includes the schools in professed connection with that Union—chiefly Presbyterian, Independent, and Baptist, and, perhaps, some Primitive and Association Methodists. The "Church" schools, and it may be the Wesleyans, are not, we think, included.

## RELIGIOUS TRACTS.

**THE POOR MAY DO GOOD.**—Nor are you, though poor, shut out from doing good, any more than you are from being good. Oh, if you had a heart to be useful, you might find abundant opportunities to employ your energies! Many instances might be adduced, if it were necessary, of persons in the humblest walk of life, doing great good; and that not only by all kinds of ingenious devices, but in the way of direct effort. Take the following as a specimen:—There was a member of the church under my care, who lived in an almshouse, and was so distorted by rheumatism, as to be quite a cripple, and unable to walk or stand; and withal, her fingers, through the power of her disease, were twisted into all kinds of shapes. On entering her apartment one day, I found her with some religious tracts. “Well, Mrs. H.,” said I, “what are you doing?” “Oh, sir,” she said, “I am sorting my tracts.” “What for?” “To send out to my neighbours.” The fact was that she had received these tracts from richer friends from time to time, and then employed some one to carry them round the spacious court of almshouses in which she lived, and other dwellings in the neighbourhood, and her work was to keep up a regular supply and exchange. Thus poor old Ellen in the almshouse could find some way to be useful. So you see the poor can do something for God’s cause, if they have “a mind to work.” But they may also do much in the way of direct effort for the conversion of souls. Can they not warn a profane sinner? or explain the way of salvation to those that are ignorant and out of the way? or distribute tracts, and talk about their contents? or invite the neglectors of public worship to the house of God? Let the poor understand, value, and enjoy their privilege.

**“PERSUASIVES TO EARLY PIETY.”**—The husband of Mrs. T. was first impressed with a sense of his need of Christ, and he determined to forsake the ways of sin and folly; she was opposed, and did all she could to hinder him from going on in the good way. After manifesting a spirit of determined opposition for some time, she was at last prevailed upon to pay a visit to a christian family, and while there

her mind received its first impressions: but, after a time, those impressions left her, and she became a bitter persecutor of her husband, of the people of God, and of everything in the shape of religion. Her case became desperate, and led many to weep and pray on her behalf; at length she was induced to read “Pike’s Persuasives to Early Piety.” After perusing it for a month, a little light broke in upon her mind, and she began to see her lost condition, and to desire to know the way of salvation. She was invited to a card party; she dressed and started, but as she was going along, she recollected what she had read from the above publication that afternoon, and the Spirit of God so pressed home upon her what she had read, that she was compelled to abandon the card party, and she returned home. A few days after this she entered the house of prayer, openly avowing herself a disciple of Christ, and last sabbath she was wondering how she could occupy the talent the Lord had given her for the glory of his name, and the good of others. She had no cause to wonder long, for a female friend that very day asked her to become a distributor of loan tracts. She instantly complied, and I hope will prove a blessing to the church and the world.

## DONATIONS have been forwarded to—

	Handbills.	4-page.
Hemyock.....	500 ..	25
Barnsley.....	500 ..	25
Smalley.....	500 ..	25
Newark.....	500 ..	25
Bideford.....	500 ..	25
Toll End, Tipton.....	500 ..	25

Several other applicants would have been supplied with grants had they followed the directions given at page 37 of the *January Reporter*. And it is as singular as it is tiresome, that although we are continually reminding applicants that those directions must be followed, we only seldom receive a proper application. Let not any applicant therefore conclude that we have refused his request—let him rather try to recollect whether he did not place a bar in his own way by not following the directions so often referred to; for we never refuse a proper application.

## INTELLIGENCE.

## BAPTIST.

## FOREIGN.

THE BAPTISTS AND THEIR MISSIONS.—We take the following extract of a sermon on Foreign Missions, by Rev. J. B. Stiteler, from the Minutes of the Baptist Convention of Mississippi:—"Go ye forth into all the world, and preach the gospel to every creature." Such is the commission of the world's Redeemer. All the world! How vast! how embracing! The world, from north to south, from east to west, is the field. Let us look at this field in the light of numbers. The latest accounts say there are on the earth one thousand millions of human beings. All these are embraced in the commission. What is the religious condition of these teeming millions? The reply is almost disheartening. Of these 680,000,000 still worship idols; 100,000,000 follow the false prophet Mahomet; 6,000,000 are yet in the Jewish faith; and 264,000,000 call themselves christians. Now, subdividing nominal christendom, we find 120,000,000 enslaved in the Romish faith; 56,000,000 in the Greek church; 8,000,000 in the Armenian, and only 70,000,000 are nominally Protestants, out of one thousand millions of human beings! Nine hundred and thirty millions still wholly or partly in a cloud! But has nothing been done to rescue the world from the grasp of the great enemy? Yes, blessed be God, some little has been done. A brief view of the results of fifty years' labour may not be uninteresting. During this time 2,000 missionaries, and 7,500 assistants have been supported. By their labours, under the blessing of God, 4,000 churches have been planted, and 250,000 converts won to our Immanuel. Our own denomination has accomplished something for the destitute. From the most reliable information I can obtain, there are now in the United States 44,520 baptist churches, with 991,142 members. Many of these churches and members are the result of missionary efforts—nay, *all* are; for thus was the work began. But let us speak more particularly of the foreign field. In France there are 15 baptist churches with 254 members. In Germany, 52 churches and 2,452 members. In Greece, unhappy Greece, cradle of the arts and sciences, and the victim of Ottoman oppression! only two churches and 82 members. In Asia a glorious harvest has been gathered. Burmah has 78 baptist churches with 8,245 members. In Siam there are two churches with 20 mem-

bers. In China, six churches and 74 members. Assam, three churches and 28 members. In India, 31 churches with 1,525 members. In Ceylon, 12 churches with 481 members. In Van Dieman's Land, two churches and 82 members. In Africa, we have 22 churches with 1,230 members. These make a sum total in foreign fields of 220 churches with 14,050 members belonging to our denomination. Thus much God has enabled our denomination to accomplish. It is very little compared with what we ought to have done, but God be praised! Oh! this is a good cause, this cause of missions. Christ engaged in it. The early apostles and disciples imitated him. To possess its spirit is to have the spirit of Christ.

FRANCE.—Mr. Willard writes from Douai, that the work is going on with every aspect of encouragement. Mr. Thieffry had baptized four persons at Demain, and another was expected. Mr. Lepoits had baptized eight persons at Bethancourt, and Mr. Foulon eight at Servais. There was some disposition shown by the multitude to do mischief, but the mass were respectful and attentive spectators, and it was hoped that good effects would be produced. The Association, the Missionary Society, and the Society for Publishing Good Books, held their anniversaries at Servais. The Romish priesthood bear involuntary testimony to the efficiency of the gospel by their various annoyances and threats. Mr. W. further says:—"I have already received information which confirms our judgment in reference to the good effect produced by the baptism at Servais. The son of one of the sisters baptized that day, or rather in the evening, to avoid scandalizing the relatives of the candidates, said to himself, as he was at mass that morning,—'The protestants are going to baptize shortly,—oh, how I shall laugh!' and he laughed there in the church at the thought. He hastened to the water, and arrived as Mr. Foulon was reading these words, 'Oh generation of vipers, who hath warned you to flee from the wrath to come?' He said to himself, 'John the Baptist certainly did not apply this language to those whom he baptized,' and he immediately applied the words to himself. Soon, instead of laughing, he was weeping. He now attends the meetings, and Mr. Foulon has had a conversation with him. His poor grandmother says, 'What a wretched thing! he is going to be a protestant! he has already left off swearing!' It is already known that this youth's mother was baptized; her husband procured a passport in order to abandon

her. Like a fearless servant of Christ, she addressed him,—‘I am the servant of Jesus, and shall ever be.—I am your companion also, and shall ever be. Go where you will I shall follow you.’ It seems that this conduct disarmed the wrath of this man. How wonderful in might and in works is our God!” Mr. Willard also states that in a recent visit to Paris, Mr. Cretin fell in with four persons who had received some books from a young brother, Mr. Caillot, and who desired baptism. After a satisfactory examination he complied with their request.

*Am. Baptist Mag.*

**NEW BAPTIST THEOLOGICAL SCHOOL.**—The New York Baptist Ministerial Union have resolved to establish a Theological School at Rochester, N. Y., beginning on the first Monday of November next. The Board will take measures to aid young men needing pecuniary assistance in the pursuits of their studies. Rev. Thomas J. Conant, D. D., is to be professor of Hebrew and Biblical criticism; and Rev. Thomas Maginnis, D. D., Professor of Biblical and Pastoral Theology. The subscriptions for the endowment of a University, of which we believe this school is to be a part, have reached one hundred thousand dollars. *New York Tribune.*

#### DOMESTIC.

**VERY IMPORTANT ACT OF PARLIAMENT.**—Protestant dissenters, for many years after what was called “the reformation,” could not legally invest or hold property in buildings for religious worship or educational purposes. Not until after “the revolution” was this matter permitted, and then in a very unsatisfactory manner. For several years past the attention of the dissenters has been directed to this subject. Last year, Dr. Stone and Mr. Hinton, as secretaries of the Baptist Union, issued a circular on the origin, nature, and evils of the trust deeds system, which did good service. This year Mr. Peto, a baptist, and M. P. for the city of Norwich, obtained permission to introduce a Bill into the House of Commons, which eventually passed both houses, and is now an Act of parliament. This Act will be of great advantage to dissenters, not only in saving expence, but in facilitating the appointments of trustees. Every dissenting congregation should provide themselves with a copy, which may be obtained by any bookseller from his London publisher. Let him order “The Titles of Religious Congregations Act,” to be had of the Queen’s Printers, price threehalfpence. We give below the full title with the principal clauses. A schedule, which gives a specimen for filling up the Form, is appended to the Act. The Form must be written on a thirty-five shilling parlment stamp, and an attorney should always be employed. We scarcely

need add, that dissenters are greatly indebted to the worthy member for Norwich for this valuable advantage. We shall be glad to make our columns the medium of further information on this subject.

*An Act to render more simple and effectual the Titles by which congregations or societies for purposes of religious worship or education in England and Ireland hold property for such purposes.*

[15th July, 1850.]

I. “Whereas it is expedient to render more simple and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship or promoting education in England, Wales, or Ireland may hold the property required for such purposes: be it therefore enacted by the Queen’s most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that wherever freehold, leasehold, copyhold, or customary property in England or Wales has been or hereafter shall be acquired by any congregation or society or body of persons associated for religious purposes or for the promotion of education, as a chapel, meeting house, or other place of religious worship, or as a dwelling house for the minister of such congregation, with offices, garden, and glebe, or land in the nature of glebe, for his use, or as a schoolhouse, with schoolmaster’s house, garden, and playground, or as a college, academy, or seminary, with or without grounds for air, exercise, or recreation, or as a hall or rooms for the meeting or transaction of the business of such congregation or society or body of persons, and wherever the conveyance, assignment, or other assurance of such property has been or may be taken to or in favour of a trustee or trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assurance, or subject to any trust for the congregation or society or body of persons, or of the individuals composing the same, such conveyance, assignment, or other assurance shall not only vest the freehold, leasehold, copyhold, or customary property thereby conveyed or otherwise assured in the party or parties named therein, but shall also effectually vest such freehold, leasehold, copyhold, or customary property in their successors in office for the time being and the old continuing trustees, if any, jointly, or if there be no old continuing trustees, then in such successors for the time being wholly, chosen and appointed in the manner provided or referred to in or by such conveyance, assignment, or other assurance, or in any separate deed or instrument declaring

the trust thereof, or if no mode of appointment be therein set forth, prescribed, or referred to, or if the power of appointment be lapsed, then in such manner as shall be agreed upon by such congregation or society or body of persons, upon such and the like trusts, and with, under, and subject to the same powers and provisions, as are contained or referred to in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, or upon which such property is held, and that without any transfer, assignment, conveyance, or other assurance whatsoever, anything in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, contained to the contrary notwithstanding: provided always, that in case of any appointment of a new trustee or trustees or of the conveyance of the legal estate in any such property being made as heretofore was by law required, the same shall be as valid and effectual to all intents and purposes as if this Act had not been passed."

(The second clause renders unnecessary all admissions to copyhold property but provides that on the first appointment of a new trustee and at the expiration of every forty years thereafter a sum shall be paid to the lord or lady of the manor of which the property is holden, corresponding to the fine and heriot which would have been payable on the death or alienation of the tenant.)

III. "And be it enacted, that for the purpose of preserving evidence of every such choice and appointment of a new trustee or new trustees, and of the person and persons in whom such charitable estates and property shall so from time to time become legally vested, every such choice and appointment of a new trustee or new trustees shall be made to appear by some deed under the hand and seal of the chairman for the time being of the meeting at which such choice and appointment shall be made, and shall be executed in the presence of such meeting, and attested by two or more credible witnesses, which deed may be in the form or to the like effect of the schedule to this Act annexed, or as near thereto as circumstances will allow, and may be given and shall be received as evidence in all courts and proceedings in the same manner and on the like proof as deeds under seal, and shall be evidence of the truth of the several matters and things therein contained."

**TUXFORD, Notts.**—A baptist church of nine members was formed in an upper room in this town, Sep. 17, by brethren Fogg of Retford, and Wood of Mansfield, and the Lord's supper was administered to them and other friends from adjacent places. Others will be added who could not then be present. Tuxford is on the line of the Great Northern Railway. They need a chapel.

**THE BAPTIST UNION OF SCOTLAND.**—The annual meetings of the Baptist Union of Scotland and the Theological Academy connected with it were held in Glasgow, on the 30th and 31st of July and 1st of August. Brother James Taylor, pastor of the church meeting in East Regent Place, presiding. On the evening of Tuesday the 30th, the annual sermon was preached by brother Francis Johnston, of Edinburgh. On Wednesday evening the annual public social meeting was held, when resolutions referring to the present position and prospects of the baptist cause in Scotland were proposed by brethren Maclean of St. Andrews, Simpson of Dumfermline, Walbran of Airdrie, Pearson of Leith, and Sinclair and Milner of Edinburgh, and adopted. The reports of the evangelists of the Union, and of the honorary office-bearers, together with the letters from the churches, were read in course of the meetings. The reports showed a considerable amount of good accomplished, and the letters an increase in twelve churches of 200 members during the year. On Thursday morning the annual public breakfast of the Academy took place, when several resolutions, besides the reports of the tutor, examiner, treasurer, and secretary, were submitted and adopted. Last session nine students attended and those previously in the Academy were reported as successfully employed in various important fields of labour. The office-bearers of the Union for next year are the following brethren in Edinburgh, — Francis Johnston, secretary; George Banks, treasurer; Thomas H. Milner, convener of committees and editor of the Union's magazines Evangelist and Myrtle, and of the Academy; F. Johnston, tutor; William Hamilton, treasurer; and T. H. Milner, secretary.—*hap. Mag.*

**DISTRICT MEETINGS.**—Our meetings in this locality, one of the districts of the Western Association, during the present month have been deeply interesting; indeed, they are growingly acceptable and profitable both to ministers and churches: but some additional services, and the presence of several other brethren, rendered the recent series of meetings truly delightful. The engagements commenced at Bridport, Tuesday evening, August 8, when brother Pearce of Crewkerne, preached from Zech. iv. 8, after which the ordinance of the Lord's supper was administered, and several solemn brief addresses were delivered. On Wednesday the recognition of brother Young, as pastor of the church at Bridport, took place. On the following morning the services were resumed at the neighbouring town of Lyme, where the venerable chapel had undergone considerable alteration and improvement, and the friends availed themselves of the district meeting for re-opening. In the

morning Mr. Winton preached from 2 Cor. vi. 13, "Be ye also enlarged." In the afternoon the mayor of Lyme presided at a tea-meeting in the assembly rooms, which were completely thronged. In the evening Mr. Wylid, B. A., of Bridport, Independent, preached from Rev. xxi. 22. On Friday morning brother Price preached from Matt. iv. 11, on "The ministry of angels." In the afternoon the brethren of the district met for business; and in the evening the truly hallowed and memorable services were concluded by three addresses, viz.: "The duty of the church to the rising generation," by brother James, of Yeovil. "Early decision," by brother Pearce, of Crewkerne. "The sinner warned," by brother Edwards, of Chard. The presence and cordial co-operation of ministers and friends of other denominations added much to the pleasure and interest of the whole.

**AGED AND INFIRM MINISTERS.**—The General Baptists have made several attempts to form an institution for the relief of their aged or infirm ministers and their widows, hitherto, without success. At their last Annual Association, at Chesham, a very large and influential committee was appointed, which met at the College Library, in Leicester, on the 12th September, when various resolutions and regulations were adopted, which, it is expected, will meet with general approbation, and further the attainment of this very desirable object.

**RYDE, Isle of Wight.**—It affords us much satisfaction and pleasure in being able to communicate the following. The foundation-stone of the schools and vestries in connection with the intended baptist chapel, was laid on Monday evening, Sep 2, by Mr. Lillyrop, of Windsor, who addressed the spectators on the necessity for more places of nonconformist worship in this fastly increasing and important watering place. Dr. Ferguson, (Independent,) then offered a most appropriate prayer, and the pastor of the infant cause, Mr. W. Newell, concluded this part of the service by prayer. The members of the church and friends then adjourned to their temporary preaching-room, where the remainder of the evening was spent in hearing suitable addresses with prayer and praise. S. Y.

**LEEDS, Byron Street.**—The church and congregation under the pastorate of Mr. Horsfield are, we are informed, exerting themselves commendably to clear off their building responsibilities, a handsome sum having been recently contributed.

**WHITESTON, near Hereford.**—Mr. J. Ramsey, late of Gloucester, having accepted an invitation to the pastorate of the baptist church at this place, entered on his duties on the last sabbath in August.

**CHUDLEIGH, Devon.**—Brookfield chapel was opened for the public worship of Almighty God, and the publication of his gospel, Sep. 17, with sermons by Mr. Addicott of Taunton, (Ind.) Mr. Exell of Newton, (Wes.) and Mr. Nicholson of Plymouth; brethren Saunders of Brixham, Dove of Ashburton, and Brooks of Bovey Tracey, assisting in the services, which were very impressive and beneficial. No collections were made, as the whole expense of the erection has been paid by a gentleman resident in the vicinity. Hitherto, the baptists and Independents have worshipped together; but circumstances have led to a separation, and this place is for the baptists. H. D. B.

**BOUNNE, Lincolnshire.**—We are informed that Mr. Thomas Deacon, formerly of Leicester, and recently, for several years, an assistant minister and village preacher in this place and neighbourhood, having concluded on joining his son in Australia, a public service was held in the baptist chapel, Sep. 15, when Mr. D. addressed the assembly, which was very large, Mr. D. being highly esteemed by all classes for his consistent christian conduct and very useful labours. Having had personal acquaintance with Mr. D. many years, we bear our most cordial testimony to his moral worth, and trust that his uniform desire to be useful will meet with an appropriate sphere in that "land of promise."

**LEICESTER, Carley Street.**—About seven years ago this place of worship was enlarged, at an expence of nearly £250. At the anniversary, a few days ago, this debt was cleared off. After tea, the Mayor, uninvited, attended, and highly commended the attempt to provide religious instruction for that neighbourhood. The sabbath school now numbers nearly 200 children.

**ASTWOOD BANK, Worcestershire.**—Mr. John Phillips, for nearly thirteen years pastor of the baptist church, Southwell, Notts., has accepted a cordial and unanimous invitation from the church at this place, which, for fifty-three years enjoyed the ministrations of the late Mr. James Smith, and intends to enter upon the duties of the pastorate on the first sabbath in October.

**BRAMLEY, near Leeds.**—Mr. John Walcot, late of Horton College, having accepted an invitation to the pastorate of the baptist church, entered upon the engagement September 15.

**BAPTIST ASSOCIATIONS.**—We were compelled this month, to make room for the extracts from Mr. Peto's Act, to postpone the insertion of the remainder of the reports which have reached us; but of several Associations we have not yet received reports.



THOMPSON'S GRAVE, BIMBIA, WESTERN AFRICA.

## THOMAS THOMPSON'S GRAVE, BIMBIA, WESTERN AFRICA.

THE beautiful engraving on the opposite page presents a view of the earthly resting place of the body of a devoted young christian, who, a few years ago, with his wife, embarked in the Missionary ship "Dove," as an assistant to the Missionaries on the island of Fernando Po, and on the adjacent shores of Western Africa. We are not in possession of the exact facts of his history, but if we recollect correctly, he was once a sabbath scholar, and then a teacher in the north of England—we think at Newcastle-on-Tyne—that love to Christ and souls led him to offer his services soon after that interesting mission was attempted. He was highly esteemed and much beloved, as an amiable and useful servant of the Lord Jesus, both at home and among the brethren abroad. His ashes now rest in the lovely spot pictured in the engraving, waiting the resurrection of the just. He did what he could; and although, like many others, his name may be nreremembered on earth, he will not be forgotten in that day! He died of fever, March 12, 1846, at Bassipu, island of Fernando Po, and was buried at Bimbis, on the adjacent continent. The memory of the just is blessed!

## MISSIONARY.

**BENARES.**—The following letter from the Rev. H. Heinig gives a painfully interesting account of the fearful event which has taken place at Benares, by which our brother Small has been bereaved of his beloved wife. The perusal of it is calculated to stimulate us to prayer on his behalf that he may be sustained, and comforted in his affliction. May 7th, 1850.—I have no doubt you have heard reports of the awful calamity that has recently occurred at this place. On the afternoon of Wednesday, 1st of May, a powder magazine fleet arrived at Ráj-gbát, consisting of thirty-five boats, filled with barrels of powder, several guns, and other ammunition. We have for some time past appointed Wednesday evening for spiritual singing, when a great many of our christian friends meet. Mr. Small had been spending the day with us, and Mrs. Small, together with Mr. and Mrs. Smith, joined us in the evening. We spent a very happy evening; the hymns that were chosen were very spiritual, and the tunes selected very harmonious. Mrs. Small made some appropriate remarks on them, and seemed thoroughly to enjoy the meeting; after family worship, as usual at half-past nine, we separated. At about eleven o'clock we were roused from our sleep by a fearful noise resembling eight or ten cannons fired at once, the force of which burst our doors open. A few minutes after another fearful report followed; but when it ceased, we composed ourselves again to rest. In about half an hour we received a note giving us the awful intelligence that Mr. Small was severely wounded, and Mrs. Small killed, and requesting us to send to the doctor immediately. The news completely stunned us. Mr. Shurman and I hastened to the spot, where a most appalling scene presented

itself. Mr. Small met us near his house, and informed us that a Powder Magazine had exploded; he then led us into the house and showed us the desolation that had taken place; and narrated as follows: that about eleven o'clock the panda people gave an alarm of fire, which roused them from their sleep. Mr. Small got up and looked through the venetians, and told Mrs. Small that there was a much larger fire on the river than that which took place two years ago; upon which she also came to look at it. Mr. Small went to dress, intending to go to the ghát, when a tremendous explosion took place, which threw him down. He heard a dreadful noise over him, as though the whole house was falling down. He got up and hastened to Mrs. Small; for they were in total darkness, the lamp in the adjacent room having been smashed to pieces. In going to the window he stumbled over Mrs. Small; he called her, but receiving no answer, he put his hand to her face and found it streaming with blood; the awful truth then broke upon him, that her spirit had departed. At this moment the second explosion took place, which threw him under the bed, and he was wounded in his eye and head; it is a great mercy that his sight is spared. His neighbour, Mr. Gordon, with Dr. Ballentyne, sent to inquire about them, and when they heard of the awful calamity, they came and assisted Mr. Small in removing the corpse to their house. The explosion shattered everything before it; the house is entirely destroyed, and there is scarcely an article of furniture left whole; the venetian door where Mrs. Small was standing, as well as all the other doors, was smashed to pieces. Part of the door struck her on the head, fractured the skull and crushed the whole head! she had also received several other wounds on the body. The Magistrate then came to us, saying, that the bank looked like a battle field,



strewn with dead bodies. After a few hours I went to give directions about the funeral, and then hastened back to Mr. Small. The daylight revealed an awful scene of desolation and misery. The high shore at Rájghát has been destroyed a good way inland. On each corner were large buildings, one belonging to a Nawáb and two to a Rájá; all are ruined. The Beghuun, her daughter and son, were killed, and the Rájá lost an arm. All the houses on the shore, even beyond Mr. Smith's, have been completely destroyed; lives have been lost to an awful extent, the real number will probably never be ascertained; it is computed to be 1200 and 400 wounded. Our aged friends Mr. and Mrs. Smith, have also suffered much, though through mercy their lives have been spared; it was most providential, they had not gone to bed, but were sitting in the verandah enjoying the breeze from the river; when the first explosion took place, they hastened through the little compound at the back of the house, and while they were going, the second occurred. Mr. Smith has received several wounds on his hand, head, and elsewhere, but we trust they are not of a serious nature. A large thick splinter has been extracted from his leg. Mrs. Smith is also much bruised. A little child, belonging to a Munshi, was found buried under the ruins of one of their rooms. They need our sympathy and prayers. The destruction of native houses cannot be described; damage has been done miles distant, and losses have been incurred to an immense amount. The beautiful English Hotel at Rájghát is completely destroyed, and all the inmates were buried under its ruins. 400 prisoners were employed for three days to dig out the dead. A merchant also had at the same time arrived at the Ghát with goods to be taken to Cawnpore amounting to 50,000 Rupees, all lost, and his wife and child killed; he only escaped, but was for five days senseless. Mrs. Small was interred on Thursday evening; all the Missionaries of all denominations were present to show their last token of respect. Many officers, all the native christians and the children from our schools were also present. Her death was improved on sabbath evening by Mr. Buyers, in our school-room at the Sadar. Mr. Small bears his loss with christian fortitude and composure. May the Lord abundantly console him!

**BOODHISM SHAKEN.**—Mr. Ingalls, who has recently returned to America from Arracan, in speaking of the country up and down the Eastern shore of the Bay of Bengal, where he and our brethren of the States have bestowed their zealous labours, thus represents the change which is taking place among the people in reference to their own system of idolatry and the merits of the

christian religion. "A great change has most certainly taken place in the feelings of the people with reference to christianity. Boodhism has received a blow that has shaken it to its centre. Its merits have been tested by fair argument. The strongest combatants of Guadama have entered the lists in its defence. The result is that a wide-spread feeling prevails that it is a system of lies and deception, and that the religion of Christ *will* soon prevail. Many have forsaken idolatry who have not yet embraced christianity. Among them is the civil Judge, the first native officer in the land. He has been a stated attendant. I told him a few days since that I proposed returning for a short time to my native land, and wished him to give me one of his gods to take with me. A day or two after he called with an idol and gave it to me saying, 'Tell your people that I no longer worship such things.' So of many of the first men. Never have I felt the conviction more strongly than now, that the assailing of idolatry in its strong holds by the simple preaching of the cross, is the only effectual means for supplanting it."

**CHINA.**—Brother Shuck writes thus from Shanghai, under date of March last, as published in the Southern Baptist Missionary Journal:—"Friends in Shanghai having given us sufficient money to build a neat school-house and chapel here; the people, we find, are quite taken with the idea, and have pointed out several plots of ground that we can have for a small sum. The fact is, we find people just as accessible as in our own country; and had we force enough to follow up these visits to the houses of the people with anything like regularity, much good might be daily effected. A great and laborious work is here to be performed—a work too of time, of faith, and of zealous prosecution."

**READING IN CHINESE TEA-SHOPS.**—The male population spend their evenings in the tea-shops. The wealthier classes have large and beautiful places, where tea is served up splendidly. There are richly ornamented tables, and four gentlemen sit at each. We frequently find at the end of the room a man who, with a clear and distinct voice, reads some Chinese novel. When he comes to the plot of the story, he folds up his book, puts it under his arm, and says, "If you do not pay me for my trouble, I shall go away." They then make a collection instantly. He says, "that does not pay me; you must make another collection;" and when he has got as much as he desires, he finishes his story. We were one night passing along Shanghai, and saw one of our native converts reading a book. We listened: we thought, surely he is not reading a novel. What was it? It was our Lord's sermon on the mount, which he was explaining to the

people. We caught the idea, and sent this man to the tea-shops with tracts; and there, night after night, you will find him reading one of your interesting tracts; and when it is finished, he distributes a few copies to the more respectable class around him.

*Amer. Miss.*

**BAPTISTS IN AFRICA.**—Mr. Brooks, in writing from Sierra Leone, gives the following information concerning some baptist churches he found there:—"I attended meeting this forenoon at a baptist church, and learned from one of the congregation that they had never had a missionary; that their society originated in some coloured emigrants from America; that they had two churches and two houses of worship, and that they greatly needed schools and teachers, of which they were entirely destitute. They appeared to be ignorant of some doctrines of the scriptures, yet were devoted and anxious to learn. They present a fine field for a good baptist missionary."

### RELIGIOUS.

**HARVEST THANKSGIVING SERVICES.**—*Malborough, Devon.*—At this place harvest thanksgiving services were attended to on Thursday, Sep. 12, when three sermons were preached to large and attentive congregations. Notwithstanding it has been the practice of holding annual thanksgiving meetings at this place for several years past, the attendance has never been so good as on the present occasion. The chapel and vestry were literally crammed, and in the evening scores of persons were prevented getting within the sound of the preacher's voice. We had a tea meeting when many partook of the refreshing beverage; and the collections, as the first-fruits of the harvest, exceeded those of any former meeting of the kind.

H. O.

*Eatington.*—At this interesting and delightful village, a harvest-home tea-meeting was held on the 11th, when nearly 400 persons sat down to tea in the barn and yard connected with the premises of the Independent minister's house. The weather was propitious, and the scene cheering. Churchmen and dissenters, regardless of sects and parties, assembled together to shout the harvest-home to the praise of the Giver of all good. Tea being over, the friends retired to the chapel, where the meeting was opened with prayer by the Rev. J. Pardoe, of Whimont, and animated speeches delivered by the Revs. Alfred Popo, of Leamington; J. W. Percy, of Warwick; J. Cranbrook, of Stratford; and J. Bligh, of Wroxton. Hymns composed for the occasion were sung, and the service concluded with prayer by Mr. J. Tasker, of Stratford. At the entrance of the field leading to the barn, we observed

a banner, with the words "Harvest-Home;" in front of the barn waved the "union-jack;" over the door, the arms of England, with bundles of wheat, barley, and beans. On the walls inside the building hung several banners, with various appropriate inscriptions, decorated with flowers. The inhabitants of the village seemed to be of one heart and mind, cheered and enlivened by the presence of so many friends from Leamington, Warwick, Stratford, Kineton, and neighbouring villages.

**OPEN-AIR SERVICES BY THE CHRISTIAN INSTRUCTION SOCIETY.**—Sermons and addresses were delivered at various places in the metropolis, every evening in the week, as well as on sabbath-days, when the weather permitted, during the months of June, July, August, and part of September. The audiences varied greatly in number and character; consisting chiefly of the poorer grade of the labouring population, and ranging from thirty to three hundred persons. The attention was, in general, respectful and orderly; occasional interruptions by queries and jeers were expected and experienced, but nothing like opposition, on the part of the people, was in any instance manifested. The interference of the police, on two or three occasions, was sufficiently annoying; but this was rather accidental than designed, and will not be repeated. Paddington, Somers-town, Bagnigge-wells, Caledonia-fields, Hoxton-market, Bethnal green, Bermondsey, Deptford Lower-road, Borough-road, Field-lane, Watworth road, Camberwell-green, Kennington-common, and Blackheath, have been the scenes of these out-of-doors labours. The tents have been erected only in Bonner's-fields, on Kennington-common, at Lewisham, Battersea, and Brentford; the committee having resolved to restrict its labours almost exclusively to London and its immediate vicinity. Sundry agency has been partially employed this season. The Rev. G. Spencer for a fortnight, and the Rev. T. W. Taidler for three months, were engaged, and devoted themselves untiringly to their sacred and arduous work. These continuous efforts entailed a great expense on the society, which, with its present limited means, it cannot well sustain. The autumn has arrived, and the winter is advancing, and the lectures to the working classes must be attempted on a more extended scale, if possible, than last season. The only difficulty in the way is, the money question. Ministers have kindly offered their gratuitous service—audiences may readily be found, but suitable buildings cannot always be obtained gratuitously, and must be hired for the purpose; nor can the needful machinery be put in operation without considerable outlay. The committee ask for immediate pecuniary aid, to assist

them in their enterprise. They need it—they look for it—they would faithfully apply it. Shall they be disappointed, and the lectures to the working classes be diminished or withheld?

**PERVERSIONS IN THE "CHURCH."**—We wonder what Bishop Wilberforce thinks of the state of things, with his younger brother already gone over to Rome, and his elder brother working for Rome within the Protestant camp. Oh! if their venerable and sainted father could have foreseen the dishonour which his sons were destined to bring upon his name by the desertion of evangelical principles, it would indeed have brought his grey hairs with sorrow to the grave. We cannot without painful regret, mingled with astonishment, reflect upon the numerous cases of apostacy which have taken place, under the fatal influence of Oxford teaching, in the families of the very *élite* of the Evangelical Church party—the Wilberforces, and Ryders, and Bathursts, and Pennants, and Sargents, &c. Is it presumptuous or uncandid to suppose, that there must be something judicial in the blindness that has fallen upon those who have been brought up in the light of gospel truth, if they never felt its power? And does it not concern those who hold by Evangelical Truth within the Establishment, seriously to ponder, whether there may not also have been some predisposing cause at work, and something allowed and cherished, which was displeasing to the Spirit of God. *Patriot.*

**JESUITISM AND PUSEYISM.**—The English Church, Protestant in its origin, reformed in its institutions, and generally liberal in its practice, has unfortunately found its worst enemies in men bred and cherished by itself, who, while they do not scruple still to draw nourishment from its revenues, expend their whole energies in undermining its principles, in perverting its doctrines, and in apostacising its communicants. *England will have to rouse herself, before long, to another Reformation;* and the warfare she will have to wage is a very different one from that which she fought and conquered in three hundred years ago. It is no longer against a corrupt and luxurious priesthood. It is not wealth, so much as power, that the church now demaps. A priest revelling in luxuries and vice was an object of disgust; a stumbling block for the weak, a railing-stock for the scoffer; but he was innocent compared to the moral, self-denying, and highly-educated bigot of the present day. It is not your gold he asks for indulgences; it is not purple and fine linen he craves for his adornment; it is not the flesh-pots he lusts after for his appetites;—it is your mind he wishes to enthrall, your

freedom of thought and act which he would rob you of. In this exists one of the greatest dangers of the times. Weak souls, shaken and confused by the turmoil of revolution, seek some extraneous support on which they may throw the burden of thought and determination; and they find that support in Jesuitism abroad, and in the bastard form of it known as Puseyism here. It the more behoves all who love freedom of thought, who cling to the right of private judgment, who would uphold liberty of conscience, to prepare for the fight while it is yet time. It does not do to despise active antagonists, however apparently contemptible. If these insidious enemies once obtain a firm footing in the fortress of education, the younger soldiers of freedom will be corrupted; and against vigorous and youthful onslaughts veteran forces may be shaken, when the time of contest comes.

