

THE
BAPTIST REPORTER,
AND
MISSIONARY INTELLIGENCER.

NEW SERIES.—VOL. II. (WHOLE SERIES.—VOL. XX.)

EDITED BY JOSEPH FOULKES WINKS.

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P R E F A C E .

THE EDITOR OF THE BAPTIST REPORTER desires to return his best thanks to his numerous supporters, and requests that they will carefully peruse the following exposition of his designs and intentions.

THE BAPTIST DENOMINATION is respectfully informed that the Editor of this work, in confidence that efforts will be used by his friends to enlarge the circulation for 1846, has resolved to send out the number for January next with forty-eight pages octavo instead of thirty-six, making the *Baptist Reporter* the same size as the *Christian Witness*.

This, the Editor is aware, is a venturous attempt, especially when the circumstances are considered. The circulation of the *Witness* is now about five times that of the *Reporter*—reckoning the *Witness* at more than 30,000, and the *Reporter* at between 6,000 and 7,000. And when the vast advantages derived from the advertisements of the *Witness* are added, the difficulties of competition are greatly increased.

The Editor of the *Reporter* occupies a peculiar position. For although his circulation is, he believes, greater than that of any other similar baptist periodical, yet, to a great extent, he stands alone and unaided—in pecuniary matters entirely so. He acts not under the sanction, or by the aid, of any public body. He depends entirely on the voluntary good will and support of the baptists, who have unequivocally expressed their approbation of his efforts by placing him in his present position. To his subscribers therefore, and to them alone, is he responsible. As fast as his circulation has increased he has given them the advantage by increasing the size of his work. Upon this principle he professes to act, viz.—to give to his subscribers every advantage derived from an increase of circulation. And this he believes is the legitimate principle of publishing. He never has, and never will, make improper insinuations respecting rival publications; he wishes not unworthily to exalt himself by depreciating others, but, in defence of his own mode of proceeding, he suggests for consideration whether this is not the better mode—whether it is not to be preferred to that of giving profits to a charity which is liable, to say the least, to be abused, by affording a pretext why *private* charity should not flow as freely as it did in apostolic days to the aged, the widow, and the fatherless.

Nevertheless, Grants of Tracts will be continued, and, if possible, increased. And when the circulation reaches 10,000, the Editor pledges himself to appropriate the whole of the extra profits to the Extension of the Gospel on the Plan he proposed in 1844.

It appears also important to state that a further increase of advertisements is indispensable. Every one will see this when he is reminded of the serious deductions from

the "Threepence" which are caused by expences of publishing. The present proposal will leave the Proprietor of this publication less than the usual profits of the printer, without *one farthing* for remuneration as Editor. Let any experienced printer calculate the cost, and he will soon prove the correctness of this statement. The object of the Editor has always been to promote the interests of the baptist denomination, and this he again avows without fear of suspicion or contradiction.

BAPTISTS of ENGLAND, SCOTLAND, and IRELAND, will you support this Periodical? the cheapest, under all the circumstances, in the world! Why should you allow the Independents to beat you five times over? Are they five times more numerous? No: but they are more zealous. Let their zeal provoke you!

We publish for the masses—for multitudes who could not afford a larger periodical, and who, if they had not ours, would probably have none. Why should not they have *their Magazine*?

More than ever the times require the diffusion of sound scriptural sentiments. Every one at all observant of their signs must see this. Negligence of principle now may curse the world for ages to come!

Let it be understood then, distinctly, that the REPORTER for January, 1846, will be sent out with Twelve additional Pages as a sample of what will be regularly sent out providing the sales are increased to 10,000 Monthly. The cover, appearance, and getting up of the work will also be considerably improved. Steam Machinery will be used in printing the sheets, which will be afterwards pressed by Hydraulic power.

BAPTISTS of GREAT BRITAIN, we again appeal to you! Will you aid us in this effort to provide cheap literature for multitudes of the middle and poorer classes in our towns and villages, and for the young in our sabbath-schools and congregations? Or will you quietly leave the Editor to struggle alone against the serious obstacles with which he must contend? *Were each one of our present subscribers to obtain one other subscriber the thing would be done and we should be safe!* MAKE US SAFE. Come to our help by thousands at this juncture, and you shall ever find us the impartial *Reporter* of your proceedings, and the unflinching *Advocate* of your principles.

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BAPTIST REPORTER.

 JANUARY, 1845.

A CHAPTER ON CHURCHES AND CHAPELS.

It requires no inconsiderable fortitude to stand forward and rebuke a fashionable and popular practice, especially when that practice is prevalent among one's own friends. This fortitude you have, however, evinced, Mr. Editor, in your article on the Extension of Christianity, in which is unequivocally condemned the prevailing "passion for architecture and decorations" in meeting-houses. While some may take exception, those who love christianity in her native and majestic simplicity will doubtless tender you their thanks. In my mind the "passion for architecture and decorations" in places of worship has ever been associated with the corruption of christianity; and its increasing prevalence among dissenters—especially among baptists—has been regarded as an alarming symptom of unhealthiness in the body which is to be as "the salt of the earth." If the SALT should lose its savour; wherewith shall IT be seasoned?

By the article referred to, my attention has been directed to the subject of places of worship; and perhaps the subsequent remarks may not be

uninteresting to some of your readers who have not access to the sources whence the facts are derived.

1.—*The existence and character of places of worship in early times.* You remark, "for a long period the early christians were often without places of worship set apart expressly for their use." When we call to mind the severity of the persecutions to which they were exposed, this seems very probable: certainly the evidence of the existence of such places in the *first* century, is very slight. Justin Martyr—who flourished during the middle part of the *second* century—affirms, that on the Lord's-day, all christians, whether in town or country, used to assemble together in *one place*. Tertullian, towards the close of the same century, speaks of their coming together into the church and the house of God. From the commencement of the *third* century, the evidence increases; and in the fourth, it becomes clear and full. Respecting the character or appearance of the building, Tertullian observes—"The house of our dove-like religion is simple, built on high, and in open view." The heathen of those times accused the

christians of having no temples: this accusation is not to be understood as implying the absence of places set apart for divine worship, for the same writers acknowledge that they had their meeting places for worship, their *conventicula*, as Arnobius calls them. The accusation means, that the houses for christian worship possessed none of those features which were characteristic of heathen temples, as altars, splendid ornaments, statues, &c.; in a word, they did not evince a "passion for architecture and decorations."

2.—*The names by which places for worship were designated.* These were various: Coleman, in his "Christian Antiquities," observes, that the term *ekklesia* (church) was used by Ignatius, Clemens Alexandrinus, Tertullian, &c., as applying to the *place of assembly*. The names which became most familiar in the third and fourth centuries were—the Lord's house, house of the church, house of prayer, &c. The German *kirche*, from which is derived the Scotch *kirk* and the English *church*, came into use in the eighth century. The original word from which this appellation is derived, is *kuriakon*—the Lord's house—which was used at an early period.

3.—*The "passion for architecture and decorations" has been attendant on the corruption of christianity.* Whether the "passion" and the "corruption" are to be regarded as *cause and effect*; or, if so, which is to be considered as the cause and which as the effect, I shall not at present seek to determine. Probably the action was reciprocal—each, in its turn, stimulating the other. Be that as it may, history represents them in close association—jointly aiding in building up the throne of the man of sin. "It cannot be thought," says Dr. Cave, in his *Primitive Christianity*, "that in the first ages, while the flames of persecution raged about their ears, the christian churches

should be very stately and magnificent, but such as the condition of these times would bear, their splendour increasing according to the entertainment christianity met withal in the world, till the empire becoming christian, their temples rose up into grandeur and gallantry." The latter part of this quotation refers to the incipient alliance of church and state under the emperor Constantine: it is true that previously to this, the leaven of corruption was working in the church; so also was the "passion for architecture and decorations." The emperor Maximinus, though an enemy to christianity, "was yet forced by a public edict to give christians the free liberty of their religion, and leave to repair and rebuild their churches; which shortly after they everywhere set upon, raising their churches from the ground to a vast height, and to far greater splendour than those which they had before."* When Constantine became sole emperor and took the church under his fostering care, the increasing corruption soon developed itself in the increased decoration of the places of worship. He published two laws—one to prohibit pagan worship, the other commanding churches to be built of a nobler size and capacity than before: and while he abolished heathen superstition, he richly adorned his own churches with paintings and images, causing them to bear a striking resemblance to heathen temples. The zeal for architecture and decorations seems truly to have been a "passion" with the emperor Justinian I.; for "throughout his long reign, from A.D. 527 to 565, he made this the great business of his life!"† His chief care he employed in building the magnificent and colossal church of St. Sophia, at Constantinople. In this edifice, the value of 40,000 pounds of silver was expended in ornamenting the altar and the parts adjacent! We

* Cave's *Primitive Christianity*.

† Coleman's *Christian Antiquities*.

soon find these splendid edifices and gorgeous decorations associated with another species of corruption—that of *saint and image worship*, which probably commenced about this time. I know that the dissenters of the present day would repudiate the idea of any such corruption ever being associated with their places of worship: but everything has a beginning; and the remarkable association in which history presents the “passion” and the “corruption,” may well induce a suspicion as to whether there is not a more intimate connexion between them than we are prone to imagine.

4.—*The “passion for architecture and decorations” excites an inglorious rivalry.* When Justinian had completed the church alluded to above, such was his feeling, that at the consecration of it he exclaimed, *nenikeeka se Solomon*, “I have surpassed thee, O Solomon!” And is there no reason to believe that a feeling akin to this has given rise to, or been fostered by, the erection of edifices in later days? Have none of us ever heard it remarked that a recently erected place of worship surpassed that of a neighbouring church? or that we have now the most splendid chapel in the district? While it is unquestionable that “christians do right in providing for themselves suitable and convenient places in which they may, at stated periods, assemble for divine worship, and in which the glorious gospel can be published to others;” yet it may be asked, is a rivalry in architecture and decorations that which becomes men who are set for the defence of the truth? Aye, Mr. Editor, there is much force in your exclamation, “when will christians be christians—when will christians learn that the kingdom of God is within them—not meats and drinks—not architecture and decorations—but righteousness, peace, and joy in the Holy Ghost!”

5.—*The “passion for architecture and decorations” has proved inju-*

rious to those who have indulged it to the greatest excess. It is well known that the papists have indulged this passion to a greater excess than any other professedly christian community; and this was one of the proximate causes of the partial subversion of the papal system by the German reformation. The insatiable cravings of this *growing* passion exhausted the ordinary funds, and early in the eleventh century began the system of raising money for ecclesiastical buildings *by the sale of indulgences.* The collection of Peter’s pence, and the sale of indulgences, in raising money for the building of St. Peter’s, chiefly gave rise to the efforts of Luther, which proved so disastrous to the church of Rome. Here is another remarkable historical association which is not unworthy of serious consideration.

6.—*The true church of Christ has existed and flourished without the concomitants of architecture and decorations.* It is generally considered that the church retained much of its primitive purity until nearly the close of the second century: during that period the places of worship were *plain and simple.* It has already been remarked that, according to Cave, when Constantine took christianity under his patronage, “temples rose up into grandeur and gallantry.” From that period we cease to look for the church of Christ in the corrupted catholic community: it must henceforth be traced among those whom the catholics branded and murdered as heretics—the Novatians, the Cataphrygians, the Paterines, the Waldenses, the Albigenes, &c.; all of them baptists, and the preservers of the pure doctrines and ordinances of christianity. From age to age they were “witnesses for God:” every effort that ingenious cruelty could devise was employed for their extermination; yet every effort was fruitless—they lived, and grew, and multiplied. But where were their

temples? what aid did they derive from "architecture and decorations?" The Paterines in Italy, we are told, had houses at Ferrara, Brescia, and other places, hired by the people and tenanted by one of the brethren, in which they met for worship. Dr. Allix asserts, "it was by means of the Paterines that the truth was preserved in the dioceses of Milan and Turin." Bullinger observes, that "the anabaptists, though very numerous, *have no churches* in their possession. These people are worthy of greater commendation than others on account of the harmlessness of their lives."

If we turn to the history of the early British churches, we learn from Stillingfleet, that in the fourth century they differed considerably from those of Gaul, and still more from those of Italy, in their public service; and had not as yet so far departed from the genuine simplicity of the gospel: they performed the rites of their public worship without pomp, and with great privacy. But no sooner did they come to enjoy security, wealth, and the countenance of the higher powers, than they began to adopt the spirit and maxims of the churches abroad: *magnificent edifices* were built in great abundance, and *decorated* with the pictures of saints and martyrs. From this time their glory departed; to correspond with their decorated edifices, the clergy officiated in a variety of habits, and an ostentatious and mechanical worship, scarcely distinguishable from that of their heathen neighbours, was introduced in the place of pure and rational worship.* About this time it began to be imagined that there was much sanctity in particular places, as Jerusalem, &c., and much merit in visiting them! Henceforward—with the exception of those baptists who retired into Cornwall and Wales, and there retained their *simplicity* and

their *purity*—the ecclesiastical history of this island becomes the history of popery. Mark again the association! Privacy and plainness—and the genuine simplicity of the gospel; magnificent edifices—and clerical costumes and popish practices! It will perhaps be said that there is no necessary connexion between magnificent edifices and clerical vestments, popish practices, &c. It may be so: it *may* be, too, that there is a greater affinity between them than we are wont to suppose. I have seen—softly be it spoken—I have seen, in one of the modern edifices, a baptist (!) minister officiating in a black gown with flowing sleeves, and two white-starched-parallelgrams tied under his chin!