*Examiner.*

**PROTESTANTISM AND LIBERTY.**—A correspondent of the Boston Atlas, writing from Vienna, June 22, states the effect of the late act of the Austrian Government in giving arbitrary powers to the Romish Hierarchy. The struggling nations have yet to learn that religious liberty is requisite to civil liberty. The true religion of the gospel, while it disenthral its own regenerate subjects from spiritual bondage, is at the same time, the assessor, regulator, and ever wakeful guardian of every other form of human freedom. The fact has latterly been often asserted by the ablest men in France, and the conviction of its truth is spreading with the force of history and of Providence among the nations. The following is the statement of the Vienna correspondent above alluded to:—The act recently granting certain hierarchal powers to the Roman Catholic church, has created much dissatisfaction. In Prague, in Bohemia, hundreds are going over to the protestant church in consequence. There is a protestant preacher there called Kossuth, who is said to be as eloquent as his namesake of Hungary, and to be as successful in converting his countrymen to protestantism as the latter was in converting his to liberty. I was told, as I passed through Prague, that thousands crowded to hear him every Sunday, and that no such occasion passes without numbers renouncing the catholic for the protestant faith.

*New York Observer.*

**THE PUSEYITE CLEROGY** in the "church," galled by the decision of the Judicial Council on the Gorham case, are fast going over to Rome. A curate at Leicester, and a rich incumbent in the same county, of a noble family, are gone; and, it is reported a Wilberforce (!) is following them. Again is the tree known by its fruits.

**THE WESLEYANS.**—The rupture between the conference and the people instead of being healed is growing worse, and in many places the people are "stopping the supplies" as their only and final mode of redress.

**LONDON.**—It has been affirmed that of all places in the kingdom London is the most inadequately supplied with places of worship, having only accommodation for one-fourth of the population, while other places have for one-half.

**BALTIMORE, United States.**—A new religious newspaper has been announced, in which the question of slavery will not be allowed any place—and it is reported that the proprietor is a baptist!

### GENERAL.

**OPINIONS OF STATESMEN.**—*On the Right of Voting*, the last Earl Grey, the premier at the Reform Bill, said, "I contend that the right of voting in inhabitant householders is the ancient right of voting in the constitution of this country."—*On Paying from Public Funds for Teaching*, Sir Robert Inglis, on the Maynooth question, said, "For myself I never will consent to pay a sixpence for teaching as the word of God what I believe to be contrary to that word."—*On Paying from Public Funds for New Churches*, the Duke of Wellington said, "It is vain for any man in these times to expect the deficiency of Church accommodation will be made up out of the public money, whilst the Church has in itself resources that may be applied to that purpose."

**STEEL PENS.**—Nearly 150 tons of steel are said to be annually employed in the manufacture of steel pens, producing upwards of 250,000,000.

**THE DIALS OF PUBLIC CLOCKS.**—The dials of the new clock, at the Palace of Westminster, are to be thirty feet in diameter, the largest in the world, excepting a skeleton dial at Malines, on which the time is shown by only one hand, and which makes one revolution in twelve hours. The dial of St. Paul's clock, which is only eighteen feet in diameter, is the largest in this country that is furnished with a minute hand. A few of the clocks in Flanders strike on large bells, but they require to be wound up every day, and in some instances twice in the twenty four hours.

**CHURCH RATES.**—We are frequently receiving, from various parts of the country, information of Church-rate squabbles and impositions. At Coleford, cheese and soap, chairs and tables, were seized and sold—at Edmonton, pigs, barley, and silver plate—and at other places similar outrages have been committed upon peaceable and pious families. How much longer are such unjust exactions to be allowed?

**THE ARCH**, we are told, was unknown to the ancient nations; no remains of it being found among the Egyptians, Chaldeans, or the Greeks. The Etruscans approached, and the Romans reached it. The Chinese, as in other arts, are an exception—they, for ages, have had it.

**THE ELECTRIC TELEGRAPH** laid down along the bottom of the sea between Calais and Dover, and which acted well a few days, was soon broken by the action of the sea rubbing the casing against sharp rocks beneath. Another course for the line of wires has been fixed upon.

**THE QUEEN** has been spending several weeks at her Highland home in Scotland.

## MARRIAGES.

Aug. 8, at the baptist chapel, West Had- don, Northamptonshire, by Mr. Hawkes, of GUILSBOROUGH, Mr. W. Page, to Miss Susan Healey.

Aug. 10, at the General Baptist chapel, Burnley Lane, Burnley, by Mr. Batey, of Sheffield, Mr. W. Udey, to Miss E. Windale.

Aug. 23, at the baptist chapel, Dolen, by Mr. E. Brunt, Mr. D. Davies, pastor of the church, to Miss Mary Price, only daughter of Mr. James Price, of Vainor.

August 20, at New Church-street chapel, Edgeware-road, by the Rev. Jabez Burns, D.D., Mr. George Burns, eldest son of the Rev. Doctor, to Miss Eliza Winifred, second daughter of the late Lieutenant Richard Clark, of H. M. Royal Marines.

Sep. 1, at the General Baptist chapel, Staley Bridge, by Mr. Sutcliffe, Mr. W.

Lingard, to Miss E. Lawton, both of Manchester.

Sep. 3, at the General Baptist chapel, Burnley, by Mr. Evans, baptist minister, Mr. Jabez Stutterd, General Baptist minister, Castleacre, Norfolk, to Elizabeth, youngest daughter of the late Mr. Robert Crossdill, of Colne, many years a worthy deacon of the baptist church there.

Sep. 3, at the baptist chapel, Myrtle Street, Liverpool, by Mr. Etheridge, of Bolton, Mr. W. Walters, baptist minister, of Preston, to Harriet, third daughter of T. P. Lyon, Esq. of Liverpool.

Sep. 3, at Bedale, Yorkshire, by Mr. Catterall, Boroughbridge, Mr. D. Dolamore, baptist minister, Bedale, to Emma, youngest daughter of the late Mr. George Golen, Gateby, near Northallerton.

Sep. 4, at the baptist chapel, Milford, Hants, by Mr. H. V. Gill, Mr. John Jones, of Her Majesty's revenue service, to Miss Hannah Pepper, of Hurst, near Milford.

September 6, at the baptist chapel, Saffron Walden, by Mr. Thomas Burdett, Mr. Edwin Chennel, to Elizabeth, only daughter of Mr. James Barton.

Sep. 6, by license, by Mr. Horton, at Morice Square baptist chapel, Devonport, Mr. John Bayley, to Miss Ann Hayley.

Sep. 10, by license, at Belvoir Street baptist chapel, by Mr. Mursell, Mr. Barton of New Basford, Notts., to Mrs. Chamberlain, daughter of Richard Cook Esq. Leicester.

Sep. 11, at Archdeacon Lane baptist chapel, Leicester, by Mr. Stevenson, Mr. S. Richards, to Mrs. M. A. Preston.

Sep. 12, at Salem chapel, Hitchin, by the father of the bride, Mr. Richard Bodger, of

Stanford, Beds, to Clara, eldest daughter of the Rev. John Broad, baptist minister, of Hitchin.

Sep. 17, at the baptist chapel, Ridgmount, Beds, by the Rev. J. H. Brooks, Mr. Henry Smith, of Husbourne, Crawley, to Ann, second daughter of Mr. Thomas Cook, of Park Farm, Stoppingly.

Sep. 17, at Bethesda chapel, Jamaica Row, by Mr. Samuel Milner, of Shadwell, Mr. W. H. Bonner, baptist minister of Unicorn Yard chapel, Tooley Street, to Miss Elizabeth Hobbs, of Brompton.

Sep. 10, at the baptist chapel, Chonies, Bucks, by Mr. T. C. Carter, Miss Ann Baker, of Chonies, to Mr. Henry Weston, of Chalfont, St. Giles.

Sep. 22, at the baptist chapel, Bishop Stortford, by Mr. Hodgkins, Mr. W. Tunwell, of Saffron Walden, to Miss Ann Farnham, of Berden.

## DEATHS.

July 9, at Oakham, aged 58, Mrs. E. Thorpe, daughter of Mr. Miller, baptist minister. After a very long and distressing affliction, she died in peace and hope.

Aug. 15, at Welland Terrace, Spalding, Sarah, the wife of Mr. John Butters, aged 70 years. She had been a member of the General Baptist church at Fleet, and subsequently at Spalding, for upwards of fifty years. Her death is much lamented by a large circle of friends, and by the poor and fatherless, to whom her benevolence and attention will be long remembered.

August 16, at Conntesthorpe, near Leicester, in the 87th year of his age, Mr. Joseph Humfrey, farmer, for more than fifty years a deacon of the baptist church at Arnsby.

August 17, at Marsoilles, the Rev. Murray Vicars, aged 44, late missionary at Bagdad, second son of the Rev. Matthew Vicars, of Todmanstone, on his way home, after great suffering from the fatigues of the journey, but rejoicing in the Lord.

Aug. 18, at Frome, aged 77, the Rev. Daniel Trotman, formerly pastor of the baptist church, Tewkesbury, for forty years.

August 24, at Yeadon, the Rev. Leonard Posnett. At the close of his sabbath labours, he returned home in his usual health. A few minutes after he had retired to bed, death terminated his mortal existence.

Aug. 24, Richard Rankin, Oxford-street, Liverpool, aged 83 years. The oldest member of the church under the pastoral care of the Rev. Dr. Raffles.

September 1, at Taunton, aged 58, the Rev. William Vevers, late governor of the Wesleyan Collegiate Institution.

September 6, at his residence, Chinaterrace, Lambeth, Samuel Richard Gunnell, Esq., in the 89th year of his age, regretted sincerely, having been an active and highly respected clerk in the service of the House of Commons above 60 years.

Sep. 5, at Stourport, in the seventy-fifth year of his age, the Rev. Jacob Stanley, Wesleyan minister, having been engaged in the active duties of the itinerancy for half a century, and in the more limited sphere of a supernumerary during the last three years of his life.

Sep. 7, Mary, the beloved wife of Mr. J. Tester, baptist minister, Datchett, Bucks, aged 65, in peace and tranquillity, through faith in Jesus.

Sep. 10, at Bromley, Middlesex, after a short illness, Mr. John Stace, an honourable and consistent member of the baptist church at Bow.

Sep. 11, at Bromley, Middlesex, Mr. John Harvey, aged 64, upwards of thirty years a consistent member of the Wesleyan society.

Lately, at Colchester, in her 90th year, Mrs. Nunn, for sixty-four years an exemplary member of the baptist church now under the pastoral care of Mr. Langford. Her end was peace.

At Wilburton, Isle of Ely, aged 33, Mary Markwell, a member of the baptist church, after long affliction. She was eminently patient and resigned. In her case death had no sting—this grave no victory!

THE

# BAPTIST REPORTER.

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NOVEMBER, 1850.

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ADONIRAM JUDSON, D.D.,

THE AMERICAN MISSIONARY TO BURMAH.

ANOTHER Standard-bearer has fallen in the high places of the field! JUDSON, the distinguished missionary to Burmah, is no longer on earth or sea—his gentle and patient spirit has returned to God, and his works, they follow him.

We cannot now record those works—we can only give the closing scenes in the life of this christian hero, as we find them in the papers which have reached us from his native country—but we regard every man who, by years of patient labour, gives to the people of any speech or language, the Word of God, so that they may read it in their own tongue wherein they were born, as standing in the very highest list of this world's benefactors, gaining for himself a name that will never be forgotten in time, and which will stand imperishably on the Eternal Records.

The mournful, but not wholly unexpected intelligence has reached us that the Rev. Adoniram Judson, D.D., the senior missionary of the Union, died at sea, April 12, 1850, in the 62nd year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated, Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, *Aristide Marie*, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer *Proserpine*, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Capt. Lawford, commandant of artillery, a palanquin and bearers, took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that when employed as a military transport, the vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson, (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented,) and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previously. This gave hope of a favourable change, but on Friday he was not as well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean; they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose, Mr. Stilson reminding the affectionate disciples of the death and unknown burial place of Moses.

On Saturday, he was perceptibly weaker. Such was his pain that he said he would willingly die if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it

was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half-past three o'clock, P. M. the pilot, with the two assistants above named, and Moug Shway Moug, of the Amheist church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, that "he went out to sea with a strong belief that he should recover." But on the same day the violence of his pains returned and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder storm came on, followed by a calm. For a short time Dr. J. suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me; can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared which continued to the last—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, of which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably pre-

ceded vomiting, he said, "Oh that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by the bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. R., "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied. "It is all right there. I believe He gives me just so much pain and suffering as is necessary to fit me to die—to make me submissive to his will." The captain, (who spoke but little English, yet took unwearied pains to make himself understood by a frequent resort to a French and English dictionary, and was a pattern of kindness and benevolence,) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would loose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became more difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and death-like. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting with the suffering which preceded it, he said "Oh, how few there are who suffer such great torment—who die so hard!" During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony, sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot—it was the fever of death. His weakness was

such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock, he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards which was not understood;—drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney, will you bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him to take care of "poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured into it to make it sink, and at eight o'clock, P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep—in latitude 13 degrees north, longitude 93 degrees east, nine days after our embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of christian heroism, which a wise Providence has



thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed. Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fullness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius, June 15, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably, to give Dr. Judson's family and the mission the first intelligence of their bereavement.

We take the following brief account of the life of Dr. Judson from the *New York Independent*:—Rev. Dr. Adoniram Judson, the son of a Congregational minister of the same name, was one of the earliest students of Andover Seminary, and one of the

first band of young men that devoted themselves to the work of American missions to the heathen. He was sent out to confer with the London Missionary Society, and his report determined our churches to act independently. He sailed to Calcutta in 1812, with Rev. Samuel Nowell, Samuel Nott, and Luther Rice, all with their wives.

On reaching Calcutta, Messrs Judson and Rice adopted the views of the baptists: Rice came home to stir up the baptist churches to the work of foreign missions, and Judson went to Burmah where he has continued for nearly forty years. He translated the whole bible into the language of that country, besides compiling a dictionary, and an immense amount of other literary labour in addition to the laborious preaching of the gospel. He returned to this country in 1847, and married for his third wife, Miss Emily Chubbuck, known to the literary world by the name of "Fanny Forester." The meed of honour due to his scholarship can never be fully estimated but by the multitudinous people who benefit by his works. As a missionary, no man has been more persevering, more heroic, more devoted.

His faith, and labours, and patience—his honoured name and cherished memory, will be the common heritage of the christian world!

## • THE INDEPENDENTS AND BAPTISTS OF SCOTLAND.

A CORRESPONDENT of an American Religious Newspaper gives the following somewhat interesting account of these in a recent communication. We do not vouch for his statements or adopt his views; but if any of whom he writes have been wishing to know what others think of them, or saying with the Scottish Poet,

"Oh that some one the gift would gi' us,  
To see oursel's as others see us,"

they have now an opportunity.

Having given you brief sketches of the three great religious bodies of Scotland, something must be said of the Independents and Baptists. Since the time of Cromwell, there have been a witnessing few in this country, who have contended that no christian congregation was subject to "any jurisdiction under heaven." John Owen, Caryl, and other chaplains of the parliamentary forces, together with the officers and soldiers, spent no small

part of their time in publicly expounding the scriptures to wondering crowds. Preaching soldiers, rare sight! They have left no successors. The seeds of Independency were at this time sown, but a great many years elapsed before a church was regularly organized. In the year 1725, John Glas, minister of Tealing, "bore testimony" that the church of "Jesus, King of martyrs, was no political or national church," and soon afterwards, an Independent church was organized, and he became pastor. In 1750, the first baptist church was formed. Sir William Sinclair, Baronet, was the pastor. This church is still in existence at Keiss, Caithness.

The churches, both baptist and pædobaptist, growing out of these, held peculiar views in regard to the eldership, requiring that every church should have two or more ministers, and in practice, if not in theory, objecting to their support. The members also met to harangue each other on the Lord's-day, instead of listening to discourses from their ministers. Sir William Sinclair, after administering the Lord's Supper, used to gird himself with a towel, and wash the members' feet. Love-feasts and kisses of charity were also observed on various occasions. Most of these churches, called Old Scots Independents and Scotch Baptists, at present differ from regular churches in nothing, it is believed, but in requiring a plurality of elders, and devoting a part of the Lord's-day to mutual exhortation.

Near the close of the last century, the religious state of the greater part of Scotland was deplorable. The numerous churches of various names were spiritually dead. At the same time, it will be remembered, the churches in England were awakened, the "Go ye into all the world" began to be understood, and while the eyes of christians were turned to the heathen, home was not forgotten. Provoked to good works by their English

brethren, a few choice spirits in the Church of Scotland began to labour for the multitudes around them—a people professing religion, united with the church, yet knowing nothing of real christianity. James and Robert Haldane, William Innes, Greville Ewing, and James Aikman, engaged personally in the work, preaching daily in various towns and villages, and with much success. Messrs. Innes and Ewing were both ministers of the Establishment. The tours made by James Haldane and Mr. Aikman were very extensive, reaching far into the Highlands. Rowland Hill, Burder, and Bogue, hearing of the good work, came to their assistance. The Haldanes and Aikman were laymen, and lay-preaching, while it excited the curiosity of the people, was very offensive to the regular clergy. But this was not the only ground of offence. Sinners were converted unto God.

The various synods issued their "bulls," and finally, the General Assembly took the matter in hand, and solemnly warned the people of Scotland to shun "the artful and designing men." The disgusting bigotry thus displayed caused many to abandon the Establishment; and first and foremost were the brethren above-named. Rowland Hill at that time said:—"Brethren, we will shine all the brighter for the scrubbing we have got from the General Assembly."

The course of the Assembly, while it helped the cause, made the task of preaching in the open air more burdensome. Fellows of the baser sort, led on by *gentlemen* (?) and ministers of the Establishment, were in the habit of disturbing the services, after which the preacher would be arrested for inciting a riot. In the year 1800, Messrs. J. Haldane and Campbell, preaching on the west coast, were seized, and escorted by the military thirty-five miles to the sheriff of Argyleshire, who, knowing a little more of law than their over zealous accusers, at once discharged

them. They immediately hastened back, and much to the mortification of the clergyman, who had caused their arrest, Mr. H. preached from the words—"The things which happened unto me have fallen out rather unto the furtherance of the gospel."

Manifestly so; for Mr. Campbell shortly afterwards visited the place again, and while he preached, on his right hand sat the sergeant of the guard, a new man, and on his left the minister's agent, also converted.

This system of petty annoyance did not work well. Conversions multiplied. "The artful and designing men," under whose ministry members of the church were converted, must be put down. A bold move was projected. Nothing less than the abduction of some of the more active of the itinerant preachers. In but two cases did the conspirators succeed. Mr. McArthur, a baptist, while preaching in a village on the west coast, was seized by a band of ruffians, commanded by J. Campbell, *Esquire*, bound hand and foot, and carried to a press-gang, by which he was impressed as a seaman in the navy. After a detention of five weeks, the whole affair having been laid before the Admiralty, Mr. McArthur was liberated.

Another preacher having been kidnapped, it became necessary to teach those over-zealous churchmen a little law, to show them the practical workings of the Toleration Act. Mr. McArthur therefore brought an action against Campbell, the *gentleman* who aided and abetted the ruffians, and obtained heavy damages. After this decision preachers were unmolested. To oppose the gospel was what these fellows had undertaken—to oppose the law of the land was more than they bargained for; in fact, it threatened to be expensive.

In December, 1798, the first Congregational church was formed, and James A. Haldane elected pastor. The members at once adopted the principle of pure communion. Mr.

Aikman, one of the original members, speaking of the organization, said—"We felt the necessity of being separated in religious fellowship from such societies as permitted visible unbelievers to continue in their communion. This was a yoke under which we had long groaned."

This yoke still oppresses Presbyterians here of every name.

From this time Congregationalism advanced steadily. In two years there were fourteen churches organized in different parts. Within five years, Robert Haldane expended more than £30,000 in erecting chapels for them. A Theological Seminary was established, Messrs. Ewing and Innes being tutors, and all the expenses being defrayed by Mr. Haldane.

Some eight years after the formation of the first church, both the Haldanes came to see that there was no warrant in the scriptures for infant baptism, but there *was* a warrant for the baptism of believers. They were believers, and must obey their Lord. They were baptized. It was a sad blow for the Independents as such. The separation, on both sides, was painful. Mr. Innes not long afterwards came to the same conclusion, and was baptized likewise. Mr. Haldane's church, reorganized at this time, is not the oldest regular baptist church in Edinburgh. Christopher Anderson's church was organized some four or five years the soonest. In addition to the brethren above named, a half dozen or more preachers, who united with the Independents when the body was formed, have since become baptists. Among them, Mr. Aikenhead of Kirkaldy, and Dr. Maclay of New York, may be mentioned. The Independent churches number over one hundred. Considering their number, they are a very efficient body. They are united, and their leading men are Wardlaw and Alexander. No more need be said.

There are some one hundred and thirty baptist churches in Scotland, it is said. I am sure, there are not fifty

regular self-sustaining churches; I dont believe there are thirty. Baptists in many, perhaps most, parts of the world are hated; here they are despised. The people of Scotland, next to life, cling to infant baptism. Should a parent refuse or neglect to have the ceremony performed upon his infant, his neighbours would regard him as little less than a monster, and would hold no intercourse with him. I am speaking of Presbyterians. The people believe, that a child, dying without baptism, is lost. The ministers preach against such sentiments, but without effect. To be sure, they dont agree about what the ceremony *does do* for the babe, but one thing is certain, they agree it dont *save it*.

And yet, this opinion of the people, while it enables the churches to make a fair show, destroys all true prosperity. Their churches are full, and all *seems* well. Seven-eighths of each congregation are members. But alas! such members! An excellent Free Church minister, a few days ago, was deploring the impurity of their churches, and said, "They will never be pure so long as the people think baptism is a saving ordinance. They join our churches for no other reason in the world than to get their children baptized."

No wonder the baptists dont flourish in Scotland. Still, "speaking after the manner of men," they might have been stronger. As we have seen, more than forty years ago, the flower of the Independent ministry became baptists—men widely known and honoured. Had there been union—had ministers given any attention to the land lying between their own flocks and the far off heathen, a different story might have been told. Their churches have been independent with avengeance; Ishmael's independence! However, we must not judge them. The regular baptist churches and their ministers have done much for themselves, and much for the heathen, and I should add, their Highland mission; or, as it is called, Mr. Haldane's

mission, has done a glorious work in the far north. Seventeen of the churches—a few of them quite weak—have united in what, with you, would be called an association. It was formed six years or more since, and called the Baptist Union of Scotland. Most of the old and strong churches have frowned upon the movement. Many of the brethren belonging to the Union are charged with being very moderate Calvinists, and the old churches are charged with *ultra-Calvinism*. But there is more than the difference of doctrine dividing them. The Union ministers are nearly all young men. It is not the case with their opposers. Both parties are to blame, no doubt. The young men have been too fast, far too fast. The others as much too slow. It was a small matter at first; but union between the parties, after so long a separation, seems next to impossible. It is a pity. Whatever some of the doctrines of some of the Union ministers may be, and I believe them unscriptural, the spirit and enterprise of the little body is much to be admired. The Union's Theological Seminary has nine students. After making many inquiries, I learn that there are but two open (or loose,) communion churches in Scotland—the church in Cupar, and Dr. Innes' in this city.

*Edinburgh.*

G. M. V.

As we have already intimated, we do not indorse all this writer has affirmed; but we do sincerely regret that the evangelical baptists of Scotland are not more united. Indeed this is matter for regret even in England, where, except in our columns, baptists of the different sections are seldom found in company. There is, and there may be, and perhaps there will be, various opinions respecting the extent of the provision made by the death of Christ, but why should not all who rest on that death alone as the only ground of acceptance, and who baptize believers only, have more brotherly intercourse with each other than at present exists?

## THE PEACE CONGRESS AT FRANKFORT—1850.

(SECOND NOTICE.)

*Frankfort, August 26, 1850.*

MY DEAR JOHN,—I think my first brought up my hurried sketch to our arrival at Frankfort. As I before said, I shall not attempt to furnish a detailed account of the meeting, because the *Nonconformist*, &c., will do it far better. I may observe that all went off very satisfactorily, and this Congress proves that the important subject of Universal Peace has taken a deep and increasing hold of the public mind. The President is a very clever man—lately prime minister of the Duchy of Hesse Darmstead, the capital of which we have passed through twice to-day. The audiences were large and highly respectable, and the interest manifested by the inhabitants was much more intense than in Paris last year. From 2,000 to 3,000 attended the sittings of the Congress, which were from ten to four. And crowds thronged the square, or 'Platz,' in which St. Paul's church is situated. I have described the place of meeting, but think I did not state that the columns are of beautiful marble. Our accommodations have been of the first order. The hotels themselves are splendid buildings. A most remarkable incident occurred on Saturday. A gentleman from Berlin ascended the tribune, saying he had been deputed by a number of friends of liberty in that city to present to the Congress a memorial praying their good offices to mediate between Denmark and the Duchies, to prevent further effusion of human blood; but that the committee had decided against its being received. You may easily conceive that such an affair would excite a great burst of feeling. After an unsuccessful attempt to force the subject on the meeting, the speaker retired amidst loud plaudits. Mr. Cobden, with his usual clearness, laid down the case. Yesterday Mr. Burnett preached an excellent and appropriate

sermon in St. Paul's church, in which he enforced, with much clearness, the scriptural doctrine of the atonement. Mr. M—— and Mr. C—— started this morning for Switzerland—the Smalls, and Robert Gray Mason went thither on Saturday morning. We accompanied a large number of delegates and friends to Heidelberg, to visit the ruins of its far-famed castle, and feast our eyes in beholding the lovely scenery by which it is surrounded. The ruins proudly overlook the very handsome and ancient city, with the Neckar, which flows beside it. The castle was a celebrated baronial, or rather ducal stronghold, and before the use of gunpowder, must have been, from its situation and construction, impregnable. This terrible engine of destruction, however, was successful in storming it. Five times was it bombarded, and on one occasion the city was given up to pillage for three days! Horrible!!! The view of the city from the court (a great elevation—I understand 300 feet—about the height of our church,) was very beautiful. In the distance we saw the Bavarian mountains; nearer we caught a glimpse of the waters of the Rhine. The square tower of the church was pointed out to us, on the door of which Jerome of Prague affixed certain propositions, on which he invited public discussion. A very interesting historical fact. Indeed the whole country is full of relics illustrative of the great reformation, begun by Luther and his devoted colleagues, but, alas! suffered to stop where they left it; and not only so, but the "reformed churches," as the Lutheran are called, are little more alive to true christianity than the Catholic. We were in a church this morning, one part of which is used by catholics and the other by protestants! More "catholic" than in England. We also saw an ancient house in Frankfort, from the window of which

Martin Luther preached to the multitude after the Diet of Worms. A good bass-relief of the brave reformer is fixed in the wall of the house. Returning to the Castle of Heidelberg; the gardens and grounds are very extensive. Many of the trees have grown from the deep dells to an enormous height; one poplar was, I believe, one hundred feet high—an older forty feet—some ivy, the stems of which are thick as one's leg, from one hundred and fifty to two hundred years old. There is a very handsome gateway in the road leading to the castle, which was put up in a night, the stone having been previously prepared. I tasted water from a spring flowing into the Roman baths, built by some of that ancient nation. The water still flows, but where are they who first drank from that fountain, and used those baths? Echo says—"Where?" Above one entrance are some curious figures—and there was once a coat of arms of silver, but Louis XIV. took it away in 1689, when he blew up the strong tower, which he could not destroy, only broke. The marks of balls on the walls are very apparent, and some are still imbedded in the stone. On one of the doors is an iron ring, of which tradition says that whoever bites it in two shall have it, and the castle also!—the ring is *only* about two and a half inches thick, and about nine inches in diameter! An amusing scene occurred in the chapel, (a large one for a private chapel) which bears signs of having been a beautiful place, and has a handsome altar and several pictures remaining—a stout German Professor of the University delivered an oration in honour of Dr. Pennington, and at the conclusion kissed him, to the no small amusement of the company, manifested by a peal of laughter. We then proceeded to view the Great Tun, of which you have read—for what school boy has not? By winding staircases its top can be ascended—and a famous broad top it is. Its capacity is 282,000 pints of wine!

The length is thirty-two feet, breadth twenty-four feet. In the same vault is another Tun nearly as large, and various smaller ones, for the place appears to be used as a wine store. From this place we went to another, where was a grotesque figure standing besides an apparent clock; on pulling a string the door opens, and flap comes a fox's brush in your face. This piece of folly was made by a buffoon in the time of James I (whose daughter married one of the ducal owners of the castle) for the amusement of the royal and noble visitors! And the occupations of a large portion of the aristocracy are not much more rational even in the nineteenth century! In another room we were shown a great number of relics of bye-gone ages, dug up from the ruins of the prison about twelve years since; comprising stained glass, implements of war, cannon balls, armour, mattocks, &c., and after paying some small coin to the females, and purchasing a little book of views of the castle, &c., we terminated our visit; from the Castle (or Schloss) we went to the town, which we perambulated in part, and again found ourselves in the railway train, wending our way towards Frankfort, admiring the beautiful and lofty hills one side of great part of our route, covered with vines, hops, and wood, and the summits of many crowned with a ruined remembrance of the feudal times, and between, and at the foot of many, a snug village, with a pretty spire peeping above the surrounding fields.

Wednesday morning, on board the steamboat, on the Rhine, at Mayence, ten A.M. We are just about to start for Coblenz, on our way to Cologne, where we expect to meet the main body of the peace army, detachments of which have invaded Switzerland, and other parts, which steam and civilization have laid open to the world, almost without restraint. After an adventure about my luggage, of which more hereafter—the boat is off—adieu. Coblenz, Thursday, after staying and

dining at a romantic village named St. Goar, where rain prevented our fulfilling all our desires in the way of mountain climbing, &c., we boarded another steamer, and arrived at this celebrated old place in the afternoon, about five. We first crossed the bridge of boats, to mount up the "Gibraltar of the Rhine;" and although it looks formidable enough below, little idea can be formed of its strength, both by nature and art, except by actual observation. The rock is twice the height of St. Paul's, steep, precipitous, grand, and from every point it can be bristling with cannon. By a winding road we were able to ascend in a carriage, a great luxury, for to have mounted on foot would have been laborious. On the summit we found a spacious square, sufficient for the evolutions of thousands of soldiers, from which a most extensive and beautiful view is obtained. It overlooks this city, and there are other smaller fortresses, in various positions, by which the whole country can be commanded. It is said that provisions, &c., can be stored here sufficient for 8,000 soldiers for eight years! When we had crossed the bridge of boats which spans the river we saw marks on pillars to which the Rhine has risen at different periods, from three to twelve feet above its present level, and now it is a rapid as well as broad stream; fearful, therefore, must have been the effects of such an inundation as a rise of this magnitude would cause; the waters rushing forward with dreadful impetuosity. We must go into the town, and then off to Cologne, and on Friday morning take the rail for Calais, stopping to see a few places on the way.—Adieu. We had a delightful journey from Cologne, the day being very fine, and the country very beautiful. On the arrival of the second boat load at Cologne, they were honoured by a royal salute from the batteries; and one of the clergy waited on the delegates, in the name of the Archbishop, to bid them welcome, and to invite them to view the cathedral.

Accordingly, as many as could be informed assembled in the Hotel de Ville, and then proceeded to the cathedral in procession, to the no small amusement of the bye-standers. As we had seen the cathedral previously we did not stay, but set off to view other parts of this striking place, which even the twenty-four manufactories of Eau de Cologne do not sweeten! As your mother and I were perambulating the city we came to an antique building, which we entered, and found it was a hospital, or infirmary, under the care of several "Sisters of Mercy." We were shown through the rooms, the chapel, the kitchen, cookery, &c.; the whole was in admirable order. On our way to Calais we said a little while at Aix la Chapelle, where Charlemagne was interred. A large plain blue marble slab tells the "short and simple annals" of this "great" man-butcher. The church is curious, and the town clean, and has many handsome houses. Cologne, however, is the queen of cathedrals that I have seen; it contains few paintings, but is itself a superb picture. Strange, that it should have remained unfinished for 500 years. Extensive works are, however, now in progress. We have been struck with the large attendance at all catholic churches and cathedrals, at all hours of the day. We visited the great cathedral at Mayence, where, at six o'clock in the morning, we found a large company, and we had to wait a while until they had performed their devotions. The interior is full of curious and splendid monuments. In a corner of the cathedral was a painting of the Virgin, around which were hung little arms, legs, feet, hands, &c., being offerings presented by persons who had infirmities they wanted curing! Alas! what blind superstition! But is it worse than professing to believe that sprinkling a few drops of water on the face of a baby regenerates it? Having inspected the lower parts we ascended to the summit, where we had a fine view of the city, said to be the strongest fortified in Germany. After descend-

ing from the cathedral (342 steps,) we went to view the statue of Guttenburg, erected to that great benefactor and elevator of his race, in the market-place. The cathedral here is built of red sand stone, giving to it a warm rich tint, greatly adding to its beauty. St. Martin is the patron saint, and he appears in various situations on horseback, cutting off part of his garments to give to the poor. I cannot but revert to the large numbers who daily attend worship, and the great devotedness of the worshippers. A lesson to us, who profess to have more light and knowledge! On Tuesday the delegates went to Wiesbaden, a short run from Frankfort, and a favourite place for baths and fashionable life. A beautiful city, certainly; the gardens are elegantly laid out, and extensive—they were thronged. A very long double colonnade of shops, something like the Arcades, but much larger—and a saloon! What a saloon! spacious and most elegant; but in open day a number of apparently respectable persons were then gambling for large sums!

Thus I have sketched, very hastily, and without order, a few of the sights I have seen, which may do for you all to ask questions about afterwards. At Mayence, where we spent the first night on our return, our lodging room was most superb. The furniture beautiful mahogany, stuffed spring seats to chairs, the backs ditto, sofa, &c., to match; our washing apparatus a beautiful mahogany cabinet, and the ewers, basons, &c., were crimson glass; the drapery to the beds beautiful fringed muslin, most tastefully disposed, looking like angels' wings spread over us while we slept. I shall not soon forget the enchanting view of the Rhine by moonlight from our bed-room window. We had tea, coffee, meat, &c., at night, lodging, and breakfast, for 5s. 4d. each, two wax candles, and servants included. At one place it was 4s. 10½d.—some got off for 4s. 6d. The continental hotels are most magnificent, and the charges are very reasonable. Straws

show the current of the wind; and the following little incident proves that the shopkeepers of Frankfort, like their fellow-craftsmen in our own country, know how to cater for the taste of their customers. *Olive leaves* for the button hole, &c., were provided for the delegates and visitors; and in a shop in a street in Frankfort, I saw some of these little peace emblems for sale.

Mr. Cobden's influence abroad is very great, and he is listened to with intense interest. As to the *Times* insinuating that the audiences would soon only consist of the delegates, that is all stuff. There were great numbers of very respectable Germans always present; and the important truths spoken at the meetings of the Congress will not soon be forgotten. Adieu. Our united love to all. Your affectionate

FATHER.

P. S.—This sketch was not intended for the press—therefore your readers must pardon its faulty style, and want of order. In the former letter you say that Mr. Burritt spoke first; it was Mr. Burnett. I recommend those who desire to read a full account of the meetings to order the authentic Report to be published by the Peace Society. "The Public Good," and "The Herald of Peace," also contain details worthy perusal.

And we will fill up this short space by expressing our warm thanks to our old friend for the very pleasant report of his journey with which he has favoured us and our readers. One collateral advantage of these gatherings is that men of observation and reflection are induced to join the expeditions, and then favour us with their notices of all they heard and saw. We regret that the day of the month (20th) fixed for the meetings at Paris and Frankfort prevented us from attending—one week later and editors of monthlies would be at liberty. We hope this hint will not be forgotten in future.



## SPIRITUAL CABINET.

FROM CURTIS ON COMMUNION.

**IMPORTANCE OF CHRISTIAN PRINCIPLES.**—All christian principles derive their importance from their connection with Christ. Baptism is no exception to this law. Baptism is nothing to a true believer but what Christ makes it. The importance of baptist principles will be found to depend on the following considerations.—1. The practical nature of the ordinance. 2. The place given it in the order of the great commission. 3. The clearness of Christ's command, illustrated by his example. 4. Our obligations and responsibilities to Him. 5. Its particular connection with the great doctrine of justification by faith. 6. Its tendency to teach the true spiritual nature of christianity, and to bring the soul into spiritual communion with Christ and his people. 7. Its connection with the economy of grace in Christ. 8. Its relations by consequence to the constitution and character of the christian church, the worship of God, and the administration of discipline. 9. Its connection with the principles of religious liberty. 10. Its relations to the progress of real religion in the world. He who will calmly and deliberately trace out the difference between baptist and pædobaptist principles in all these connections, will see ample reason why we should "keep the ordinances as they were delivered to us" from the Head of the Church, without innovation or deviation. All christians of every name we must love for Christ's sake, "with a pure heart fervently;" but if we thus love them, we must deplore their errors on this important subject. Men who would blame this as bigotry, betray a melancholy blindness to the teachings of scripture, the facts of history, and the warnings of experience.

**PROGRESSIVE TENDENCY OF ERROR**—Originally christian baptism was the immersion of a believer in Christ.

This beams on the face of scripture. It is also confirmed by all standard church history. It is conceded in every learned or scientific encyclopedia. It may be assumed, therefore, as a fact settled among scientific men. Let us now mark the gradual progress of innovation and change. The first error in regard to christian baptism appears to have been, confounding it with regeneration. This infects the language of even the second century. Why should this surprise us, when Paul, in predicting the great apostacy, informs us that even in his time "the mystery of iniquity did already work," turning men away from Christ to outward forms. The second step of error, in regard to baptism, was but a consequence of the first, namely, insisting upon its absolute necessity to salvation. The third was, magnifying the efficacy of the form, apart from faith in the recipient. Hence, in the third century, baptism is familiarly termed by Cyprian, "the Grace of God!" Then came, as of course, the baptism of infants. Then pouring, as the substitute for baptism, upon the sick. And lastly, in the course of ages, sprinkling—which, especially when applied to those who are not believers, is really and entirely something different from christian baptism—bearing no resemblance either in subject, mode, design, or effects. Thus error began by exalting baptism over faith—the sign over the thing signified—and ended by actually abolishing baptism altogether. Nothing remains but the ancient name; the thing it originally signified is gone!

**BAPTIST PRINCIPLES MOST FAVOURABLE TO CHRISTIAN COMMUNION.**—We may have true christian fellowship with many, whom from other, as well as local causes, we cannot join in church fellowship; and those churches are to be regarded as having most

truth and piety that have the most extensive fellowship and real love for christians, as such, apart from the name they bear. Take those denominations, which are the most proud, the most selfish, the most contemptuous of others, and those are the sects, and those the churches, that have the least of the life of religion. Men of the world can see the spirit that is manifested. If it is a spirit of love for those who love Christ and bear his image as such, it is a good, a christian spirit. "By this shall all men know that ye are my disciples, if ye have love one towards another." How far, as baptists, we may have actually attained to the practice of this grace, it is not for us to say; but that our principles are more favourable to its development than those probably of any other denomination, admits, we think, of demonstration. We never baptize any persons, until we first believe them to be true christians. Hence we are obliged, in each instance, to keep christian and church fellowship distinct, and to have the former kind of communion with them prior to,

and apart from, receiving them to the latter. Pædobaptism tends rather to destroy this distinction of intercourse. Especially is this the case when baptism is supposed to confer christian character. It is the want of this kind of spiritual interchange of affections among the different congregations and denominations in our towns and villages; it is the scheming and selfishness, the grasping sectarianism, trying in every way to get the advantage, and regarding all others as in antagonism, that cuts at the root of true christian fellowship and real communion, such as we all feel with the saints in glory, and hope to enjoy in eternity with every christian. This is the spirit which makes infidels rejoice, and angels blush. There is, it is true, a momentary success which seems to attend all this grasping. Strenuous exertions will produce a certain effect. But the motive will soon be discovered, and the means rejected as an imposture. The mass of the people never yet could be convinced that such is the spirit of Christ.

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## POETRY.

### SABBATH EVENING.

SWEEP day of rest! thy sacred hours  
Are most divinely blest;  
Whilo grace, like soft descending showers,  
Has oft my soul refresh't.

I love with God's own saints to meet,  
To keep this hallow'd day;  
And in communion high and sweet,  
To pass its hours away.

To Zion's much lov'd courts I've been,  
There have I heard the word;  
Whilo by the assembled saints was seen  
"The beauty of the Lord."

No place on earth is half so fair,  
No hours can be so sweet;  
As when within the house of prayer  
The saints in concert meet.

There we behold God's smiling face,  
While at his throne we bow;  
And there we see his mighty grace  
Bring haughty sinners low.

'Tis there we get our strength renewed,  
Our weary souls refresh't;  
Our fears removed, our sins subdued,  
Our unbelief suppress't.

When shall I see that blissful day?  
When shall I join that throng  
Where saints, redeemed from sorrow, may  
Eternal praise prolong?

O Thou who through this world once past,  
And entered on thy rest,  
Grant that my weary soul at last,  
May with thy saints be blest.

*Sandhurst.*

D. J.

## REVIEWS.

*A Martyrology of the Churches of Christ, commonly called Baptists, during the Era of the Reformation. Translated from the Dutch of T. J. Van Braght. Edited for the Hanserd Knollys Society, by Edward Bean Underhill.*

A FEW years ago Baptist Literature was decried by some who glorified themselves as *the* people—wisdom was born, and lived, and would die with *them*, and therefore they claimed and monopolized the use of the definite article as an invariable prefix to the titles of their institutions. But as we have no wish to revive old grievances, we would rather express our satisfaction that recently they have become more modest and less assuming.

Baptist Literature! who in these days will say that it is not respectable—that the baptists have not produced men of genius, eloquence, and erudition? We would not depreciate others, we only affirm that ignorance or impertinence only, would now attempt to depreciate the baptists.

We have often wished to have a History of Baptist Literature. Is it not a thing to be desired—are there not abundance of materials for its compilation, in old long folios and square quartos, in modern octavos, and in their periodical publications?

The Hanserd Knollys Society is doing good service in this direction by seeking out diligently, in our own and other countries, those rare and precious volumes which were written or compiled when light was struggling to pierce the dense darkness of ages—perilous times, when every man who handled the pen, or set the types, or dabbed the ink on them, was liable to be seized and haled to prison! Digging for truth was then rough work; but the hardy labourers threw up some precious gems, which this society is now picking up and setting in new mountings of modern beauty—cheap

and ready to hand. Many thanks to it and its agents, and chiefly to its vigorous secretary.

This volume is very welcome. We knew something of the previous volumes before, but little of this. It opens a new scene to our view, in which the patience and sufferings of the saints and martyrs of Jesus are portrayed to the life.

A valuable "introduction" by the English editor informs us that, "The earliest martyrs of the reformation were baptists," though, as "by common consent, they are excluded from the category of martyrs" in the records of both protestants and papists; and though their sentiments obtained a very wide extension on the continent of Europe, they were everywhere spoken against by the ruling powers.

"The following pages will discover the true character of these reproached, despised, hated, and persecuted people. The deep interest of the various narratives lies in the proof they exhibit, that although branded by Rome as heretics, and by protestants as rebels, the anabaptists possessed a living and glowing piety, an ardent attachment to the doctrines of the gospel, a firm and abiding trust in God, and a simple reliance on the Christ crucified.—The simplicity and purity of the church of Christ, the voluntariness of man's belief, freedom of conscience, and the opposition of scriptures to infants' baptism, without which national reformed churches would have no existence, were the main features of the creed of that people whom papist and protestant, pope and king, alike strove to extirpate. The slaughter was great and indiscriminate. The well disposed and the evil minded were ranked in the same class. Under the pretence of crushing rebellion against the powers ordained of God, conscience was wounded in its tenderest part, its dictates were mocked and scorned, and pure truth and holy liberty driven away from nearly every continental state. During the three centuries that have since elapsed, despotism has ruled with an iron sway, and in these last days given place to anarchy. The leaven was cast out that would have leavened the populations with its holy and saving power."

This volume consists of brief narratives of the persecutions and suffer-

ings endured by these devoted men and women.

"Its chiefest value at the present time, consists in the rectification it affords of the partial and prejudiced statements with which common histories abound. The assertions of hostile parties have been taken without any qualification whatever, and copied by one and another along the stream of historic literature, without question or investigation. The editor is not aware of a single English author who has critically examined the original sources of information, nor until the somewhat recent work of Hast, did any such exist in Germany. The affecting story of their sufferings, conflicts, and death, brings these baptists before us in all the beauty and simplicity of truth. The inward spring of their actions is laid bare, and its power displayed in circumstances that test to the uttermost the honesty and purity of purpose of the men who are encompassed by them."

The editor then furnishes a brief sketch of the various small tractates and volumes which form the original sources of information, some dating as early as 1539. The titles of some of them are curious and expressive. These smaller collections were formed into a larger martyrology by Hans de Ries, and printed at Haarlem in 1615. Other editions with additions followed. The editor says:—

"We have been thus particular in describing this work, because it formed the basis of Van Braght's, from which the present translation is made. Tieleman Jans van Braght was chosen at the early age of sixteen teacher of the Mennonite community in Dordrecht, where he continued till his death in 1665. Possessing considerable attainments in church history and in the writings of the fathers, he turned his attention to the improvement and enlargement of the martyrology, which had become a household book, valued next to the bible, among the people from whose midst these confessors and witnesses had gone forth to suffer for the name of Christ. The first edition appeared under his own superintendence in 1660, in folio, with the following title:—

'The bloody theatre of the baptists and defenceless christians, who suffered and were put to death for the testimony of Jesus, their Saviour, from the time of Christ to these our times; together with a description of holy baptism and other parts of God's worship practised during those ages; comprehended in two books, being an enlargement of preceding martyrologies, extracted

from many trustworthy chronicles, memoirs, testimonies, &c. By T. J. V. B. Printed at Dordrecht, by Jacob Braat, for Jacob Saury of the castle of Ghent. In the year 1660."

Respecting the translation of the volume before us the editor remarks:—

"For the translation of this volume the council of the Hanserd Knollys Society is indebted to the late lamented Rev. Benjamin Millard of Wigan. To the editor's loss and grief that worthy servant of Jesus Christ departed into rest after long and protracted sufferings, before the first proof issued from the press. The labour of revision was thus greatly increased, and at the same time the responsibility, as there was no one to whom to refer for counsel upon any questionable rendering. In preparing the translation, the translator was instructed to adhere as closely as possible to the literal expression of the author, and if something of elegance has thereby been lost, the simplicity and oftentimes the ruggedness of the original have been preserved. No inconsiderable difficulty presented itself in the fact that as the narratives in the earlier portion were primarily from German sources, the Dutch translator does not appear to have always succeeded in happily rendering his authority. From the editor's access to many German contemporary works, some of these mistakes have been discovered and rectified."

We intend to furnish our readers, in future numbers with some of the interesting narratives with which this volume abounds—narratives which will, on perusal, fill the mind of the devout christian with admiration of the grace of God bestowed upon this noble army of martyrs; and lead him, we trust, to bear in mind, that if he be not now called to suffer for Christ he is called to active labour in His service. Christians must always be *doing* or *suffering*. The following is a copy of the original title of this volume—

Het Bloedig Tooneel,  
OF  
MARTELAERS  
S P I E G E L  
DER  
DOOPS-GESINDE  
OF  
Weereeloose Christenen.

## BRIEF NOTICES.

*Monthly Series.* 1. *The Jordan and the Dead Sea.*—2. *Iona*, by Dr. Alexander.—3. *Good Health*, are three more useful little volumes of the Religious Tract Society; and when we look at their quality, quantity, and price, we are ready to wish that the days of our boyhood could return, that we might enjoy a luxury which, when we were young, was very rare. The first describes two objects of much interest to all readers of the bible—the second is a history of one of the Scottish isles, from whence, in dark ages, “the benefits of knowledge and the blessings of religion” were diffused—the third teaches the possibility, duty, and means, of obtaining and keeping—Good Health.

*Albertus Magnus*, [1193—1280.] *De Adherendo Deo: of adhering to God. A Gem of the Middle Ages.* London: Charles Gilpin. Albertus Magnus was of the family of the French counts of Bollstadt. Educated for the “church” he entered the Dominican order, and appears to have been a hard student. He delivered lectures on the sciences in various cities, and was afterwards made bishop of Ratisbon, but resigned his office to pursue his scientific researches. Considering the times in which he lived, he was an extraordinary man, but like Roger Bacon was suspected of practising the “dark arts.” His religious views, as well as his scientific attainments, were in advance of

the age. There is much that is good in these meditations, and although they are not quite free from monkish fancies, it is yet pleasing to meet with such thoughts by a popish bishop of the middle ages, leading one to hope that even in those dark days there were, here and there, many more than we have heard of who shone as lights in dark places. Whilst reading the various chapters we could not help thinking that the good bishop was something of a Quaker!

1. *Ministerial Usefulness*—2. *Ministerial Support.* 3. *The Heathen World.* London: B. L. Green. The first of these small pamphlets is the substance of an address to the students of Horton Baptist College, Bradford, by Mr. Joseph Burton, Baptist Minister, Grimsby, founded on 1 Tim. 4—10, and is worthy of serious perusal by all young ministers and students, as a faithful exhortation to stand fast by scriptural truth in these days of vacillation and vain-glory.—Of the second we wish it could by any means find its way into the hands of certain parties; we might then hope that, if they read it, they would be visited by some sharp twinges of conscience which could not be relieved except by a new course of conduct.—The third is a pretty penny book for English children, ornamented by engravings, of which we understand the Juvenile Baptist Missionary Association have distributed 10,000 copies.

## CORRESPONDENCE.

## ON THE BAPTISM OF HOUSEHOLDS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The argument for the baptism of infants, founded on the notion of household baptisms in the New Testament, appears to be utterly unfounded. The apostles had a commission from their Redeemer first to make disciples, by giving utterance to certain truths concerning their Master, and then, if their hearers accepted and embraced their message, their second charge was to baptize them, as professors of the christian religion. The apostles, through all their course, were obedient to their Lord's command. Trace them in their ministrations, and mark their steps. Did they ever administer baptism to any one before such an one professed faith in Jesus? “Yes,” say you, “several households were baptized.” But did the apostles baptize households before such

households believed? Scripture warrants us to say—No. They did not. They dare not. It was contrary to their commission. You must first show there were children in those households; and if there were, that they were such as could not believe. If there were children in those households, they were children that believed, and as such had a right to the ordinance. Which apostle would have entertained the thought of baptizing an infant? He had received no instructions to do so. How then could he do it, or think of doing it? He had to do with believers, and believers only. Many thousands of households, moreover, are there wherein are no infants; the family having either grown up to years of reflection, or, as in many cases, the household is an unmarried one, or if a married one, has no increase otherwise than as servants or friends are found resident among them. On

the baptist side, many instances of baptized households can be produced: such cases are by no means of unusual occurrence. All in the family believe and publicly "put on Christ" by baptism. Is there anything strange here? And if in these modern days such instances are not extraordinary, why should it be thought a thing incredible that in New Testament times households were baptized and yet no infants were included in those baptisms? Infants, we have seen, do not necessarily make the "household," any more than the expression "children," as employed in scripture, necessarily refers to those in immaturity and childhood. An error in the meaning of the phrase "children" as used by the apostle Peter, in Acts ii 39, "The promise is unto you, and to your children," has been committed through the warmth, perhaps, of controversy. Our pædo-baptist brethren profess to see in it that baptism is to be performed upon children, forgetting the *future* aspect of the matter which the speaker wished to impress upon his hearers—that if their children after them believed, the promise had equal reference to them as to those who then were listening to his voice. How often were the Israelites addressed as "the children of Israel." And this epithet is used to designate all who love Christ, old as well as young. "The children of God by faith in Christ Jesus," "walk as children of the light," &c. How inconclusive then, to insist that the Apostle Peter meant infants, especially when he used the qualifying clause, "Even as many as the Lord our God shall call." The calls of the gospel are made to those who have power to listen to them, to those walking in darkness, who are called out of it into marvellous light. The Lord deals with us as rational beings, and free agents. Well would it be for the interests of truth if every christian would throw off the shackles of educational or preconceived ideas, and having no other object or end than to know his Lord's will, *set himself to discern for himself* what is truth—careless alike of what this or that author says, without bias, or leaning to custom. Let him take up the Redeemers requisitions in his own word, and praying for Divine guidance, look at them as Christ gave them, before they were changed and supplanted by human inventions. Thus let him sit as a

learner at Jesus' feet, desirous only of acting as the Great Teacher would have him to act, and he will do right.

Liverpool.

J. V.

#### INCREASE IN BAPTIST CHURCHES.

To the Editor of the Baptist Reporter.

DEAR SIR,—I noticed the communication of \* \* \* at page 444 of your Oct. number, and remark that the writer is wrong in his inference that I am a Yorkshireman; and as to the Yorkshire Association not admitting a church holding "mixed membership," it has nothing to do with the question; and is not referred to by me at page 398. Why, therefore, drag it into your Reporter at page 444? The alleged increase of 2½ per church, Yorkshire Association, I have no evidence of; and if your correspondent wishes his figures to be accredited, he must sign his name to his despatch, or refer to *authentic and accessible* documents to support the same, such as the *Baptist Manual*, from which my figures at page 398 are taken. I need not tell you that I am a "reader" as well as a writer; and beg, if your correspondent wishes to discuss the matter, he will avoid personalities, and discuss the question on its merits, and produce *evidence*, and that alone, in the elucidation of the subject.

#### AN OLD CORRESPONDENT.

P. S.—I adhere to my communication at page 398 in your Reporter, and can safely allow the facts therein stated to produce their legitimate influence.

#### EPISTOLARY EXPOSTULATION.

To the Editor of the Baptist Reporter.

DEAR SIR,—Much spiritual awakening has of late taken place in the church over which the writer has the honour of presiding. During that time several came forward and sought a place among the followers of Christ; one of whom was the writer of the following letter. Having come into fellowship, he was very desirous to enlist a cousin of his with him, and in order to effect that desirable object, he wrote a friendly epistle. I trust that this will induce many of the readers of the Reporter to go and do likewise.

They know not how much good they may do. To encourage them, however, I beg to say, that the young man addressed in the following note, has come forward, and is now a professor of the gospel of Christ.

DEAR COUSIN,—Having heard that you feel some inclination to join us, I thought I would write a few lines in an imperfect manner, but which may help you to decide. The position in which you are placed, I know, from my own experience, is an inconvenient one. You may have some connexions and comforts, as you at present esteem them, which may, however, turn out at last to your disappointment. Yet, they are very hard to break through. I certainly expected, before I should be able to come to a decision on this most important concern, that I should have felt a more mighty power working within me. I expected to find that it would be impossible, in a certain sense, to resist the working of the Spirit within; but I can assure you that I felt nothing of that kind—I had a strong inclination, and nothing more. However, I can assure you that I have felt some pleasure since, which I never experienced before; yet, I know and feel that there is a great duty devolving upon me—a duty I know I can only perform through the aid of Divine grace. May God increase my faith in Jesus, and impart strength unto me according to the day! Now, dear cousin, I solemnly advise you to come to a decision *at once*. You will surely never regret taking that step. If you leave it to some future time, you may not have the opportunity. Life is uncertain; time is ever on the wing; and consider, dear cousin, the value of it. We shall have to render an account of the time given us. How happy, O! how happy will it be to look back on a life spent in the service of Jesus Christ. Should we be spared, we shall certainly reap the fruit, if we stand fast in the faith. Besides, I believe it to be contrary to the grand and sublime purpose of God in the creation, and also in giving us our existence, that we should be at variance with Him, and that we should live in opposition to our Maker. It is contrary to the high intentions of heaven. God has blessed man with every thing that is needful for his comfort and happiness, and I doubt not for a moment that man is solely intended to

praise, to extol, and to glorify his Maker continually. I entreat you, therefore, to join us now; for “now is the accepted time, now is the day of salvation.” I have my own and your eternal welfare at heart. It is this that induces me to write, our hearts being united together in love, relation, and friendship. Believe me ever to be your sincere and affectionate cousin,  
J. W.

G—H—, May 6, 1850.

ORIGINAL LETTER FROM A COLOURED  
BAPTIST MINISTER IN AMERICA.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I have copied the following letter, thinking it might, if inserted in your *Reporter*, interest many of your readers. It has never before, to my knowledge, been in print.

Preston. W. WALTERS.

Brother N—,

This is to inform you of my progress in religious exercises since I have been enlisted under the banner of the cross. I am now eighty-four years of age. I have been preaching forty-one years. I have had no education only what I have received from Christ and the apostles' writings. I have been a slave the greatest part of my life to man; but now I enjoy freedom of body and the liberty of the gospel. I know how to suffer and how to abound. I have sometimes preached from six to seven hundred sermons in a year. I have baptized (immersed) three thousand one hundred and eighty-seven since I commenced up to the 1st of June, 1841. I have attended nine hundred funerals. I have married seven hundred and fifty-two. I have often been troubled but never distressed; I have been cast down but never destroyed; I have been made to rejoice in the God of my salvation. I add no more at present, but remain your friend in the Lord,

ANDREW MARSHALL,  
Pastor of the first African Baptist  
Church in Savannah.

*Savannah, July 1st, 1841.*

## NARRATIVES AND ANECDOTES.

A NESTORIAN PASTOR.—Mr. Stocking, an American missionary among the Nestorians, gives the following account of John, the first Nestorian pastor of modern times. The aid now rendered in the work of evangelization abroad by native helpers, constitutes an era in the history of missions. Of this new Nestorian pastor, Mr. S. says:—"John, as a spiritual watchman, is unwearied in his labours, often preaching three times a day during the week, and performing other arduous and self-denying duties; going from house to house for religious conversation, visiting the sick, and speaking the word at funerals. We are often constrained to admire the grace of God as developed in his devoted piety, discreet zeal, and indomitable perseverance; and wonder at his ability, even physically, to endure the arduous labours of his office. Beside the daily religious services in the church, he meets, several evenings in a week, christians unable to read, and holds a bible class with them. After reading and explaining a portion of scripture, he asks them questions on the doctrines, duties or facts, contained in the portion. In this way his audience is kept wakeful and much interested, and their piety and knowledge are greatly invigorated and strengthened. His spirit and practice may be inferred from his language in public on one occasion, as follows: 'Meet the truth like men, for we shall not cease to pursue you, wherever you are, with the sword of the Spirit. If you come to church, you will meet it here. If you stay in your houses we shall reach you there. If we find you go to your fields, we shall go after you there. If we find you in the streets, there we shall address you; and if you are in your stables, thither also shall we go to reclaim you to God. Since, then, there is no escape for you, meet the truth and yield yourselves to God.' His study is a small chamber, about five feet by eight, entered by a ladder, built of mud and plaistered on the inside with the same material mixed with straw, and having two small windows, covered with paper instead of glass, to let in the light. On the floor is one coarse woollen rug, with no chair, as yet, to sit in. His library is neatly arranged on a rude,

elevated shelf, extending from one side to the other, being protected from the loose earth and dust which would otherwise fall from above, by sheets of paper passed under the roof: it consists of a copy of the Syriac, Hebrew, and English Bible, with a few volumes of Barnes's Notes, the Comprehensive Commentary, the Scripture Manual, a Dictionary, and a few other choice books, lent to him, or given to him by friends in America. Through these books and the English language, which he has acquired, he derives much valuable assistance in his preparations for his pastoral duties. It having become known to his friends in the village that a table was needed to complete the furniture of the study, there was a voluntary and prompt response to contrive the means to procure one. This is the first study of the first Nestorian pastor, and is likely to introduce a new and striking idea into the minds of Nestorian ministers in regard to their appropriate calling.

DR. CHALMERS AS A PREACHER.—"The Tron church contains, if I mistake not," says the Rev. Dr. Wardlaw, who, as frequently as he could, was a hearer in it, "about fourteen hundred hearers, according to the ordinary allowance of seat-room; when crowded of course proportionally more. And, though I cannot attempt any pictorial sketch of the place, I may, in a sentence or two, present you with a few touches of the scene which I have, more than once or twice, witnessed within its walls; not that it was at all peculiar, for it resembled every other scene where the Doctor, in those days, when his eloquence was in the prime of its vehemence and splendour, was called to preach. There was one particular, indeed, which rendered such a scene, in a city like Glasgow, peculiarly striking. I refer to the *time* of it. To see a place of worship, of the size mentioned, crammed above and below, on a *Thursday forenoon*, during the busiest hours of the day, with fifteen or sixteen hundred hearers, and these of all descriptions of persons, in all descriptions of professional occupation, the busiest as well as those who had most leisure on their hands, those who had least to spare taking care



so to arrange their business engagements previously as to make time for the purpose, all pouring in through the wide entrance at the side of the Tron steeple, half an hour before the time of service, to secure a seat, or content, if too late for this, to occupy, as many did, standing room—this was, indeed, a novel and strange sight. Nor was it once merely, or twice, but month after month the day was calculated when his turn to preach again was to come round, and anticipated, with even impatient longing, by multitudes. Suppose the congregation thus assembled—pews filled with sitters, and aisles, to a great extent, with standers. They wait in eager expectation. The preacher appears. The devotional exercises of praise and prayer having been gone through with unaffected simplicity and earnestness, the entire assembly set themselves for the treat, with feelings very diverse in kind, but all eager and intent. There is a hush of dead silence. The text is announced, and he begins. Every countenance is up—every eye bent, with fixed intentness on the speaker. As he kindles the interest grows. Every breath is held—every cough is suppressed—every fidgetty movement is settled—every one, rivetted himself by the spell of the impassioned and entrancing eloquence, knows how sensitively his neighbour will resent the very slightest disturbance. Then, by and by, there is a pause. The speaker stops—to gather breath—to wipe his forehead—to adjust his gown, and purposely too, and wisely, to give the audience, as well as himself, a moment or two of relaxation. The moment is embraced—there is free breathing—suppressed coughs get vent—postures are changed—there is a universal stir, as of persons who could not have endured the constraint much longer—the preacher bends forward—his hand is raised—all is again hushed. The same stillness and strain of unrelaxed attention is repeated, more intent still, it may be, than before, as the interest of the subject and of the speaker advance. And so, for perhaps four or five times in the course of a sermon, there is the relaxation, and the ‘at it again’ till the final winding up.”

**ROWLAND HILL'S MODE OF REPROVING TEMPER.**—On one occasion Mr. Hill recommended his friends who had troublesome tempers to put the thirteenth

chapter of the First of Corinthians between their bread and butter at breakfast-time, and they would find the advantage of it during the whole day. When the Religious Tract Society published “The Important Discovery; or, Temper is Everything,” Mr. Hill mentioned from the pulpit that he had bought a good supply of these tracts; and that as he understood some of his hearers were troubled in their tempers, he should be happy to present them with a copy, if they would call on him at the chapel house. Notwithstanding this kind offer, no applications were made for the little book.

**APOSTOLICAL SUCCESSION.**—The Rev. Mr. Carruthers of Liverpool, formerly missionary in the Crimea, related at a missionary meeting in Leeds, an amusing instance of the importance attached to apostolical succession among the Kalmuk Tartars. When at Astracan, Mr. C. visited the church of the Kalmuks, and saw their high priest, arrayed in splendid yellow pontificals, pour some dirty liquid out of a large bottle into a small phial, and solemnly drink it off. On inquiring why this was done, he was told that that bottle contained the *ashes* of the high priest's predecessor, and that it was the custom to burn the dead body of a deceased high priest, and then to mingle the ashes with water, a portion of which was drunk every morning by his successor, until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff! This practice is worthy of the devout consideration of the Oxford divines, as it affords the truest realization of apostolical succession that we have ever heard of.—*Christian Treasury.*

**THE WORLD IN THE CHURCH.**—If something were not materially wrong, God would not withhold success. I have perceived one thing—a visible study to bring the world into the church: it appears in ornamented chapels, organs, &c. I did not like the chanting of that solemn hymn when I preached in —: it was apeing a fallen church. I know I am an old man, and may be accused of the petulance of age; but trust an old man for once: *if we bring the world into the church, we turn the Spirit out!*

*Dr. Adam Clarke.*

## CHRISTIAN ACTIVITY.

## SCENES OF MISERY.

*By a Home Missionary.*

THE duties which devolve upon me lead my footsteps into the midst of wretchedness and vice. Thus, in visiting a part of my district, I found a female who had just become a mother. She was laid upon some straw in the corner of a damp, filthy den; her babe wrapped in some coarse sacking slept by her side. In the same place were her husband, two men mending their shoes, and another man with a bloody bandage round his head—he having been in a drunken brawl. The wretched woman had been confined in the midst of them all!

Not far from this scene of misery I found a large room—dark, cold, and dirty—in which no fewer than sixteen persons, of both sexes, slept on the floor. The odour was most awful. Fever was bred there.

And what do christian women think of this? I went into a room which was full of beds, hampers, fruit, dogs, children, and beggars. A man then directed me to remove my hat, to stoop down, and creep through a small hole in the further corner of the room. I did so, and emerged into a small gloomy dungeon-like place, in which seven women slept every night. One of them was asleep on a bundle of shavings, and, when roused, informed me that she had not tasted food for twenty-four hours. She was clad in rags, which seemed ready to fall asunder. And she had six sisters—women in like circumstances.

Close to the same house, I found eleven men and women in a place very like my coal-collar. Two of them were ill. There was not a chair, a table, or a bed, for their use. They, men and women, all lay down together upon straw; and that was damp and dirty. A different scene was visible in the same house. In a large room up stairs there live above a dozen boys from twelve to sixteen years old. They are all thieves. Every morning about ten they may be seen coming down stairs, and going off on their prowling expeditions. Need I say their room is the arena of every juvenile vice. It cannot be described here.

In a court which I visit, I often witness scenes which sicken my soul. I remember going into a room in which I found a man asleep on the floor. He had neither bed, chair, nor cupboard. The walls and floor were alike filthy. He was unwashed and ragged; his hair was thick and shaggy; his face unshaven and his eyes red with drink. There he lay without food, fire, or friends—without money, character, or hope—without God in the world! In another room I met with a man who is a hard worker, but who could not get employment. His child had an abscess on its neck, and his wife with a young baby at her feet was crouching upon a small bed placed upon some chairs. In other respects the family had no furniture. It was naked and desolate. And let it be known to those who wish well to the poor, that in this small unfurnished chamber of woe and want there ate, washed, and slept, a father, a mother, a daughter seventeen years of age, a son who is a cripple, and three other children. How can modesty and virtue come out of such a place? Not many yards from this room lived an aged woman and her son. He got drunk and quarrelled with a neighbour. A fight began, and in rushed men and women and engaged in the fray. Sticks were used, and a blow fell upon the aged mother. She was carried away bleeding from the head. In a few days she was in her grave. One more instance and I will lay down my pen. In this court there were some cellars which were so unhealthy that the authorities had the inmates evicted and the windows built up. But the steps leading to them were not closed, and therefore they have become the haunts of the homeless. At the bottom of one of these stairs slept a boy. I said to him, "How old are you?" "Eleven years, sir." "Have you any parents?" "No, sir." "Then when and where did you lose them?" "They died at W——r of cholera." "And how long have you slept here?" "A fortnight, sir." "How did you live?" "I picked up things in the streets and eat them." *I found him a home.*

Reader! what are you doing for the poor? Visit them. They will bless you for your labours. Go!

## LONDON OPEN-AIR PREACHING SERVICES.

I HAVE perused with interest the paragraph in the *Reporter* for the present month, (Oct.) detailing the operations, in London and its vicinity, of the Christian Instruction Society. A short time since I spent a Lord's-day in London, on my way home from the Peace Congress at Frankfort, and having occasion to cross Kennington Common on my way to and from the place of worship I on that day attended, I found a large tent erected, and also groups in various parts of the common, who were listening to addresses and discussions. One stiff self-confident little fellow had attracted a large number of hearers, whom he entertained with ribald jests at the word of God, turning into ridicule the observation of any one who dared to question the correctness of his views. The subject upon which he was dilating (apparently a favourite one with these infidels, for another of them was holding forth upon the same at a little distance) was the Israelites borrowing of the Egyptians; and both of them treated the matter just as triumphantly as if the incidents had never before been explained, and infidel cavils silenced. These men carried their point by sheer impudence. Another group surrounded two men who were discussing baptism, *pro* and *con*. A person of respectable appearance, who stood near me, said, "Cannot I be saved without being baptized?" I said to him calmly, "Will you permit a stranger to ask you a question?" He assented, and I said, "Do you consider yourself wiser than Christ?" He replied in the negative. "Well, then," I continued, "Jesus said, 'Thus it becometh us to fulfil all righteousness,' plainly intimating that baptism is a *part* of righteousness. Now as it is the command of Christ that he that believes shall be baptized, he who neglects that ordinance lives in violation of a divine command—a command enforced by the example of the Saviour. In reply to your question, whether you could not be saved without being baptized, I observe, salvation is a relative term. We are saved from hell, that is one thing, but only part; we must be saved into a state of love and obedience, and so far as we live in disobedience to any of God's commands, so far are we not in a saved state." A bye-stander exclaimed, "That's a beautiful illustration." I left this group and went to

another, where some respectable young men (apparently Independents) were distributing tracts, and defending their doing so by quoting the Divine Commission, but as the speaker left out the words "and is baptized," I concluded they were pedobaptists. Another group was listening to a lecture on Temperance, while others in the tent of the Christian Instruction Society were listening to a good man who was preaching Christ crucified.