I had intended to notice more at length the extension of pure christianity in disjunction from architecture and decorations, especially in later times than those to which the preceding remarks refer; but the space already occupied reminds me that I must, for the present, forbear. This disquisition will not be inappropriately concluded with a quotation from one of the early fathers; who, though a catholic, had good sense and piety enough to rebuke the "passion" that was prevalent in his day. Ambrose says, "that whatever is done in purity and with sincerity, is commendable; but that it is neither praiseworthy to rear superfluous structures nor to neglect such as are needful—that the priest ought especially to adorn the temple of God with becoming graces—that it should be rendered resplendent by acts of humility and charity; in giving to the stranger according to his necessities, and as the dictates of humanity require; not by pride, self-indulgence, and personal aggrandisement, at the expense of the poor."

M——.

J. H. W.

* Jones.

CHRISTIAN ACTIVITY.

WE set out for the purpose of showing that, with the same amount of numbers and of energy now employed in our churches, very much greater good might be effected than we at present witness. With this point in view, we reminded the reader that any effort was better than none; that, next to the fact of an effort to do good being made, eminent success depended upon Adaptation, Individualization, and Perseverance. And these particulars appeared to us so important as to justify our making each the subject of a distinct paper.* What we have farther to add by way of conclusion, will be summed up in a few words.

Have, then, we would say—*have a purpose* in all your doings. Set before you an object to be accomplished, and accomplish it. This will save both time and disappointment.

Take *good common sense* with you in all your plans and in all your executions. Look at Andrew Fuller as an example of what we mean. Perhaps no one had so few pretensions to ingenuity as he had; there was nothing of the “extraordinary” about him, unless it was his extraordinary common sense: and yet see what he achieved! When you sit down to his writings you feel that this is their great charm; and when you peruse his life, you see this was one of the great secrets of his success. Dull he was, undoubtedly, as a preacher, and probably also in the parlour; but if you wanted a manly mind, with as few crotchets as perhaps a great man ever had, you could not seek it in a better than Fuller.

And, to refer to a higher authority, I have been often struck with the remarkably plain good sound sense of scripture. Even apart from their higher theme, there is a freshness, a

manliness there, both of expression and thought, which you look for in vain elsewhere. But is not this very circumstance an indirect proof of the excellency of that same quality in the christian? We believe it to be indispensable to eminent usefulness, whatever the activity may be.

Scripturalness of effort is also another point. We are told that in the “dark ages,” the preachers, to interest their congregations, turned the churches into theatres, themselves into mountebanks, and the people into idiots! For example:—On Whit-Sunday, being the anniversary of the descent of the Holy Spirit, they sometimes had their churches filled with doves, at other times with imitations of them, and had machinery so placed as to make the little fluttering things descend towards the congregation. We have our doubts whether this spirit of exciting, by any means—no matter what, be altogether extinct yet.* Now, it may be very possible to excite a laugh, or a “note of admiration,” at the wonderfulness of efforts made; but if they be not of a scriptural character, or of a scriptural *tendency*, we do more harm than good.

Not long ago, an ex-clergyman, residing in one of our large watering towns, held meetings for prayer, till one and two o'clock in the morning; and at another place, where high sentiments are prevalent, the mistaken brother who ministers among the people in *holy things*, has allowed himself so far to resign his convictions of divine truth as to adopt their phraseology, and, I believe, also their exclusive mode of preaching. These may “catch” for the time, but surely such an one’s “work will be destroyed; though he himself should be saved, yet so as by fire.”

Warm-heartedness must run through the whole. “It is good to be zealously affected always in a good thing;” and

* See Reporter, 1844.

* See Reporter, 1844, p. 369.

without this heartiness, and warm-heartedness, there may be much skill, but there can be no execution.

Now, we have spoken only of human instrumentality, that we might keep to our subject. And we have spoken of means as means. Let none suppose we accord to them unaided efficiency in the conversion of a sinner from the error of his ways. That plain, common sense man of whom we spoke just now, somewhere says, "We ought to work as though there were no God to bless, and to pray for a blessing as though no work had to be done." Exactly in this sense do we mean our remarks to be understood. You will have need of prayer, both for yourselves and for your work; but remember that in order to secure the answer to your prayers, you must be found in the attitude of one who expects the blessing. "I being in the way, the Lord met with me." And thus, while it is his prerogative to bless, be assured you shall know by happy experience, that "The hand of the diligent maketh rich."

Let us look now at the number of members in our own churches in Britain, at the present time, and the quantity of labour expended in sabbath schools, tract distribution, &c. How is it that, with all this amount of labour, we make no more "headway?" We cannot believe, as one of our periodicals asserts, that we are going backward, instead of forward; but we cannot deny that the amount of labour expended does not produce the return that might be anticipated. And it is with the earnest hope that a more combined, concentrated, and continuous effort may be made throughout the year on which we have just entered, that we have detained you so long with our notes on Christian Activity. When wishing, therefore, that your exertions may be crowned with increased success, we know that we are wishing you, in the best sense, A HAPPY NEW YEAR!

B.

BAPTIST CHURCHES.

AMERSHAM, BUCKS.

IN perusing the Baptist Statistics, (see *Reporter* for 1844) I perceive it is stated that the church at Stony Stratford, formed in the year 1666, is the oldest in the county of Bucks. This, to me, appears to be a mistake, for a General Baptist church existed in Amersham, in that county, many years prior to that date. The Lollards (who were baptists) were organized into a church, as far back as the year 1495, see *Reporter* for January 1844, page 20. The following is extracted from the "History of the General Baptists," by Adam Taylor—"In the year 1626, there was a General Baptist church at Amersham, in Buckinghamshire. In the first page of an old church book belonging to that ancient church, there is an imperfect entry in this form: 'Brother David, 26th of April, 1626,' which affords a strong presumption that there was a church in that town at that early period." And, we have Dr. Featley's authority for stating, that two years prior to this, they had many converts in Southwark.

Another General Baptist church, closely connected with this, was formed at Amersham in 1675, by about twenty persons, who had been members of another society of the same faith.

These seceders became convinced that the laying on of hands on all baptized believers was a scriptural practice, which, the church with which they stood connected, not only neglected but opposed. They also refused to submit to the marriage ceremony of the Church of England, and performed it publicly in their own congregation. They also protested against oaths, as sinful. The church, from which they seceded, must have been in existence many years, for they were a large and respectable body. After some fruitless efforts to

procure an amicable dismissal, they withdrew, and went to the church in Dunning's Alley, London, for assistance. That congregation sent down their elder, John Griffith, to form them into a separate church. Dec. 14th, 1675, Mr. Griffith laid hands on eighteen persons, who immediately formed themselves into a church state, and drew up and signed articles of agreement which they desired to observe as a society: and on March 12th following, they sat down together for the first time at the Lord's table. Their first church act appears to have been the choosing of David Jameson for their elder, and Edward Redness, deacon. In the following year they purchased a piece of freehold ground for a burying-ground* and appear to have proceeded with zeal and alacrity in the cause; many being added to them in the course of a few years.

They were liberal in their contributions for the support of their poor members, and especially for the relief of those who were prisoners for the truth. They cherished an affectionate regard for Mr. Griffith; and during his long imprisonment, which commenced soon after his visit to them, they frequently sent their messengers to Newgate with tokens of their sympathy and esteem. In less than a year, several of their own members were apprehended and fined for being at a meeting: and some suffered under false accusations. *The leading men in the neighbourhood countenanced the informers*, which spread a general consternation and dismay, insomuch that the person of whom they rented the room in which they held their meetings for worship, though a member of the church, refused to permit them to assemble on his premises, unless they would give him a bond to bear him

harmless against the consequences. This the church declined: and chose rather to build a meeting house on their own ground. Discouraging as were the times, they prosecuted this undertaking with so much zeal that in less than two months it was ready for use; being opened Dec. 30, 1677.

So early as 1678, this society found it prudent to have another elder, to assist Mr. Jameson in the ministry and oversight of the church, and elected Mr. Nicholas Bennett, who was ordained to that office Dec. 8, by Mr. Jameson, assisted by Mr. Fell, at that time elder of the church at Berkhamstead. It is evident a spirit of zeal for the cause of God pervaded all the members; of which their records furnish many pleasing instances. One may suffice as a specimen—When the deacons gave in their accounts, in October, 1686, there was a considerable balance against the church, which was immediately discharged by a sister Hill. The increase of the cause made it necessary in 1694 for the society at Amersham to enlarge their meeting-house; and in 1697 to elect William Charsley as a colleague to their former elders, D. Jameson and N. Bennett. The labours of these ministers were abundantly blessed, and many additions were made to the members; and at the close of this century the church was in very prosperous circumstances.

And, notwithstanding the prevalence of Puseyism, High Church influence, and Tory domination, the cause of God, among the baptists, still prospers and increases. The baptist church assembling in the Lower Meeting numbers above 300. They have built two spacious school rooms at their own expense, where upwards of 150 boys and girls are daily taught on the British system. The number of the members of the baptist church assembling in the Upper Meeting exceeds eighty, and each of the churches have flourishing Sabbath-schools.

Amersham. JOHN COCKS.

* We believe that at this period, Dissenters could not legally hold buildings in trust as places of worship. They could however, it appears, hold land for burials. At Warwick last summer, when perusing a copy of their original deeds, we found this was the case there also.—Ed. D. R.

REMINISCENCES OF THE
LATE WILLIAM GADSBY.

IN the preaching of this extraordinary man, if there were some things which encountered strong objection, there were, however, attractions which not a few persons were found to acknowledge. You would, at least, be *certain* that the attention would be wide awake throughout. And you would not suspect him, *certainly*, of having men's persons in admiration because of advantage. However wild at times were his theories, or intemperate his attacks, no one would refuse *him* the praise due to sincerity, and to a fearless assertion of what *he* considered as important truth. They were no ordinary men who held forth in the pulpits of Manchester, in days of yore;—a Roby, a Bradley, a Stephens, a Smythe, and a Dr. Jack. No matter! each of these, (he would sometimes tackle a troop *at once!*) with others not a few, felt the weight of a heavy stroke from Gadsby; and many a lance was broken—many an Armageddon fought, in relation to such topics as the nature of faith—baptism—the obligation of the moral law—disinterested love to God, &c. Some thought that they beheld this “uncouth warrior,” this literal “apostate from the loom,” with a weaver’s beam for his spear, sometimes return victorious over the Academicians! If it should happen that, in the practice of his great guns in logic, whether from the pulpit or the press, he should at other times fall short, or be beside the mark, (which some thought was not unfrequently the case!) you would, however, (if you set any value upon this) be vastly amused with the fantastic and brilliant *fireworks* of a genius that was all humour throughout, and who, if the phrase be allowed, seemed just to have eaten of the kid to make merry with his friends. But it was the *glory* of Gadsby that, to which side soever any might assign the victory he was still in the field, and his name was “Marshal Forward.” He might be beaten, but he would not know it!

It must be owned that one of the least desirable traits which I met with in his pulpit lucubrations, was his undisguised hostility to Missions; which, happily, however, had of late years greatly abated, if it was not wholly withdrawn. I have been informed that he even made collections towards Bible translations, although he would give nothing, as he said, “to them there lads, the missionaries.” I have heard him (thirty years ago) hold forth by the hour, when the whole “missionary *consarn*” was denounced in a vein of humour as exquisitely droll as, certainly, his arguments were devoid of force. In fact, I could find him bring forth no arguments against preaching Christ to the heathen, that would not equally have stopped “Billy Gadsby” himself from entering a pulpit, or in any way saying to his neighbour “know the Lord.” These, moreover, were the days when, in relation to this subject, it would sometimes, also, come to pass,

“That Greek met Greek; then came the tug of war.”

A missionary meeting was convened in a neighbouring chapel, and there Gadsby’s athletic dimensions stood conspicuous; no person, however, inheriting so great a “stretch of charity” as to suppose that his purpose, at all, was to set a shoulder to the wheel. At the conclusion, a scrutiuizing glance, from optics peculiarly his own, slowly and furtively swept the scene, whilst congratulations betwixt ministers and others, who had come from various parts, were being exchanged; then Gadsby spake with his tongue,—“Ha! a great shaking amooongst th’ droy boans!” This was a perilous shot! and all felt it would be dangerous meddling: yet some one ventured a reply, the substance of which cannot be recollected throughout; but it was understood to have contained some allusion to “the sons of God coming to present themselves before the Lord,” and to the circumstance that “a *certain personage* came also among them!” I am not sure that it was said, “The Lord rebuke

thee, O Gadsby!" The wars of holy men are not always of the holiest kind.