Various reflections crossed my mind at the scenes I had witnessed. I wished the delst cavillers had been met by some christian man, possessing strength of lungs, ready wit, and extensive knowledge, rendering him fully capable of turning the tables upon these would-be-wise-cavillers: and I think the Christian Instruction Society should endeavour to select men, as missionaries, of this stamp. I wish, too, that some of the talented ministers who abound in London would now and then visit these groups, and give these conceited cavillers a little christian chastisement. If John Burnet, William Brock, Thomas Binney, and others of like standing, would now and then thus go out into the highways and hedges, they might be the instruments in this "out-of-season" manner of doing incalculable good.

The low state of religion in most of our churches is matter of deep and general complaint, proving that some extra efforts are much needed.

SENEX.

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 WANTED FOR 1851.

A FEW more Aarons and Hurs as attendants on the weekly prayer-meeting, to pray for the success of the preachers of the gospel on the sabbath.

Also, a few more teachers in the sabbath school, of the right sort, who will give themselves to earnest prayer on the behalf of their scholars, until they have been brought to remember their Creator in the days of their youth.

Also, a few more tract-distributors in the destitute portions of the neighbourhood, where "a lue may reach him who a sermon flies."

Also, a few more contributors to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their pastor.

## BAPTISMS.

## FOREIGN.

INDIA, *Narsigdachoko and Dum Dum*.—Mr. Lewis says:—"Since I last wrote, things have progressed favourably in the stations under my care. I am very happy to be able to speak favourably of the additions to our numbers at Narsigdachoko. I had the pleasure of baptizing one female there, and afterwards three persons, two women and a man advanced in years. Of all these we are able to cherish a very pleasing confidence that they are the subjects of divine grace. They had been nominal christians for years, but of late a change has been observable in the conduct of them all."

*Chitoura*.—Mr. Smith gives a cheering account of the native village and station he occupies. He says:—"Last sabbath I had the pleasure of baptizing a convert from Hindooism, a man of good caste and considerable information, and I trust a child of grace. Although we have had few additions this year, yet the cause has advanced in the neighbourhood considerably, and there are not a few about us who, convinced of the truth of christianity, would at once join us, were it not for the fear of losing caste, and being cursed by all they count dear on earth. Caste is, however, much weakened in our neighbourhood, and the people treat us with more kindness than they used to do; and when I compare things now with what they were three years ago, I am constrained to bless God and take courage. My most sanguine expectations have been exceeded. The Lord has exceeded all my fears; mountains have been removed, and valleys filled up, and the way of the Lord has been made plain. Scoffers have been silenced, and enemies have been made friends, and some, I trust, have been brought out of darkness into light. Let it, then, be ours to go on, leaving results to Him who will not let his word return to him void.

*Madras*.—Mr. Page writes, July 9:—"I had the pleasure of baptizing two individuals last month, in addition to two others in a previous part of this year, of whom I do not think I told you in my last note. One of our number has been

carried off by cholera since the beginning of the year. She was with us at the Lord's table on the sabbath evening, and the following evening, at about the same hour, she died."

*Dinapore*.—On the 4th of July, Mr. Brice had the pleasure of baptizing two females, one a European, the other a native.

*Cuttaek*.—On the first sabbath in July, three young females from the Asylum made a public profession of faith in Christ by baptism. We understand that there are some interesting candidates for this sacred ordinance at Choga.

*Circular Road, Calcutta*.—One youthful believer was buried with Christ in baptism, on the morning of the first sabbath in August, and received into the communion of the church in the evening of the same day.

CEYLON.—Our solitary missionary in this island, Mr. Allen, is not without the cheering aid and presence of the Redeemer in his laborious work. He says, June 11:—"I hope the deputation will really pay us a visit, and that help too may be sent. I am sore pressed, but there is encouragement. You will be rejoiced to hear that I am reaping a little at the Pettah. I baptized two of the most intelligent of the congregation last month; they are right-hearted, and likely to be useful in many ways. Two more will be baptized probably on the first sabbath of the coming month, and there is ground for hope that others will speedily come out. There is a good field there, and all that is wanted is a devoted brother to cultivate it. We had a very interesting prayer-meeting last night, for the first time after a long abandonment. I sincerely hope it will be continued. I have lately been trying with all the energy I could bring to bear, to arouse the people, and have got them to stir a little. May the Father of all give me all that is needed to keep them moving. It is hard work—very exhausting—but it is nothing but what it should be, and very thankful am I that hitherto I have been enabled to do it. Grace and strength have not been withheld. Help I trust will come by the time I am disabled, if not before."

**BAHAMAS, Nassau.**—The first sabbath of this month was a delightful day to us—a day too of deep and solemn interest. For some months I had been examining candidates for baptism, and could at last entertain a good hope of twenty; and with such a hope I brought them the last week in July before the church, that they might determine whether the candidates should be received for baptism or not. Every inquiry was made into their conduct and character, in order to learn whether they had given satisfactory evidence of conversion to God. The church having signified their approval of them, they were baptized on the day above mentioned in the presence of a large congregation, many of whom felt and wept. In the afternoon we gave them the right hand of fellowship, and they partook of the impressive memorials of the dying love of the Lord of life, with between four and five hundred more, who like themselves had been planted together in the likeness of Christ's death. Oh, that they may ever walk in newness of life!—On the 1st inst., the native baptists administered the ordinance of baptism to twenty-four; and differing as they do but little from us, we have reason to rejoice in their success. I am on friendly terms with their preacher, whom I regard as a worthy, pious man. He is illiterate, it is true; but by keeping up discipline he does more good than many who are greatly his superiors in point of education. So you perceive, that the number holding in the general Baptist sentiments is not to be limited to those under the care of your missionaries; there is another body nearly as large as ours.

**FRANCE, Mortair.**—Mr. Jenkins gives the following interesting examples of the power of Divine grace, and of the progress of the work in which he is engaged:—"Last sabbath, we had the privilege of receiving two Bretons by baptism. One is Georget, from Belle Isle, who has been employed some time as a colporteur in selling the scriptures. He has made much progress in the knowledge of the word of God, and we have reason to believe it has produced on his heart and life its saving and sanctifying influences. The other person baptized is an aged female, seventy-one years of age, who has been a regular hearer at our place of worship since its opening. She lost her parents when young, and so was exposed to the temp-

tations and trials of the world. I have heard her many a time compare herself to the prodigal son, but she considers her case more aggravated than his, as he returned to his father when young, while she returns in her old age, at the eleventh hour. We trust the Lord will grant these friends grace to persevere faithfully unto the end. The ordinance was administered in the river behind our chapel."

**NEW BRUNSWICK, Springfield.**—Mr. Wallace writes, "Elder Francis preached, after which the congregation retired to the waterside, and witnessed, with profound attention and deep solemnity, the baptism of eighteen believers by Elder Smith." In the afternoon, another was baptized on the other side of the bay, making in all forty-six during the revival. Others are expected to follow.—At *Pugwash*, after animated public services in doors and out of doors, nine converts were baptized. In a few days, two more followed their example. Soon afterwards, thirteen others were thus buried with their Lord, and more are on the way—all the fruit of these efforts and prayers for revival.—At *Maugerville*, after the meeting of the Western Association, five willing disciples were baptized and added to the church.—At *Dalhousie*, three believers were immersed—one a young girl of thirteen, and another a young man from England.

#### DOMESTIC.

**BRISTOL, Broadmead.**—On Tuesday evening, October 1, twelve believers were baptized by Mr. Gotch, classical tutor of the Baptist College, ten of whom received the right hand of fellowship at the Lord's table from our pastor on the following sabbath. One was for the church at Buckingham chapel, Clifton, and the other was the Rev. Edward White, of Hereford, who has changed his views on the subject of baptism, but still continues pastor of an Independent church in that town. On the following Thursday evening, Mr. White delivered a lecture at the exhibition room of the Fine Arts Academy, "On the infant baptisms of Oxford, Glasgow, and Manchester, and the new testament baptism of repentance for the remission of sins; their respective bearings on personal religion and the constitution of the church." The lecturer first referred to the doctrine of baptismal regeneration as held by the Roman and

Anglican churches, and then proceeded more fully to examine the theories existing among nonconformist churches on the subject of infant baptism, namely, those of Dr. Wardlaw and Dr. Halley, showing how completely each destroyed the system of the other, observing, "It seemed as if these two great men had been raised up to shew the nonconformist body the absurdity of infant baptism." The lecture was listened to with the deepest attention by a crowded audience. It will shortly be published. E. S. B.

LONDON.—Moved probably by the remarks of W. H. in our last, (452,) a friend in London has sent us the following statement, with some further remarks on chapel building by the baptists in London, which, to say the least, are worthy of serious consideration. "I herewith send a correct account of baptisms at John Street chapel, London. Mr. B. W. Noel has baptized 156 persons since he has been the pastor of this church. Among them has been one barrister at law, one lieutenant of the navy, one blind man, two ladies of title, one cripple, one deaf and dumb, and five sabbath school teachers. Others are now waiting for immersion. I think I may say that half this number is from the Church of England. Mr. Noel is a thorough baptist, always setting forth baptism when there is mention of it in the subject of his sermon. The amount now paid in for our chapel is about £4,000. Why are London baptists doing so little to provide chapels? The Independents have built and are building nineteen chapels in London, in two years. The Wesleyans are also doing much, and the "church" has built forty churches in the same time. But the baptists, I fear, are doing nothing. Are we to go on as we have with our chapels, found only down courts and alleys? We ought to build at least twenty new chapels, to hold 1,000 each, in London. Why cannot the Baptist Union take the lead, and arrange to build at least one new chapel every year. Oh! that some one would arouse the sleeping baptists of London to life and activity! But I fear they will sleep on."

*Blandford Street, Manchester Square.*—On sabbath evening, August 25, Mr. Bowes baptized three believers in Christ, who, on the following sabbath were admitted, with three others, to the fellowship of the church. More candidates are coming forward.

R. B.

3 P

*Shouldham Street.*—An interesting baptismal service was conducted here on sabbath evening, September 15, when five believers were immersed by Mr. Blake, pastor of the church. One of the candidates was Mr. C. Geary, public lecturer, &c., who preached a sermon, which has since been printed. The attendance was great.

*Bloomsbury.*—A friend says:—"Mr. Brook baptized five young men on Friday, Oct. 18, and a number of female candidates are to be baptized on Friday next, but I can give no further information, as these baptisms are nearly private."

PENKNAP, *Westbury, Wilts.*—"Forty years"—*Baptism—Death—Grace and Glory.* Oct. 13, was a peculiarly interesting and affecting sabbath at Providence Chapel. It was the last day of forty years since worship was first conducted within its walls. On the first day (sabbath too) of those years, ten believers were baptized by the first pastor, and added to the then infant church: and on this last day of the first forty years seven believers were added in the same way by the present pastor. During the whole period nearly 500 have been baptized and received into the church. Until the last week of the same forty years one of the principal friends and founders of this cause, Mr. Thomas Curtis, lived to serve it. He laboured well and faithfully for it; being a godly member, a zealous supporter, a faithful deacon, and a constant reader of the hymns, which he himself warmly and loudly, if not sweetly, sung. We had no one more constantly at all our services, or so earnest in prayer and in practice for the best welfare of this church. We ended the last day of those forty years, on sabbath evening, by improving the death of our late long-tryed friend and father, from words which he selected, "Weep not for me, but weep for yourselves and for your children." He peaceably fell asleep in Christ, aged 76.

S. E.

FLEET, *Lincolnshire.*—Four believers in Jesus were baptized and received into our fellowship, Oct. 6. Two had been Wesleyans, but by the careful perusal of the New Testament, had been convinced of this scriptural duty.

K. S.

ALCESTER.—Our pastor, Mr. Philpin, baptized two young men, on a profession of repentance towards God and faith in our Lord Jesus Christ, Sep. 29. They were both teachers.

C. W.

GLASGOW.—In August last, a few followers of Jesus Christ opened a meeting-house in High Street, for the preaching of the gospel amongst the poor. The brethren go out on the sabbath morning and visit the poorest families, inviting them to the meeting. The scheme has succeeded beyond our expectation. A church has been formed, and five baptisms have taken place. Others are inquiring the way to heaven. We have much reason to thank God and take courage. We are strict baptists, preaching a full and free atonement through the blood of Jesus Christ. We are all in earnest about the work. We have eight weekly meetings in different parts of the city, held in dwelling-houses, and addressed by brethren who attend for that purpose after the toils of the day. We hope the Lord is with us and blessing us. T. S.

SHEFFIELD, *Eyre Street*.—On the first Lord's-day in September, after a discourse by our pastor, Mr. J. Batey, from, "Ye call me Master and Lord: and ye say well; for so I am," four believers put on Christ by baptism. Two were young disciples. The other were husband and wife, being another example of an adult household baptism. The husband had attended the ministry of the word for about thirty-five years, and his wife, the daughter of a clergyman, since their marriage, about twelve years ago. These, and two received from a neighbouring church, were admitted into fellowship on the evening of this interesting day. Our prospects are cheering. W. G.

*Eldon Street*.—On sabbath-day, Oct. 6, ten believers put on Christ by baptism. The ordinance took place in the public baths in the presence of a large number of spectators. Mr. Eadey delivered an address at the water side, after which our pastor, Mr. Horsfield, went down into the water and buried the believers by baptism unto death. In the evening the newly baptized were received into the church, and partook of the ordinance of the Lord's Supper. E. L.

SADDEN, *Lancashire*.—Our minister immersed three female believers in the Churn-Clough, Oct. 6. One is a scholar in our sabbath school, and promises fair for a life of consistency and usefulness. Many spectators were present witnessing the scene, which was orderly, interesting, and solemn, and to us all very pleasing and profitable. W. F.

IRSWICH, *Turret Green*.—On the first sabbath in October we had the pleasure of witnessing two young friends, both female servants, put on a public profession of attachment to Christ in baptism. One of these had been induced by another servant, a member of our church, to attend the preaching of the gospel—a duty which had previously been neglected. She heard, believed, and was baptized. She is now connected with a christian church, and goes on her way rejoicing. May the blessed results of this single effort, made by a humble follower of the Saviour, be an example to many others, and induce them to do what they can for the good of souls and the glory of God. Ho, or she, that winneth souls is wise ! G. R. G.

BRIDPORT.—Our baptistry was opened again, on Oct. 6, for the baptism of three believers in the Lord Jesus, two females and one male. One of the females had been under conviction from the time she was a girl in the sabbath-school. She states that her teacher, a pious young woman, was the means of bringing her to Christ. I give you this that sabbath-school teachers may be encouraged. The male candidate has, we trust, been walking in the ways of the Lord these thirty years, and has been with us from the first opening of a baptist cause in this place, but could not see his way clear until now to follow the Lord Jesus through the baptismal stream. The other young candidate was brought to Christ by our present pastor. J. D.

ARMLEY, *near Leeds*.—A home missionary in this district gives us the following report of baptisms.—Four persons were immersed at Kirkstall on a profession of their faith in Christ in March. July 22, another avowed her allegiance to Christ by being buried with him in baptism. At Skipton, in connection with our labours, on April 2, two persons were immersed in the river Air. On June 1, two more were baptized in the same stream. And on the 7th of the same month, two more followed Christ and were baptized. Some small opposition was offered, but God was our refuge. The Lord is working and truth prevailing.

APPLEDORE, *Devon*.—Mr. Arthur of Bidesford, after preaching, baptized three young disciples, on Lord's-day afternoon, Sep. 1, in the presence of a large assemblage of spectators. These were added to our fellowship,

**CHESTER.**—The ordinance of believers' baptism was administered at a place called Ackers' Pits, in this county, October 13, when a young man was immersed beneath the stream. It was an affecting and solemn season. Many were melted to tears, and many that had never seen the ordinance attended to in this way before could not but acknowledge the impression it had made upon them. The candidate had been, and was then, in a delicate state of health, and some thought it would be injurious, yea, dangerous, for him to be immersed, but he has not taken the least harm. J. W.

**GLOUCESTER.**—On Wednesday evening, Oct. 2, after preaching from the words of the Lord Jesus, "These ought ye to have done, and not to leave the other undone," our esteemed pastor, Rev. G. Woodrow, baptized five disciples. They were received into the fellowship of the church the following Lord's-day. Others are, we trust, sincerely inquiring the way to Zion. One stands accepted, only waiting for restored health to make the baptismal profession of faith in Jesus. E. D.

**LEEDS, Byron Street.**—Four persons were baptized by our pastor, Mr. Horsfield, Sept. 29. The chapel was well filled with an attentive congregation, and we trust that good was effected on the occasion. W. E. M.

**Call Lane.**—On Tuesday evening, Sept. 10, three candidates were baptized by Mr. Tunnicliff, on a profession of their faith in Christ. The congregations are very good—there are several more candidates for baptism—the cause appears to be steadily and peacefully progressing—and a church will soon be organized. May the Head of the Church direct and protect this little flock, and abundantly prosper their efforts for the conversion of sinners. H. L.

**TAMWORTH.**—The ordinance of christian baptism was administered in the baptist chapel in this place, by Mr. Collyer, of Warton, Sep. 1, when four believers thus put on Christ. One was an aged man connected with the Wesleyans, who still remains with that body; another was a teacher. R. O.

**BETHLEHEM, near Haverfordwest.**—Since our last report we have had several baptisms of two or three at a time, and one on Oct. 13, who was baptized by Mr. Rees. He has been a consistent member with the Independents. May he be faithful in his new sphere. W. J.

**RYE, Sussex.**—Three believers were baptized here on the last Lord's-day in August. One, a Wesleyan, who at present continues with them, had been a member of their society for upwards of thirty years, but had her attention seriously directed to baptism through a conversation with a baptist minister in Kent, about three years since, while travelling together by rail. The other two were added to our church on the following Lord's-day. J. F. S.

**COLEFORD.**—Four persons were baptized by Mr. Penny, Sep. 22, two males and two females. One of the latter had been an Independent in practice, not being near a baptist church, and never having witnessed the ordinance of believers' baptism till her removal to this town. The other had been for several years a Primitive Methodist. The two men were treading in the footsteps of their wives, who were recently baptized in the same place.

**BISHOPS STORTFORD.**—Mr. Hodgkins baptized two venerable females, Oct. 6, (one of whom is a mother in Israel,) who were Independents. They went through the ordinance with so much pleasure that they expressed their regret that they had so long neglected this part of their Divine Master's will, and cheerfully affirmed that they could go through it again if their Lord had required it.

**STONEHOUSE, Devon.**—On Wednesday evening, October 2, after a sermon from John xiv. 15, selected by one of the candidates, the pastor, Mr. John Webster, immersed two females and one male. One of the former had been for many years a member of an Independent church, and was convinced of the scriptural character of the ordinance at the baptism of her daughter.

**STOURBRIDGE.**—Oct. 6th, our pastor, Mr. Hossack, administered the ordinance of believers' baptism, when two young females, teachers of the sabbath-school, thus put on Christ. One was from the family of a deacon, who now makes up another "household" of baptized believers. We expect another baptism next month. H. H. P.

**LOUTH.**—On the last sabbath in Sep., Mr. Ingham immersed six believers in the Lord Jesus. One of these had been an active member of an Independent church, and another had been united with the Wesleyans.



**TROWBRIDGE, Back Street.**—On Lord's-day, October 6, Mr. Barnes baptized eleven disciples, seven females and four males, who were publicly received into the church at the Lord's table the same day. Two of them owe their serious impression to Sunday school teaching. One was awakened by reading "Pike's Persuasives." There are other cases of much interest among them. On the same day there were baptisms at Westbury, Warminster, and Devizes, towns near us.

**TODMORDEN, Lancashire.**—The ordinance of baptism was administered to seven believers, Aug. 11, in the presence of a large congregation. Three of the candidates are teachers; one had been a Wesleyan more than twenty years. It was a high day. A number of tracts and hand-bills were given. In the evening they were added, and partook of the Lord's-supper. We expect soon to add more. W. K.

**DOUGLAS, Isle of Man.**—You will, I have no doubt, be pleased to hear that we have added another to our infant cause by baptism—an old man about seventy has made a good confession before many witnesses, by being immersed in an open bath near the sea. We hope and pray that we may soon have to inform of others doing likewise. T. B.

**BIRMINGHAM, Circus Chapel.**—On sabbath morning, Sep. 29th, Mr. Landels immersed seven disciples, who were received into fellowship on the following sabbath.

**Heneage Street.**—On the same evening, Mr. Roe, after an appropriate discourse, immersed fifteen believers, who were also added the next sabbath day.

**Cannon Street.**—Mr. Swan, after preaching a suitable discourse, baptized eleven believers, Oct. 6, two of whom were his daughters; also, two sons and a daughter of one of the deacons, who now constitute a whole household baptized. How pleasing to witness young persons thus obeying the commands of Christ!

W. H.

**FALMOUTH.**—On sabbath evening, Sept. 29, after a discourse on the unscriptural character of infant baptism, our pastor, Mr. Jackson, baptized five believers, all of whom were added to the church on the following Sabbath.

P. H. G.

**ENDW VALE, Zion Chapel, Monmouthshire.**—This little church was for some years a branch of the Welsh church at Nobo. In August last, forty-nine were dismissed by letter, and formed into a church, and Mr. Henry Morgan, late of Pontypool, was ordained our pastor in October following. Since then we have had the pleasure of baptizing twenty; and there is still a good attention to the word preached. The Lord hath done great things for us, whereof we are glad.

D. P.

**BROADHAVEN, Pembrokeshire.**—Two believers in Jesus were baptized, Sep. 1, who had been members with the Independents, one for twenty-seven years, and the other upwards of ten years. The day was fine, and the congregation large and attentive. The ordinance was administered at nine o'clock in the morning, by our home missionary, Mr. Harries, after which a very suitable discourse was delivered by Mr. D. Davis, Haverfordwest.

**HALIFAX, Mount Chapel.**—Brother Roberishaw of Shore, baptized six young believers, Oct. 6. The service was peculiarly interesting. Two were youths—sons of a deacon, and once referred to in your *Children's Magazine* as "The Afflicted Brothers;" and the other four, let it be told to teachers for their encouragement, were from the select classes of our sabbath-school. J. A. R.

**POOLE, Dorset.**—Our pastor, Mr. Bulgin, after preaching to an attentive congregation, baptized a believer—an elderly female—Sep. 29. How solemn and impressive is the scene, thus to see a believer willingly "buried with Christ," and then rising to a "life divinely now," contrasted with the sprinkling of a few drops of water on the face of an unwilling child, or an unconscious babe!

J. P.

**HOLY CROSS, near Stourbridge.**—On Lord's-day, October 13, after a sermon by brother Nokes, of Bromsgrove, Mr. Standing, of Smethwick, late deacon of the church at Holy Cross, baptized two young disciples. The attendance was very good—the aisles, gallery, stairs, and every place they could stand on being crowded. Several could not gain admittance. J. B.

**CARDIFF, Bethany.**—After a discourse by Mr. A. G. Fuller, Mr. Jones immersed eight believers, Oct. 6, all of whom were added to the church the same day.

ABERSYCHAN, *English*.—Mr. Price, our pastor, immersed five followers of the Lamb, on Wednesday evening, Sep. 25. Two were man and wife, and the other three were females from the Wesleyans, who had been long convinced that believers' baptism alone is scriptural. They remain among their former friends. We had many spectators.

KENNINGHALL, *Norfolk*.—On Lord's-day evening, Sept. 8, our pastor, Mr. Howell, immersed two persons on a profession of their faith in Christ. Others, we hope, will follow their example in obedience to their redeeming Lord. A. H.

LEIGHTON.—A friend writing from this town says:—"The baptist friends of Mr. Jabez Inwards, the popular temperance lecturer, will be pleased to hear of his baptism by the Rev. E. Adey, at Lake Street chapel, Leighton Buzzard, on Lord's-day, October 6."

BAMPTON, *Devon*.—On Thursday evening, Oct. 3rd, our pastor had the pleasure of baptizing three females. A large congregation assembled on the occasion, and a suitable address was delivered from "Leaving us an example, that we should follow his steps."

## BAPTISM FACTS AND ANECDOTES.

PROFESSOR JEWETT, MARIETTA COLLEGE,  
OHIO, UNITED STATES.

SOME short time after the appearance of the following narrative in this country we inserted it in our columns. Several friends having recently expressed a desire that it should appear again, for their sake, and for the sake of those who have not seen it before, we again insert it. Inquiries have also been made respecting Mr. Jewett, which we have not been able to answer. If any of our friends are in possession of information respecting his future history, we shall be obliged if they will furnish the particulars.

An interesting account of the process by which Professor Jewett, of Marietta College, Ohio, has been led to embrace believers' baptism, is contained in the following letter, which he addressed to a friend in New Hampshire, and which has subsequently appeared in some of the American periodicals. It is dated July 7, 1838.

"About eighteen months ago, an elder of the Presbyterian church to which I was preaching in the country, became a baptist. On the occasion of his baptism, the minister of Marietta preached the peculiar sentiments of his own denomination. This sermon disquieted some of the church, and the session requested me to preach a discourse in answer to my baptist brother. I declined, saying, I had not thought of the subject since I left Andover, and had no time for preparation. In a few days, the session repeated the request, saying, the sermon must be preached, as two or three men-

bers of the church were about to ask a dismission to the baptists. Finding this to be the case, I informed the church of my purpose to prepare a sermon as soon as practicable, and requested them to remain quiet till they should hear what I might have to say.

Thus compelled to undertake the matter, I determined to enter into an examination of the whole subject, with a spirit of candid inquiry; to take it up as if I had never heard or read anything on either side. Not that I expected to find any difficulties in the way of my own opinions; on the contrary, I anticipated an easy victory over my opponent, and the more decisive because of the candour with which I proposed to examine objections. In commencing the investigation, I took up professor Stuart on *Baptizo*, the ablest work on the mode of baptism. The inquiry before me was, what is the meaning of the words of Christ, in instituting christian baptism? In following the researches of the learned professor, I was astonished to find the accumulated evidence which he had collected against my views, and in favour of the baptist interpretation. I went over the ground again and again. I laid aside his work and entered into an original investigation of the subject, independently of all authors, going through the whole range of classic writers, and over the Hebrew of the Old Testament. I pushed my inquiries to the utmost limits of my sources of information, and of my own capacities; and the farther I prosecuted them, the stronger was the evidence in favour of my opponent. I would now have gladly aban-

done the whole subject, but conscience would not permit me. Thus I laboured for several months, till at length, sorely against my will, I was compelled to conclude that *immersion*, and that only, is christian baptism. As to the *subjects* of baptism, I feared difficulty, for when at Andover I did not easily satisfy myself on that point. However, I took Dr. Wood's treatise, and read it with intense eagerness, and with the utmost anxiety to find confirmation of my long-cherished opinions. I soon perceived that if the Doctor's premises were admitted, his conclusions were irresistible. But I could not at once admit the premises. I could not avoid the impression, that the commission of the Saviour, which Baxter calls the 'Law of the church,' that is, by which the church is constituted, ought clearly to show who should belong to Christ's church, and how they should be admitted. I could not, therefore, think with Dr. Wood, that I was at liberty to receive infant baptism 'on proof made out in another way' than by the evidence of scripture. I read Dwight, and Scott, and Henry, and Doddridge, and Barnes, and Stuart, and Knapp, and Calvin, and the German Commentators, &c., &c.: but the more I read, the greater was the obscurity in which the subject was involved. I wandered for

months in the labyrinths of the Abrahamic covenant, the connection between the old and new dispensations, the substitution of modern for ancient rites, &c.; till, at last, I was compelled to take the bible in its simplicity, and acknowledge that the word of God represents believers, and them alone, as the proper subjects of gospel baptism.

To the above conclusions I was drawn by the power of truth, and in defiance of the resistance of education, prejudice, church relations, college connections, and temporal interests. And as I could not escape them, I then resolved to postpone the results as long as possible. I could not bear to think of changing my denominational ground. But soon communion came, and I dared not go forward, as I verily believed myself unbaptized.

To avoid the excitement in college and in town, it was thought desirable to take public steps as soon as possible, and accordingly on the sabbath, June 24, I was solemnly 'buried with Christ by baptism' in the waters of the Ohio. It was a season of great solemnity, and of serene, tranquil enjoyment. I found it pleasant to manifest my love for the Saviour, by endeavouring to keep his commandments. Since that time, also, I have been happy in reflecting on the steps I have taken."

## SABBATH SCHOOLS AND EDUCATION.

### SCHOOLS AMONG THE WALDENSES.

IN the heat of the battle of Waterloo, a young English officer was carried from the field severely wounded. A most painful surgical operation, in which his right leg was amputated, only saved his life. His noble form was thus despoiled of its beauty in the very flower of his youth. His gallantry and daring in the very thickest of that terrible conflict, won for him not only the unqualified approval and honourable mention of his superior officers, but gained him distinguished decorations from the allied powers. Such was the young Colonel Beckwith in 1815.

Being disabled, he could no longer follow the profession of arms, and he turned his thoughts to a nobler sphere of usefulness. He was naturally of a philanthropic turn of mind, and directed his attention to something that he might do

for his fellow-men on the American continent. With this view he visited the United States; but seeing the advancement—the vigour of civilization—in the new Anglo-Saxon republic, he returned to his father-land. Colonel Beckwith at that time, though a member of the Church of England, was not a pious man. God has since, however, opened his heart in the "shut up valleys" of the Waldenses, and has there made known to him the truth as it is in Jesus.

Twelve years after the battle of Waterloo had passed away, when one day the crippled officer entered a library in Durham. He wandered from alcove to alcove, until his eye fell upon a volume written by Dr. Gilly, of Norwich, on the history of the Vaudois or Waldenses. His heart was moved as he read the story of the persecutions, the endurance, the heroism, of that simple christian people,

who dwell in the picturesque valleys at the foot of the Cottian Alps. He devoured with avidity all that he could find about them in books; he pushed his inquiries in regard to them, until he was fired with the resolution to descend into Piedmont, and there among the christians of the valleys, to bestow his sympathies and his fortune.

He journeyed to Piedmont some time in the year 1827. He entered La Tour, the chief town of the valleys, in the midst of a furious rain. The storm continued long, and he remained for days shut up in his hotel, without seeing a person. At length a venerable Waldonsian pastor (long since gone to his rest,) heard of the arrival at La Tour of an English gentleman who took a great interest in the Vaudois. This pastor visited Colonel Beckwith, and prevailed upon him not to carry into effect his contemplated speedy return to England. He took Colonel Beckwith to his own parsonage, and so long as he lived the philanthropic Englishman was his welcome guest. Such were the providences which gave the Vaudois one who under God is chiefly aiding in preparing for them, we trust, a future, which will be more glorious than their past, resplendent as that past is—a future, which shall see the Waldenses, a Protestant missionary band, extending themselves slowly but surely over the fertile plains of Italy.

Colonel Beckwith instantly manifested a great zeal in visiting and reforming the parish schools, or, as they call them, "les ecoles des quartiers," which were held for three months during the cold season. He found these establishments in a bad condition. Some were kept in stables; others in either damp or ill-ventilated school houses. Many of the teachers were ignorant and dissipated. He has rectified this by building one hundred and twenty-nine good and comfortable parish school houses. He raised the salaries of the teachers, so that men of talent might be induced to follow teaching as a profession. When he first commenced this reformation, he sent young Waldenses to the college at Lausanne, in Switzerland, where they prepared themselves for teachers. Since that time they do not go out of the valleys for that purpose; for through his and Dr. Gilly's efforts, two colleges have been erected, one in La Tour, the other in Pomare. It is, however, but just to say, that the expenses

connected with the building, and for the most part the sustaining of these institutions, were and are defrayed from the private fortune of the once Colonel, but now General, Beckwith. This last distinction was conferred upon him by the English government about a year ago.

Another institution also has been found of great benefit. It is a sort of college for young ladies, where they are prepared in the higher branches of education, and fitted to be instructresses. This was also founded by the generous benefactor of the Waldenses. He acknowledges that his work has hitherto been more philanthropic than religious, but now that the shackles of despotism have been thrown off by the constitution of Charles Albert, he is bending all his efforts—efforts quickened by his now converted heart—to have the Waldenses bear the precious seed of the gospel through Italy. When the constitution was given by Charles Albert, the services of General Beckwith became known, and were acknowledged by marked honour from the king himself in the shape of the cross of "Santi Maurizio e Lazzaro"—the highest honorary distinction that could be conferred upon any Sardinian citizen. The Jesuits and the power of the priests were broken by that constitution, and General Beckwith became at once known, through the public journals, as not only the "bienfaiteur des Vaudois," but the benefactor of Piedmont.

A few days ago, it was my privilege to spend some hours in the company of General Beckwith. With another friend, I had received an invitation to dine with him. The hour fixed was 7 P.M., and, hearing from the Waldenses of the punctual habits of the *ci-devant* officer, we were prompt at his mansion. Formerly he used to spend the summer in England, and only the winter in the "valleys;" but for the last eight or ten years he has lived in the valleys, only occasionally visiting his native land. For several years past he has occupied a large and comfortable mansion, formerly the residence of the Count de La Tour.

We were admitted by one of his domestics, and conducted through a large dining room and library to the parlour. Everything was commodious and comfortable, without any attempt at splendour. While waiting, a side-door opened, and in hobbled the General. I could see at a glance that the billet which I had received in the morning gave the complete

character of the man. He was direct, frank, and good-natured, says just what he means, and in the shortest possible manner. As he limped rapidly up to us, the short pithy welcomes rolled out with an amazing volubility. "How do you do? I'm glad to see you." In our conversation with him, we were filled with admiration at the great practicality of the man, and his correct general information.

He, at the request of my friend, gave a short history of the wonderful people among whom he lived. He said that the Waldenses were evidently the remnant of the evangelical church of Christ in Piedmont before the corruption of christianity; that even after that epoch, there were bishops in Turin and other important cities, who were orthodox christians, although they presided under a pope. When the church of Christ, generally, went over to corruption, and married the paganism of ancient Rome, the Waldenses clung to the bible as the rule of faith, and ever since they had held unto it through good report and through bad report. At a certain period, some two centuries ago, the Episcopalians and the Presbyterians of England took up the Waldenses—the one to prove Episcopacy—the other Presbyterianism, but the fact was that (in his opinion) neither could do it. The Vaudois church was really the most like the Presbyterian in form; the reason why they have a liturgy being that when the Waldenses applied to the Episcopalians for aid, the latter suspected (and very justly, too,) that some of the Vaudois clergymen were Unitarian in sentiment; and these clergymen said, we will show you that we are not Unitarians, by adopting your liturgy.

At this point we went to the dining room. The long table had only three covers, and then we learned for the first time, that General Beckwith has no family. He very often collects around him the elders of the churches, and other pastors, the professors of the college, and other Waldensians, and feasts them at his hospitable table. During the dinner a lively conversation was kept up, and we learned from him many interesting items of information. He said that the Vaudois are now over 22,000 in population, and are augmenting with rapidity. The constitution of Charles Albert had done wonders for them, and he only hoped that God would give the present

king force of mind to stand by that constitution. Everything seems to be in a fair way for its permanent preservation. The people of the Sardinian kingdom are marching with large strides. Eight years have made great alterations in that kingdom; the Jesuits have been driven out, the constitution has been given, the power of the priests has been broken. I have travelled through all Italy, and there is not a country so prosperous, so active.

After dinner we were joined by three professors of the college of La Tour. I never have spent an evening more agreeably. My friend was engaged in conversation with the General, while the three professors took me aside, and made me explain the whole *modus operandi* of our sabbath-school system. They are very much interested in sabbath-schools, but their system is so general that the great benefit is lost. There is not enough of individuality. There will be from two to five hundred children in one school, but, instead of one teacher to talk privately, practically, and individually, to every six children, there is only one teacher for the whole five hundred. They made me take a New Testament and give a practical exemplification of our mode of teaching. They were delighted with the directness of the instruction, and the division of labour among different teachers in our sabbath-schools. When I told them of the "Union Questions," and the "Teacher Taught," published by the Sunday School Union, they instantly expressed a desire to have some of those books to translate into French, for the use of their schools.

It was eleven o'clock at night before we separated. Never shall I forget the appearance of General Beckwith. He is very tall, and, despite sixty years and the loss of a limb, he has a most erect and imposing form. My friend took him by the hand, spoke of the happiness that he had experienced in passing a few hours with him, blessed him for the labour of love in which he was engaged, and expressed the hope that we should all meet in heaven. The tears ran down the cheeks of the good old General, and though he is a man of laconicness, and of military sternness, yet he is full of heart; and I believe that he is engaged in a work which will call down, not only the prayers and sympathies of all christians, but the benediction of God.

## RELIGIOUS TRACTS.

## APPLICATIONS.

DEVONSHIRE.—(*The Bishop's Own.*)—I shall feel obliged if you will now send me a supply of tracts, handbills, &c., according to your kind offer. That you may know what sort will be most suitable, I will mention two incidents. High churchism and Puseyism are professed and carried out with a high hand in this town. The church party have recently formed a Tract Society, and are issuing tracts in accordance with their own principles, and are strictly forbidding those who take their tracts to receive tracts from any other party. Hence many poor persons, for fear of losing the church charities, now refuse to take in the tracts circulated by dissenters. The other circumstance is in reference to a village about ten miles from this town. There being no preaching there except in the church of England, the baptist minister of B. went out there with the view of hiring a room to preach in. On the last Lord's-day in August he preached in a room to a goodly number of the inhabitants. On the following week the clergyman of the parish called on the poor woman of the house, and expressed his great surprise that she should have allowed such a thing, and forbade her doing so again, saying, should the baptist minister come again, she must send him to his house. On Lord's-day, Sep. 8, the baptist minister went again, according to announcement, and finding the room shut against him, he acted in accordance with the poor woman's directions, and went to the clergyman's house and asked an interview. Being introduced into his presence, the following conversation took place.

*Clergyman.*—Why do you wish to come and preach in my parish?

*Baptist Minister.*—Because I presume there are many in this, as in most parishes, who do not hear the gospel, and we are commanded to preach the gospel to every creature. And if they will not come to hear it, we are now, as of old; to visit from house to house, and by conversation and the distribution of the word of God, and religious tracts, carry the gospel to their houses.

*C.*—But this is my parish. I am the regularly ordained and appointed minister, and no one else has any right to preach

the gospel here: and I beg to inform you that I shall use all the means within my power to prevent it.

*B. M.*—This argument, if it will hold good with regard to this village, will also apply to our large towns, and therefore because Mr. B. is the clergyman of the town of B. no one else, according to this objection, has any right to preach there, although the church will not hold one-seventh of the population. But I claim a right to come here, and any other place within my reach, inasmuch as my commission says, "Go ye into all the world;" the whole world therefore is my parish.

*C.*—I object to your coming into my parish also because your doctrines are quite contrary to mine.

*B. M.*—I am not aware what doctrines you teach, but I beg to say that the doctrines which I intend to preach are the following:—1. The absolute necessity of the new birth. 2. Repentance toward God. 3. Faith in Christ. 4. Holiness. That man is a sinner; that Christ is a saviour, and that whosoever believeth in him shall not perish but have everlasting life.

*C.*—These doctrines are, as I supposed, diametrically contrary to mine.

*B. M.*—I am sorry for it. The doctrines I have named are taken from this book, (holding out his pocket-bible.) In this book you will read, "Except a man be born again, he cannot see the kingdom of God." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Except ye repent ye shall all likewise perish." "Without holiness no man can see the Lord."

*C.*—Is it your intention to preach in my parish?

*B. M.*—It is. And as the room is closed I shall preach this afternoon in the open-air.

*C.*—Then I shall prevent the people from hearing you; and shall use all the power I can command to prevent you from coming here again. You had better quietly withdraw from my parish.

With this the baptist minister left the house, and the clergyman followed him, to prevent any persons from hearing. By this time there was a large number collected together under the celebrated oak tree, where the zealous and successful

Richard Knill, and others, formerly preached. The baptist minister at once commenced the service by singing and prayer, and preaching the same doctrines which he had just preached to the clergyman. The clergyman being busily employed at the same time in sending off the children, and trying to disperse the

people, but without any success, as he only increased the congregation. The baptist minister, therefore, after preaching to a very large attendance, announced his intention of coming there again, (v. v.) that day fortnight, when he may expect still greater opposition. B. A.

DONATIONS of Tracts in our next.

## INTELLIGENCE.

### BAPTIST.

#### FOREIGN.

PRUSSIA.—There are now fifteen baptist churches in Prussia, containing 1016 members, 258 of whom were baptized during the last year. Mr. Lehman communicates the following particulars respecting them in a letter to the Secretaries of the Baptist Union, which will appear at full length in the Baptist Manual. It is dated Berlin, March 27, 1856. "From this general statement of our Prussian Association, allow me now to turn to the particular experience of single churches. I begin with our own in Berlin. We have had fifty baptisms, and in connexion with these, abundantly much spiritual joy. This increase and time of refreshing, however, was experienced rather in the first part of the year. In the months of July and August we were visited by the awful hand of the Lord, viz., *cholera*, when many of our beloved ones were swept away very suddenly. However, most of our friends died with so much joy and longing, that our hearts all were gladdened, and a general readiness to die was prevalent and manifest. That of Stettin is, next to ours, the most important in number and situation. Brother Gulzan is now their pastor since the beginning of last year, and very much good has been achieved. They also have to complain of the unsettledness of members, and even more than we have been compelled to exercise discipline, by which twenty-six have been excluded. Still they had a clear increase of fourteen. Next in importance in our neighbourhood is the church in Templin, where brother Kemnitz is pastor. This has had a very blessed, calm, but lovely increase. Now there are fifty-four members, twenty-one being baptized last year, being a clear increase of seventeen. I recently was there, and found that eleven new candidates for baptism waited for the ordinance. They have also now a proper meeting-house. I preached there to large assemblies, and enjoyed sweet communion with the saints. But the most interesting field of labour is in our eastern provinces. We have formed in our

Association also a missionary work, devoting one-third of our pecuniary force to the heathen, and two-thirds to our home mission. Several evangelists have been sent out by us, also by aid of the American Baptist Missionary Union. One of these, brother Weist, has proved to be an undaunted soldier of Christ. After some travelling during the first part of his ministry, he came to those regions above mentioned in the beginning of last year. He found an open door in Stolzenberg, a village between Elbing and Königsberg. He preached Christ crucified, and soon gathered a number of inquirers, whom, after some time, he baptized, and went on so. At the close of the year, the church there formed consisted of seventy members, and now at least ten more are added. All this has been achieved under the greatest hatred and persecution of the world, which brother Weist defied and overcame, so that now he is diligently engaged to build a meeting-house for the newly-formed church. Surely this is the Lord's work, and it is marvellous in our eyes."

SOUTH AUSTRALIA.—The new baptist chapel, Lefevre Terrace, North Adelaide, was opened for Divine worship on Sunday, April 21st, under peculiarly auspicious circumstances. The Rev. T. Q. Stow (Ind.) preached in the morning, the Rev. D. I. Draper in the afternoon, and the Rev. G. Stonehouse, (minister of the chapel) in the evening. The weather being remarkably fine, the spacious and elegant chapel was thronged throughout the day with attentive worshippers, and the interest excited appeared to be altogether unusual. The collections amounted to £40. On the following evening a tea-meeting was held, which was attended by about 350 persons; at the close of which, a public meeting was held, and the chapel was densely filled.—W. Peacock, Esq., in the chair, when addresses were delivered by the ministers and other friends present. It was truly refreshing, in these days of religious strife and division, to witness such a gathering of christian ministers of various denominations, and listen to their warm-hearted expressions of mutual attachment and esteem.

The one great object seemed to be the promotion of christian union, and the extension of the Divine glory. The whole amount collected at the opening services was £61. We heartily congratulate the baptists of South Australia on the position they are now likely to occupy among the religious denominations of the colony.

*South Australian Register.*

**SWEDEN.**—We have just received a copy of intelligence from Sweden, which being printed on each side of a sheet of tissue paper, we are not able at this moment to decipher, beyond the fact that the appeal of Brother Nilsson to the government has not succeeded, and the sentence of banishment has been confirmed. Next month we will try to make out the whole of the paper, which appears to contain some singular facts respecting ecclesiastical matters in Sweden, where the Lutheran is the established religion—all dissenters or seceders from which must, by their laws, leave the country. The priests have done it all, and it is strange that the followers of Luther should be found doing such deeds. But they may do what they please they cannot shut out the light—they might as well forbid the sun to shine on their king's palace tomorrow.

**NEW BRUNSWICK.**—We regret to learn that the baptist meeting house in Mill-town, Calais, has during the past week been burned to the ground. The letter which communicates this fact does not furnish any of the particulars. We have many times during our residence in Calais listened to the few who nobly contributed to the erection of that house, as they have dwelt upon the providential incidents connected with its erection, and the beginnings of our cause there. Few places have witnessed more signal displays of the power of God, and very few places have more happy associations in so many minds than that house and its vestry beneath it. It has been a Bethel to hundreds of souls, and of a multitude shall the Lord count when He writeth up the people that this man was born there. We hope to hear that no time elapses before efforts are made for its re-construction.

*Christian Visitor.*

**DOMESTIC.**

**BAPTIST ASSOCIATIONS.**—We have never been able to give all the reports of the annual meetings of Associations, for want of written or printed copies of the proceedings—some not being sent at all, and others arriving much after time, when other matters thrust them aside. We furnished abridged reports of as many as we had then received, in July and August. Since then we have received a few more, which we now abridge, again expressing our earnest request that in future, secretaries, or other friends, would

kindly oblige us with written reports, or printed copies, as soon as they are published.

*The Suffolk Baptist Home Missionary Union.*—This is not called an Association, but from the first and second brief reports of its proceedings it may certainly be regarded as one for all practical and useful purposes. The first meeting was held at Turret Green Chapel, Ipswich, in 1849. Ten churches reported 1352 members and 103 baptized, with 1212 scholars and 189 teachers, and 27 village stations. Roles of organization were adopted. The second meeting was held this year, July 4, at Bury St. Edmund's, when eleven churches reported 1534 members and 97 baptized, with 1334 scholars and 201 teachers, and 34 village stations—giving this year an average increase of six to each church. The reports from the churches were encouraging. Cottage prayer meetings were mentioned as very useful. A public tea meeting was held in the Corn Exchange, at which upwards of 500 persons were present, blending with the immediate objects of this Union the celebration of the Jubilee of the Baptist Church at Bury, which was formed in the year 1800. At half past six, a public meeting was held at the chapel, which was addressed by the Rev. T. Middleditch of Catne, in Wiltshire, who was one of the ten who first formed this church, now fifty years ago; and also by brethren Lewis of Diss, Lord of Ipswich, and Murch of Sudbury, thus closing a series of services eminently characterized by a spirit of christian love and zeal, and which it is hoped, accompanied by an unction from above, will redound to the welfare of the churches and the glory of God.

*The Southern* was held at Beaulieu, Hants, June 5 and 6. The Letter was on "The Scriptural Idea of the Christian Ministry," by brother Martin of Lymington. Brethren Davies of Salters' Hall, London, and Goodman of Andover preached. The church at Poulner was admitted. Arrangements were made respecting missionary services, and other general business. Twenty-seven churches, of 2,780 members, now compose this Union, into which, during the current year, ninety-seven had been admitted "by profession," and forty-six "by letter." Clear increase, twenty-eight. Sabbath scholars, 2410. We observe a type error in the totals; eighty-one excluded should be eight—and eight withdrawn should be eighteen.

*The Monmouthshire* met at the Temple, Newport, May 29 and 30. Subject of the Letter, by Mr. Edwards, "The Pastoral Aid Society of the Particular Baptist Denomination in Wales." Mr. D. Edwards, minister of the place, presided. The churches reported peace and harmony as prevailing, with an unprecedented increase in the major part of them. The new English church at Zion,



Ebbw Vale, was admitted. E. P. Williams, of St. Brifes, had settled at Siloam, Cwru-bran—H. Morgan, of Trospannt, at Zion, Ebbw Vale—J. Jones, of Llanrwst, at Siloam, Tafaraubach—W. Price, of Carmarthen, at Beulah—J. Jarman, of Victoria, at Argoed. Arrangements were made for collections for the Colleges, the Irish Mission, and new meeting-houses. A petition to the king, on behalf of the baptists of Sweden, was adopted. Again, as usual, many sermons were preached—some in the open air.

Baptized....	2728	Excluded....	280
Restored....	593	Dismissed...	160
By Letter...	192	Died.....	190
	3513		620

Increase..... 2884.

This Association comprises 56 churches, 48 ministers, 15 assistant preachers, 9037 members, 1037 sabbath-school teachers, and 6181 scholars. There is also in the county about 12 churches not united to the Association, with stated ministers in the major part of them, and members about 850; and thus our total number in this county amounts to nearly 10,000.

The *Glamorganshire* was held at Llwyni, 19th and 20th of June. The Letter was on "Christian Exertion." As usual our brethren had much preaching. Met in Conference at eleven the first day, and the letters from the churches having been read, we found to our great and mutual delight, that very large and unusual additions were made to the churches during the past year; at the same time we are brought to lament the loss by death of our brethren in the ministry, W. R. Davies, Dowlais; D. Naunton, Ystradafodwg; Morgan Lewis, Cwmbach; and T. Thomas, of Croesypark. But we are not left to mourn as those without hope, for we firmly believe that they are gone from their work to enjoy their everlasting reward. We also find that brother Enoch Williams has left Cwmafon and gone to take the over-charge of Zion, Brynmawr. That brother Rees Evans is come from Verwig and is settled at Bethany, Neath. That brother Evan Howells is come from Penrynoech to settle as a pastor at Ruamah, Bridgend. That the church at Mynydd Zion, Tondy, has been regularly formed, and to be under the pastoral charge of brother T. Hopkins. The churches in the following places were received into our Association.—Tondy, Loughor, Bridgend, (English,) Aberaman, and Spelters. Several resolutions on general business were adopted, and that the church at Grafgarw be excluded from the Association for receiving W. L. Evans to preach to them. That the following chapel cases be admitted this year to visit our churches, Zoar, Rhymney, Loughor, and Crickhowell, Brecknoekshire. Also, as our worthy aged brother,

Edward Williams is now in the country, on behalf of Sardis, Anglesea, we hope that he will meet much kindness from our churches. That the next Association is to be held at Tongwyrddlas, near Cardiff, at the usual time, viz—the Wednesday and Thursday in the third week in June. Increase by baptism, restoration, and letters, 4080. Decrease by exclusion, death, and letters, 1263. Total increase, 3426. The additions by baptism, (3037,) are unusually large, perhaps beyond precedent. Besides these, 1250 were restored, and 408 received by letter. Excluded, 477—Dead, 333—Dismissed by letter, 493. Total of churches, 70—of members, 10,217; with 87 schools; 6403 scholars, and 2095 teachers.

As the baptisms in the churches of these Associations are extraordinary, we shall give a list of them in our next.

**BAPTIST UNION OF IRELAND.**—The Annual Meetings of the churches composing the Baptist Union of Ireland were held in Dublin, in August. The various services were well attended, and especially the public meeting. The ministers of all the churches in the Union were present save one; and much and interesting information was given as to the state and prospects of the churches, and of the Baptist Irish Society. The hindrances to the growth of vital christianity in Ireland were faithfully and vigorously portrayed, and many plans for the increased efficiency of the society were proposed and discussed at the conferences. The returns show a gross increase of five per church, and were these a permanent clear increase, with such diminutions only as are incidental to churches in this land, our brethren would have felt greatly strengthened, and their letters and speeches would have been of a more cheering tone. But the poverty and distress of the people compel as many of them as can find means to go, to emigrate to other lands; and this constant flood of emigration is ever sweeping through our churches—taking away the members, and leaving our brethren to labour on amid great and increasing disappointment and gloom. Still they are not hopeless—their faith is sorely tried, but they trust in God and take courage.

**BANKSLEY.**—On Monday, Sep. 30th, Mr. William Cathcart, late of Horton College, was solemnly set apart to the pastorate. In the morning, Mr. J. E. Giles discoursed on the constitution of a christian church; after which Dr. Acworth asked the usual [questions, to which Mr. John Wood replied, on behalf of the church. In the afternoon, Mr. Colorost of Wakefield opened the service, and Dr. Acworth delivered the charge to the pastor, and Mr. Larom addressed the people. Between two and three hundred sat down to tea. Addresses were afterwards

delivered in the chapel to a crowded meeting, by brethren Larom, Roberts, Cathcart, and Landsbury. It will doubtless be interesting to the friends of evangelical truth, to know that the baptist church here has scarcely been five years in existence—that it has at present seventy members, thirty-six of whom have been baptized by Mr. Cathcart—that its sabbath-school, only thirteen months established, has about 170 children—and that through the liberality and devoted exertions of Mr. John Wood a handsome chapel has been erected, capable of accommodating 350, without galleries—with them, for which it is fitted, about 600, and two good school-rooms, fitted to hold 150 children each. It is true that a debt beclouds this bright picture; but it is confidently expected that when an appeal is made, it will be generously responded to by those who can appreciate indefatigable and self-denying efforts for the cause of Christ.

**FARLEIGH CASTLE, Wilts.**—On the 26th of September, there was laid, by Mrs. Salter of Trowbridge, the foundation-stone of a baptist chapel, in the interesting village of Farleigh, about four miles from Trowbridge. After the ceremony, Mr. Barnes delivered a short address; and then the numerous company retired to a large apartment on the premises of Mr. Moore, where they found the tables spread for tea, and the room adorned most tastefully with devices wrought in flowers. Here addresses were delivered by Messrs. Salter, Walker, Smith, Webley, Barnes, and others, and the evening passed away delightfully. The chapel will stand just under the Castle Hill, which is surmounted by the dismantled towers of the magnificent structure which was formerly the seat of the Hungerfords.

**LOUGHBOUGH, Sparrow Hill.**—Last spring this beautiful and commodious place of worship, after being closed for twelve months, and the church and congregation dispersed, was re-opened, with a view to the resuscitation of the Particular Baptist cause in this town; Mr. James Smith, junr., having engaged to supply the pulpit for six months. Towards the close of that period, success having been so far realized, Mr. S. received and accepted the unanimous invitation of the church and congregation, to become their pastor, and entered upon that office at the commencement of the present month, (Oct.) with a good promise of ultimate success.

J. M.

**SOUTHDAIRY, near Haverfordwest.**—This neat little place of worship, known as Zion chapel, was re-opened, after further improvements, Oct. 15th and 16th.

**TROWBRIDGE, Bethel Baptist Chapel.**—This place of worship having been enlarged and furnished with galleries, was re-opened on Tuesday, September 24th.

**STEPNEY COLLEGE.**—The friends of this Institution will be gratified to hear that the session has commenced under very favourable auspices. The opening address was delivered by Rev. J. H. Hinton, M.A., on the subject of Inspiration; and the annual meeting was held at the College on the afternoon of the same day, G. T. Kemp, Esq., treasurer, in the chair. Between the services, about 200 friends took tea together in the College. The session opens with twenty ministerial students. In addition to the President, the tutors for the session are—in Greek, Rev. Dr. Gray; in Latin, Rev. B. P. Pratten; in German and Syriac, Rev. Professor Neuser; and in mathematics, Professor Wallace. The Institution is free from debt—a position which it is hoped it will continue to maintain. Considerable accessions have been made to the library during the year, and legacies have been received from Mr. and Miss Tomkins, and from Mr. W. Adams of Cambridge.

**BLEANAVON.**—Mr. John Havard, from the Baptist College, Pontypool, was recognized as pastor of the English Baptist church, September 11th. Mr. G. Thomas, classical tutor at the above College, described a christian church. Mr. Evans, of Pontrhydyrun, offered up, what is termed by some, the ordination prayer, and Mr. Thomas Thomas, theological tutor, delivered the charge to the young minister. Mr. S. Price, of Abersychuan, preached in the afternoon, on the duties members owe to their ministers, and Mr. Evans to the people in general. Several other ministers took part in the interesting services. The usual practice of laying on of hands was, on this occasion, dispensed with.

**WESTON-SUPER-MARE, Somerset.**—The new baptist chapel at this place, a handsome and convenient erection, was opened for Divine worship on Thursday, Sep. 26th, with a sermon by Mr. Newman of Shortwood in the morning, and addresses by brethren Morris of Clifton, and Davies of Bristol in the evening—the former on the erection of spiritual temples for God, and the latter on the doctrines of the baptists as distinguished from the Episcopalian, Independent, and Wesleyan denominations. The services were fully attended—a goodly number being present from Bristol, and other towns.

**BANBURY.**—Mr. W. T. Henderson, of Stepney College, has accepted the invitation of the baptist church, Bridge-street, to become its pastor, entering on his engagement on the first Lord's-day in January next.

**CUPAR, Fife.**—Mr. J. Davies, of Riddings, Derbyshire, has accepted the unanimous invitation of the English baptist church here to become their pastor, commencing on the first sabbath in November.



W. H. WOOD

MISSION PREMISES, TURKS ISLAND, BAHAMAS.

## THE BAFIAMAS.

Mr. RYEROFT continues to labour successfully on Turks' Island and among the neighbouring islets under his charge. In connection with the obnohes formed on these islands, most of which enjoy the services of a native teacher, and do much to sustain among themselves the ministry of the word, there are between six and seven hundred members.

## MISSIONARY.

TURKS ISLAND.—Mr. Ryeroft, in a letter dated, June 1, gives the following encouraging information:—"Great would my satisfaction have been could I have drawn upon you for a less sum. When, however, it is considered that but one hundred pounds is drawn for all the various purposes of this mission, I hope the Committee may indulge me, as such an amount is far below the demands of the station, as well as our own necessities. It affords some pleasure to reflect, that since the station came into my hands, £400 have at the least been saved to the Society. My ambition still is to render greater aid. Comparatively we are few and feeble, and withal very poor. We have done our best, and long for an opportunity to testify our anxiety for the diffusion generally of the savour of Christ in every land. That will be a good day to us when we can add to and not draw from your funds. In the mean time, help us, brethren, to perfect the work begun and on the advance amongst the islands of the west. The Redeemer is carrying on his glorious triumphs, and subduing the people to his yoke. True there are many who withstand his claims, and remain strangers to him, and enemies to his reign. Here, as at home, human nature manifests its depravity and union to all which is unlike God, and destructive to the soul. In consequence of this we have to contend with prejudice, evil, and long established habits, as well as with the bias that has generally alienated mankind from the image, love, and knowledge of Him who is the brightness of the Father's glory, and the light of the world. When I look at the influences within men, and acting upon them externally, at this present evil world, and its blandishments ever displayed to entice unwary souls, my surprise is not that comparatively few find the way of holiness, but that any are seen turning from the world, and enduring as seeing Him who is invisible. Our sufficiency is, however, of God. Every kind of influence here exists which desigins' and is calculated to leaden the souls of men, and to lead them to the gates of hell. While in Africa, China, and India, with other countries, there are gods many, with the disgusting and soul-destroying practices of the same, these islands, alas, are not without scenes of a sad and

sickening nature, scenes which convince one that however circumstanced men may be, they will in their folly have gods of their own formation. Pleasure, fashion, the bottle, and dance, with deeply-rooted self-righteousness, form objects of idolatry, which receive adoration, and at whose soul-blood altars expensive sacrifices are made continually. To attempt an interruption of the services of such idolatrous devotees by the intervention of religion, its Saviour's service and holy principles, meets with no less opposition than that which missionaries meet with in other lands, when attempting to recommend the spiritual religion of Jesus in preference to the carnal devotions of gross idolatry. Well, our hope is in God. He will manifest his strength, and cause the victories of Jesus to be quite commensurate with the promise of bringing many sons unto glory. Hence, in the midst of trials within us and around us, the savour of Christ is made known, and, as of old, men and women are added to the churches by baptism; our meetings are numerous attended, while the dear children of our schools join their voices with those of the children of Jerusalem, and chant sweet hosannas to the Son of David, who came to bless us with the light of life, love, and peace."

CHINA.—From one of the esteemed missionaries mentioned beneath we received a letter a few days ago, from which we extract the following pleasing statements. Our English readers will rejoice in the success of their American brethren, who do not, however, seem to be aware that the English General Baptists have established a mission at Ningpo.—"The Shanghai Baptist Mission now consists of three families, viz., Rev. Messrs. Shuck, Yates, and Percy, and their families. We have four chapels, and have public preaching from twelve to fifteen times per week in them, in the Chinese language. We are encouraged by large congregations, who give us good attention. A number make inquiries on the great truths of salvation; some give us evidence of sincerity, and a few have been buried with Christ in baptism. Many books have been prepared, printed, and circulated among the people. We have unmolested access to the whole beautiful region of the interior round about, finding the people everywhere friendly, and to whom we preach and teach the unsearchable riches of Christ. The truths of the gospel are gaining a wide-spread knowledge among hundreds and thousands of the people

of the great city of Shanghai and its densely populated vicinity. Our largest chapel, (Gothic,) we were privileged to open for Divine service, March 3, 1850. It has tower, pulpit, galleries, baptistry, &c., all after foreign style, but the building is entirely appropriated to religious services in the Chinese language. In June we opened another new Gothic chapel and school-house, a few miles in the interior, south east from Shanghai. New facilities for missionary work are continually opening before us. The harvest here is indeed great, while the laborers continue lamentably few. I have long been anxious that the English baptists would send two missionaries to Shanghai. Are the regular baptists of England going to have no share at all in giving the gospel to the three hundred and sixty millions of China? Here, at Shanghai, is a wide and glorious field open unto them. Within one hundred and fifty miles of Shanghai there are thirteen cities of the first class, and all connected directly with Shanghai by water communication."

**YOUNG MEN'S MISSIONARY ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.**—On Tuesday evening, October 8, the second annual meeting of the above Association was held in the library of the Mission House, Moorgate Street, which was filled with a deeply interested audience. The chair was occupied by James Low, Esq., and after singing, and prayer offered by Mr. Harper Twelvetees, eminently practical addresses were delivered by the Revs. F. A. Cox, D.D., J. Aldis, J. Angus, M.A., H. J. Betts, J. Branch, and Samuel Green. Several other ministers and gentlemen also took part in the engagements of the evening. The following extracts from the report will show the character of the efforts used by this Association:—During the past year forty-eight missionary lectures to children have been delivered; and thirty-seven juvenile meetings have been addressed by members of the Association, in the metropolis alone; they have also sent deputations to many of the country districts, the expense being borne by the deputations themselves. The Association has also been instrumental in establishing several children's missionary prayer meetings, besides a devotional meeting for young men, which is held at the Mission House, 33, Moorgate Street, on the fourth Wednesday in each month. The Association has further endeavoured to diffuse missionary information by publishing and distributing gratis, to seventy-six sabbath schools, 10,000 copies of "The Heathen World," written for them by Mr. G. F. Sargeant; by establishing a winter course of lectures in their library; and by inducing many of their pastors to preach to the young of their congregations

directly upon "the claims of christian missions." The result of these and similar efforts has been to increase the missionary spirit among the young, and we trust the effects will be seen, not only in large additions to the funds of the Missionary Society, but in the devotion of many of our youth to the great work of evangelizing the world. The friends have made arrangements for the delivery of six lectures in the mission library on the third Wednesdays in October, November, December, January, February, and March; and they are determined to make their reading-room useful by laying on the table, in addition to every missionary periodical, the letters received from missionaries abroad.—On Wednesday evening, Oct 16, the first lecture was delivered in Albion chapel, Moorfields, instead of the Mission House Library, by the Rev. Baptist W. Noel, M.A., to a crowded and attentive audience. The chair was taken by George T. Kemp, Esq. After singing, and the divine blessing had been supplicated by the Rev. Mr. Simpson, of Scotland, Mr. Noel delivered a lecture on "The Duty of Promoting the Cause of Christ," full of deep-toned spirituality, earnestness of spirit, and gospel simplicity, and eminently calculated to kindle afresh the flame of love and zeal for the glory of God and the salvation of souls. At the conclusion of the lecture, the Rev. J. J. Brown, of Reading; Rev. R. Brewer, of Leeds; and the Rev. J. Williams, (Secretary of the Baptist Irish Society,) briefly addressed the meeting; after which Mr. Noel concluded with prayer.

**MISSIONARIES LOVE THEIR WORK.**—At the last meeting of the American Board, the returned missionaries, as usual, held a little meeting by themselves. During the exercises, all who repented of having engaged in this enterprise were requested to rise. And although some of those present had lost their health in the service, and nearly every one had been severely afflicted, not an individual moved from his seat. It was then suggested that those who gloried in the work, considering it the greatest privilege on earth thus to labour for Christ, should express their feelings; when all rose with happy faces and tears of joy starting to their eyes, thus declaring to each other and to the world how good it is to be a missionary.

**ENGLISH MISSIONARIES.**—The number of missionaries despatched from England are:—By the Church Missionary Society, 137; Society for Converting Jews, 78; for the Propagation of the Gospel in Foreign Parts, 334; Wesleyan Society, 308; Baptist Society, 100; London Missionary Society, 171; Scotch Churches, 100; various other religious bodies, 100; total, 1,488.

## RELIGIOUS.

THE QUEEN AND PRINCE ALBERT, the *Court Circular* states, attended Divine service at the private church of Crathic, Sep. 22, when the service was performed by the Rev. Doctor Cumming. The eloquent divine was appointed to preach by royal command; and we are glad that her majesty should have taken the opportunity of being beyond the geographical confines of the Church of England, to hear the most distinguished Presbyterian preacher of the day. The Doctor took for his text Isaiah xiv. 22:—"Look unto me, and be ye saved, all ye ends of the earth." In treating his subject, he divided the religions of mankind into three categories,—the religion of man, the religion of the priest, and the religion of God the Saviour. He enlarged on the last division without notes. We suppose the Doctor is the first extempore preacher that Her Majesty ever heard. The sermon will be submitted to the public. "It was, certainly," says a correspondent of the *Herald*, "a most impressive spectacle, to see the Queen of England, her royal Consort, and her august mother, surrounded by Highland peasants with their plaids and brogues, and Highland women with their white *mutches*, united in worshipping God; the rich and the poor thus meeting together, and listening to a clear and faithful exhibition of the gospel, as remote from extravagance and licence as it was from popish and Puseyite superstition. The Queen, who was attired with extreme simplicity, joined audibly in singing the Scottish Psalms, and listened with the closest attention to the preacher." Dr. Cumming preached on the evening of the same day at the parish church of Braemar, at which Lord and Lady John Russell and other visitors and residents attended.

BISHOP OF NEW ZEALAND.—WESLEYANS.—Dr. Thomas Jackson, bishop-designate of Lyttleton, New Zealand, left this country for that in September last. Although not a few methodist preachers have trained up sons to the church, yet this, we believe, is the first instance in which one of them has attained to the mitre. The Rev. Dr. Ogilvie, Professor of Pastoral Theology in the University of Oxford, is, however, the son of a methodist preacher; and the Rev. Mr. Hannah, whose father, like Dr. Jackson's, holds office in the Wesleyan Theological Institution, obtained a fellowship in Lincoln College, the very college of which John Wesley was himself a Fellow.

SPAIN.—A young Chinese girl was to be baptized, in the course of the ensuing week, in the church of San Isidro. Queen Isabella was to act as her godmother!

REVIVALS.—PROFESSOR FINNEY.—The first admission to the fellowship assembling in the Tabernacle, since the commencement of the labours of Mr. Finney, took place on the evening of Friday last, when nearly sixty members were admitted; a goodly number of these, however, do not ascribe their conversion to his ministry, but most do their decision. A much larger number of credible professors of their faith might have been admitted, but have been reserved till a future occasion. The admission, which was one of extraordinary interest, was public, when the lower part of the chapel was nearly filled with members, and the galleries almost filled with spectators, who, in turn, received appropriate addresses. The communion, also, which followed last Lord's-day evening, was an occasion which will not soon be forgotten. The new members were placed immediately around the communion table; the whole of the pews below were crowded with communicants, and almost the whole congregation remained in the galleries. Appropriate addresses were delivered by the pastor, and by Mr. Cornwall; the entire service lasting from six till nine o'clock.

CONGREGATIONAL UNION.—The twelfth Autumnal Meeting was held this year at Southampton. The Chairman, Dr. Morrison, and the Secretary, Mr. A. Wells, were both prevented by illness from being there. The usual business was transacted, and a French pastor, deputed from several French churches, was present. Being the birth-place of the sweet singer of our British Israel, Mr. Josiah Conder read, by request, a dissertation "on the times, poetry, prose, and public services of Dr. Isaac Watts."

REV. JAMES GAWTHORN, DEBBY.—This venerable and deservedly highly-esteemed minister of Jesus Christ, having completed the fiftieth year of his ministry over the Independent church, was presented at a public meeting with a purse of 517 guineas. Many ministers were present. The proceedings were of a peculiarly interesting character, especially the paper read by Mr. G., extracts from which we intend to furnish in a future number.

LONDON.—The very practical and important undertaking, of erecting a large number of commodious congregational chapels in London and its vicinity, is proceeding with much success. Dating from the year 1848, ten new chapels connected with that denomination have been opened, three more are now in course of erection, and at least seven more are projected—making, in all, twenty new chapels.

THE WESLEYAN RUPTURE seems to be increasing and spreading. The people seem to be as determined that they *will not* submit, as the Conference party are that they *will* rule.