It has been said that a competent degroo of tact is more to be desired even than talent. Gadsby's talent, I believe, has been allowed by all. The following incident may be quoted as an illustration of his tact. Your pages have referred to his "withering denunciations of tyranny." During the "palmy days" of a Sidmouth and a Castlereagh, Gadsby had been "very bold;" and "the powers that be" came to a determination that a *snare* must be laid, in order that this "Winterbotham the Second"† might be brought to book; Mr. J. N., late deputy constable of Manchester, who had earned unwithering laurels in looking after all the bad characters in the district, being appointed *Chargé d'Affaires* over Gadsby. One Sunday evening, a strange figure was seen to mix with the crowd at St. George's Road; that figure, all muffled in disguise from top to toe, except only a broad pair of "beholders," which were fain to be "out on duty," and these were as familiar to all the townfolk as was the face of the town clock. These were the traitors. It was N. himself! One of the deacons, who made the discovery, stepped up to the minister, in the vestry, and *impeached*. The minister went on with his work, and he had to be looking out for the means of counterworking this dangerous plot, at the same time. Some youths in the gallery, who, probably, as usual, had come to partake "the fun," thought proper to make confusion by a pugilistic encounter. *Here* was the crisis. "I should advise you lads to behave yourselves," said Gadsby, with much cool deliberation, "for I can tell you a *secret*; I can inform you that we have no less a person in the congregation to-night than Mr. J. N., our worthy deputy constable;" at the same time levelling a glance at J. N. which seemed to

pierce through all! There was peace among the pugilists, be assured. As for Mr. Deputy, this was like the touch of Ithuriel's spear to him. What confusion! "How could this be? It must be the witch of Endor that had helped Gadsby thus to detect the great detector!" Never was there a thief, cheat, or burglar, who bestirred himself more industriously to get away from "Master N." and his runners, than did "Master N." himself bestir *himself* that night, to get away from the *necromancy* of Gadsby! Yes; and from the rising rage of his auditory! This victory was decisive. Thenceforth "treason" had its fling. "The Philistines came no more into the land." And thus Gadsby escaped, "with my sword and with my bow," from being a Winterbotham the Second,—not as to the terrible crime, to be sure; yet in so far as concerned a public trial, perhaps a conviction and a fearful fine, with a four years' abode in His Majesty's jail of Newgate, if not a far weightier doom! *Gadsby was the victor upon "Angel Meadow!"*† But, then, "our worthy deputy," henceforth, would be the more at liberty to look after the movements of the *other* bad characters in the district. Moreover, as to My Lords in office, they, too, would be more at liberty to look after the movements of such an one as—*Napoleon the Great!* Besides which, "the glories of Waterloo" happened soon after; so there was congratulation on all hands. Only—Gadsby was the vanquisher of those who vanquished Napoleon the Great—Gadsby was that man! Let no man trouble *him* from henceforth! It is heaven's great mercy when the liberties of the virtuous citizen are not crushed, and when there is no "jealous leer malign" on the part of "the powers that be."

[We cannot spare more room this month.

The rest—a report of his sermon on the death of Princess Charlotte, and a further sketch of his appearance and conduct in later life will be given in February.]

† Winterbotham was a baptist minister at Plymouth. Spies were sent into his chapel. He was convicted, heavily fined, and sent to Newgate four years.

† The chapel of Gadsby was situate on Angel Meadow, St. George's Road.

THE STATE CHURCH.

"IT IS NOT THE TIME" is the cry of some who disapprove of the recent movement for abolishing state churchism. That this reason for keeping back from the movement is altogether fallacious, may be shewn by considering that however it may be in mere temporal matters, it always is the time in moral and spiritual things to do one's duty. In religious matters it never is time to put expediency in the place of principle; or, for the sake of a little present ease, to shrink from the avowal and defence of truth.

While some dissenters, the professed opponents of union between things sacred and worldly, sit with their hands folded before them, the supporters of the hollow and delusive principle of church establishments are active and earnest. Will it be time when all our colonies are thickly studded with palaces for bishops, and residences for their clergy? Will it be time when state-paid ecclesiastics have done yet more to render the public at home more satisfied with mere formalism? that pleasing substitute, to the carnal mind, for vital godliness. No reasonable man can for a moment think that the task will be more easy in years to come. But allowing for argument's sake that the time may arrive when the work will be easier, where will the present generation then be? In the grave!—"where there is no work, nor device, nor knowledge, nor wisdom." In the grave—with the responsibility of having had opportunity of working for the furtherance of the kingdom of Christ, and the guilt of having neglected it! Surely this will be as the talent wrapped in a napkin.

"It is not the time; for difficulties stand thick in the way of onward movement." True—and when was a victory ever achieved but by overcoming difficulties? If delay on account of difficulties had been the principle actuating the Apostles, christianity would have been unknown

in the world. If Luther, and his brother reformers had acted according to this maxim, the errors of popery would have existed in all their hideous deformity to this day. If the Wesley's and Whitefield had regulated their conduct by this rule, the spiritual slumbers of the last century would have continued unbroken. If Carey and Fuller had shrunk before apparently insurmountable obstacles, they would never have furnished India's millions with the word of God. If Knibb and his colleagues had not dared to defend the slave at the risk of their own lives, he would not now have been singing his song of freedom. In the midst of appalling dangers, the watchword of these christian heroes was, "Now is the time." And such should be the cry of the true-hearted subjects of HIM whose dominion shall be universal; and to work for whom they should esteem it both a duty and a privilege—a duty, arduous, it is allowed, because of the obstacles they have to encounter—but a privilege of the highest order, as in proportion to their diligence and faithfulness will be their final reward. A.

WARDLAW ON BAPTISM,
VERSUS
WARDLAW ON STATE CHURCHES.

WITH much gratification I perused the admirable paper of Dr. Wardlaw which was read at the Anti-State-Church Conference. It, however, reminded me of the Doctor's lectures on the Abrahamic Covenant; and I could not help thinking that good service would be done to the cause of truth, by pointing out the able manner in which the Doctor has overthrown his own specious reasonings about infant baptism. My engagements will not allow me to undertake the task of doing this; nor have I now the lectures in my possession. Perhaps some one of your numerous correspondents could find leisure to set in juxta-position the principles employed in arguing on establish-

ments and on baptism, in the published work of the Doctor, so as to show the extent to which he answers himself. In the mean time, allow me space for an extract or two from the paper on a state establishment of religion. Against such an establishment the Doctor argues—

1. *Negatively*.—"There is no authority in the statute-book for anything of the kind. This is the most moderate statement that can be given of the case; and yet, with every man that 'trembleth at God's word,' it ought to be enough. There is not to be found, from the beginning to the end of the New Testament, the remotest hint of any such duty on the part of civil rulers, as that of endowing and supporting the christian church."

To us this seems very conclusive; but, if it is really worth anything, infant baptism must be as unlawful as national establishments; for that is placed in the same predicament. What objection could the excellent Dr. Wardlaw have to the *argumentum ad hominem*? There is not to be found in the New Testament the remotest hint of any such duty on the part of parents as that of having their children baptized. We waive, now, the fact that sprinkling and baptism are two very different things. We refer simply to the silence of the New Testament, which the Doctor deems conclusive against establishments. Can this be less conclusive against a practice purporting to be a *positive institution of Christ*? Ought it not to be enough for every one that trembles at God's word, that "there is no authority in the statute-book for anything of the kind?" But attend again to the Doctor:—

"It is surely an extraordinary fact that the advocates of establishments should so uniformly yield the only ground that can really avail them; that, leaving us in full possession of the New Testament—admitting an almost absolute negation of anything to their purpose there—they fall back on the obscurities of the Old. In the

New Testament the search for either precept or precedent is vain; and, this being the admitted fact, are we not fully warranted, when anything of the kind is done, to ask in the name of the Lord, 'Who hath required this at your hands?'—'By what authority doest thou these things, and who gave thee this authority?'"

Will the substitution of *infant baptism for establishments* in the premises vitiate the conclusion; or can either precept or precedent be found in the New Testament for the one any more than the other? Has not the Doctor himself gone back to the obscurities of the Old Testament for his argument? If circumcision be relied on as the basis of infant baptism, why may not the Jewish establishment be relied on as the basis of present state establishments?

2. *Positive proof is adduced*. And here the chief stress is laid upon a very important principle—the spirituality of the kingdom of Christ. The Doctor observes, that in the ancient Jewish system there was "a church within a church—the spiritual within the national—Israel after the spirit, in the midst of Israel after the flesh. Now that was to be done away. The grand distinction of the kingdom of Christ was to be its spirituality. Its subjects were to be believing sinners, of all nations, justified by the blood and sanctified by the Spirit of Christ, and thus separated from the world. It was to be a kingdom existing in the world, but in no respect of it."

How is it that the Doctor does not perceive that all this is entirely at variance with a practice which, instead of confining the laws of the kingdom of Christ to its own subjects, so as to preserve their distinction from the world, applies the initiatory rite to those who can neither embrace nor know the gospel; and, in effect, confounds the church with the world? How is it, more especially, that he could think the law of circumcision—which, on his own showing, pertained to a state of things to be *done away*—

a fit basis on which to rest an institution pertaining to a new and very different state of things? We would respectfully invite him to ponder his own words:—"True religion is personal; and the proper spirituality of the kingdom of Christ depends on the personality of the religion of its subjects. It ceases to be spiritual in proportion as it ceases to be personal; and it ceases to be personal in proportion as it becomes national." When their infant ceremony is out of sight, our pædobaptist brethren often place the spirituality of the church and its separation from the world in a very just and striking light; and we hope that they will soon learn to apply their own principles of reasoning so as to relieve us from irksome controversy.

How forcible are the words of the eloquent Dr. Harris, in his essay on Union! "As long as these ordinances [baptism and the Lord's Supper] are administered in his church, [not out of it] our Lord is

virtually calling on his people to be *one*. He is reminding them that the image they are to present to the world is that of a holy, happy, united family, *entering his house together through the one door of christian baptism*, and sitting down together at a family feast of love," p. 22. Surely the door is opened too widely by our brethren for this picture to be realised. But light is spreading; and if I am not greatly mistaken the Congregational Union is now repudiating as untenable, through Dr. Halley's volume on what are called "the sacraments," the only arguments on which Henry, and Dwight, and Wardlaw, and the great body of the Independents, have rested their plea for the right of infants to christian baptism. Statements which the baptists have long made without being able to gain a hearing, will perhaps be regarded with more favour or attention as proceeding from his pen.

G. W.

POETRY.

AN EBENEZER

FOR ONE THOUSAND EIGHT HUNDRED AND FORTY-FIVE.

Unfailing goodness and mercy.—Psalm xxiii. 6.

AWAKE, O my soul, and employ all thy powers
 In praising thy God for his benefits given:
 All requisite good his munificence showers,
 And crowns it by giving sweet fortastes of heaven.
 He has promised me much, and whate'er he has said,
 His grace and his faithfulness amply fulfil:
 Wherever his wisdom my pathway has led,
 His goodness and mercy have followed me still.
 Then shall not my praises sincerely arise,
 For favours so precious, so constant and free?
 In childhood he sent me all needful supplies,
 And gave my kind parents affection for me.
 Yes surely their love by his hand was bestow'd,
 For none but himself could such kindness instil;
 And ever since then, in my life's chequer'd road,
 His goodness and mercy have followed me still.
 How sweet and how blest were my juvenile years,
 When Hope, with her visions oft gladden'd my heart;
 When smiles were more frequent by far than were tears,
 And fear from my soul was compell'd to depart.

Those years are now vanish'd, and with them the joys
 That day after day they are wont to distil ;
 But to him even now shall my gratitude rise,
 Whose goodness and mercy flow after me still.

As the stream which the rock that was smitten outpour'd,
 Thence followed the tribes wheresoever they went,
 So the same ever gracious, omnipotent Lord,
 A river of love to refresh me has sent :
 And oft, as the desert of life I have trod,
 My soul at that river has taken her fill ;
 And strengthened her faith and her hope in her God,
 That goodness and mercy shall follow me still.

As angels from heaven, sent down to defend
 My soul from the dangers besetting its way ;
 So goodness and mercy my footsteps attend,
 And save me from falling to evil a prey :
 Though oft I've forgotten their presence and power,
 They thus far have sav'd me from all that is ill ;
 Nor ought I to doubt that to life's latest hour,
 These angels of glory will follow me still.

The future to me is entirely unknown,
 Nor would I desire its appointments to see ;
 Sufficient is this, that Jehovah alone,
 Determines whatever will happen to me :
 On earth and in heaven unrival'd he reigns,
 Controlling the whole by his own sovereign will ;
 And stable and precious his promise remains,
 That goodness and mercy shall follow me still.

Kettering.

J. JENKINSON.

THE BIBLE CLASS ;

OR, HALF-AN-HOUR WITH OUR PASTOR.

THE WATER-POTS.

THE passage in John ii. 6, has been a source of perplexity to not a few, having been quoted as decisive evidence against the baptists. I thought, therefore, Mr. Editor, that you might not object, for the sake of your younger readers, to a few remarks upon the passage, in order to explain its right meaning ; being, as near as I can recollect, the substance of our minister's conversation the other day. The passage is as follows :—"There were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."

Now, there are two points to be decided before we can say whether this text is

evidence, either for or against, immersionists. First, the capacity of the vessels employed ; and secondly, the rites of purifying for which they were employed.