**THE CARDINAL ARCHBISHOP OF WESTMINSTER.**—The official gazette of Rome having announced that the Pope has been pleased to erect the city of Westminster into an Archbishopric, and to appoint Dr. Wiseman to that See, the question must be brought to an issue, whether this insolent assumption of territorial jurisdiction within these realms by a foreign priest, is to be tamely submitted to. Such an assumption of power on the part of the Bishop of Rome, has not been put forward in this country for three centuries. Although there have been Romish Bishops acting as "Vicars Apostolic" in their respective districts, they have been Bishops *in partibus*, deriving their episcopal title from sees in heathen lands. Why has this fiction been deemed necessary, but for the obvious reason, that to confer a territorial title is an assumption of Royal Prerogative, such as no British Monarch or British statesman has hitherto been found willing to tolerate. If the Pope can create a Bishop of London or of Westminster, he may create a Duke of York or of Munster. We are not sorry that a step in advance has now been taken by the Vatican, which, together with Dr. Pusey's speech at St. Martin's Hall, if it does not open the eyes of Ministers, will at least rouse the indignation and call forth the decided resistance of the people of this country. To have tolerated a Papal Legate in Ireland, is little short of madness; but, if this Cardinal Archbishop of Westminster is allowed to set his foot on English soil, and to assume that title, the Minister who is responsible for this outrage on the Royal Supremacy, will deserve to be impeached as a traitor to the Crown, as well as an enemy to the liberties of the people. *Patriot.*

**NOVELTY IN "CHURCH DISCIPLINE."**—On Sunday last, a notice, as under, was fixed in a village church, about five miles from Colchester, by the owner of the hall immediately contiguous to the sacred edifice:—"Whereas it has been the custom for many years past in this parish to give precedence to the esquire of the parish in going out of church on Sunday, the parishioners are respectfully reminded that such distinctions in the house of God have no foundation in scripture; and the parishioners are also respectfully reminded, that they have only to consult their own convenience in going out of church, as they already do in coming into church:—Oct. 6, 1850." *Essex Standard.*

**CARDINALS.**—A large batch (14) of these high popish officers has been created recently, among whom is the celebrated Dr. Wiseman, lately of London, who was born at Seville, in Spain, of Irish parents. But this is not all—Dr. W. has been created by the Pope, Archbishop of Westminster!

**FRANCE.**—It gives me much pleasure, writes an esteemed correspondent, to find a great opening in this place for distributing tracts, especially if of an attractive description. One in French and English, lately printed, is in great request. Reading it, just under the ramparts of the Haute Ville, in sight of an image of the Virgin Mary, several persons, *en passant*, stopped to listen, and afterwards very thankfully received a copy. Some hundreds have been distributed, and not an instance of any one declining, but all most willing to receive the tract. The evening before last, one of our three evangelical ministers, the Rev. Mr. Cutter, formerly under the Irish Evangelical Society, preached a good scriptural sermon in French, at the methodist chapel.

"**THE LORD BISHOP OF LONDON,**" we read in the *Limerick Chronicle* of Sep. 25, "addressed a letter of remonstrance to Her Majesty for not having a clergyman of the established church in her suite while on her present tour, and for attending a Presbyterian place of worship at Balmoral. A reply was sent to the bishop, expressive of Her Majesty's disapproval of such interference, and observing that Her Majesty had not stepped out of her duty in attending public worship in the established church of Scotland."

**SCOTTISH ANNUITY TAX.**—This is an ecclesiastical imposition of the Presbyterian Established Church, something like our church rates. Mr. Tod, a native of Edinburgh, was lately seized by the police early one morning, whilst in bed with his wife and child, for refusing to pay, and although poorly at the time, was rudely hurried away to prison—and there he lies!

**THE MASK OR GUISE** which the Romish bishops in England have long worn as merely "missionary bishops," of "Melipotamus," "Trachonitis," &c., is about to be thrown off. These intruders propose at once to establish English sees. The "Archbishop of Westminster" is to be the head of this new "hierarchy," and he is to have "Bishops of St. Alban's, Nottingham, Birmingham," &c., under him. *Record.*

**DR. HALLEY.**—This celebrated minister is about to resume his lectures on the sacraments. We are to have, we are told, something supplemental on baptism. Well: we are quite willing. We can afford to be quite resigned to our doom, *if it should come!*

**THE AMERICANS IN ROME** have succeeded in obtaining a place of worship in the Via de' Pontefici, Rome, in the vicinity of the mausoleum of Augustus, where the necessary arrangements for its interior fitting up have already commenced.

**SEVERAL SONS** of methodist ministers have recently graduated at Cambridge University.—*Cambridge Independent Press.*

GENERAL.

ROME NOW.—Monsignor Antonelli will not be content with less than unconditional submission. Under this cardinal's rule, Rome is fast returning to a worse state than that which preceded the revolution. His new edicts are of the old stamp; and his acts also. The members of a respectable family, male and female, have been dragged off to prison on account of a protestant bible being found in the house. The last sally of Pasquino, pasted on the walls in manuscript, is as under: read straight *through*, the lines are treasonable; read *down*, each division by itself, they are in the spirit of the most exalted papaline loyalty:—

<p>"Death to Mazzini The republic is The most infamous government Down with The dominion of the people</p>	<p>Flo Nono For ever The mildest government is that of the priests Priestly power For ever."</p>
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SOUNDING BOARDS FOR PULPITS.—I would suggest to the architects of sacred edifices, writes Mr. Webster, the Professor of Oratory to the Royal Academy of Music, that the canopies of pulpits should be formed of strained sheepskin, and inserted into a wooden frame; (the skin to be painted to imitate the grain of the wood) and then suspended from the ceiling. By the adoption of this improvement, a great increase of reverberation may be acquired, and the voice of the preacher would be heard distinctly in the remotest part of the church or chapel, without exhausting physical power. *The Builder.*

A PIECE OF CALIFORNIAN GOLD, after having been exhibited for its size at San Francisco, and lectured upon in the United States, has found a temporary resting-place at the shop of Mr. Limbird, in the Strand. The gold is embedded in the quartz; and for bulk and value it is unequalled by any single piece which has reached this country. It contains nine pounds weight of twenty-four carat gold, and its value is estimated at £420.

AUSTRALIA—*Population.*—From a Parliamentary Return we gather that within ten years the population of this region, including New South Wales, Van Dieman's Land, and South and West Australia, has nearly doubled—viz., 170,070 in 1839, to 333,704 in 1848. The trade balance was in favour of the colonies in 1848. Imports, £2,578,442. Exports, £2,854,315.

CHURCH RATES.—We have been supplied with numerous reports of contests, victories, defeats, seizures, &c., quite sufficient to satisfy even a secretary of state, that the English dissenters will never rest until these unrighteous impositions are discontinued, and so the sooner they are swept away the better.

GRAND EXHIBITION—1851.—The glass erection, by Mr. Paxton, in Hyde Park, will, he says, be 1,848 feet by 456. The greatest height 108 feet, within which several large trees will be enclosed. The exhibiting surface will be 2½ acres. Of glass there will be 900,000 superficial feet, weighing upwards of 400 tons. There will be 3,300 cast and wrought iron columns, and 34 miles of gutters. A copious ventilation will be provided.

THE NINEVEH ANTIQUITIES.—Another supply of these venerable relics has arrived from Mr. Layard, and they are now safe in the British Museum. They are similar to those already there, with the exception of two enormous stone figures of a bull and a lion. The heads are human, with curled beards, and large spreading wings. They are 10 feet square, and weigh about 20 tons.

STATE OF THE COUNTRY.—Never, perhaps, was this country in a more prosperous condition generally; and yet it is an alarming fact that the winter months have been ushered in by a fearful amount of crime in burglaries, attended by violence, perpetrated, however, not by the destitute poor, but by notorious burglars.

AMERICAN SLAVERY.—The new law for the northern States to give up runaway slaves to southern States appears to be exciting great commotion, and now we shall not be at all surprised to hear of some serious disturbance.

CAPTAIN FRANKLIN.—Several vessels have returned, with no certain intelligence of this distinguished navigator; who, with his vessels and crews, it is feared, has perished in the arctic ice-seas.

SUPERFICIAL EXTENT OF AUSTRALIA.—Australia is 2,000 miles from north to south, and 2,500 from east to west. It contains 3,000,000 square miles, 1,920,000,000 square acres, and a seaboard of 8,000 miles.

POPULATION OF LONDON.—The estimated population of London is 2,206,075, namely, 1,092,630 males, and 1,173,445 females. In 1849 there were 72,602 births, and 61,432 deaths.

PAUPERISM is on the decline, in both manufacturing and agricultural districts. In some cases for a whole week no applications for relief are made. Even in Leicester able-bodied women are hired to wash.

THE NEW STAMP ACT has come into operation, in which will be found a very great reduction of charges for conveyances, mortgages, &c.

THE QUEEN OF THE BELGIANS, daughter of Louis Philippe, and wife of King Leopold, died after a lingering illness a few weeks ago.

ANOTHER CENSUS of the population of these realms will be made early in 1851.

LUNATICS.—The total number in confinement in England and Wales is 14,560.



## MARRIAGES.

Sep. 19, at the Registrar's office, Portsmouth, Mr. John Underhill to Miss Emma Cakebread, daughter of the Rev. Charles Cakebread, baptist minister, Landport.

Sep. 30, at the baptist chapel, Spaldwick, Huntingdonshire, by Mr. W. E. Archer, Mr. H. Whiteman, to Miss C. Worley.

Sep. 30, at the baptist chapel, Chipping Sodbury, by Mr. F. H. Roleston, Mr. James Alsop, to Miss Jane Vizard.

Oct. 9, at the General Baptist Chapel, Fleet, by Mr. F. Obambarlain, Mr. James Kemp Sanby, of Loug Suttou, to Hannah Maria, fifth daughter of Mr. John Even, of Gedney.

Oct. 9, at the General Baptist Chapel, Stalybridge, by Mr. J. Sutcliffe, Mr. Jeremiah Pownau, to Miss Harriet Tinkor, both of Ashton-under-Lyne.

## DEATHS.

July 15, at Gloucester, aged 47, Mr. James Hill, for several years a deacon of the baptist church in that city. He was a man greatly esteemed, combining in a high degree firmness of principle with a truly catholic spirit and unobtrusive meekness. The approach of death was for some time anticipated in the full assurance of hope, having "a desire to depart and be with Christ."

Aug. 25, at Brosely, aged 49, Mr. William Harvey, thirty years a member of the baptist church, and the greater part of that time a deacon and an acceptable assistant preacher. Mr. H. was a schoolmaster, and rendered much valuable help to the sabbath school, in which he was formerly a scholar and a teacher. It is a painful fact that the career of this useful man was suddenly closed by a stone being thrown over a building by some boys throwing at birds, which struck him as he was passing by on the other side. He lingered only two days, and died much lamented.

Sep. 4, Sarah, the beloved wife of Mr. D. Gathorpe, baptist minister, Tarporley, aged 64. Without a struggle her happy spirit took its flight to the regions of the blest.

Sep. 14, George Benjamin Maule, Esq., of Lincoln's-inn, barrister-at-law. He was among the passengers in the mail diligence from Barcelona to Valencia, which was precipitated from a mountain pass near Oropesa into the sea, when all perished.

Sep. 18, at Bagley, near Alcester, Mr. Hugh Brown. He lived the life of the christian, and his end was peace.

Sep. 26, at Wakefield, the Rev. William Atherton. This venerable minister commenced his itinerant labours in the Wesleyan connexion in the year 1797.

Sept. 26, at Upper Holloway, aged 66, Mary Ann, the wife of Mr. Joseph Stennett.

Sep. 29, at Ramsgate, in the 61st year of his age, Mr. Thomas Stevens, for many years deacon of the baptist church in Cavendish Street, in that town. Throughout his illness he exhibited the utmost

patience, and contemplated his approaching end with uninterrupted composure and cheerfulness. His humility, liberality, and consistency secured for him general respect.

Oct. 7, at Solihull, Camba, Maria, the beloved wife of Rev. J. Cooper, baptist minister, after a very protracted and painful affliction, borne with great patience. In the faith and hope of the gospel she fell asleep.

Oct. 9, the Rev. Joseph Hume, pastor of the baptist church, Woodside, Gloucestershire, aged twenty-eight years.

Oct. 11, Mr. Thomas Gross, of Caldwell; many years a very active and devoted deacon of the old baptist church, Rushden, Northamptonshire, aged 63 years.

Oct. 16, at Loughborough, Mr. Thomas Butler, formerly of Wellington, Salop, schoolmaster, aged 77 years. He was "an old disciple," having been united to the baptists more than fifty-six years. He was graciously supported under a long affliction. Looking unto Jesus he finished his course with joy.

October 17, on Bushey Heath, Herts, after a few days' illness, Mr. Charles Stevens, for many years a tract distributor and itinerant preacher. He was much respected by all who knew him, and his end was peace.

Fleet, Lincolnshire. — The following members of the General Baptist church at this place have lately passed into the eternal state:—At the house of Mr. J. W. Collins, Fleet Mill, where she was engaged as a governess, Miss E. L. Keightley, who had not long made a profession of religion, but who had, by her amiable deportment, endeared herself to many, to whom, a few months ago, she was a stranger. Her death was awfully sudden; but her friends sorrow not as those without hope.—Rebecca Pidd and Elizabeth Cowley have also left our fellowship for that of the saints in glory.

Lately, Mr. William Enote, many years pastor of the baptist church at Southwick, Wilts.

THE

# BAPTIST REPORTER.

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DECEMBER, 1850.

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## THE BAPTISMAL CONTROVERSY.

MR. EDWARD WHITE, Independent Minister, Hereford, of whose baptism at Broadmead, Bristol, on Tuesday evening, October 1, we gave a report in our last number, page 492, delivered, on the following Thursday evening, at the Exhibition Room of the Fine Arts Academy, Bristol, a Lecture on "The Three Infant Baptisms of Oxford, Glasgow, and Manchester;" which has since been published.

We have perused the pamphlet carefully, and our report of it as a whole must be reserved for another opportunity; at present we shall only say that we could not have supposed that the Preface had been penned by the same hand which wrote the Lecture. Without further remark we shall now give Mr. White's Prefatory remarks.

The question of baptism has in the lapse of ages become entangled with manifold worldly and party interests, in the shape of trust deeds, church and chapel property, ministerial salaries, and the dignity of ecclesiastical corporations; and so vast is the amount of gold and silver that weighs in either scale of the argument, that, from the frailty of human nature, it is difficult for men to handle it in a serious and unprejudiced spirit, notwithstanding the honesty of their general character

and intentions. The measure of angry bigotry which prevails in relation to this subject, can be fully estimated by those alone whose inquiries have been specially turned in that direction. Among the defenders of infant baptism this evil spirit of theological animosity exists, not always, yet more frequently, in a latent form; among the baptist communities, as is the wont of reformers, it is more loudly expressed. Some few of the latter, particularly in the country districts, appear to exult over the baptism of a proselyte more than over a conversion. The occasions of the administration of the sacred rite are not seldom taken, with singular bad taste and judgment, as opportunities for controversy, and for throwing out bold, exciting challenges to the opponents. Now and then, as recently in Wales, a spirit of baptism seems to break out in a neighbourhood, which might strike an observer as betraying a strong family likeness to the spirit of a gross and vulgar Puseyism. The aim then appears to be to conquer the Independents, rather than to conquer sin: and many are urged to be baptized, who have not perhaps been first sufficiently urged to repentance. In matters of opinion it is well known that we are more likely to be in bondage to ourselves than to any other man. It is a sore

trial to sacrifice the dignity of our own judgments, by admitting that we did not start in life in a state of omniscience. It costs most men a severe struggle to abandon an opinion which has been often and earnestly doubted. This struggle is rendered doubly severe by the anti-pædobaptist tactics referred to. Ill feeling begets ill feeling. The voice of brotherly correction in righteousness is superseded by the tone of an unscrupulous partizanship, and since both parties are composed of fallen men, a similar manifestation from the adversary generally ensues. True zeal for God, however, is love in action. The genuine love of truth is inseparable from the love of God and man. The love of our own opinions may exist in conjunction with a very sincere dislike of those who oppose them. Until the leaders in such unholy warfare are visited with the sharp rebuke of the masses of moderate men of either opinion, there is but little hope of the useful prosecution of this or any other controversy.

Among persons who are animated by a sectarian spirit, assent to every article of their creed is usually demanded as the pre-requisite to ministry and communion. Sectarian theology runs upon its own railway. It knows no change of gauge. The Jews have no dealings with the Samaritans. Little, I fear, will it avail an inquirer in the eyes of such to profess conviction of the sole apostolicity of the baptism of believers elder or younger, unless he be also prepared to admit the sole apostolicity and lawfulness of immersion as the mode. For all those learned persons who conscientiously maintain the latter opinion, it behoves us to entertain due sentiments of respect: but it is perfectly unwarrantable to represent the practice and prejudice of the masses of uninstructed members of the baptist denomination as founded on an adequate and critical conviction. They hold that immersion only is lawful, not because they understand Greek, but because they have been taught

that *baptizo* signifies nothing but to *dip*. Men adopt opinions in bundles without much examination. Believers in infant baptism always maintain the mode of sprinkling or pouring; the opponents always and everywhere believe only in immersion.

For my own part, (if a personal explanation in this place may be pardoned,) notwithstanding that baptism is properly an initiatory sacrament, I have, after much consideration, been baptized; 1st, because it is a command of Him who is made Lord of the universe with infinite authority, and who requires from his ministers that they should "do and teach" His "least commandments;"—2nd, because in all conscientious obedience there is blessedness, and even after many years of religious thought, such an exercise may be rendered exceedingly instructive and consolatory, if it have been previously neglected;—and 3rd, because this was the strongest possible method of bearing a solemn and public testimony against what I feel constrained to regard as the error of infant baptism, the foundation-stone of the Roman and Anglican theologies. Further, I have been baptized by immersion, not only because I knew of none who would baptize me in any other manner, but also because I desired to bear witness that this is a scriptural and the regular ante-nicene mode of "washing with water," as may be seen in the writers of that early age;—because it is very ignorantly and profanely regarded with ridicule by the modern world;—and because, if solemnly, slowly, and, as the rubric of the Church of England says, "warily" administered, in sufficiently deep water, and without sudden plunging, the rite may be rendered a strikingly impressive image of the extreme defilement of human nature which requires so great a purification, of the death unto sin, and of the resurrection unto life eternal, through the justifying, cleansing mercy of God.

But, at the painful risk of displeasing both denominations of dissenters,

by agreeing with both of them, I must here humbly venture to profess the boliof, founded upon an attentive perusal of the books of both parties, that the word *baptizo* signifies to cover with any fluid, either from above or from beneath; and, consequently, that while he who is immersed has, beyond all doubt, received baptism, he also is sufficiently baptized on whom water is copiously sprinkled or poured. In the case of immersion, the image represents burial of the old nature with Christ. In the case of pouring or copious aspersion, the image sets forth not only the justifying power of the name of Jesus, but also the descent and anointing of the sanctifying and immortalizing Spirit of the living God. In this manner, as we learn from Cyprian's seventy-fifth letter, the sick and bed-ridden were baptized in the early church; and this martyr-bishop earnestly contends for the completeness of that baptism, and rebukes those who, like our modern baptist friends, then spoke slightly of such initiation; quoting such passages also as this: "Behold I will sprinkle clean water upon you, and ye shall be clean," &c. Those who, with a competent knowledge of the facts concerning the scarcity of water at Jerusalem, and the absence of any considerable stream—for Kidron was a filthy drain—are able, without hesitation, to suppose that the thousands of Pentecostal converts were all immersed, are welcome to their faith; but it ought to be remembered, that it is in the highest degree improbable, that in that hot and oriental climate persons would have submitted to baptism in the same standing water in which many other men and women had been baptized. The practice is sufficiently repulsive in a cold country, but it would be intolerable nearer the line. At least, therefore, water for a thousand baths would have been required; and, I confess, it seems much more probable that, since there was *not* "much water there," the Jerusalem baptisms were performed by pouring water on the

head. In this manner, as may be seen in "Bingham's Antiquities," the early martyrs sometimes baptized their keepers in the prison. Be this, however, as it may, it would appear that if sickness was of old time, in that deeply mystic antiquity, a sufficient dispensation from immersion, those numerous persons may also be exempted from it in this more northern latitude, and in these less ceremonial days, whom sex, health, age, weak nerves, or timid disposition, might hinder from receiving a spiritual benefit at the time, from so great an excitement and physical shock as that which is undoubtedly occasioned by the submersion of the whole body. Some relaxation in the strict Greek criticism which characterizes the baptist churches on this word, *baptizo*, would, I feel persuaded, be of infinite service; since, next to the dissenting pædo-baptisms, it would appear that the unconquerable and unconditional demand for immersion in all cases, is the principal buttress of the system of infant-baptismal-regeneration. Baptists are scarcely aware of the horror with which, rightly or wrongly, most persons regard the practice of public immersion.

With respect to the scriptural argument as admitting of both modes, I never yet encountered an advocate of pouring or sprinkling exclusively, who seemed to do justice to the evidence of apostolic immersion afforded by such texts as "buried with him in baptism," &c.; and, on the other hand, I never yet met with a baptist who appeared to perceive that it is quite inadmissible to regard the "baptism with fire" of the day of pentecost as a dipping into that sacred element, or who seemed disposed to treat with justice the exposition of that baptism offered in the words, "He hath *shed forth* this which ye now see and hear." Such is the wonderful obstinacy of religious convictions!

If, however, every passage in the bible indicated that immersion was the invariable mode of apostolic bap-

tism, I feel persuaded that the genius of Christianity warrants an adaptation of its outward forms to the circumstances of different climates, persons, and ages. Why do not the defenders of one mode of baptism only "greet one another with a holy kiss?" The apostolic command is sufficiently clear; but it is held that in our country such a mode of salutation would not be accounted other than undesirable, if adopted by all ages and both sexes. I venture to apply something of the same kind of reasoning to the mode of baptism, and should be glad to see an attempt to draw a distinction between the two cases. With those learned persons who contend that to baptize signifies to dip, and nothing but to dip, we have here no concern. They are referred to Dr. Halley's masterly chapter on the subject, in his volume on the sacraments. The masses of the baptist people, however, do not understand Greek; and with them the popular persuasion cannot be a matter of enlightened conscience, since they have just as much reason to believe those scholars who tell them that to baptize signifies to cover with water from above or from beneath, as they have to believe those who tell them that it signifies to cover from beneath only, by immersion. A piece of delicate and doubtful Greek criticism is scarcely a fitting basis for a popular christian denomination.

Some weighty words of Dr. Arnold shall close this preface. "Be of one party to the death, and that is Christ's; but abhor every other; abhor it, that is, as a thing to which to join yourselves;—for every party is mixed up of good and evil, of truth and falsehood; and in joining it, therefore, you join with the one as well as the other. If circumstances should occur which oblige you practically to act with any one party as the least of two evils, then watch yourselves the more lest the least of two evils should by any means commend itself at last to your mind as a positive good. Join it with a sad and reluctant heart, protesting

against its evil, dreading its victory, far more pleased to serve it by suffering than by acting; for it is in Christ's cause only that we can act with heart and soul, as well as patiently and triumphantly suffer. Do this amidst reproach, and suspicion, and cold friendship, and zealous enmity; for this is the portion of those who seek to follow their Master, and Him only. Do it, though your foes be they of your own household; those whom nature, or habit, or choice, had once bound to you most closely. And then you will understand how, even now, there is a daily cross to be taken up by those who seek not to please men, but God: yet you will learn no less, how that cross, meekly and firmly borne, whether it be the cross of men's ill opinion from without, or of our own evil nature struggled against within, is now, as ever, peace, and wisdom, and sanctification, and redemption, through Him who first bore it."—*Sermons* iii. p. 263.

It may be proper to add, that nothing will be found in these pages bearing specially on the theory of Mr. Gorham and his party. So far as they agree with their own church, by admitting an occasional baptismal regeneration of infants, they are answered by the arguments against the doctrine of that church. So far as they agree with the dissenters, the replies to the dissenters will also serve.

We imagine that some sound old baptists will smile good-naturedly at several passages in Mr. White's remarks. It is not the first time they have heard such admissions and objections. Let them and all our readers wait patiently another month or two, and a few extracts from the lecture will give them more content. Mr. W., in his lecture, admits that Cyprian did not tread in the steps of Tertullian, who advised the postponement of baptism until the children could understand its signification.

## SUFFERINGS OF GERMAN BAPTISTS.

THE affecting narrative which follows is from the last volume of the Hanserd Knolly's Society—"Martyrology of the Churches of Christ"—noticed in our last, page 482. Who that reads it in Britain, in 1850, will not better appreciate his privileges ?

A large emigration, numbering some thousands of the persecuted baptists of the Tyrol, Switzerland, Austria, Styria and Bavaria, took place about the year 1530, under the guidance of Jacob Hutter. The exiles found a refuge in Moravia. Soon after their settlement, King Frederic ordered their expulsion; but by the persuasion of the marshal, and from the expressed resolution of the people to make common cause with the refugees, the edict was withdrawn. Places of worship were now erected, farms purchased, the mutual advantages of commerce enjoyed, and families bound together by the closest and most endearing ties. Their numbers multiplied. The oppressed of many lauds sought refuge and liberty of conscience in this land of peace. Again, an edict was issued for their expulsion, and its command sustained by military force. Time was, however, allowed for the removal of their moveable property; but no entreaties prevailed to obtain permission for them to inhabit the villages they had built, or to reap the fruits of the harvest they had sown. They offered to pay tribute for their possessions, and for the enjoyment of liberty to worship God; but the offer was rejected, and they were mercilessly driven away.

The dense forests on the confines of Moravia afforded them a hiding place. Amid the dark alleys and shades, the minds of the wanderers were animated to patience, constancy, piety, and devotion, by the exhortations of their leader. "Be ye thankful unto God," ran the words of Hutter, "that ye are counted worthy to suffer persecutions and cruel exile for his

name. These are the rewards of the elect in the prison-house of this world, the proofs of your heavenly Father's approbation. Thus did his people Israel suffer in Egypt, in the desert, and in Babylon. Thus have apostles and all the followers of the Lamb, some in prisons, in exile, and in persecutions: some in torments, in sufferings, and in martyrdoms, enjoyed the favour of their Lord, and have passed the more quickly to the paradise above. Sadness be far from you; put aside all grief and sorrow, reflect how great the rewards awaiting you for the afflictions ye now endure." Hutter further addressed the following epistle to the marshal, in the name of all.

"We brethren—who love God and his word, the true witnesses of our Lord Jesus Christ, banished from many countries for the name of God and for the cause of divine truth, and have hither come to the land of Moravia, having assembled together and abode under your jurisdiction, through the favour and protection of the Most High God, to whom alone be praise, and honour, and laud for ever: we beg you to know, honoured ruler of Moravia, that your officers have come unto us, and have delivered your message and command, as indeed is well known to you. Already have we given a verbal answer, and now we reply in writing, viz., that we have forsaken the world, an unholy life, and all iniquity. We believe in Almighty God, and in his Son our Lord Jesus Christ, who will protect us henceforth and for ever in every peril, and to whom we have devoted our entire selves, our life, and all that we possess, to keep his commandments, and to forsake all unrighteousness and sin. Therefore we are persecuted and despised by the whole world, and robbed of all our property, as was done aforetime to the holy prophets, and even to Christ himself. By King Ferdinand, the prince of darkness, that cruel tyrant and enemy of divine truth and

righteousness, many of our brethren have been slaughtered and put to death without mercy, our property seized, our fields and homes laid waste, ourselves driven into exile, and most fearfully persecuted.

After these things we came into Moravia, and here for some time have dwelt in quietness and tranquility, under thy protection. We have injured no one, we have occupied ourselves in heavy toil, which all men can testify. Notwithstanding, with thy permission, we are driven by force from our possessions and our homes. We are now in the desert, in woods, and under the open canopy of heaven: but this we patiently endure, and praise God that we are counted worthy to suffer for his name. Yet for your sakes we grieve that you should thus so wickedly deal with the children of God. The righteous are called to suffer; but alas! woe, woe, to all those who without reason persecute us for the cause of divine truth, and inflict upon us so many and so great injuries, and drive us from them as dogs and brute beasts. Their destruction, punishment and condemnation draw near, and will come upon them in terror and dismay, both in this life, and in that which is to come. For God will require at their hands the innocent blood which they have shed, and will terribly vindicate his saints according to the words of the prophets.

And now that you have with violence bidden us forthwith to depart into exile, let this be our answer. We know not any place where we may securely live; nor can we longer dare here to remain for hunger and fear. If we turn to the territories of this or that sovereign, everywhere we find an enemy. If we go forward, we fall into the jaws of tyrants and robbers, like sheep before the ravening wolf and the raging lion. With us are many widows, and babes in their cradle, whose parents that most cruel tyrant and enemy of divine righteousness, Ferdinand, gave to the slaughter, and whose property he seized. These widows, and orphans,

and sick children, committed to our charge by God, and whom the Almighty hath commanded us to feed, to clothe, to cherish, and to supply all their need, who cannot journey with us, nor, unless otherwise provided for, can long live — these, we dare not abandon. We may not overthrow God's law to observe man's law, although it cost gold, and body, and life. On their account we cannot depart; but rather than they should suffer injury we will endure any extremity, even to the shedding of our blood. Besides, here we have houses and farms, the property that we have gained by the sweat of our brow, which in the sight of God and men are our just possession: to sell them we need time and delay. Of this property we have urgent need in order to support our wives, widows, orphans, and children, of whom we have a great number, lest they die of hunger. Now we lie in the broad forest, and if God will, without hurt. Let but our own be restored to us, and we will live as we have hitherto done, in peace and tranquility. We desire to molest no one; nor to prejudice our foes, not even Ferdinand the king. Our manner of life, our customs and conversation, are known everywhere to all. Rather than wrong any man of a single penny, we would suffer the loss of a hundred gulden; and sooner than strike our enemy with the hand, much less with spear, or sword, or halbert, as the world does, we would die and surrender life. We carry no weapon, neither spear nor gun, as is clear as the open day; and they who say that we have gone forth by thousands to fight, they lie and impiously traduce us to our rulers. We complain of this injury before God and man, and grieve greatly that the number of the virtuous is so small. We would that all the world were as we are, and that we could bring and convert all men to the same belief, then shall all war and unrighteousness have an end.

We answer further: that if driven from this land there remains no refuge

for us, unless God shall show us some special place whither to flee. We cannot go. This land, and all that therein is, belongeth to the God of heaven; and if we were to give a promise to depart, perhaps we should not be able to keep it; for we are in the hand of God, who does with us what he will. By him we were brought hither, and peradventure he would have us here and not elsewhere to dwell, to try our faith and our constancy by persecutions and adversity. But if it should appear to be his will that we depart hence, since we are persecuted and driven away, then will we, even without your command, not tardily but with alacrity, go whither God shall send us. Day and night we pray unto him that he will guide our steps to the place where he would have us dwell. We cannot and dare not withstand his holy will; nor is it possible for you, however much you may strive. Grant us but a brief space; peradventure our Heavenly Father will make known to us his will, whether we are here to remain, or whither we must go. If this be done, you shall see that no difficulty, however great it may be, shall deter us from the path.

Woe, woe! unto you, O ye Moravian rulers, who have sworn to that cruel tyrant and enemy of God's truth, Ferdinand, to drive away his pious and faithful servants. Woe! we say unto you, who fear more that frail and mortal man than the living, omnipotent, and eternal God, and chase from you, suddenly and inhumanly, the children of God, the afflicted widow, the desolate orphan, and scatter them abroad. Not with impunity will ye do this; your oaths will not excuse you, or afford you any subterfuge. The same punishment and torments that Pilate endured will overtake you: who, unwilling to crucify the Lord, yet from fear of Cæsar adjudged him to death. God, by the mouth of the prophet, proclaims that he will fearfully and terribly avenge the shedding of innocent blood, and will not pass

by such as fear not to pollute and contaminate their hands therewith. Therefore great slaughter, much misery and anguish, sorrow and adversity, yea, everlasting groaning, pain, and torment, are daily appointed you. The Most High will lift his hand against you, now and eternally. This we announce to you in the name of our Lord Jesus Christ; for verily it will not tarry, and shortly ye shall see that we have told you nothing but the truth of God, in the name of our Lord Jesus Christ, and are witnesses against you, and against all who set at nought his commandments. We beseech you to forsake iniquity, and to turn to the living God with weeping and lamentation, that you may escape all these woes.

We earnestly entreat you, submissively and with prayers, that you take in good part all these our words. For we testify and speak what we know, and have learnt to be true in the sight of God. We speak from a pure mind filled with the love of God, and from that true christian affection which we follow after before God and men. Farewell."

This solemn and affecting remonstrance was delivered to the marshal by the hand of Hutter himself. It stayed the persecution. The baptists were restored to their lands and homesteads, and for a time they enjoyed the peace, freedom, and liberty of worship they sought. After this, on a journey to the Tyrol, the faithful servant of the Lord, Jacob Hutter, was arrested at Klausen, and by the command of Ferdinand taken to Innsbruck. Although severely tortured in his dungeon, he remained steadfast to the truth, unmoved by all the arguments and exhortations of the priests. At length he was sentenced to death, and breathed out his soul, a living victim, amid the flames of the funeral pile, outside the city gates.



## SPIRITUAL CABINET.

## CHRISTIAN LACONICS.

*From the Christian Almanack for 1851.*

IT is great gain to suffer the loss of all things, that we may learn to depend upon Christ alone. *Paley.*

Death pays respect neither to youth nor usefulness, but mows down together the tender herb, the fragrant flower, and the noxious weed.

*J. A. James.*

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble. *Melancthon.*

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.

*Bishop Beveridge.*

The day will come when God will judge over again all those things which are judged amiss. *Bernard.*

One of the finest sights in the world, is a christian at the end of a long course, with an unsullied reputation; his hair may be white, but his leaf is green. *Jay.*

The streams of religion run deeper or shallower as the banks of the sabbath are kept up or neglected.

*Calcott.*

St. Paul had three wishes, and they were all about Christ,—that he might be *found in* Christ, that he might be *with* Christ, and that he might *magnify* Christ. *Luther.*

I wonder many times, that ever a child of God should have a sad heart, considering what the Lord is preparing for him. *S. Rutherford.*

The Bible is like the leaves of the lemon-tree; the more you bruise and wring them, the sweeter the fragrance.

*Mc Cheyne.*

Remember, whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered. *Philip.*

We must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity

is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance of his people for evermore. *J. Taylor.*

No man ever arrived at any just views of his sins by the mere process of human reasoning, or by anything short of the illuminating and convincing power of God's Spirit.

*Spring.*

The world may misunderstand God's rebukes, or put an unkind construction upon them; his children cannot, for they know that "God is love." *H. Bonar.*

We may as well attempt to bring pleasure out of pain, as to unite indulgence in sin with the enjoyment of happiness. *Hodge.*

Faith can supply the want of temporal things, and faith is the grave of care. *Krummacher.*

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet, put out the candle and they are both gone, one remains not without the other; so it is with faith and works. *Seldon.*

Death ends not the life of christians, it only ends their sins. *Ambrose.*

Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven. *Wesley.*

Those who would go to heaven when they die, must begin their heaven while they live. *Henry.*

Riches are but like the leaves of a tree, beautiful for a season; but when winter storms arise, they fall off, and are blown away. *Bishop Reynolds.*

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart; and secure comfort. *Sir H. Davy.*

## POETRY.

## "GRIEVE NOT FOR ME."

MR. JOHN WADMAN departed this life, wasted by consumption, Oct. 4, 1850, at his father's residence, Platow Grove, West Ham, Essex, aged 29. He joined the baptist church at Bow, in March, 1838. His long affliction was endured with patience and resignation to the will of God. Almost his last words were, "Dear Jesus! my only hope is in thee." About a month previously to his decease he presented his friends with the following lines which he repeated in a calm and hopeful tone a few hours before he passed the river of death. M. G. W.

WILL you see me in death's river—  
Grieve not for me!  
I shall then cross it for ever—  
Grieve not for me!  
Beyond I see the scene expand,  
"Canaan's fair and happy land,"  
And angels beckoning from the strand—  
Grieve not for me!  
  
I would not, if I could, return—  
Grieve not for me!  
Would not again corruption mourn—  
Grieve not for me!  
  
In the world that I am leaving,  
Oft to dust my soul was cleaving,  
And my heart was unbelieving—  
Grieve not for me!

Base to me are earth's best treasures—  
Grieve not for me!  
Yonder are eternal pleasures—  
Grieve not for me!  
Rich with milk and honey dawning  
Is the land to which I'm going,  
There the tree of life is growing—  
Grieve not for me!  
  
As I pass to Canaan's shore—  
Grieve not for me!  
Slight will be the river's roar—  
Grieve not for me!  
  
Jesus see the fury quelling  
Of the billows round me swelling,  
All my fears by grace dispelling—  
Grieve not for me!

## CHRISTIAN BIOGRAPHY.

## MR. JOSEPH HORTON.

THIS venerable christian was a farmer and maltster, at Saddington, Leicestershire, at which village he departed this life, Sep. 25, 1850, at the advanced age of eighty-three years.

Mr. Horton had been many years a member of the baptist church at Arnsby, having been baptized in Dec., 1796. It is believed that he was first spiritually benefited by the ministry of Robert Hall, sen., father of the more learned and celebrated Robert Hall, A.M., of Cambridge, Leicester, and Bristol.\* Mr. H. did not however make a profession of religion until the time of Mr. Hall's successor, at the date above noted. From this period to the day of his decease, his

walk was uniformly such as to adorn the doctrine of Christ.

Mr. H. was married at a suitable age to one of the daughters of the late Mr. Brien, of Blaby. By her he had several children, who all died in infancy; and Mrs. H., more than twenty years since, preceded him into the eternal world.

Mr. H. was a man of prayer. Those who heard him lead in acts of social devotion, and those who best knew him, must have perceived that he walked in the high places of holy fellowship with God. The writer of this brief and hasty sketch well remembers that years ago, when Mr. H. returned from market, or after any absence of a few hours from his business, he never went among his servants until he had retired for prayer. On a friend once asking him the reason of this, he replied, that apprehending he

\* The Rev. Mr. Jones, of Creton, (no mean judge,) said, many years ago, in the hearing of the writer, that he knew the Robert Halls', both father and son, and that in mental power, as well as moral excellence, the father was not at all inferior to the son.

might find his business neglected, or matters in any way wrong, he feared to commit himself to hasty words or tempers, unless he thus specially placed himself under Divine guardianship. This self-distrust and jealousy—this confidence that help would be granted in answer to prayer, are certainly worthy of imitation; and were probably the secret causes of that holy consistency by which our friend was distinguished. "Them that honour me I will honour."

Both in his intercourse with the world and the church, Mr. H. was distinguished by that "meek and quiet spirit which is in the sight of God of great price." Though unhappily and not unfrequently the dupe of the designing and unprincipled, by whom he suffered great pecuniary loss, he was a man of strict integrity, of great patience under provocations, one who laid "aside all guile and all malice," and who was "swift to hear, slow to speak, slow to wrath." Thus he was deservedly held in esteem by his family, his neighbours, and acquaintances, and the church of which for more than half a century he had been a member.

Some two years since Mr. H. was the chief instrument in building a chapel in the village in which he resided. He gave the requisite land, undertook the responsibility, and, excepting a collection at the opening, (a noble one indeed it was,) and a few private contributions, he paid for the erection. May many souls be "new-born and nourish'd there," long after the spirit of the departed shall have been sharing "the joy of the Lord!"

The sickness of which Mr. H. died was short and painful, and there was nothing peculiar in his death-bed experience. To employ the words of his respected pastor, Mr. Davis, "all was trustful, calm, and happy." Well taught from the beginning, his soul was fixed on "the Rock of ages," and finding all to be solid and immovable, he calmly fell asleep in Jesus.

"So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore."

"Blessed are the dead which die in the Lord!" "Those that sleep in Jesus will God bring with him."

The honoured church at Arnsby, (which had one Hall for its pastor, and sent out two others, uncle and nephew,\* into the ministry, as well as several others who have been useful in the vineyard of God,) has of late years sustained very heavy losses by the strokes of death. Not many years ago died William Higgs, a man who in a humble sphere of life had a mind of amazing grasp, keen penetration, and which loved to dive among the "deep things of God." Then John Smith, plain in exterior, even somewhat repulsive in countenance, but O what a soul! It was steeped in divine love. His mind was well stored with the knowledge of divine things; he was ever doing good, and his memory is fresh and fragrant to the writer and many besides. Poor, even to absolute dependence on others, he made many rich. "My father," said Robert Hall, jun., "made a great mistake in not sending that man into the ministry. He is 'wise to win souls,' sir." More recently died Mr. John Elliott, a deacon, who purchased to himself "a good degree," and whose prayers none who heard them can forget. Since, good Mr. Humfrey, also a deacon, warm in heart and strong in faith, has departed in "a good old age." And now Mr. H. has joined those above, with whom he had often, and through many years, held sweet christian fellowship below. May others "be baptized" in the room of the dead, and may the church, under its present esteemed pastor, be increasingly blessed—endued with a rich supply of the Spirit of Christ, and be filled with all the fulness of God!

D—.

T. H.

\* Rev. Robert Hall, M.A., and Rev. J. K. Hull, M.A., first the coadjutor, and then the successor of Rev. Andrew Fuller at Kettering.

## MR. CHARLES PETFORD.

DIED at Sandusky, in America, aged 42 years, deeply regretted by his beloved family, Mr. Charles Petford. He was born at Alcester Park, in Warwickshire, where he will long be remembered by a numerous circle of friends, for his amiability of disposition, his deep and earnest piety, and his high intellectual attainments. He joined the baptist church at Astwood, and for several years sustained the office of deacon with great faithfulness and consistency; the deep interest he felt in the eternal welfare of all belonging to the church and congregation, and his earnest and affectionate appeals to them will not soon be forgotten. The villages around, particularly Studley and Cookhill, equally shared his valuable ministrations, especially the Sunday-schools, for which his intelligence so eminently qualified him. It was, indeed, no common loss to part with one so devoted to the cause of his Redeemer; and many tears were shed, and many arguments were used to induce him to remain in his native land, but all to no purpose: in the year 1842, he bid an eternal farewell to the home of his youth, and with his beloved wife crossed the broad Atlantic for the distant shores of America. He resided, the first five years, in Ohio, where he formed a baptist church, and preached regularly, with great acceptance; but the climate in that part proving unfavourable to his health, he removed to Ogden, in the State of New York, where he again embraced every opportunity of proclaiming the glad news of salvation to his fellow-sinners, and endeared himself to all by the loveliness of his character, and the consistency of his conduct. On the 12th of August, he left home in apparent health, and whilst at Sandusky, 300 miles from home, was seized with bilious diarrhœa, the disease which had so often threatened his life before. Finding himself getting worse, on

Friday morning, August 23rd, he telegraphed to his beloved wife, who hastened to him with all possible despatch, and reached Sandusky on Sabbath evening. Sad indeed was the meeting, for both felt that a very short time would terminate their connexion on earth. Several medical men were in attendance, and all attainable human aid was resorted to, but in vain. Turning to his beloved wife, he said, "Oh! Harriet, Jesus is all in all to me." He desired his dying love to his friends in England, especially his brother and sister, "and tell them," he said, "to love Jesus." On seeing his dear wife greatly distressed, he said, "Harriet, strive to be resigned to the will of God, and pray that you may be enabled to say, the Lord gave, and the Lord hath taken away." She said, "Oh! I fondly hoped you would have been able to return home with me." He said, "We are all going home, only I am going a little first." He particularly wished to be taken home to be buried, and a funeral sermon preached from Tim. i. 15, "This is a faithful saying," &c.; "and be sure," he said, "have the last clause in, for I feel I am chief." He continued till Thursday morning in the same happy and delightful frame, when, without a struggle or a groan, he sweetly fell asleep in Jesus. When the sad intelligence reached Ogden, all felt they had indeed sustained a loss, and all prepared to pay the last tribute of respect to one so dear to them. His remains were met six miles on the road, by nearly all the members of the baptist church, with the minister and deacons, besides members of other denominations, in thirteen carriages. Many tears were shed over the grave, and long will his memory be cherished by all the followers of the Redeemer. A funeral sermon was preached at Astwood, on Lord's-day, October 20th, by his beloved and intimate friend, the Rev. J. M. Stephens, of Cirencester, to a crowded and attentive congregation.

## CORRESPONDENCE.

Elsewhere, in our annual prefatory address, we have made our readers acquainted with our present position and prospects. We presume there can be but few of them who are not aware of the very arduous and unremitting labours required in the production of a periodical like this, which, unlike many of its contemporaries, is not made up for the most part of mere copies of lengthy essays, or selected paragraphs—for that were easy work—but is chiefly prepared from original intelligence forwarded expressly for the purpose, but which has generally to be condensed, corrected, or rewritten entirely. That our correspondence is very extensive will be seen by our lists of monthly acknowledgments. Indeed, we question if any religious periodical of the kind can furnish such a list as we do regularly of monthly contributors. No single letter of intelligence, properly attested, is passed by without notice, and all abstract subjects, whether in poetry or prose, are duly considered. These all require close and anxious attention, as well as sound and impartial discrimination, especially when it is considered that we have to avoid those points of theological controversy on which evangelical baptists are divided in opinion. How we have so far succeeded we must not say, but it affords us no small satisfaction to find our readers generally, and respected ministers of both sections of the denomination in particular, expressing their approbation in the most decided manner; indeed, the congratulations of some we have been compelled from our position to omit. The following are extracts of letters, chiefly from ministers, which have reached us. We might have added other extracts; but these may suffice to shew the opinions which are entertained by many respecting the usefulness of this periodical. We only remark further that all these came into our hands unsolicited and unsought for.

"You may recollect that I had the pleasure, a few years ago, to introduce your *Reporter* to a district where it was not known before; in that locality about three dozen are constantly taken in. In this neighbourhood it has been taken in by several, but not by as many as it should; however, I have, by means of lending a few of my numbers, succeeded to obtain a few more subscribers for your excellent miscellany. I had rather go without a dinner once a month than be deprived of this excellent mental treat. I have taken it in nearly from its first appearance. Success to the *Reporter*."

"I am rejoiced at the improvement of your *Reporter*, and hope you will suffer no loss by it. Indeed in the denomination to which it belongs it ought to have a very wide circulation, and I am persuaded that were baptists true to their principles it would."

"I like the *Reporter* much, and hope it will be extensively circulated. Some of your recent articles have been very valuable. I wish our ministers and people would all 'make the most of themselves.' May the Lord help us!"

"How are you progressing? I should like to see you alongside of the *Christian Witness* in size, type, getting up, and circulation."

"I have the pleasure of informing you that I have doubled the sale of the *Reporter* this year, and increased the sale of the *Children's Magazine*. They are very much improved, especially the *Reporter*, which I am much pleased with. The 'twelve things you do not like to see or hear' are very good: it occurred to me, as soon as I had read it, that a thirteenth should have been added, for those who are fond of enjoying their glass, either at their own fireside or at the ale-house, and always complain they are too poor to take in a religious magazine."

"Having succeeded so well in extending the circulation of your truly useful and heart-stirring magazine in the neighbourhood where I lately resided, I much regret that I have not yet been able to do so here. But I have done it in a limited measure, and hope to do so much more extensively at the commencement of the new year; as I am sure their circulation among the people in general would, under the Divine blessing, effect great good."

From Australia.—"The *Reporter* has many a well wisher this side of the globe. I was glad about twelve months ago to see how it had grown since I left England in 1841. Success to it!"

"I feel it my duty to inform you how much I esteem the *Reporter*. Again and again have I been encouraged in reading its contents, especially the reports of baptisms. My mind has often been cast down in looking at the baptist cause here, where I am situated, it being so low; but by the blessing and assistance of God I am trying to help it forward, and in this work I have been encouraged in the way I have stated. Further, for your encouragement I may say that where there was only one, by recommending it, now there are eight taken; and we look forward with pleasure for their appearance each month.

"Your magazines are great favourites among us, and a great many of each of them find their way into the houses of our friends. May the best of blessings rest upon you, and may you long be spared to work thus in the vineyard of our Lord and Master."

"I am much pleased with the respectable appearance, and valuable, diversified, and instructive contents of the *Baptist Reporter*, and have felt pleasure in introducing it among my friends, to whom it was almost unknown. I pray that the Lord may abundantly bless you in your various efforts to do good."

"You have many friends in these parts, who are pleased to think the *Reporter* is a true and real magazine of the baptists. I wish you, in your important labours, every success."

"I am doing what I can for the *Reporter*, and hope our circulation will considerably increase. I wish you great success in your work."

"I have now read the *Reporter* for the last ten or twelve years, and I think I look for each number with as much or more pleasure than I did at first. May your efforts for the spread of the gospel of Christ be crowned with success."

"The *Reporter* is, I believe, as popular here as ever. However I shall try what an additional recommendation can do. I wish you success in your attempts, and mean to do what I can to increase your circulation."

From Scotland.—"We unitedly wish you health and prosperity in all your undertakings, and that your publication may soon be in circulation in every town, hamlet, and village throughout the united kingdom."

A minister in Sussex says:—"One of my deacons, a worthy man, and a teacher, is strongly attached to your *Reporter*, and believes it has done a world of good. He pushes the sale continually."

"I gave you a public notice and recommendation. We have nearly doubled last year's number of subscribers. Hope to do that and more by next month."

"I hope that you may be long spared to quicken and encourage the denomination to which you belong, and the christian world in general."

"The *Reporter* is esteemed valuable by us for the information it affords of the progress of the kingdom of Christ amongst us, and in the world."

"I am much pleased with the respectable appearance of your *Reporter* this year."

"Many thanks for your *Reporter*, I wish you may have a prosperous new year."

## REVIEWS.

[This month, for want of our usual space, several valuable works now before us cannot be noticed; but we shall take an early opportunity of introducing them. At present we can only briefly refer to the following.]

*Literature for the Poor.* Published in London. We received the other day from "A Home Missionary," a singular communication on this subject, which sorely perplexed us. We doubted whether we ought to allow it to appear, and then we were puzzled to know in which of our columns we should place it. At length,

we were relieved by the consideration that we had not room for it anywhere this month. We shall therefore by postponing have more time to think about it. At present we incline to its publication, that christian people may know better than they do what sort of rotten garbage is served up to gratify the mental appetites of thousands of our countrymen; and not only so, but they may thereby be stirred to more active efforts in supporting and maintaining a virtuous press, in its laborious attempts to counteract such corrupting influences, and

diffuse a more healthy literature among the masses of the population. Probably, next month, this singular communication will appear.

*Almanacks for 1851.* We have received specimens of several, which we may with propriety recommend to the notice of the readers of the *Reporter*. Those usually issued by the Religious Tract Society, consisting of the "Christian," the "Sheet," and the "Penny," are all of a religious

character, and carefully prepared. Their "Scriptural Pocket Book" is excellent. Mr. Cassell has again published several. The "Protestant Dissenters" will suit many of our way of thinking. The "Peoples," and the "Temperance," at one penny, will be much in demand. Mr. Green's "Illustrated Sheet" is got up well, and is adapted for walls of cottages, workshops, and schools.

## NARRATIVES AND ANECDOTES.

**BUNYAN'S PILGRIM'S PROGRESS.**—This wonderful book has now, it is said, made its appearance in the following nations and languages. Who could once have thought that the rude son of a rough tinker, in a little Bedfordshire village, could have produced a book which, wherever it goes, excites the deepest interest, and becomes a general favourite. Truly, like the Bible itself, whose leading truths it illustrates, the poor persecuted baptist preacher's prison thoughts have run out into a book for the world.

England and America, (English)  
Holland and South Africa, (Dutch)  
France and Switzerland, (French)  
Spain and South America, (Spanish)  
Portugal and Madeira, (Portuguese)  
Germany, (German)  
Esthonia in Russia, (Esthonian)  
Armenia in Turkey, (Armenian)

### ASIA.

Burmah, (Burmese)  
Ceylon, (Syngalese)  
Orissa, (Oriza)  
East Indies, (Hindostance)  
Bengal, (Bengalee)  
Madras, (Tamil)  
Bombay, (Mabrata and Canarese)  
Surat, (Gujatti)  
Malacca, &c., (Malay)  
Arabia, (Arabic)

### SOUTH SEAS.

Samoa Islands, (Samoaian)  
Tahiti, (Tahitian)

### AFRICA.

South Africa, (Sichuana)  
Madagascar, (Malagase)

**GOOD BOOKS—WELLS OF LIFE!**—No man can estimate the influence, past, present, or prospective, of even one "well of life" supplied from the eternal source. Hundreds of years ago, Richard Baxter was brought into contact with one of these in the form of a good book.\* And, having drank thereof freely himself, he in turn became a dispenser of healing waters. Philip Doddridge drank at the well of Baxter, and was one of the uncounted multitudes that have been blessed by the "Call to the Unconverted," and the "Saints' Rest." Doddridge in turn wrote the "Rise and Progress," which was instrumental in leading Wilberforce, the statesman, into green pastures, and beside the still waters. Wilberforce again wrote the "Practical View," which had a practical influence in bringing Legh Richmond to the wells of salvation, of whom it is barely sufficient to say, that the latter was the author of the "Dairyman's Daughter," which has been translated into more than fifty different languages, and is travelling on its great but unobtrusive mission to allure the poor and perishing to the well-spring of life eternal. The book, then, that was brought in a pedlar's pack about two hundred years ago to the house of Baxter's father, in the providence of God, put in motion a train of causes, the results of which finite minds never but "partly may compute." And thus the waters from Bunyan's well burst the barriers of their confinement—being destined, under God, in no stinted measure to swell the blessed flood, till

\* Supposed to be *Pilgrim's Progress*.

"rivers of gladness water all the earth,  
and clothe all climes with beauty."

"Blest waters of salvation  
Pursue your onward way;  
Flow on to every nation,  
Nor in your richness stay;  
Stay not till all the lowly  
Triumphant reach their home;  
Stay not till all the holy  
Proclaim the Lord is come."

**CAUTION TO YOUNG MEN.**—I don't mean to check inquiry, but you must take care how you approach the depths! It is dangerous for a young man to try how much poison his constitution will bear. I remember having two intimates at college. We were accustomed to meet together, and read the publications of the day. A subtle and mischievous book made its appearance. I refused to read it. I believe God put the thought in my heart, for I never made a wiser resolution in my life. "Oh!" said one of the party, "have we not sense to form our own opinions?" "I tell you, R—," said I, "it seems to me like a naked man entering the lists with a combatant armed *cap-a-pie*." He read on, and became an infidel. I ran away, and waited for my armour. I can now face the Goliath without fear, and fetch him down with a sling and stone which God has provided for the assault. This was not cowardice, but good sense measuring the enemy's forces, and making due preparation for the conflict.

**THE ONE SHILLING CHRISTIAN.**—A professor of the religion of Christ, is said to have closed an exhortation somewhat in this wise: "My friends, you had better join the church. You need not think it is so expensive an affair, after all; for I have been a member of the church more than twenty years, and it never cost me but one shilling." And

that was probably more than the worth of all the religion the poor man had. Yet there are multitudes whose notions of stewardship seem to be formed on some such model—who turn a school of benevolence into an insurance office of selfishness. How terrific to such souls the application of the principle, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Doing nothing is doing wrong, and will receive the same condemnation. "Freely ye have received, freely give," is the Saviour's rule. And the man who goes to the judgment boasting his penuriousness, may find his one shilling ticket will only give him "admittance to the pit."

**Lord Bacon** said that not one man of a thousand died a natural death, and that most diseases had their rise and origin from intemperance; for drunkenness and gluttony steal men off silently and singly, whereas, sword and pestilence do it by the lump; but then death makes a halt, and comes to a cessation of arms; but the other knows no stop or intermission, but perpetually jogs on, depopulates insensibly, and by degrees; and though this is every day experienced, yet are men so enslaved by custom, or habit, that no admonition will avail.

**FOR YOUR PILLOW AT NIGHT.**—To sleep well, lay these things under your head:—

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the Cross.

## CHRISTIAN ACTIVITY.

### A WORKING MAN'S EFFORTS TO SPREAD THE GOSPEL.

THE other day we received a letter from a zealous friend in humble life, which we give in his own plain way, supposing that our readers would prefer to have it so. How does this simple narrative improve the idlers and gainsay their lazy excuses that they cannot do anything—they have neither money, nor talent, nor

influence. Let such ponder it, and set to work at once, each in his sphere. We want more "labourers."

"I have been a reader of your *Reporter* for about seven years, and have been much pleased with the matter it contains. I had no thoughts that I should ever write anything for print, on account of having so little scholarship, as it never was my lot to go to a week-day



school for a week in all my life; and in my youthful days the nearest sabbath-school was about a mile and a half from my dwelling-place; and, when considering the length of the way, the roughness of the road, the vicissitudes that I was surrounded with, and the depravity of human nature, it is astonishing that I ever learned to read or write at all. I hope you will bear with me for any words being misplaced, as it is but a few years since that I did not know but grammar had been a foreign language; and now what I write, as it is the first time I ever attempted, I hope you will use your pleasure, either to publish, cast aside, correct it, or let it appear as it is. If it appears I shall perhaps write again—if not I shall know how to be silent. I shall only give you an outline now, but if I should write again I will give more particular details of God's dealing with me. It is not for applause—it is not for worldly gain that I write, but for the benefit of poor sinners and the glory of God. We live in a day when learned men are receiving great applause, and when polished sermons are much sought after, while the poor christian who has never had the opportunity of getting learning, is looked on both by others and himself as if he could do nothing but pay his money and say his prayers.\* But cheer up my poor brethren, we can do something if our hearts are right. We have the Lord on our side, and if we cannot do so much as the learned it is no reason that we should sit down and do nothing; seeing that all the work cannot be done by the best workmen—some must do the rough. About thirteen years ago I was an ungodly man. About that time the Lord in his providence and grace sent the Primitive Methodists into the neighbourhood where I then lived. Working men with warm hearts came to preach; Christ and him crucified was all their theme. I was one of the first they had there to hear them. It pleased God to open my eyes and soften my heart—He showed me my state as a poor wretched sinner, who had broken his law. I fell at his feet and cried for mercy. The Lord heard my cry, and brought me out of the horrible pit, and set my feet on the rock. I now began to live a life of faith in the Son of God. My heart was now warm, and I felt that

in it there was room for all mankind; and feeling a desire that all should taste the virtue of his love, I set about exhorting poor sinners. Soon I was appointed as class leader, and God owned the labours of his poor servants, so much so that in about eighteen months we were upwards of fifty in society, all gathered from the world. About this time God in his providence saw good that I should leave these people and remove to that part where I now am. This was one means in the hand of God for stirring that people to exert themselves in raising a place for worship. They succeeded, and have now a good place, a good school, and a comfortable church. I saw some of the brethren a few weeks since, and they were getting on well.

When I came into the neighbourhood where I now am, I was obliged to unite with the Wesleyans for convenience, there being no Primitives near this place. Here I soon found myself unhappy as I became acquainted with their laws; and as I had no books much but the bible, I pondered over its pages as one who is seeking some great prize. I pondered, I say, these sacred pages, and was more and more convinced of the fulness there was in Christ, and the suitable adaptation of his salvation to all persons and all sinners. While I read my heart often warmed, and my bowels yearned over poor sinners. So I made a start, determined to leave this people, and try to make myself more useful. I fixed on a very small country place, where I knew the people were in great darkness, and no place of worship within about a mile and a half of the place. I went to work here entirely single-handed, singing, praying, exhorting, till at length the word laid hold of some of the coal-getters, as there was a number of them came to hear. Very soon there was a few united together in a class for prayer and praise. We went on well for some time; and as I had a determination to have our church formed according to scripture, I sought much in the New Testament, and found that we should have to be baptists; and so we are now upwards of thirty members, all baptized persons, living in peace and prosperity. We have built a new chapel, that will accommodate between three and four hundred persons; we have it well attended. We have from seventy to eighty scholars. So our labour is not in vain. Praise the Lord!"

\* Here we think our friend takes an extreme view.

## BAPTISMS.

Our columns being of necessity abridged this month in order to make room for title-page, preface, and contents, we are compelled to postpone the insertion of several baptisms till our next, and among these are our promised lists of baptisms in the Welsh churches, as well as our reports of foreign baptisms, all which will appear in January. Whilst mentioning these we would take hold of this opportunity for saying, that from what we hear, the reports we have given during the past year of baptisms at home and abroad, have afforded much satisfaction and pleasure to our readers, who are rejoiced to hear of such accessions to the churches of Christ. Do any object to such records, our answer is at hand—the writer of the Acts of the Apostles was directed by the Holy Spirit to place on record the baptisms which took place when the gospel was first proclaimed to the nations. This was done, we doubt not, for our example, both with regard to the mode and subjects of that Divine ordinance; and as an honourable memorial, too, of the obedience of the converts to the Divine command. If it should be objected that so far as regards a pattern the Divine records are sufficient, we cordially assent; but we cannot see any well-grounded objection to faithful records of christian obedience in our own times; especially in these days, when the great error of infant regeneration by sprinkling is occupying so much public attention. How important is it to the interests of the spiritual kingdom of Jesus Christ that his own ordinance, administered in its primitive simplicity, should thus be placed in striking contrast with the traditions of men! Let any serious and thoughtful christian, whose mind is not warped by custom or prejudice, read such reports as are usually found in our columns, and he cannot but allow that the specimens of willing obedience they furnish are consonant with the whole scope and spirit of the gospel. For these, as well as other weighty reasons, we shall continue to report the additions made from time to time by baptism to the churches of the Lord Jesus, and we again earnestly request our friends in all places—cities, towns, or villages, to furnish us promptly with authentic reports, taking care to mention anything remarkable in the circumstances of the administration, or of the grace of God as displayed in the conversion or experience of the candidates. And we cannot but express our earnest hope that during the coming year it will be our privilege to place on record many more delightful instances of grateful and willing personal consecration.

## DOMESTIC.

STOKE NEWINGTON, *Church Street*.—From reading the *Reporter*, (which I have taken for the last six years,) I know that you are cheered by hearing that the work of the Lord is progressing. As some have complained that the churches in and about London do not send reports of their baptisms, I have sent you the following, and wish you prosperity in your arduous and important work. After preaching from 2 Cor. v. 14 15, eight believers in the Lord Jesus Christ were baptized by our pastor, Mr. Garret, on Thursday evening, Oct. 31, in Shackelwell Lane chapel, which was kindly lent us for the occasion. The congregation was large and attentive, and we have reason to hope that good has resulted from the services of that evening. One person has come forward to say that while brother G. was preaching, she was convinced of her lost condition, and she is now enquiring her way to Zion. One of the female

candidates had been a consistent member of the Wesleyan society for about twenty years. Another had been a member of the state church. A third is the fruit of Sunday school instruction. Several of them had received the advantages of a religious education. One, (although her father is a baptist,) had determined never to become a baptist, because they were a despised people. She used to attend the preaching of the gospel amongst the Independents, but she was urged by one of our female members to come to our chapel for once; she promised to do so, but put it off for some time: at last she came simply to redeem her promise, determined never to come again; but while our pastor was engaged in prayer God fastened his word upon her heart, and she was constrained to come and cast in her lot amongst us. We are but a small church, but our prospects are encouraging. During the last eight months God has added to us fifteen souls:—ten after

baptism by our pastor; two that had been previously baptized, but for some years have been out of church fellowship; one of them had been a backslider for about thirty years, and I may truly say that he was brought back with weeping and with supplications; three others have been received by letter from other churches. There are others that we hope will soon come forward and declare themselves on the Lord's side.

J. C.

DEVONPORT, *Morice Square*.—Mr. Horton baptized three females, Oct. 31, one of whom was brought up in the sabbath school, and is now a teacher—the two others are children of members of the church. We have reason to be thankful that the good work of conversion of souls is advancing; and, that the sentiments of the baptists are spreading here is obvious. Mr. Horton has had applications from members of pædobaptist churches for baptism, but these cases are at present delayed. Objections have been started, and the parties have been plyed with the indelicacy of being immersed!—the great danger to health!—and last, not least, surely the Puseyism of deeming it necessary to be dipped! In another instance, the matter has been before the church, and instead of one there are several about to be buried with Christ in baptism. A clergyman has been writing on the state of things in the established church, and says that it is difficult to argue on the subject of baptismal regeneration, as “*the Scripture is silent on the subject of Infant Baptism.*” One of our local papers has reviewed the pamphlet and quoted as above. I beg to forward you this important intelligence, as the last discovery of the first half of the 19th century!

PRESTON, *Radnorshire*.—We had one of the most interesting services, Oct. 27, we have ever witnessed. After a sermon by our pastor, Mr. Ayers, one disciple from the sabbath school put on Christ by baptism. Although we never had a single baptism before; on no occasion, we believe, have deeper impressions been made on the minds of the spectators, many of whom, we trust, will shortly follow the example now set them.

WHITCHURCH, *Salop*.—Our pastor, Mr. W. Bontems, baptized and received into the church four believers, Nov. 3. Also, on Nov. 10, one female at Ightfield chapel, four miles from Whitchurch. One is a teacher in our sabbath school. J. W.

LONDON, *Waterloo Road, Lambeth*.—On the evening of Oct. 31, the ordinance of believers baptism was administered to eight persons by Mr. J. Branch, pastor of the church worshipping in Waterloo Road. The baptistry at the Borough Road chapel was kindly lent for the purpose. Amongst the candidates was a late pædobaptist minister, convinced of the scriptural truthfulness of this ordinance as administered only to believers. This church is still progressing, having added above fifty members during the past year. At the Lord's table the lower part of the chapel is crowded with communicants. It becomes now a matter of necessity that Mr. Branch should have a larger place of worship, or his usefulness may be much retarded.

E. W.

BLOOMSBURY.—There have been two baptisms during the past month in this place of worship; one of males, the other of females. This beautiful place of worship, erected by the liberality of Mr. Peto, is usually thronged by an attentive audience, and we rejoice in believing that God is blessing the ministry of the word to the conversion of sinners to himself.

HELMDON, *Northamptonshire*.—Five persons were buried with Christ in baptism at Sulgrave, Oct. 27; three from Helmdon and two from Culworth. A sixth was received with them into the church, without baptism, his health not permitting it at present. These consisted of two husbands and their wives, and the other was the husband of one of our members. All three husbands had been great persecutors, which gave additional interest to the service, showing the mighty power of the grace of God in subduing the stout hearted and rebellious.

W. H.

ROSS, *Heresfordshire*.—On Lord's-day, Oct. 27, our pastor, Mr. Cooper, preached from, “*We desire to hear what thou thinkest concerning this sect,*” and afterwards baptized two persons, one of them being the first-fruits of his bible class. Several others are anxiously inquiring after the truth.

J. B.

BRYNMAUR, *Breconshire*.—On Lord's-day, Nov. 10, after a discourse by our pastor, Mr. Roberts, four candidates publicly consecrated themselves to the service of the Lord Jesus, by following him through the baptismal waters. Two of them were from the Primitives. May they walk in newness of life. W. T. C.

**KINGSTANLEY, Gloucestershire.**—On Wednesday, Oct. 30, Mr. White, of Chalford, preached in favour of believer's immersion, at the close of which Mr. Hill had the pleasure of leading down into the water nine obedient disciples, whom he baptized into Christ. The youngest of the candidates was a male of twenty-one, the oldest a female of about seventy, who cheerfully followed her Saviour. One was her daughter, and wife of a former candidate. Some of the witnesses of this solemn scene were much impressed. May their convictions be lasting! For the encouragement of scripture readers, and those who are similarly employed, I would add, that five of the baptized were led to Christ through visits paid to them in their own habitations.

**NORTHWICH, Cheshire.**—Amidst changing scenes and dying friends we have been spared another year. Let me mention our baptisms during that period:—In January last a young man was baptized in the open-air, after the ice was broken. On the 25th of August two young men were baptized in the same place, after an address to a crowded audience by Mr. Harvey of Bury. One, on account of his obedience to the Divine command, has been constrained to leave his home; but we hope the Lord will preserve him. T. S.

**CREWE, Cheshire.**—For some time, through the kindness of the Rev. W. Butler, M.A., we were permitted to use one of the national school rooms for public worship on Lord's-day evenings. On June 30 we opened a commodious room, and next day had a tea-party of 250 friends. On the 8th of Sep. five were baptized by Mr. Shore of Tarporley, and received into the church at Crewe by Mr. Swinton. Two have been several years with the Primitive Methodists. T. S.

**EARBY-IN-CRAVEN, Yorkshire.**—On Lord's-day, Oct. 23, Mr. Heaton, pastor, baptized nine persons on a profession of faith in their Divine Lord. These were all added to the church. The ordinance was administered in the beautiful river which flows through the village. It was a solemn scene.

**SMALLEY, near Derby.**—Mr. Springthorpe of Ilkeston, after preaching, immersed two young men, Oct. 27. We had a good attendance of spectators to witness the ceremony, and we distributed the tracts you sent us. One was a teacher. Both were added. J. C.

**WETHERDEN.**—June 2, our pastor, Mr. Abbott, baptized one believer, in his 75th year. July 3, another, a son of the former. About two years ago, an aged sister, the wife of the aged candidate, who had been a pilgrim for thirty years, was accepted by us for baptism and church fellowship; but between the time of the church meeting and the day fixed for her baptism, she was suddenly removed by death to join the church in heaven. We thought this a mysterious providence—

“God is his own interpreter,  
And he will make it plain.”

He has done so: her death, it now appears, was blest of God to the conversion of these two friends.