As to the capacity of the vessels, there is a variety of opinions—the largest computation making a firkin to mean the same as our English measure of that name—or nine gallons ; the smallest four-and-a-half gallons ; but the medium and most probable measure is seven-and-a-half gallons. This will make, upon the very highest computation, for the six water-pots—supposing they contained full three "firkins apiece"—a hundred and sixty-two gallons ; upon the very lowest computation fifty-four gallons ; but upon the most probable computation, about a hundred and twelve and a half gallons. Making, certainly, a large quantity of wine, equal to a pipe or butt of sherry in our country, in measure, though probably very different as to its intoxicating qual-

ities. Making, also, a very considerable collection of water, for a private family.

But then, secondly, what were the rites of purifying for which these were set apart? I am disposed to think some of them were borrowed for the occasion; (as 2 Kings, iv. 3) but as this is "not proven," I would suggest that these water-pots were "set there" with especial reference to the feast, and that the "purifyings" alluded to were not those of a general, but of a particular, character.

Any one who knows the custom of the Jews, in our own or other countries, would know that a quantity of water like that spoken of, though great in our estimation, is only trifling in theirs. A Jewess, even in our own country, thinks nothing of bathing three times a day; while the more scrupulous are not satisfied with less than seven daily washings. And we all know that the men pride themselves in the number of their observances exceeding those of the women. What, then, would be a hundred gallons of water to a Jewish family in the East, with its many washings? These water-pots, then, were not for general purifyings. These were unquestionably, we think, "set there" in reference to the feast. And when we think how much they must have been wanted, we shall see sufficient reasonableness in this supposition.

The Jews never eat without washing their hands. This was customary in our Lord's time, and is also in our own to the present day. Go into a Jew's house just as he is about sitting down to dinner, and there stands a Gentile servant, (or neighbour,) with a bottle of water in one hand, a basin in the other, and a towel thrown across the left arm. See first the master, then every member of the family, go up to the servant, and as he mutters over some indistinct words, whose sound you know not, and of whose meaning he perhaps is ignorant, see him holding his hands over the basin while the water is poured upon them; and having thus washed them, though it might have been done only five minutes before in his bedroom, he sits down to his repast. From this custom Elisha is designated as Elijah's servant in 2 Kings iii. 11, where he is described as the man who "poured water on the hands of Elijah." And hence the indignation of the Pharisees at our Lord's disciples, who were regarded not only as unpolished, but irreligious, in not "washing their hands when they eat bread."

The next custom observed in all large and well ordered houses, was that of providing water for the feet as well as the hands: and hence our Lord's rebuke. Luke vii. 44.—"I entered into thine house, thou gavest me no water for my feet," i. e., you were inattentive to common acts of courtesy towards one you had invited to your table.

The next was the rinsing of "pots and cups," which being with them an act of ceremonial cleanness, would necessarily require fresh water every time. (Vide Mark vii. 4, 8.)

Add to the above considerations the probable number of the guests; scarcely less than a hundred, and the duration of the feast a whole week, and ample need will be found for the six waterpots. It appears too, from the narrative, that they were partly empty, as our Saviour directed them to be filled, it being probable, from this, that they had been already employed for the above purposes,—the guests being assembled—and also that they had means of replenishing them.

Now it will be easily seen from these facts, of which certain commentators seem remarkably oblivious, that the purifyings in question affect not the subject of baptism one moment. There was abundance of need at so large and long continued a feast, for all the water contained in these jars, nay, probably for their being daily re-filled. And from the facility with which they complied with our Lord's directions to fill them for the purposes of the miracle, and from his giving the order without first asking any question about their ability to comply with it, we learn that there was sufficient means for supplying baths, and reservoirs at least, for a small family, at no very great distance. The argument, upon the whole, therefore, rather tells against, than for, the anti-immersionists. And suppose sprinkling to have been regarded as an equivalent for the copious use of water already mentioned, can some kind friend tell me what need there was of so much? Would not a little water have done as well as a great deal?

Knowing that truth, like *water*, must always find its level, I submit the above suggestions, as I said, for the help of your younger readers, and hope they will experience as much pleasure as I have done, and be willing to have another "half hour with our Pastor."

CONVERSIONS.

A FRENCH ROMAN CATHOLIC.

ALEXANDRE ANDROSE ROCHELLE was born and brought up in the town of Fougeres, France. Sixteen years of his life had passed away quietly when close-watchers began to suspect his sentiments, fearing much they were heretically inclined. A conference was immediately held between the parents and professed friends of Alexandre on the one hand; and the priests and Levites, of the pope's creation, on the other: the result of which conference was, the decision that Alexandre be sent to the Convent at Ploërmel, there to be more fully initiated into the doctrines of his forefathers—there to breathe the solitary air of Catholicism—and there to receive that further instruction necessary to qualify him to go forth, if approved, as a teacher of others. The change did not effect all the priesthood desired. He did not, on all occasions, please his teachers. For, though remarkably proficient in learning, even above his fellows, and though they had reason to hope great things of him, were he but steadfast, still, this last they doubted when they observed his restlessness and desire to be unshackled.

But why was Alexandre so much out of element? It appears that some months prior to his exclusion from all society, he met with a book of some celebrity in the pope's domains, one part of which spoke of a sect called Anabaptists. Here he read that the Anabaptists acted in perfect conformity with scripture and primitive practice, in withholding the ordinance of baptism from children and administering it only to those who had believed, and by immersion. It appeared strange to him, that in one part of this work the Anabaptists were commended above others for their close adherence to scripture, and in another condemned as heretics. From that moment he felt an ardent desire to meet with one of these supposed "heretics," miscalled "Anabaptists." One beam of the light of truth having been reflected through the midst of "the darkness," he desired to see the fullness of its shining power, and feel its warmth more and more. Hence his restlessness at "L'Institution de Ploërmel." And as impres-

sions made by the great Selector of men and means are not easily effaced; so it was in the case before us, as the sequel will disclose.

On attaining the age of twenty, he had so risen in the esteem of his superiors, that, considering him fully qualified, they decided to send him abroad, and forthwith furthered him to their colonies; first to Guadelope, and subsequently to Martinique. In his new sphere, the first thing to be attained was a knowledge of the vernacular tongue. The Creole dialect, spoken by black and white, he acquired in less than three months. Fifty pupils were then committed to his charge at the first-named island; and at a subsequent period, sixty, on his removal to the Martinique. These he daily instructed in the elements of general education and the principles of the Roman Catholic religion. His mild and winning way, at both islands, drew the affections of all his boys, and the universal esteem of their parents. So great was their esteem for him, that, when on the eve of departure, through ill health, the parents and children, one and all, followed him to the vessel with melting hearts; and, before they would permit him to leave, drew from him the promise of a quick return.

All this time Alexandre's conscience did not cease to smite. He knew, and felt deeply too, that he was inculcating things he did not himself believe; such as Absolution, Penance, Prayers to the Saints, Purgatory, &c., &c. While, therefore, he was surrounded by everything exterior calculated to make him happy, he felt no peace within.

About one year after landing on these islands, he entered into secret correspondence with a friend at Dominique, an English colony, situated between the two French afore-mentioned; which correspondence tended to inform and enlighten the mind of Alexandre. He now formed a decision to escape to the "land of liberty." He communicated his intentions to his friend;—a reply was written and sent; but which, unhappily, falling into the hands of the superintendent of the mission, the whole was disclosed. The chief director's previous opinions of Alexandre were corroborated, and he was consequently kept under more strict watch than ever. But "God's ways are not our ways." The time was now come (two

years having gone by) when God effected a deliverance for him. The elements and the fish brought back Jonah—the yellow fever brought back Alexandre. In two short weeks this dreadful disease so prostrated the strength of Alexandre as to render him helpless as a child. Medical advice was taken, which was, to return him immediately to his native country, France. Taking ship, he sailed on board the “Jupiter,” from Martinique, with strict orders that, on landing on the shores of France, he should repair to his old seminary, “L’Institution de Ploërmel.” He landed at Brest, in the month of March last, when, finding himself overcome by fatigue, and thinking home more suitable to his languid condition, in the place of repairing to Ploërmel, he made the best of his way towards the parental roof, where he was received with surprising delight into the bosom of his family.

Neither the yellow fever nor sea sickness, had annihilated his craving desire to meet an Anabaptist. And now, being determined, if by any means possible, to satisfy it, he bought a passport, and, crossing from France, landed on the island of Jersey, on the 14th of April last.

Here he began to parade the town of St. Heliers, in all directions, in search of these—miscalled in the bishop’s book—“Anabaptists.” He entered Chapels of ease, Independent, Wesleyan, and Catholic places of worship, enquiring if the Anabaptists worshipped there; but, to his great disappointment, received continued answers in the negative. Two weeks had thus gone by, and no appearance of success; when one sabbath afternoon, as the Lord would have it, still in search, he was walking past a meeting-house, (that belonging to the French baptists) in which he heard the sounds of voices. He retraced his steps and entered. The service being that afternoon in the English language, he understood not what he heard; but waiting patiently, by and by he perceived the minister come down from the pulpit, and after delivering a short address, descend into the water, and there immerse two or three believers in Christ. The priest’s book appeared as if re-opened before him; his long-cherished desire increased; and the solemnity of the scene so sealed the whole, that he immediately instituted enquiry as to who

these could be; and learnt that, though they were not “Anabaptizers,” they were the very people he had long desired to meet with—the true immersors, called Baptists. After the service, he was introduced to the pastor of the French baptist church, partook of tea with him, and that evening, for the first time, sat under the sound of evangelical truth in his native tongue.

From that day until the 20th of May, he received daily instruction from the lips of one well qualified for such a work—the pastor’s wife. The Bible—an unread book by him before—now became his meditation day and night. The Lord, by his Spirit, in infinite mercy unfolded the truth to his mind; and so remarkably blessed were the instructions given, that a saving deliverance was effected of this long-benighted soul. His instructress only survived just long enough to be satisfied as to the reality of his attachment to the Saviour. He followed her last remains to the grave, supported by the hope of meeting his spiritual guide in heaven. His petitions now to become a visible member of the church of Christ were frequent. To test his principles and character, the time was postponed till the 23rd of June, when, after an admirable discourse, appropriate to the occasion, delivered by the French pastor, the Rev. John Carré, a touching address by Alexandre himself, and a few words by the administrator, he was publicly baptized, before a crowded audience, in the name of the Father, and of the Son, and of the Holy Ghost.

Now is not this a remarkable case? Is not God raising up this young man for some peculiar work which he has in readiness for execution? Let us watch and see; and if indications arise, let our prayers and our aid be afforded. His heart is truly humbled, penitent, and sincere; his cup of gratitude o’erflows; his soul burns with love to Jesus; and his only anxious desire is to be made useful in saving others. He said, “Sir, I want no money: put clothes on my back and shoes on my feet, and send me forth. I am willing, Christ strengthening me, to bear all and do all for his sake.” Let us then, pray for him, and pray now, that God may direct his way, and make him a blessing to thousands of his unbelieving countrymen. S. G.

Biography.

SHEPHERD OF THE VALLEY OF NEN.

BY J. B. WALCOT, OF STANWICK.

Most of your readers have heard of the Shepherd of Salisbury Plain; and the tract bearing that title is deservedly a favourite. The subject of this memoir may be justly called the Shepherd of the Valley of Nen.

Hitherto, his name has been but little known beyond the limited circle in which he lived and died. His memorial is still fragrant, though the veneration in which he was held by those who knew his worth, was not in any measure owing to the advantages of wealth, or learning, but rested on his christian spirit and conduct. Few persons have been spoken of, for so many years after their decease, with more respect and delight. A few lines, to make his excellencies more widely known, will, it is therefore hoped, prove interesting and instructive.

William Denton was born at Rushden, near Higham Ferrars, Northamptonshire. In his early days, he contracted habits of drinking and profaneness, vices too often found in the same individuals. By the providence of God, he was placed in a Lodge Farm, where he could not indulge the former, and he was soon afterwards removed to the situation where he became the subject of a divine change; and there he put off the latter, and all other works of darkness.

About the year 1784, there lived in the village of Stanwick, a widow lady of considerable property, who occupied the Manor Farm, of the name of Ekins. She used to travel to Aldwinkle, a distance of nine or ten miles, to hear Dr. Haweis; and also to Rushden, to attend the ministry of Mr. Knowles, the baptist minister. This devout woman had three farm servants, who lived in the house, whom she daily assembled together, with her maid servants, and after a portion of the scriptures had been read, and a verse or two of a hymn had been sung, engaged in prayer with them. The subject of this memoir, was one of the three men servants; being her shepherd. The gospel was occasionally preached, by different ministers, on the week evenings, at a farm house in the village.

On these occasions she attended, and the servants, influenced by her example

and advice, did so also. One evening, W. Denton went in late, and the room being crowded, he stood before the minister, who was in prayer. He referred to different characters, and earnestly prayed that if any such individuals were present, they might be brought to the light of the gospel. The shepherd was surprised to hear the minister tell all the things that ever he did, and, at first, felt very angry with his mistress for exposing him to a stranger, as he supposed she had done. But the arrows of the Almighty were lodged in his heart. His convictions were very deep, and his distress of mind caused him to pass many sleepless nights, for he feared that if he slept he should awake in eternal woe. And it was a considerable time before he found peace through the blood of the cross. The other two men, and one of the female servants, were also brought, by the power of the spirit of God, to know the Lord Jesus: and now the three men, and their mistress, alternately, conducted the family devotions.