**TORQUAY.**—Another believer from the Independents was baptized, Aug. 11, who continues in the same communion. Our minister has determined to baptize all of every evangelical communion who desire it, provided there is evidence of repentance toward God and faith in our Lord Jesus Christ. The authority of the “fathers” is giving way. The day breaks

“Let others to the fathers look,  
And search their writings o'er;  
The holy bible is our book,  
And we desire no more.”

: S. L.

**TODDINGTON, near Dunstable.**—Three believers were immersed in the presence of an overflowing audience, and agreeably with the command of Christ, Sep. 29. One has been a member of the Independents for twelve years—another for six; the third was from the established church. We trust that others who have believed in the Saviour will feel it their duty to imitate these examples, and thus also follow their adorable Redeemer.

**LITTLE WATER.**—One of our London correspondents complains that in some of the baptist places of worship in the metropolis, the baptisms are not so public as heretofore, and that very little water is used—just as little as will serve to immerse the candidates, and scarcely. This, he says, does not please the old baptists, many of whom are of opinion that when publicly and properly conducted, the administration of the ordinance is itself a solemn lecture to bystanders. Old-fashioned baptists, he adds, are fond of “much water,” as more agreeable to the candidate, and affording greater facility to the administrator.

## SABBATH SCHOOLS AND EDUCATION.

## SCHOOLS IN LAPLAND.

THE Laplanders have been called christians from an early period, but their religion was merely nominal. Missionaries had visited them at the end of the fourteenth century. They taught the people parts of the catechism, built a church here and there, and this was about all. Ecclesiastics afterwards resided in the villages of Lapland. Still the people were more than half pagan, and full of pagan superstitions. Their morals were low. Intemperance was a marked vice.

In 1833, a pious Swede named Tellstroem undertook to christianize the Laplanders. He was a painter, and went from town to town in Sweden practising his vocation. At Stockholm he became a convert, and chose Lapland as the field of his labours. After long search in the libraries of Stockholm, he found a grammar of the Lapland idiom. He soon acquired all the knowledge of the language necessary. He exposed himself to the cold in various ways, so as to be able to bear the Lapland climate. He qualified himself as an evangelist, and in July, 1835, went to Lycksele, a village on the frontiers of Sweden and Lapland, under the auspices of the Lutheran bishop.

He began to hold private meetings in his own chamber. But few attended at first. Soon the number increased. Public meetings were then held in the church. He travelled through the country, exposed to all kinds of danger. He visited the great fairs, and found the people there sunk in intemperance. He established a school, and began with eighteen children, whose parents confided them to his care for two years. The results were gratifying. Some of the young men taught by him became assistants in his missionary labours. They opened schools in various places. At this time, the schools have become so popular, that the rich "give their goblets, cups, spoons, and other plate, and jewellery," to support them.

One of the chief ecclesiastics of the country, moved to charity by Tellstroem's example and success, is now at work in the same field. He traversed Lapland, assembled the people wherever he could, conversed with them on matters of religion, preached to them simple and popular

sermons, and performed deeds of beneficence. His sermons have been printed and distributed freely, and they are read with avidity.

A great revival has recently taken place in Lapland. Consciences have been awakened; scoffers have become serious. "These men," says one writer, "apparently so rude and insensible, became like children; they were a prey to agony; they remained for hours upon their knees, their faces bowed in the dust, sobbing and crying for pardon and grace." The result has been a great moral change: Profane swearing is rarely heard. The passions are curbed. Sobriety rules. Religious reading and conversation occupy the leisure hours of the people. The number of criminals has diminished more than one half.

NOTICES.—We have received a few items of intelligence such as we do not usually, for want of space, insert; and yet we do not like to pass them without notice.—From *Wakefield*, of public rewards to twenty-two scholars for attending worship on Lord's-day evenings, some bringing their parents with them, of which more must be said.—From *Eyre Street, Sheffield*, of the erection of their new school rooms, and their spirited efforts to pay for them.—From *Friar Lane, Leicester*, stating that as the school was established above half a century ago, a tea meeting will be held on Christmas Day next, to which all old scholars are invited, or they may send letters to Rev. S. Wigg, Leicester, before Dec. 20.

In addition to these items of intelligence, we wish to mention our intention next year of bringing before the attention of teachers the great importance, at this juncture, of adopting as far as possible an *improved mode of teaching*, and also of so working out the sabbath school system that it shall be made a far more powerful auxiliary in the great cause of truth and righteousness. We do not wish to sound any needless alarm, but our friends ought to be quite aware of what is now doing to mislead and corrupt our rising youth. Christian teachers must therefore prepare for renewed action.

## RELIGIOUS TRACTS.

OUR GRATUITOUS DONATIONS OF TRACTS  
FOR DISTRIBUTION.

At the time when we became persuaded of the truth of believers' baptism—nearly forty years ago—and at a yet later period, very few popular tracts on the subject of baptism were in circulation. There was some difficulty in the way of getting a sight of one, and more in securing a copy. Very soon after our admission into the body, this subject occupied our serious attention; and when, a few months afterwards, we entered upon ministerial engagements in a secluded rural district, as we sat to rest on some rude seat by the way side when on our journeys from village to village, many a time did we wish that we had a printing press, that we might scatter through all the land information more correct and scriptural on this christian duty. Well: by the favour of Providence, our desire was accomplished, and we have now been instrumental in printing and circulating thousands and millions of tracts. In doing all this we have had one object in view, and that was to assert and vindicate the spiritual nature of the kingdom of Christ. Our opponents have not always comprehended our object, and we have been represented as “desperately baptistical.” But we can afford to bear this, and more. One thing we know assuredly, and some of our opponents admit the fact—that all state establishments of religion are founded upon the error against which we protest; and infant sprinkling is that foundation. We shall therefore go on doing all we can consistently with christian truth and love to uproot this dangerous innovation, and restore the significant and solemn ordinance of believers' baptism to its primitive simplicity of mode and subjects. That papists and puseyites, and even evangelical clergymen of state churches, should appear as the avowed advocates of baby baptism we do not wonder, but our surprise is equal with our regret to see evangelical dissenters seemingly upholding such a system of delusion by the observance of the same ceremony. Our way, however, is clear before us—following the examples so plainly recorded in the sacred records, we cannot greatly err; and firmly believing that the voluntary profession of faith in the Redeemer by

baptism best comports with the spirituality of his reign amongst men, and that the ordinance thus administered beautifully exemplifies and illustrates the two leading facts on which the gospel is founded—the death and resurrection of Jesus—we shall, if the Lord permit, persevere in diffusing all the information we can on this important christian institution; and we cannot do better, perhaps, than pursue the same course which we have now followed many years, of sending grants of tracts to such agents as are willing to distribute them in various parts of the land. And in doing this we desire again to mention, that we wish to make these donations to those ministers or other friends who are not in circumstances which would allow them to purchase tracts. Unhappily there are not a few, especially in rural districts, who are in this position, and we would encourage such to apply. Directions for making applications will be repeated in the *January Reporter*.

## DONATIONS have been forwarded to—

	Handbills.	4-page.
Bideford .....	500	.. 50
Padiham .....	500	.. 25
Cambridge .....	500	.. 25
Southampton .....	500	.. 25
Painswick .....	500	.. 25
Skipton .....	500	.. 25
South Australia.....	2000	.. 600
Weston, Northamptonshire	500	.. 25
Pembrokeshire.....	500	.. 50
Copenhagen .....	500	.. 250
Brosley .....	500	.. 25
Newbridge .....	500	.. 25
Appleton .....	500	.. 25
Blackburn.....	500	.. 25
Llangibly.....	500	.. 25
Boston.....	500	.. 25

## SUMMARY OF DONATIONS.

FROM THE PROFITS OF THE “BAPTIST REPORTER,” AND THE BAPTIST “SABBATH SCHOOL HYMN BOOK.”

	Handbills.	Tracts.
To Dec., 1840. ....	434,800	.. 20,673
To Dec., 1850. ....	84,000	.. 2,425
Total. ....	468,800	.. 23,100

And about 5,500 copies of “Reporters” and 40,000 Invitations to Worship.

## INTELLIGENCE.

## BAPTIST.

## FOREIGN.

NOVA SCOTIA.—*Acadia College*.—At the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward's Island, held at Portland, N. B. in September last, the following business in reference to this College was transacted:—

Whereas the Nova Scotia Baptist Education Society at its recent Annual Meeting at Nictaux, adopted the following resolutions, viz:—

"*Resolved*, 1. That this Society gratefully acknowledges the kindness of the Baptists of New Brunswick, in voluntarily adopting, in connection with the Baptists of Nova Scotia and Prince Edward Island, Acadia College as the Collegiate Institution of the three Provinces, according to certain resolutions passed at the last Session of the Convention, and cheerfully concur in the arrangements then made for its future government and support; except as respects that regulation which requires annual change in the governors, it being the opinion of the Society, and a condition on which this resolution is passed, that it would be more conducive to the interest of the College that the change should not take place more frequently than every three years, and with the power of re-election.

"*Resolved*, 2. That for carrying these arrangements into effect, this Society does hereby resign to the Convention its control and authority over Acadia College, and direct the Executive Committee to apply to the Legislature at its next session, so to alter the Act of Incorporation that the government of the College may be legally transferred from the present Governors and Committee to such Governors and their successors as have been, and as may be, agreed upon by the Convention, and that the Act may be made permanent, and be otherwise amended to suit the altered government of the College. But that one provision be made that the Baptist Education Society continue to retain their title to the real estate and buildings, until the debts and securities for which the Executive Committee, or any former member thereof, are or may be liable, shall be discharged, or the parties be relieved therefrom—on which event arrangements shall be made for selling the title in a manner suited to promote the interest of both the Academy and the College on just principles."

Therefore *Resolved*, 1. That this Convention does hereby confirm the transfer of Acadia College on the terms expressed in these two resolutions.

*Resolved*, 2. That the Convention do petition the Legislature of Nova Scotia to make the necessary alterations in the Act incorporating Acadia College, and to give that Act permanency, and that Hon. J. W. Johnston, Hon. W. B. Kinnear, and Dr. Simon Fitch, be a Committee to prepare and cause to be presented in the name of the Convention the petition for that purpose; and if they shall see occasion also to petition the Legislature of New Brunswick for extending to Acadia College and its graduates such privileges as may be reasonable and just.

*Resolved*, 3. That the following gentlemen form a Board of Governors of Acadia College, together with the President of the College as an ex officio member.

Rev. Ingraham E. Bill, Hon. J. W. Johnston, Rev. William Burton, Hon. W. B. Kinnear, Rev. Samuel Robinson, Simon Fitch, M.D., Rev. Charles Sparden, John W. Barsa, Esq., Rev. Edward D. Very, Stewart Freeman, Esq., Rev. Abraham S. Hunt, Prof. I. L. Chipman, Caleb R. Bill, Esq., William Stone, Esq., James W. Nutting, Esq., James R. Fitch, M. D., Mr. Nathan S. Demill, Mr. A. M'L. Seely.

*Resolved*, 4. That at the expiration of every three years six of the governors shall go out of office, subject however to re-election, and that an appointment of six be then made to complete the Board. But nothing in this resolution shall be held to controul or abridge the power of this Convention at its pleasure to remove any one or more of the governors and appoint others in their stead as occasion may make necessary.

J. W. JOHNSTON, *Chairman*.

*Resolved*. That this Convention exceedingly regret that men were to be found on this side of the Atlantic, or Periodicals in England, to circulate reports with reference to the Financial Agency appointed by this Convention at its late session, impugning the motives of this Convention, and of its Agents; and we hereby attest that our action was in good faith, hoping to be relieved of the debt, that we might be able, by the voluntary contribution of the friends of Acadia College in the three Provinces, to give it an efficient annual support.

This honest purpose of the Convention having been to a great degree frustrated by those who have injuriously interfered to misrepresent us. We acknowledge, with devout gratitude, the earnest and sincere regard for the College manifested by its numerous friends in the three Provinces in making an unusual effort, under many depressing circumstances, to liquidate a large

portion of the debt, and to support it by their free contributions in future.

*Resolved.* That we highly approve of the prudence and patience of our respected deputation, Rev. I. E. Bill, and Rev. John Francis, in the trying position in which they were placed, and acknowledge our deep indebtedness to them, and also to those friends in England, who, notwithstanding the misrepresentations alluded to, exercised their kindest hospitalities to the deputation, and generously responded to their plan for help, particularly to Rev. Mr. Lister, Rev. Dr. Raffles, John Houghton, and John S. DeWolfe, Esqrs., of Liverpool: Also to Rev. Dr. Cox, Rev. Dr. Stane, Rev. Algeron Wells, Rev. J. H. Hinton, A.M., Rev. Dr. Leifchild, Hon. and Rev. Baptist Noel, Rev. J. C. Galloway, A.M., Rev. Dr. Morrison, J. McGregor, and S. M. Peto, Esqrs., M's. P., and C. D. Archibald, Esq., of London; likewise to H. Kelsall, Esq., of Rochdale, to all of whom the deputation are deeply indebted for highly influential testimonials, or for handsome donations.

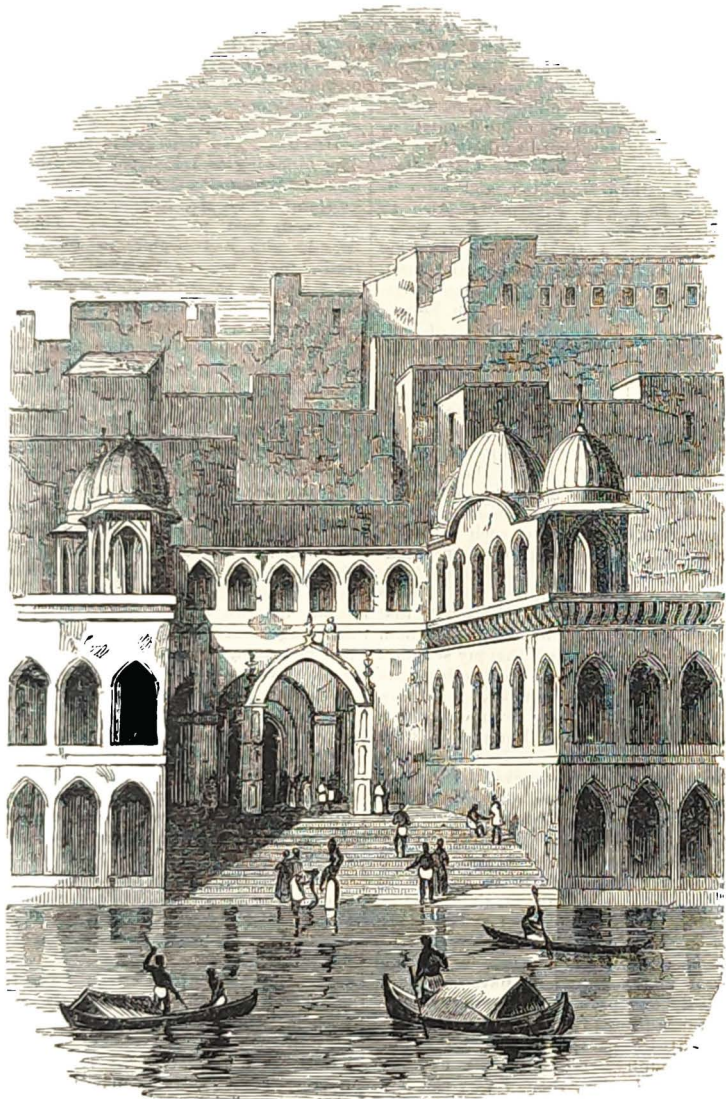
*Resolved.* That a place be requested for the insertion of these Resolutions in the *London Baptist Magazine*, the *Baptist Reporter*, the *Primitive Church Magazine*, the *Christian Times*, the *London Patriot*, and the *British Magazine*, each of which referred to the subject during the prosecution of the Agency.

SWEDEN.—*Göthenburg, Nov. 2.*—"I have been informed," says Mr. Nilsson, "that answer has come from the King, (to whom Mr. Nilsson had appealed) that my sentence is confirmed by him, and that nothing can avail to hinder my banishment. I am now left in the hands of our town authorities, who, I hope, will be as humane as they dare, and allow me some days to prepare for my leaving Sweden for ever. I shall be brought before the magistrates, Monday or Thursday, next week, when I shall learn how many days will be allowed me to prepare for departure." "Nov. 1. All I can do is in my poor broken English to express my deepest, most heartfelt thanksgiving to you, to all, all the honoured and worthy christians in Great Britain, who have shown such deep christian concern for me and interest in my case, and have so disinterestedly and promptly laboured for my deliverance from so unchristian a sentence as that twice passed against me by my beloved countrymen. The little churches of Christ in Sweden, though very feeble in number and personal greatness, feel none the loss unspeakably happy and thankful to God to know that such a multitude of christians in foreign lands, not only hold the same principles, but also take such deep interest in their welfare. Ah, dear sir, it would cause your heart to move and melt to

see the tears of gratitude and joy streaming down the cheeks of these despised and persecuted poor brethren of Jesus, when they heard that more than 1000 ministers of Christ and other influential disciples of the Lord had signed the petitions, which were designed to intercede with our government in behalf of their beloved though most unworthy pastor. Our poor brethren here have been more encouraged by it than we all are able to express."

DENMARK AND SCHLESWIG-HOLSTEIN.—The following is translated from the *Missionsblatt*, a small paper published monthly at Hamburg:—Mr. Kobner says, "I went by steam-boat to Messunde. Thence a friend, who had begun to receive the truth, took me to Gammelbye in his carriage. A school teacher who had for some time past loved the Saviour also, met me with him. Having arrived at Gammelbye, we repaired at once to the house where the meeting was to be held. Scarcely was I seated, before a friend entered with a message, that the enemies of the Lord were in great commotion. I replied: 'they can do no more than take life, and I have long since committed that to the Lord.' In a few moments three men entered. One, inspector of land, and father-in-law of the school teacher, turned immediately to me, and asked in a furious tone for my pass. I showed it him with the expectation that he would depart, as it was perfect. But he hardly deigned a look at the pass, before throwing it back to me, with the declaration that he would, without farther ado, transport me beyond the boundaries of the village.—Immediately one of the companions of the land inspector seized me by the coat, and drew me, in connection with two others, from the house. I made no resistance. To the inspector's angry question, 'Are we not christians?' I replied, 'If you are christians, prove it now.' When out of the house twenty or thirty men, armed with cudgels, surrounded me. Night had come on, a sufficient veil for any deed of wrong. I never saw men so full of rage: therefore I committed my soul into the hands of my Saviour. They drove me before them with the most horrible blasphemies. Once a person in the company cried: 'The fellow ought to be hung.' Instantly several shouted, 'Come, let us make him swing at once from that tree yonder.' But their hands were restrained by Him who has numbered the hairs of our heads. The most frightful of all, however, was the oft-repeated furious question: 'Are we not christians? are we not confirmed?' A brother from Eckernfurde received blows upon his head, but praised the Lord aloud, that we were counted worthy to suffer disgrace for his name's sake."





BISRA'M GHA'T, MUTTRA, EAST INDIES.

## INDIA.

THE vast regions generally comprehended under this title, had, for long ages, been the scenes of a dark and cruel superstition. Their Mahomedan conquerors ruled them with haughty rigour; but being dispossessed by the British, attempts were made to introduce the gospel, and it would be interesting to trace the history of these efforts, at first feeble and fruitless, and, in the estimation of the world, contemptible.

“SWARTZ tells us, that, in his early days, he sought in vain for a pious European in India; and I have myself heard an old missionary say, that when he first was in the country, he knew not one. At that time, Englishmen were in the habit of saying they left their religion at the Cape of Good Hope, where they should resume it on their way home. They were faithful to the spirit of this surrender: their state-religion was Paganism, their private devotions paid at the shrine of Mammon, of Bacchus, and of Venus. But, by the blessing of God on the word of his grace, there is now another state of things. Profanity has grown timid, intemperance is awed into secrecy, and the miserable copyist of Eastern voluptuousness is a rare excrescence upon Anglo-Indian society. Perhaps there is not any similar number of our countrymen, among whom may be found a larger proportion of persons truly converted to God, than the civil and military servants of our Indian government.”

So writes Mr. ARTHUR in his “Mission to the Mysore,” and since this enlightened and talented writer penned these lines, other events have transpired which indicate the progress of christian principles among the native population, who are now at liberty to avow their religious convictions without being subject to the loss of their property and privileges. These and other indications of improvement and progress, lead us to hope that the time is coming when the superstitions of ages will crumble into dust, when cruel rites will be for ever relinquished, and when, under the influence of real christianity, the question

“Is India free? and does she wear  
Her crown'd and Jewell'd turban with a smile of peace?”

will be answered in the affirmative.

The engraving opposite represents the Bisra'm Gha't, Muttra.

“Bisra'm Ghat is the sanctum sanctorum of Muttra. Here, it is said, Krishna rested, or took bisram (rest), after his conflict with Kans, the giant, for the destruction of whom he had become incarnate. In the centre of the area may be seen a small cupola, under which a golden image of the god is seated on a velvet throne, bedecked with gold and silver lace. Two triumphal arches are before, under the outermost of which, every evening, a large chandelier, or lamp with many branches, is lighted and heaved up and down, while showers of flowers are thrown over it and horrid music sounds. This is the chief bathing place. Thousands of turtle live here on grain given by pilgrims.”

Such are some of the superstitious customs yet practised in this heathen city. Toil on, ye servants of the living God! Your labour will not be in vain. The God of heaven, he will prosper you. The light you bear shall dispel the accumulated darkness of ages, and its glory shall be seen of all! India shall yet become a brilliant gem in the “many crowns” of the Redeemer! British christians, will you not aid them with your prayers for them, and your willing donations for their subsistence in that region of danger and death? Oh, be faithful to them, to yourselves, and to your Saviour!

“Salvation! oh, salvation! the joyful sound proclaim,  
Till each remotest nation has heard Messiah's name;  
Till o'er our ransom'd nature, the Lamb for sinners slain  
Redeemer, King, Creator, in bliss returns to reign

## DOMESTIC.

**A BAPTIST REFUSING AN OATH.**—Mr. Joseph Poole, of Poole, Dorset, being summoned before the magistrates to be sworn in as a special constable, refused to take an oath, believing it to be contrary to the command of Christ, Matt. v. 34., but said he was willing to serve if they would rely on his word. The magistrates inquired if he was a Quaker or Moravian;—on answering that he was a Baptist, they said they must fine him, or commit him to prison. He was allowed two days to consider the matter, but as he still declined, they fined him forty shillings, and in default of payment, he was committed to prison for three weeks, where he now lies.—(Nov. 14.) Many Christian friends have visited him, and feel persuaded that Baptists, and indeed all denominations should have liberty of conscience in these matters, as well as Quakers and Moravians. It is a fact, that our Gaol has been empty for the last three months; and the only prisoner now within its walls, is there for conscience sake! He is the youngest member of the Baptist church in Poole.

**THE PRESENT CRISIS.**—We hear that many ministers of the Baptist churches are lecturing their hearers on the ecclesiastical events of the day. Mr. Pottonger, pastor of the Tuthill-stairs church, Newcastle-on-Tyne, has addressed his people on the corruptions of Christianity—the desolating effects of the great Romish apostacy—the connection of Church and State—the doctrine of baptismal regeneration—and the unwarrantable assumptions of the established clergy, as mischiefs produced by departing from Scriptural Christianity. Mr. P. has also preached on the authority and sufficiency of the Holy Scripture, when he characterized the papal, protestant, episcopal, and Wesleyan pretensions, as all unscriptural, and to be resisted by those whom Christ had made free. Would it not be wise if ministers generally would thus affirm the sole headship of the Lord Jesus Christ.

**NOTTINGHAM, Mansfield Road.**—The handsome new chapel erected by the General Baptists, was opened for divine worship Oct. 23, with sermons by Dr. Jenkins and James Sherman, of London; and on the 27th by John Stevenson, A.M., London, G. A. Syme, A.M., the minister of the place, and Dr. Legge, of Leicester. As we intend, with our January number, to give an illustrated engraving of the erection, we shall then furnish some additional information.

**EAST BRANT, Somerset.**—The new baptist chapel was opened, Oct. 18th, under circumstances of much interest, the parish being under peculiar puseyite pressure. Crowds attended, and tea for 300 was provided in a tent.

**THE EDINBURGH STATE CHURCH VICTIM.**—Mr. John Tod, a member of the Baptist Church under the pastoral care of Messrs. Innes and Watson, recently detained in Caltou Jail for the non-payment of the Annuity Tax, was on Tuesday, 5th Nov., elected by the first Municipal Ward of the City of Edinburgh a member of the Town Council—and on the Thursday following his constituents took him in triumph in a carriage from the Jail, where he had been incarcerated eight weeks, to the Council Board, at which he took his seat.

**COVENTRY—Cow-lane.**—A very interesting and edifying service was held here, Oct. 20, when Mr. Rosevear, late of Bristol College, was recognized as pastor. Brethren Wilson of Helstone, Gotch and Crisp of Bristol, and New of Birmingham, were engaged, and our venerable and beloved father Franklin, the late pastor, offered prayer. It was a season of promise and hope.

**HON. AND REV. B. W. NOEL AND SPECIAL SERVICES.**—The Rev. B. Cornwall, we are happy to state, proceeds to John Street, to aid the Hon. and Rev. Baptist W. Noel, who has determined to conduct a course of Special Services throughout the month of December, and, it may be, for a longer period.—*Banner.*

**HUGGLESCOTE, Leicestershire.**—Mr. H. C. Smith was ordained, and Mr. T. Yates recognized as pastors, on Wednesday, Oct. 23. The services, which were of an interesting character, and numerous attended, were conducted by brethren Staples of Measham, Kenney of Burton, Cotton of Barlestone, Pike of Derby, and Derry of Barton.

**HASTINGS.**—On Monday, 30th Sept., the members and friends connected with the Baptist Chapel, Wellington-square, held a social Tea Meeting, to take their leave of their respected pastor, Dr. Gray, on which occasion they presented him with a handsome Silver Inkstand, in token of their respect and esteem.—W. F. B.

**TARPORLEY.**—Mr. Michael Shore, on removing from this town to Manchester, was presented by the inhabitants generally with a purse of ten guineas, as a public expression of esteem for him during the period of his ministry at the General Baptist Chapel in Tarporley.

**TENTERDEN.**—Rev. D. Pledge, owing to declining health, has resigned the pastorate of the baptist church, Tenterden, and has retired to Margate, the scene of his former labours, with the hope that a season of rest in the midst of old attached friends may tend to the re-establishment of his health. Mr. Pledge, though unequal to the duties of stated labour, is able to preach occasionally for neighbouring churches.

## GENERAL AND RELIGIOUS.

We have but little space left us this month for these matters. *Abroad*, the armies of Austria and Prussia are menacing each other, and a collision is apprehended. At *Rome*, the question of the appointment of a Popish Hierarchy for England, is absorbing every other. Lord John Russell has written a letter adverse to the attempt. The clergy have been awakened from their long sleep, are rubbing their eyes, and looking about them, are calling for help! The question for us is, what ought the Dissenters to do? Anything or nothing? Leicester dissenters have often spoken; may they speak now? At a large preparatory meeting, on Nov. 22, in the Town Hall, they resolved as follows:—

“That in the opinion of this meeting, whatever has conduced to raise the British people to that eminence which they occupy among the nations of the earth, that result has been most materially subserved by their appreciation of the great principles of civil and religious freedom—principles whose maintenance is essential to the peace and to the progress of the world. That no passing events or threatening evils should seduce us from upholding them in their inviolability and strength, but rather quicken us in their faithful preservation and their manly defence. That it is our attachment to these great principles, and our desire to retain them in their integrity, which makes us jealous of their abuse, knowing, as reason teaches us, and as all history attests, that such abuse leads to anarchy on the one hand, or to despotism on the other. That discarding all sympathy with the party spirit, the unalighted prejudices, or the more violent passions which the recent assumptions of the see of Rome may have awakened, and deprecating the slightest approach to a

persecuting temper, this meeting is nevertheless of opinion that a crisis has arrived amidst which the dissenters of Great Britain cannot, with impunity, remain supine; that it becomes them all to look comprehensively upon the signs of the times, and, ascertaining their duty, to discharge it, at once, to themselves and to their country.”

“That while, as dissenters, we are deeply impressed with the belief that christianity is grossly injured and fearfully retarded by its alliance with the state, we yield to none in deep and devoted loyalty to the Queen; and inasmuch as it appears to us that the recent usurpations of the see of Rome, in the appointment of an Italian prince to territorial jurisdiction in these realms, audaciously impinging on the civil supremacy of our only and rightful sovereign, this meeting protests against it, and deliberately records its opinion that it is the imperious duty of the legislature, and of her majesty's advisers, to take heed that ukases, bulls, or, authoritative proclamations, issuing from any foreign potentate, under whatever pretext or disguise, do not take effect in the British realms.”

Having taken part in these preparatory proceedings, we vindicate them on the ground that dissenters ought to avail themselves of so great an event to avow their principles. The duplicity of the Papal See in this matter is most manifest. That See denounced Elizabeth. Why does it not denounce Victoria? Is Victoria less a Protestant than Elizabeth? If it was done then, why is it not done now?—the Papal See is perpetual and infallible. But it dare not threaten now, and so it comes with bland and courteous terms; and asks only to have its own bishops and do good to the poor! It wont do: Englishmen dont like to be cheated by Italian priests. We know what they want—bodies, souls and all!

## MARRIAGES.

Oct. 21, at the baptist chapel, Downham, by Mr. John Bane, Mr. Charles Clarke, of Downham, to Miss Ann Collins, of Denver.

Oct. 22, at the Baptist chapel, Bluntisham, by Mr. J. E. Simmons, Mr. Chas. Ibberson, of Wisbech, to Miss M. A. Jewson, only daughter of the late Mr. Geo. Jewson, merchant of Earith, and deacon of the above church.

Oct. 22, at the Baptist Chapel, Branch-road, Blackburn, by Mr. Wrigley, Mr. E. T. Brown, to Miss A. Burton.

October 20, at Mere-street baptist chapel, Haokeney, by the Rev. Dr. Cox, Mr. Ferdi-

nand Amyot, of the Rue de la Paix, Paris, to Eliza, eldest daughter of George Offor, Esq., Grove House, South Hackney.

Nov. 10, by Mr. Horton, at the Baptist chapel, Morice-square, Devonport, Mr. Geo. Taylor, to Mrs. Wooding, widow of the late Mr. Wooding, Royal Navy.

Nov. 12, at the Baptist chapel, Ramsay, Mr. George Crouch, to Miss E. Butler; and Mr. John Butler to Miss M. Crouch.

Nov. 13, at the Baptist chapel, Mint lane, Lincoln, Mr. C. Norton to Miss E. Barlow.

## DEATHS.

Aug. 12, in his 48th year, Mr. J. Davis, for twenty four years pastor of the Baptist church, at Whitestone, Herefordshire. Mr. D. was an ardent and successful preacher, a meek, kind, and judicious pastor, an affectionate husband, and a warm-hearted friend. He was always accessible to inquirers and mourners, and ever ready to visit the afflicted. He also extended his labours to other villagos. His affliction was embittered by the sufferings and death of his wife, which he was not able to alleviate or witness. He never was heard to murmur, but often seen to weep. Christ was all in all to him; often would he repeat that name, and the lines—

"Jesus, lover of my soul,  
Let me to thy bosom fly."

Often his joy was great—unutterable! and so he died, greatly loved and much lamented.

Oct. 13, very suddenly, aged 40, having attended public worship in the morning with her family, Eliza Dugate, the beloved wife of Thomas Bignold, Esq., of Chalk Farm, near Norwich.

Oct. 14, at South Petherwin, Cornwall, aged 74, Mrs. E. Peter, a member of the Baptist Church in that village. She loved the habitation of God's house in health, enjoyed the consolations of religion in affliction, and reposed on the finished work of Christ in death.

Oct. 21, after a few days' illness, greatly lamented, the Rev. H. B. Lees, Independent minister, Chesham, Bucks, aged 30. He died, looking for the mercy of our Lord Jesus Christ unto eternal life. His removal is felt by many to be a public loss.

Oct. 24th, in the 71st year of his age, Mr. Robert Randle, 40 years door keeper of the Baptist chapel, New road, Oxford. He was baptized and joined to the baptist church at Middleton Cheney, Northamptonshire, in 1805. He died beloved and respected, and his end was peace.

Oct. 25, at Lewisham Road, Kent, Sophia Ann, the beloved wife of Edward Bean Underhill.

Oct. 26, at Smethwick, near Birmingham, the Rev. William Shore, pastor of the Independent church in that place, in the 32nd year of his age. He was much beloved by his people, and his removal is felt to be a heavy loss.

Oct. 27, Mrs. Jane Haywood, aged 84, who had been for 34 years a peaceful and faithful member of the General Baptist

church, at Smalloy, near Dorby. Though poor in this world, she was never heard to complain, but was continually blessing the Lord for his many mercies. It may be truly said that her end was peace.

Nov. 1, at Macolesfield, in the faith and hope of the Gospel, Mr. John Warburton, a member of the Baptist church, Jordroll-st.

Nov. 3, at Parloy, Hauts, the beloved wife of Mr. P. Alcock, Baptist minister, after four months very severe affliction, borne with humble submission to the will of Him who is too wise to err.—The last words she was heard to say to her weeping friends, were, "Rejoice in Christ—Rejoice in Christ." Precious in the sight of the Lord is the death of his saints!

Nov. 4, at West Butterwick, on the Trent, aged 68, Margaret, wife of Mr. Smith Watson, baptist minister.

November 13, the Rev. William Fernie, Frome, Somerset, after a short illness. He has been mysteriously removed from the church below, in the midst of very great usefulness, and hastily snatched from his family, beloved by all.

Oct. 16, Mrs. Young, of Ballemont, fell asleep in Jesus. She was a very consistent member of the baptist church in Coleraine, Ireland. Her adorning was that of a meek and quiet spirit. Her faith was firmly fixed on the Rock of Ages, and her end was peaceful.

Nov. 19, in the faith and hope of the Gospel, Lucy, the beloved wife of the Rev. J. C. Pike, Baptist Minister, Wisbech, aged 38 years. Her amiable disposition, her exemplary and cheerful piety, endeared her to a large circle of friends, and cause her removal to be the more keenly felt by them and her bereaved family.

The *Goulborne Herald* of May 28, mentions the sudden death on the 26th, at Crookwell, of Dr. George Yarnold, son of the Rev. W. Yarnold, baptist minister, Southampton, it is supposed by congestive apoplexy. Dr. Y., who was in his 38th year, was a member of the Royal College of surgeons, London; and held for some time an appointment under Government in the emigration department, and came out to this colony in Aug. 1842, as surgeon of the ship "Theresa." He was much esteemed in the Colony for his professional skill, and great kindness to the poor. We understand that Dr. Y. was baptized by Mr. C. Anderson, of Edinburgh, and was a member of the church under his care.