On one of these occasions, when the shepherd was leading the worship, he wanted to use a particular portion of scripture, but his memory failed, and he became so confused, that he was obliged to stop. Mrs. Ekins caught the very passage he could not remember, and beginning with it, concluded the opportunity with great fluency.

It was under the ministry of Mr. Carver, (an Independent minister,) of Wellingborough, that he was led to seek for salvation; and he used to walk regularly to hear him, though the distance was six or seven miles, until the death of Mr. C. From that time, he attended at the baptist meeting, Irthlingborough, which is only about two miles from Stanwick.

At length our friend was buried with the Lord in baptism, and being very highly esteemed, not only for his decided piety, but his wisdom and judgment, was chosen a deacon of the church, and for fifteen years he purchased to himself a good degree of christian esteem, both from his pastor and the church, for he used the office well, and his counsel was much prized.

He was generally chosen as the messenger when any unpleasant matters required to be investigated. If the accused party seemed to be guilty, and disposed to conceal the truth, or to make excuses, he used to say firmly, yet affectionately,

"Can you, my friend, say before me, and my brother who is with me, and before an heart-searching God, that you are not guilty?" And he rarely failed to obtain satisfaction for himself and the church. Indeed, his conduct was so kind, patient, and useful, that he greatly contributed to the prosperity of the church, and obtained the honourable title of the *peace maker*. When he appeared before the church to give in his experience, he hoped that he should have been able to enlarge on the pleasing theme of the Lord's dealings with him, but at the time all fled from his mind, and he could scarcely say anything. When he became a deacon, and had to converse with young converts, he perceived the wisdom of God in leaving him on the above occasion, for he could sympathize with such as felt more than they could express.

As a christian, he was warm-hearted. Blessed with good health, he was always at his post. Many of his neighbours walked with him to the house of God; and often was he seen at the head of forty or fifty persons, going, or returning, to and from the places around. On these occasions, many, and delightful, were the opportunities of christian converse. When the floods of water covered the meadows in some places, he has taken off his shoes and stockings, and borne the females and children over in his arms.

He sought out thoughtful souls, and encouraged them. He comforted those who were distressed. Nor did he forget thoughtless sinners; but he endeavoured, by a word of instruction, or reproof, to lead them to seek after the Lord, if haply they might find him. For though he was a Calvinist in his doctrinal principles, and ardently attached to the doctrines he embraced, he carried them out in a scriptural manner, and cherished a kind spirit towards real christians, who differed from him in his views. One instance may here be mentioned to illustrate his character. His children have often heard it from the friend referred to. After walking from Irthlingborough, he has sometimes accompanied the friend in question to his place of residence, which was a mile and a half further than Stanwick, sweetly conversing about the great things of God; unwilling to part, they have walked back again to Stanwick, and thus repeated their journey again and again till twelve or one o'clock, when at last they reluctantly separated. Now he is

adoring the Lamb, night and day, among the spirits of the just made perfect, with warmer zeal and love!

He felt the importance of encouraging preaching in all the villages around. He used, therefore, to attend at different places four or five times a week, taking his children with him on such occasions.

But the time drew near that he must die: and his departure was rather sudden, though he had attained the age of seventy-one years. A short time before his decease, it so happened that a cottage belonging to him, changed tenants rather frequently. This induced his youngest son to say, "Father, as I intend to settle shortly, I may as well take that house myself." His father replied, "I mean that you should have the house we live in when I die, and therefore you may as well have it at once. I have changed my habitation," said he, "several times, and now I think I may as well change for the last time, for if I remove, I shall not remove again, but die there."

This was soon realized, for his wife, who was also his companion in the faith and hope of the gospel, died in a few days after they removed, and he followed her so soon, that both were buried within a month after they entered on their new abode, though when they changed their habitation they enjoyed their usual health. He met death with tranquillity, though his departure was not triumphant. "I rely," he exclaimed, "as a poor perishing sinner, on a great and glorious Redeemer."

The cottage in which he lived, was used nearly forty years for the preaching of the cross, and was made the birth place of many souls to God. The gospel continued to be proclaimed there, until the baptist meeting-house was opened in 1841. His glorified spirit has since witnessed its enlargement; and the formation of a church and sabbath-school in connection with it.

All his children, five in number, are walking in his steps; four are members of the church at Stanwick; while two of the sons, the eldest bearing his name, are deacons of the infant society.

This simple narrative may stimulate those whose station and circumstances are lowly in life, to aspire to eminent holiness and usefulness. So will their memories be honoured by the truly good and great, long after their exertions cease; above all, they shall be honoured by the God of all grace, who has said,

"Them that honour me, I will honour." What an influence did this good, though lowly man, exert over the church of Christ around him, his family, and his neighbourhood. Verily, the righteous shall be had in everlasting remembrance.

Let parents, masters, and friends, lead their children, and those with whom they have influence, under the ministry of the gospel, and pray that it may prove to them, as in the case of the subject of this brief sketch, the power of God unto salvation.

Should this meet the eye of any addicted to profane speech, or habits of intemperance, let them reflect seriously on the absolute need of a vital change. Such, must become new creatures, or they cannot enter the kingdom of God. "Except ye repent, ye shall all likewise perish.—Repent ye, and believe the gospel."

Let those who sustain the important office of deacons, remember the humble SHEPHERD OF THE VALLEY OF NEN, and imitate his works of faith, and labour of love, by which, he being dead, yet speaketh.

THOMAS SAVILLE,

OF HUGGLESCOTE, LEICESTERSHIRE.

Our departed friend, like the subject of the foregoing narrative, was also a man in humble life—humble also he was in heart, harmless and without offence. His neighbours greatly respected him. Engaged as a carrier many years between Hugglescote and Leicester, he obtained the entire confidence of all who employed him; his honesty and integrity were proverbial. Forty-five years an honourable member of the G. B. Church, he was much beloved. His activity and usefulness were great: at all public means he was punctual; prayer meetings never wanted his presence—they were his delight. His praying gifts were eminent, and very profitable. In the sabbath-school, of which he was a founder, he was for a great number of years as a father among his own children; he loved them—they loved him. He was also a ruling elder of the church, and an occasional preacher. His last illness was short, but severe. He talked, when able, of Christ, and Christ only; as in life, so in death, Christ was *all* to him. He died October 31, 1843, aged 68. His venerable pastor, Mr. Orton, who, for about half a century, has faithfully ministered in holy things to the same people, preached

to an overflowing congregation at his funeral, from 2 Tim., iv. 7, 8.

Peace rest on the memory of this meek follower of the Lamb—this faithful servant of Jesus! Ah! in that day when many a great and mighty man shall shrink with fear, the "Shepherd of the Valley of Nen" and the "Hugglescote carrier" shall appear before their Lord with humble confidence, and receive at His hands the high awards of eternity!

NARRATIVES, ANECDOTES, &c.

"PRAY WITHOUT CEASING."—A number of ministers were assembled for the discussion of difficult questions, and among others, it was asked how the command to "pray without ceasing" could be complied with? Various suppositions were started, and at length one of the number was appointed to write an essay on the subject, to read at the next monthly meeting: This being overheard by a female servant, she exclaimed—"What! a whole month wanted to tell the meaning of that text; it is one of the easiest and best texts in the Bible." "Well: well:" said an old minister, "Mary, what can you say about it, let us know how you understand it: can you pray at all times?" "Yes sir"—"What when you have so many things to do?" "Wby, sir, the more I have to do, the more I can pray." "Indeed!—Well Mary, do let us know how it is, for most people think otherwise." "Well sir," said the girl, "when I first open my eyes in the morning, I pray that the eyes of my understanding may be opened; and while I am dressing, I pray that I may be clothed with the robe of righteousness; when I have washed me, I ask for the washing of regeneration; as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; as I sweep out the house, I pray that my heart may be cleansed from all impurities; while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word; as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child; and so on all day. Everything I do furnishes me with a thought for prayer." Enough! enough! cries the old minister; these

things are revealed to babes, and often hid from the wise and prudent. Go on Mary, said he, "pray without ceasing;" and as for us brethren, let us bless the Lord for this exposition, and remember that He has said, "the meek I will guide in wisdom." The essay, as a matter of course, was not considered necessary, after this little event occurred.

DANIEL DE FOE.—In the reign of that nursing mother (!) of the church, Queen Anne, De Foe wrote a pamphlet—"The Shortest Way with Dissenters," viz., their extermination. As soon as the House of Commons discovered that it was a piece of witty rallery, they were enraged, and published the following reward for his apprehension, in the *London Gazette*:—"January 10, 1702-3: St. James's Palace. Whereas Daniel De Foe, alias De Fooe, is charged with writing a scandalous and seditious pamphlet, entitled, 'The Shortest Way with the Dissenters.' He is a middle-size spare man, about forty years old; of a brown complexion, and dark brown-coloured hair, but wears a wig; a hooked nose, a sharp chin, grey eyes, and a large mole near his mouth; was born in London, and for many years was a hose-factor in Freeman's yard, in Cornhill, and now is owner of the brick and pan-tile works near Tilbury Fort, in Essex. Whoever shall discover the said Daniel De Foe to one of Her Majesty's principal secretaries of state, or any of Her Majesty's justices of the peace, so as he may be apprehended, shall have a reward of £50, which Her Majesty has ordered immediately to be paid upon such discovery." The author of Robinson Crusoe, and the boldest assertor of liberty in his day, a hose-factor and maker of pautiles!

DR. CARSON.—He could read Greek as fluently as I could English. I remember his having told me, that when at Glasgow University, he applied himself so closely to Greek, that his fellow-students used to say, Carson is mad! he is always at the Greek roots. But now says he, "I can root them all."

LINES engraved on a brass plate on Whitefield's chair, in Rodborough Tabernacle, Gloucestershire: composed by the Rev. John Rees.

If love of souls should e'er be wanting here,
Remember me, for I am Whitefield's chair;
I bore his weight, was witness to his fears,
His earnest prayers, his interesting tears;
This holy man was fill'd with love divine,
Art thou the same? Sit down and call me thine.

CORRESPONDENCE.

NOVA SCOTIA.

[A few days ago we received a letter of which the following is a copy, and which, like those inserted from Dr. B. in the *Reporter* last year, will be found to afford information of a gratifying nature.]

Halifax, Nova Scotia;

Nov. 16, 1844.

MY DEAR BROTHER,—Do not blame me for not having written you lately. I have been almost more than occupied. Did I tell you that since my arrival in the United States, I have completed the American edition of Robert Hall's Works? They had reprinted Gregory's edition of his Life and works, in three volumes; I have added a fourth, comprising more materials than two of Gregory's; in which I have introduced not a little new matter, in shape of notes, &c. It has been popular, and led the Committee of the American Baptist Publication society to request me to edit, in the same manner, the Works of the immortal Fuller. This has occupied me for some time past. The edition will be completed in three large 8vo volumes; the first of which, including an enlarged memoir, the sermons, with seven more than in previous editions, &c., is now rapidly passing through the press.

But from the place from which this note is dated, you will perceive that I am again, though still in North America, in her Majesty's dominions. I was exceedingly urged by some excellent brethren, rather more than a month ago, to visit this city, the capital of the province, and the seat of government, as the baptist church was destitute. I came, I confess to you, with some reluctance, being unwilling to leave my family, and travel some eight or nine hundred miles, and back; but I believe that God has sent me here. The intelligent and wealthy church, of about two hundred members, exerting a powerful influence on the whole province, has been destitute of a pastor for two or three years, through the removal of Mr. Sheldon to become president of Waterville college. They most earnestly desired an English minister, and had become greatly discouraged. I have received from them a cordial and unanimous call to the pastorate, which I have this day accepted. May the Great Head of the church grant his blessing

The city has more than 20,000 inhabitants; ours is the only baptist church which the denomination recognizes. The beautiful chapel was begun to be built as an episcopal chapel of ease, but as some of the leading families of the city during its erection became baptists, they purchased it, at an expence of £4000. It is throughout in the Gothic style, and seats about 1000 persons. In the province we have about ninety baptist churches, including more than 9000 members, and about fifty pastors, exerting an influence over 50,000 persons, or one-fifth of the inhabitants of the province.

I return in two or three weeks, Providence permitting, to New York, for my family; and hope to be settled here about the middle of January; soon after which, I shall, all being well, resume my correspondence with you about "America."

Believe me, dear brother,

Your's very truly,

JOSEPH BELCHER.

THE "BAPTIST REPORTER" AND ITS CIRCULATION.

WE trust we shall be excused if, at the opening of a new year, we place on record in our pages, a few of the numerous unsolicited testimonials which have reached us, of its utility, and the opinions of our friends respecting the desirableness of its more enlarged circulation.

"It certainly is one of the cheapest periodicals of the day. The spirit and talent with which it is conducted, and the style in which it is now got up, render it, in my opinion, one of the most respectable and efficient religious journals at present published."

"Having lately exchanged pulpits with a brother in a neighbouring county, I took the opportunity, when visiting the stations, of beating up for subscribers for our good *Reporter*; and the effort was not in vain. Much might be done in this way."

"I am surrounded with High Church Pædobaptists, yet I manage to circulate twenty-one *Reporters* monthly, though our little church has only thirty-two members. If the whole denomination supported you in the same proportion, your circulation would be 50,000 or more."

"In March, 1842, when I settled here, one copy of the *Reporter* was taken, and that by an Independent! Now we have twenty, and shall have more next year. It entertains both Churchmen and Independents. One Churchman who reads it is likely soon to unite with the baptists: his wife was baptized and united with us in September. This change, the *Reporter*, in its improved form, has effected. The good Lord multiply such instances, for your encouragement."

"I am delighted with your Jubilee Memorial, its completeness, cheapness, and interest, are beyond praise. The *Reporter* I look upon with peculiar pleasure: the quality of the articles, the quantity of the news, and its free circulation in both sections of the baptist body, is specially interesting to me."

"I am quite a youth, an assistant in a shop in a hamlet in Kent, where, when I came from the West of England, a few months ago, the *Reporter* was unknown. We now take nine, and forty Magazines for children."

"Your improvements deserve a 10,000 circulation, and, therefore, I say—agitate! agitate! agitate! till you get it. I have done *my* share—let others do likewise."

"Should the baptists suffer your noble effort to fail, shame will ever rest upon them. But I cannot believe they will.—Go on, brother. Many hearts beat high with hope that truth shall yet prevail."

"Let it not be said of the baptists of England that they are careless of their periodicals. I rejoice that many of your agents are active. I hope they will never rest till they reach 10,000. It may be done—why not *now*?"

"I announced the *Reporter* from the pulpit last year. The result was the circulation of about a score amongst us; also, a good many *Children's Magazines* are taken in our school."

"I had forty *Reporters* last year—by active efforts I have got fifty more. It has been very beneficial to some of our young members."

"The *Reporter* gives great satisfaction here. The people read it with delight. I hope you will meet with encouragement and success. Let it always be, as much as possible, a *Reporter*."

"I am of opinion that your *Reporter* is one of the cheapest and best-conducted periodicals of the day."

"I consider your *Reporter* one of the best and cheapest of periodicals,—and certainly it contains more baptist intelligence than any other. I wish all our churches would send reports of their additions, as it is encouraging to hear of the good cause extending."

"Your *Reporter*, amongst other things, is destined to break down the dull cold dignity of death, with all our starved refinement, and give us back to nature—nature dignified and refined by heavenly grace."

"I am disappointed that your *Reporter* has not obtained a more extended circulation. With perfect ease it might be swelled to 20,000. If every subscriber would obtain two more, the thing would be done, and you would be in the position you ought to occupy."

"Your *Reporter* is conducted in an admirable manner. I have read it for some time with much pleasure, and earnestly hope its circulation will greatly increase."

"I think every baptist should push the sale of the *Reporter*."

"The *Reporter* is in high repute now; it keeps the baptists here all alive."

"Your *Reporter* is just the right sort of publication for us at this crisis."

"Every baptist family in the kingdom ought to read your *Reporter*, and, I may add, the 'Jubilee Memorial.'"

"In our small church we have twenty-seven copies."

"I did not know till this year that we had such a publication as the *Reporter*.—It is just the thing to rouse us from our lethargy, and inspire us with courage."

"One of my poor friends said he would rather go without his dinner than not have his *Reporter*. Only think of *Witness* reaching 30,000! I hope this will provoke us to be up and doing."

"I do hope 10,000 will be reached.—If we all try, it will be done."

"There is many an isolated baptist like myself who has to thank God for the *Reporter*."

"Could not ministers recommend the *Reporter* from the pulpit? This has succeeded admirably with the *Witness*."

"We sold two copies—now two dozen."

"I thank you most cordially for the *Reporter*. I have obtained several new subscribers, and have recommended it to a congregation where it was not known before."

"I must tell you how pleased, and even delighted, we are with the *Reporter*."

An aged minister expresses his opinion that his brethren in the ministry would not lose but gain, both temporally and spiritually, by recommending such periodicals.

"Accept my warmest thanks for your *Reporter*. May the Lord bless all your efforts to advance his kingdom!"

Dr. Belcher, on leaving this country, wrote—"You are about (on the whole I think wisely) to enlarge the *Reporter*.—Very long may you be spared to diffuse sound instruction."

"I write to thank you for the many delightful pieces of intelligence contained in your *Reporter*. Every month it is anxiously looked for, and heartily welcomed."

"We have not been long acquainted with the *Reporter*. Now it has many readers."

"Many thanks for your *Reporter*, and 'Jubilee Memorial.'"

"I consider your *Reporter* one of the most useful publications of the day."

"I like your *Reporter* for its truthfulness, and bold adherence to principle."

"I have recommended your useful work. It was not much known to the churches in this county. It ought to be in the hands of every baptist in the kingdom."

"We take thirty-six. Were trade better, we could soon double the number. Your pleasing intelligence cheers our friends."

"When I came here not one person took the *Reporter*—it was scarcely heard of. I recommended it publicly and privately, and soon sold thirty-two copies."

A minister says—"I recommend the *Reporter* by reading extracts from it in my family visiting."

"The *Reporter* is doing good service in our town and neighbourhood. An intelligent Methodist observed—'It is the most interesting periodical published, and the first that I always read.'"

"My influence shall be exerted on behalf of the *Reporter*. I consider it an excellent medium for extending a knowledge of baptist principles."

"Your periodical ought to be in the hands of all baptists, who, by lending it to their neighbours, would do much to counteract the spread of Popery and Puseyism. Depend upon it, this must be done by Baptists, if done at all."

"The *Reporter* is one of my household books."

"I take great interest in the *Reporter*, and every month send copies to South Australia."

"We are much delighted with your magazines, and have this year taken a number for this place, where they were not known before."

"We have increased the sale of the *Reporter* this year, and find it is doing much good among our people. It is now read by most of our members."

"We never saw a *Baptist Reporter* till last year, when we took two. This year we take twenty-seven."

"I wish you great success with your spirited and useful periodical. May the rich blessing of God accompany all your efforts."

"All success to the *Reporter*."

ON THE EXTENSION OF CHRISTIANITY.

We promised last year to keep this very important subject before the attention of our readers. Correspondence for or against the plan we have proposed is invited, and will be freely admitted. In the meantime we insert an extract or two of letters from some of our correspondents in reference to this subject.

Brother Blair, of Dunfermline, says,—
"I am glad to see you advocating the very thing which the Baptist Union for Scotland has begun. We have remained about a week in one place, and we have generally preached each evening, both of us, when two were together, and two of the discourses have been on baptism wholly; besides reference to it at other times as it happened to come into the subject naturally. I spent eleven days in Airdrie lately, in brother Taylor's absence—preached fifteen times; three of these were on the ordinance of baptism chiefly. The excitement was very considerable. It surely becomes us to give baptism its own place. It stands prominently out in the commission. We cannot expect people to see it if we keep it concealed. All our discussions upon it should be conducted with great kindness and affection. On my last tour through Roxburghshire, I found a great deal of of consideration and conviction, produced by our first visit, when brother Johnstone instructed the people carefully in the history of infant sprinkling, and led them to the scriptural nature of the ordinance. I baptized seven on that visit, and left many, to all appearance, on the brink of

it. I suppose the subject has never been brought forward in the streets of our towns before. It is God's truth, he will bless it, if we do our duty concerning it. Don't let us permit pædobaptists to drive us any longer into a corner with it. Do go on stirring up the denomination, and may God greatly bless your efforts."

A friend in Shropshire writes—There are but few ministers that labour now like the late John Palmer of Shrewsbury. I can remember him well; he was used to start from Shrewsbury on a Monday morning and preach in all the villages and towns in the county, taking each district alternately, and return to his charge on the Thursday evening. Most of the churches in the county were the fruit of his ministry."

How easily and speedily might the plan we have proposed be carried into successful operation, if even an approach were made to imitate the example of one who says,—
"I have the honour to belong to one of these poor congregations myself, and am obliged to contribute much more than my proper share for the support of the cause, owing to the poverty of our members. I have had to pay nearly £30 a year for the last two or three years, which is more than one-fourth of what I receive towards supporting a family."

We add a few brief expressions of approbation of the plan proposed.

"I think the plan laid down in the *Reporter* for September, if carried out, would be attended with great good."

"I hope your plan for the Extension of Christianity will meet with supporters. I should be glad to lend my humble efforts in so glorious a work."

"I have read with much pleasure your leading article on the Extension of Christianity. I hope you will publish it in the form of a tract. It is just the thing we want in our churches."

SELECTIONS.

HE that waits for an opportunity to do much at once, may breathe out his life in idle wishes; and regret in his last hour, his useless intentions and barren zeal.

THE kingdom of Christ, like that of David,—expands under the pressure and grows in strength by the efforts of resistance.

Idleness is the Dead Sea, that swallows all virtues, and is the self-made sepulchre of a living man.

PLANS OF USEFULNESS.

ADVICE TO VILLAGE PREACHERS.

1.—Endeavour to arrive at the village a full hour previous to the time appointed for service. This will prevent you being hurried, and the people doubtful of your attendance. It does not look well for a minister to enter the pulpit with a hasty step, flushed face, and a brow steaming with perspiration. Avoid this. No congregation likes to see it.

2.—Visit from house to house, and affectionately invite the people to attend the service. Be sure to converse and pray with the sick. Visiting the people is one of the best means of obtaining and keeping a congregation. Leave a small tract at every house; either the Editor of the *Reporter*, or the Tract Society, will furnish you with a few hundreds *gratis*.

3.—Be frank, kind, and affable in your deportment. Do not speak coldly to a villager because you have seen him repairing a ditch, thatching a barn, or mending a road. He has an immortal soul as well as you. Above all, do not be sparing of a candid shake of the hand, and a kind—how do you do? Villagers love this—it gains their confidence.

4.—Preach plain, useful, pointed, and evangelical sermons. Do not pronounce fine, learned, elaborate essays; they will do no good. Aim at the hearts and not the ears of the congregation. Never use a difficult word if you have a simple one at command.

5.—Avoid holding long services. An hour and ten minutes is long enough. Wearied men and women who have families at home, have neither time nor relish for long sermons. Preach a short, instructive, useful discourse, in an earnest, affectionate, and solemn manner; and you will do far more good, and afford more satisfaction than if you preached a fine, abstruse, elaborate sermon an hour long.

6.—When avoidable, never permit a female (except your wife be with you) to accompany you to or from any of your village engagements. Perhaps seasons will occur when this cannot be avoided, but it should be as much as possible. Many a minister has inflicted an irreparable injury on his character by not being careful in this matter. You had better give offence than “do likewise.”

7.—Never leave home without first imploring the divine blessing on your intended labours. This will strengthen your soul, confirm your faith, animate your hope, increase your earnestness, and secure the blessing of your Master.

8.—Do not think village preaching an

insignificant employment. It is a great honour to preach the gospel anywhere. Christ often taught in the villages. Shall the servant be above his Lord?

8.—Remember that the souls of ploughmen, ditchers, cartmen, blacksmiths, stone breakers, and others of the same caste, are as precious in the sight of God as the souls of statesmen, philosophers, and monarchs, and that if you are successful, under the divine blessing, in but one case, you “shall save a soul from death, and hide a multitude of sins.” Now read 1 Cor. xv. 58.

Boroughbridge.

G. W. C.

REVIVALS.

CRADLEY, *Worcestershire*.—Permit me to refer to the revival services that we have had here. We have been favoured with the labours of our esteemed brother, Mr. Pulsford, the evangelist, who commenced his labours amongst us on the 19th of September, and continued them for six weeks. The services were generally well attended, and many times great numbers could not get into either the chapel or the vestry, or school-room, to hear the heart-searching appeals of Mr. P. Oct. 4, four persons were immersed; two of whom were teachers. Oct. 11, eighteen more were buried in baptism by our pastor, Mr. Davies. Five of these were teachers; one had been a member amongst the Independents for a long time; four were scholars. A believing household, comprising a father and mother and two daughters, and also another whole household, were amongst the number. Oct. 18, eight more obeyed the command of our blessed Lord, by being baptized. Nov. 17, ten more were baptized, and Dec. 1, eight—and all added to the church. We have still more candidates for baptism, and a goodly number of anxious enquirers. We hope that the above are only as a few drops before a copious shower. We intend by the help of God to go on, with our beloved pastor, to pray and work looking to God for his blessing. We had a delightful tea party at the close of our dear brother's services, when he delivered a parting address. More than 200 partook of tea, and several addresses were delivered by other ministers. X. Y. Z.

LIKISTON.—Brother Peggs, out of breath, as usual, just tells us in one of his hasty scrawls, (when will the dear man find time to pen a decent note?) that they have been holding revival services here, and that brother Fogg, of Retford, preached eighteen discourses! We decline publishing the list of subjects selected; first, because they are common place, and second, because the plan is not expedient. Revival services should never be trammelled by fixed subjects published beforehand.

BAPTISMS.

FOREIGN.

GLORIOUS NEWS FROM BURMAH.—1550 *Karens baptized!*—The following extract is from a letter written by Mrs. Abbott, one of our devoted missionaries in Burmah, to her much beloved sister Kincaid, dated, Sandoway, May 13, 1844, and reached this country by the Overland Mail to England. Referring to the spread of the gospel among the Karens in Burmah Proper, and in Arracan, she says—"The good work continues to prosper among the Karens, both in Arracan and in Burmah. Mr. A. made two tours to the southern oburohes this season, during which he, with the native pastor, baptized about eighty converts. Since which Ko Shynt Kyou, has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this Missionary tour. We have not seen him since his return to his station at Megassan, but Mr. A. has just received a letter from him, in which he says that through the grace of Jesus Christ, he has baptized one thousand five hundred and fifty. We are anxiously waiting to hear from his own mouth, the particulars of his labours. I think I wrote you that this man died of cholera last year. This was the report, and we believing it, spread the intelligence, and I saw a notice of it in the Maulmain Religious Herald. After we had mourned his loss for some time, thinking it a mysterious Providence, he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man, and God grant he may long live to labour in that cause which he so much loves. He and Tuoy Po, baptized a good many after their ordination, in December and January, 1842—43, previous to Mr. A.'s visit to the south last December; how many I cannot now say, but as many as two or three hundred at least. You must not suppose that because the baptisms have been so much more numerous, the past year, that there must have been an uncommon outpouring of the Holy Spirit. Probably the majority of those baptized in Burmah, have been Christians for many years, but had never before an opportunity of being baptized."—*New York Baptist Advocate.*

JAMAICA.—The ordinance of believers' baptism was administered in the sea, near Duneans, on sabbath morning, Nov. 3, to fifty individuals, who had professed repentance toward God, and faith in our Lord Jesus Christ. The Rev. W. Knibb administered the sacred rite; and the individuals will be members of the churches at Refuge and Kettering.

D

BAPTIZED AT THE ELEVENTH HOUR.—We had the privilege last Sabbath of repairing to our Zion to witness the ordinance of baptism. The individual baptized, is the oldest female in the town. She is in her 90th year. She has been a member of the Congregational church for 30 years. She has, for a number of years, been convinced that sprinkling was not baptism, but for certain reasons she did not feel it to be her duty to leave those with whom she first united, and join the baptists. She was satisfied that in a very short time she would be called to give an account to God for the deeds done here in the body; and feeling that it was her duty to be buried with Christ by baptism, she rode nine miles to meet the church to relate her christian experience and ask for baptism. In the presence of a large and solemn assembly she "went down into the water," and was immersed in the likeness of her divine master; she came up out of the water and went on her way rejoicing. Among the number who witnessed this scene was her husband in his 97th year, two children, the oldest being 73, ten grandchildren, the oldest being 46—also a number of great-grandchildren, and of great-great-grandchildren. Two of her children belong to the baptist church in this place, and eight grandchildren, and three great grandchildren. She has now living five children, fifty-two grandchildren, seventy-two great-grandchildren, and six great-great-grandchildren. I believe that I never baptized any individual that appeared more composed than she did. I would say to all, and especially to those who have for a long time neglected the duty of being baptized, "Go thou and do likewise." Yours in Christian love,

D. GAGE.

Washington, N. Scotia, Aug. 28, 1844.

Christian Messenger.

DOMESTIC.

IRELAND.—*Conlig.*—You will be glad to hear that we still go on at Conlig. After a long and hard struggle, opposition is fast dying away. The enemy, from different directions, long kept up a hot fire upon our little citadel, but the Lord being on our side, they found it impregnable. Their ammunition being spent, and their strength exhausted, they are now, one after another retreating, while our banner, which we first set up in the name of the Lord, is still seen waving in the breeze! Yesterday evening I baptized the last of fifty-seven of my fellow countrymen within these four years. Surely this is far more than a reward for our feeble efforts in the cause of our exalted King. We have, by the good hand of God, achieved more than the temporal salvation of fifty-seven worlds! Oh! what honour hath the Lord put upon us. After the bat

tism, another candidate was proposed. This has cheered me more than the conversion of any other, because he is the *first fruits* of our sabbath school. He is a promising lad of about seventeen years of age. About a month after Mr. Mulhern writes—Our prospects are still encouraging. The congregations are good, and new stations are inviting my attention. The week before last I preached six times, in five different places. I lately baptized an interesting young person, who had occasionally attended for the last two years. *Coltraine*.—We are still going on. The congregations are more encouraging than ever. One was added by baptism the week before last. The light of God's countenance is evidently lifted upon us. I trust soon to have very cheering news to report. The Glasgow friends, it seems, are getting quite enthusiastic in reference to Ireland. I am written for to go there, next week, to plead its cause.

GUERNSEY, *Wesley Road*.—During the past year the Lord hath smiled upon us.—On July 21st, five persons were immersed by Mr. S. Spurgeon, two of whom had been much persecuted; the third, a teacher, had been a scholar; the fourth, formerly a communicant with us; and the fifth has recently been plucked as "a brand out of the fire." Aug. 18—two; a bombardier in the Royal Artillery and his wife. Aug. 21—one, formerly a Wesleyan, and the mother of the Wesleyan local preacher, mentioned in the *Reporter* for June. Sept. 22—one, who had been for many years a consistent member with the English Independents in this island: convinced by reading the New Testament, that adult immersion is the only baptism spoken of there. Her former minister spoke highly of her on leaving their communion. Oct. 20—one who had formerly been a Primitive Methodist.

S. S.

ORCOP, *Hereford*.—Lord's-day, Oct. 27, was a joyful day at Orcop. Five were baptized—four were young people, the other was an aged person. Of the latter, the writer, when informing a brother minister, says, "I imagine I see your bosom swell with delight, while your eyes fill with tears, as I tell you it was your own dear mother! Your father weeps for joy, and says he has had more happiness the last two months, than for many years."

STOURBRIDGE.—The good work is again reviving amongst us. The first week in November, two young men were baptized; one had been a member with the Independents. On the 20th Nov., four more were baptized. These, with three others, have been added to our fellowship. J. D.

ALDRIE, *Scotland*.—We baptized, June 28, one—September, three—October 16, five—22, two—29, five—November 26, one.

SOUTHAMPTON.—On the first Sabbath in November, after an impressive sermon by our pastor, Mr. Morris, six females and four males were immersed by Mr. Oughton. Among the candidates was his own son. It was altogether a very interesting and solemn service. One of the females had been a member of an Independent church many years, but when convinced that immersion was the only proper mode of baptism, she could not rest till she had followed her Lord. Another was a member of a christian church in this town; he had been convinced of his duty for some time, and now says he feels as if a weight had been removed from his mind. May the Lord add many more! W. M.

PROVIDENCE CHAPEL, *Shoreditch*.—On Sabbath evening, October 27, eleven persons followed their Redeemer in the ordinance of baptism, and on the following Lord's-day were admitted to the fellowship of the church. Among this number were four persons who compose an entire household, adding one more instance to the many already recorded in the *Reporter*, that it is quite practicable for households to be baptized without infants composing part of their number. W. C.

BLAKENEX, *Norfolk*.—Since the formation of this infant church, seven persons have been baptized in the name of Jesus. Six of these, "fearless of the world's despising," were immersed in the adjoining tide of the sea—one, Oct. 27; and five, Nov. 24. It was the first time that the ordinance had been administered on the spot. The spectators were numerous. On the last occasion, there were supposed to be nearly one thousand persons present. Some derided; but others have, we hope, been led to enquire sincerely "What mean ye by this service?" It has also drawn forth, from those who differ from us, sermons and tracts on the subject; to whom we say, "Go on!" We wish, in the spirit of love, to shew them that they are wrong, and fighting against the truth.

J. C.

HALIFAX.—We baptized two on Lord's-day August 11. And on Nov. 10, four; among whom was a Wesleyan Methodist, aged 64, who had been connected with that body upwards of forty years, and had also been engaged as a local preacher and a class leader. He gave a pleasing address at his immersion. Truth will prevail. H. W.

TRING.—Three candidates were baptized in the G. B. meeting-house, by Mr. Sexton, Dec. 1. One had been a Wesleyan many years. On the following Lord's-day, another was baptized. J. H.

WARWICK.—A young man from the Wesleyans was baptized by Mr. Nash, and received into fellowship, Dec. 8. Others have applied. J. D.

PIMONBECK, near Spalding.—On Wednesday, Nov. 27, three were immersed in the river which flows past the new chapel, and were added to the church here, under the pastoral care of Mr. Alexander Simons, a son of Abraham. The parson of the parish, who is said to be a Puseyite, is in great alarm, as well he may, his church being nearly deserted, while the dissenting "conventicle" is crowded. This "successor of the apostles" paid a visit to one of the above three persons, telling her, that if she should be baptized by heretics, she could not get to heaven! The worthy woman was not to be intimidated by this awful threat, but determined to obey God rather than man. This gentleman (?) has the disposal of sundry charitable bequests, and so determined is he that none of the naughty baptists shall partake of them, that he has stationed his servant, and the parish schoolmaster at the chapel doors to see who frequents that dreadful place, and declares that none who do so shall partake of the "Doles." Whether the "Inquisition" is to follow the "Spy" system, remains to be seen. Such however is the *strange perverseness* of the people, that all these tricks, and many others, which some parties are playing—such as injuring the building, breaking the windows, &c., avail nothing; but on the contrary, the spacious chapel is crowded, and not one sitting remains unlet. Good is doing—if God be for us, who shall be against us?
J. N. B.

HEDON, Holderness, near Hull.—Since my last I have baptized four. One just after, and three on Thursday the 28th Nov., and a precious season of refreshing from the presence of the Lord it was! One of the candidates was first awakened by witnessing our baptism in July. This is an additional proof that this thing should not be done in a corner.—At *Burstwick*, our new station, we have crowded and attentive congregations on a Sabbath evening. Many of the people come from a great distance, although evenings are often, at this time of the year, very dark and wild. I circulate tracts freely in the place. Oh that Zion's banner might wave over dark benighted Holderness!
G. G.

КЕТАНЛЕТ.—Since our last report, eight have been baptized. Five on July 7, and three on Oct. 27. The Redeemer's cause is progressing, but alas! too slowly. There is reason to fear that more souls are perishing around us than are being saved. Affecting thought!
W. J. S.

POOLE, Dorset.—After an able discourse by Mr. Bulgin, five persons were baptized on the last sabbath in October. Four of these, three females and one youth, were teachers; the other an elderly female. We hope well of others.
T. G.

LANDBEACH, Cambridgeshire.—On Wednesday, Dec. 11, eight persons were baptized by Mr. Harris, the venerable pastor, who was assisted by brethren Green and Blinkhorn. God is abundantly blessing the labours of this excellent man, in his old age, and amidst deep personal affliction. Several of the baptized are teachers, and one attributes her conversion to her engagements as a teacher; another is daughter of the senior deacon, the fourth of his family who have joined the church. The attendance was very large, and many tears were shed. Others are expected soon to follow the footsteps of the Saviour.
J. G.

NEWTOWN, Montgomeryshire.—Seven were baptized here, Dec. 4: One was an Independent; and most of them were from the Sunday-school. Two were daughters of the late Samuel Evans, once deacon of this church—one eleven, and the other fifteen. These make five of our departed friend's children who have united themselves to the church here, thus verifying the promise "Instead of the fathers shall come up the children."
E. J.

FOREST ROW, Sussex.—Two females were baptized in Stone House canal by our pastor, Mr. Veals, on the 27th October. One of them in her 62nd year, a special monument of grace, delivered from an awful state of mental depression of two years continuance—the other in her 15th year, awakened under a sermon to the young. Tracts on baptism and dissent were distributed.
S. J.

MARKET HARBOROUGH.—Mr. Walker, of Braybrook, baptized four persons Nov. 17, after a sermon by Mr. G. Pegg, from Leicester College. The attendance was good, and an ample supply of tracts was distributed at the chapel doors, which have excited attention and enquiry.
S. S. F.

BRAYFORD, Devon.—Often have the contents of your *Reporter* inspired us with fresh courage in our Master's work. On Nov. 10, I baptized two, making forty-five within two years.
W. C.

SABN, Montgomeryshire.—Four persons were baptized here Oct. 27, by Mr. Jones. One, an aged and infirm person, had been and Independent for some years. We are now a thriving little church.
T. W.

BOSTON.—Mr. Mathews baptized two last Sabbath evening, Nov. 24, making the eighth time the ordinance of believers' baptism has been administered since June.
F. M.

WOLSHINGHAM.—Nov. 21 one baptized,—quickeney by a perusal of brother Ivimey's case of "cold water cure." (See *Reporter* October last.)

ADULEM.—Four were baptized by Mr. Pedley, Nov. 1. One had been a Primitive Methodist seven years.
R. T.

HAY, *Herefordshire*.—Thirteen have been baptized here since our last report:—two, Sept. 1; five, Oct. 6; three, Nov. 3; and three, Dec. 1;—and, notwithstanding clerical opposition, our cause goes on prosperously. The world wonders, Angels rejoice, and we sing for joy—"What hath God wrought!" B. E.

LONG PARISH.—Five Believers were immersed by Mr. Chappell, on Thursday evening, Nov. 28, whose ages varied from seventeen to seventy. This, too, was a time of refreshing. J. C.

BUCKS.—The new Baptist church at Longwich has lately been favoured with Divine blessings. It has had occasion to visit Ashett, Haddenham, and Cuddington for much water to baptize eight converts.—Brother Keates, its new pastor, is much encouraged in his work. P. T.

NONWICH.—By Mr. Govett, in St. Mary's baptistry, borrowed for the purpose; September 20, fourteen persons; Oct. 11, thirteen; Nov. 8, eight; Nov. 27, eight. By Mr. Brock, Oct. 30, three.

HERTS.—I waited two months in hope of seeing the baptism at *Watford* recorded, but in vain—twenty-one at one time. Have you no kind friend in that quarter? P. T.

RECENT BAPTISMS.

October 20, at Pwllhen, by Mr. Williams, formerly of New York, six.

27—at Orcop, Herefordshire, five—at Enon chapel, Paddington, twelve.

30—at Honiton, Devon, two.

Nov. 3—at Spencer-place, London, by Mr. Peacock, two—at Longford, Union-place, by Mr. Shaw, four—at Cradley Heath, by Mr. Chamberlain, eight.

10—at Fownhope, Herefordshire, by Mr. J. Little, four—at Belper, three.

20—at Haddenham, Bucks, five.

Dec. 1—at Harlestone, Norfolk, by Mr. Hart, five.

15—at New Bridge, Newcastle-on-Tyne, two.

BAPTISM FACTS & ANECDOTES.

A POSE FOR THE PUSEYITES.—"Of catholic theology, prostrate with unqualified submission before the shades of departed saints, and never venturing to whisper a doubt at the sight of a mitre, appearing greater than life in the dim haze of antiquity, especially if stained with the blood of martyrdom, we have a right to ask—If church customs be of authority, and ancient traditions be valid, and venerable bishops be the best guides, and the universal voice of the uncorrupted church, (before its catholicity was rent by schisms,) be infallible, where now are the various orders of the docile catechumens and the learned catechists, carefully preparing in their prescribed courses for the regeneration of the

next festival? Where the studied reserve respecting the mysteries of the baptistry, which the initiated might on no account disclose, and on which the eyes of the profane were not permitted to gaze? Where the powerful exorcism by breathing upon the candidate, and expelling from him the demon, who, if by misfortune he were baptized with the catechumen, would pollute and desecrate the thrice-hallowed water? And where the consecration of the element, by pouring on it the holy chrism in the form of the cross, and driving from the font the unclean spirits who love to dwell in water, where they lave and cool their parched limbs? And where the courageous renunciation of the devil, with the face turned boldly towards the west, and the hand raised in resolute defiance? And where the anointings before and after baptism with the sacred oil, itself by consecration of the bishop having mystically received the Holy Spirit? And where the most expressive emblem of putting off the old man, by putting off the apparel, that the candidates, being naked as at their nativity, might be born again as babes in Christ? And where the white robes, the garments of salvation, emblem of the new and glorious nature? And where the trine immersion, great mystery of mysteries, as it signified the three witnesses of the spirit, the water, and the blood, and the three days of Christ's burial, and the three Persons of the holy and undivided Trinity? And where the lighted tapers held by the newly baptized, as the proper sign of illumination? And where the milk and honey consecrated on the altar, and placed on the tongue as the foretaste of the fruits of the heavenly Canaan? And where the salt of incorruption, and the gay wreaths of flowers, to crown the regenerate on their natal day? And where the baptismal robe preserved as a witness against the initiated, if he should ever become apostate to the holy cause to which he was solemnly pledged? And where the many other important ceremonies of ancient times, captioned and observed by the great confessors and martyrs, bishops and patriarchs?—Where, I ask, are the ancient baptism, and the honours of the ancient baptistry?"—And who writes thus? Dr. HALLEY. Capital!

A MIRACLE!—At one moment we have the gratifying spectacle of a clergyman in the north of England, after administering "the blessed waters of redemption," as one of the metropolitan clergy calls the water of baptism, holding up the regenerated babe to the admiring people, and calling upon them to note the new-born child of grace, crying, "Behold the miracle I have wrought: This child was a child of wrath: I have made it a child of God."

DAVID NASMITH.—We rejoice to be able to inform our readers of what many of them may not be aware—that DAVID NASMITH the founder of the general system of City Missions, was a baptist—and this very gratifying fact we learn from the interesting account of his baptism, which took place in Dublin, in July, 1834, and which is written by himself, in a letter to his beloved wife. We are confirmed in the opinion which we have long held, that many Pledobaptists—we say not all—“sin in so long delaying the performance of what they believe to be a duty” and in this delay, “bind themselves by a bond,” which humble and cheerful obedience to the ordinance of christian immersion, would immediately burst; and are “heavily pressed” under “a load” from which burial with Christ in immersion would set their “minds free.” Our quotation marks are the words of Nasmith’s own confession. We would call the particular attention of all to these parts of the narrative, and also to the remarks on Ewing and Wardlaw’s discourses on this subject. While we admire the decision of character which Nasmith evinced in this act of obedience to the Saviour’s will, we cannot refrain from expressing our decided conviction that his resolution to remain in his former fellowship was wrong, and that many baptists by acting a similar part, weaken the influence, and hinder the spread of truth. We fervently wish that all who believe in and obey this holy ordinance would come out and dwell among their own people. Nasmith candidly let out what we grieve to say is not altogether a secret, that “many christian friends have a horror of those called baptists.” Is not this witness true? Is it not so even in high places? The good Lord hasten the day when Ephraim shall cease to envy Judah, and when the watchman shall see eye to eye.

CHURCH CATECHUMENS.—A story has appeared lately, in several of the public prints, about an examination in the church catechism, which occurred at some place in Ireland. Question: “What is the outward visible sign in baptism?” Answer: blank, blank, blank, for a considerable time, until, at length, a lively lass, with a merry eye, and tossing her brow, spoke up, “I know, sir!” “Well.”—“Oh, sir, it’s the baby, sir!” This reminded me of what I had read about an examination, in the said catechism, which took place on the “Saxon” side of the channel. The question had been put, “What is required of persons to be baptized?” and the answer was given, “Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God, made to them in that ordinance.” Then came the question, “Why, then, are infants baptized, when by reason of their

tender age, they cannot perform them?” —“*Why, indeed, sir!*” was the reply, made by a modest and intelligent youth, to the Rev. Catechist, “*Why indeed, sir!*” The Rev. Catechist looked hard at the youth, but wisely passed on in silence. Now, with permission, for my catechism (a short one!) question: Was not this hopeful youth in a fair way to become a baptist? Answer: He *did* become a baptist. “Indeed!” Yes, indeed. What is a baptist good for that is not a baptist indeed? “Talk of a baptist in sentiment, and talk of an honest man in sentiment,” said father Andrew Fuller. As sure as can be, this little catechume became a baptist indeed; and not that only, he even went so far as to make baptists of a number of persons besides; having, however, first seen evidence that they were made *christians*,—not by proxy, and by promise, but *indeed*. The youth we have been talking about, is the same person who was afterwards known, during a long course of years, as the excellent Abraham Austin, late pastor of the baptist church, Fetter Lane, London. E. L.

CONFIRMATION.—“Where can you young gentlemen be going in such mighty haste?” said the pious wife of a grocer, in the suburbs of London, to a merry and bustling group, who had rushed almost breathless into the grocer’s shop. “Going? oh, to be confirmed. But make haste. Give us some lollypops, barley sugar, or sugar candy,—do make haste!” “But, young gentlemen, do you understand what you are about; do you know what you are going to be confirmed in?” “Oh, aye, to be sure; in Hampstead church, to be sure! Come Bill, come Tom—good bye, mcm.—One, two, three, and away!” Sir,—this is a *great fact*. E. L.

RELIGIOUS TRACTS.

FIVE HUNDRED TRACTS REWARD will be given by the Editor of the *Baptist Reporter*, for the best reply to “Thou’s Dipping, not Baptizing.” The copy to be sent, post free, by March 1, to Mr. Winks, Leicester, and to furnish matter for not more than twelve pages.

APPLICATIONS FOR GRANTS.

BUCKINGHAMSHIRE.—In this town are 7,000 inhabitants. Not more than 2,000 attend divine worship anywhere. There are a few baptists—I wish they were of the *right sort*. Now, they rather hinder than help the truth;—yet a good baptist cause might be raised here; no doubt of that. I do not see what we could do better than distribute tracts on our doctrines and discipline. Will you favor us with a grant?

HAMPSHIRE.—This town has 3,000 inhabitants; very little preaching by any.—

Baptists are scarcely known at all. There are a few here. We have had to go a considerable distance to worship; but we are now fitting up a place. We are few and poor, but much desire to have some of your tracts to circulate.

NORTHAMPTONSHIRE.—I want a grant of tracts for one of our stations, where the people are now opening their eyes to the truth.

WARWICKSHIRE.—We solicit a grant of a few of your tracts. A curate has been busy distributing tracts on infant baptism. He told a candidate of ours, that all his good thoughts and actions were the result of his infantile baptism! How ignorant some of us are of our greatest blessings!

SAROPSHIRE.—It is very rarely we can see a baptist tract, and this I shew from the fact that I kept one—"Why are you a Baptist," seven years, and at last lost it by lending it. I hope you will sympathize with us, and send us a grant.

DONATIONS OF TRACTS.

FROM THE PROFITS OF THE "BAPTIST REPORTER," "CHILDREN'S MAGAZINE," AND "BAPTIST SABBATH SCHOOL HYMN BOOK."

TOTAL OF GRANTS TO DECEMBER 1844.
174,550 Handbills, 4,250 four-page Tracts,
and 2,000 Reporters.

DONATIONS have been forwarded since our last report as follow—

	Handbills.	4 Page.	Reporters.
Oakham	500	—	—
Brough	500	— 25	— 10
Ragland	500	— 25	— 10
Marsh, near West- bury	500	— 25	— 10
Penalt	500	— 25	— 10
Webb's Green, Bir- mingham ...	500	— 25	— 10
Manchester, Will- mot Street ..	500	— 25	— 10
Rotherham	500	— 25	—
Aston Clunsland ..	500	— 25	— 10
Braunstone	500	— 25	—
Pinchbeck	500	— 25	— 10

To APPLICANTS.—Apply, by letter, to Mr. Winks, Leicester, and say by what conveyance. If by a country bookseller, mention his name and residence, and also the name of the London Publisher, from whom he has his monthly parcel.

We wait proper directions for Neath and Brayford.

THE COLPORTEUR'S SONG.

ON, through woodlands dark and dreary,
Though my lonely course I take;
Climbing now the mountains weary,
Threading now the dangerous brake;
Sweetening solitude with prayer,
Cheerily my books I bear.

O how sweet to dwellings lonely
Leaves of heavenly truth to bear!
Dropping print, where printing only
Comes to bring salvation there;
Kindling in each house a flame
With my Saviour's glorious name.

Baxter's heavenly *Rest* possessing,
What a glow it spreads around!
Vacant shelves receive the blessing,
Lonely hearts a friend have found.
He who brings, the welcome guest—
He who takes him—both how blest!

Bunyan, O thy precious dreaming,
How it charms the listening ear!
Young and old, with faces beaming,
Group, the *Pilgrim's* tale to hear;
Learning from the lessons given,
All the wondrous way to heaven.

Nor in vain to bosoms thirsting,
Flavel, does thy *Fountain* flow—
Stricken hearts with anguish bursting,
Owen points you where to go.
Weary pilgrim seeking rest,
Wear these jewels on your breast.

Thus with hymns and heavenly musing,
Daily I my course pursue,
All my single talent using,
Loving well the work I do,—
Trusting in my Saviour's care,
Cheerily my books I bear!

SABBATH SCHOOLS.

AWFUL IGNORANCE.—From the Parliamentary Reports on Juvenile and Female labour, published in 1842; we copy the following.—“A girl eighteen years old—I never learn't nought. I never go to church or chapel. I have never heard that a good man came into the world that was God's son, to save sinners. I never heard of Christ at all. Nobody has ever told me about him, nor have my father and mother ever taught me to pray. I know no prayer: I never pray. I have been taught nothing about such things.” (*Evidence Mines*, p. 252, 11, 35, 39.) “The Lord sent Adam and Eve on earth to save sinners.” (p. 245, 1, 66.) “I don't know who made the world: I never heard about God.” (p. 228, 1, 17.) “Jesus Christ was a shepherd; he came a hundred years ago to receive sin. I don't know who the Apostles were.” (p. 232, 1, 11.) “Jesus Christ was born in heaven, but I don't know what happened to him; he came on earth to commit sin. Yes; to commit sin. Scotland is a country, but I don't know where it is. I never heard of France.” (p. 265, 1, 17.) “I don't know who Jesus Christ was; I never saw him, but I've seen Foster, who prays about him.” (p. 291, 1, 63.) “I don't know who the Apostles were. Jesus Christ died for his son to be saved.”

(p. 245, l. 10.) Employer (to the Commissioner) "You have expressed surprise at Thomas Mitchel (the preceding witness) not having heard of God. I judge there are few colliers hereabouts that have."

GRATIFYING SUCCESS.—As a relief to the above painful picture, and a pleasing proof of what may be effected by well directed zeal, even in cases the most apparently hopeless, we subjoin the following quotation, (second report) 'Of the colliers in the South Gloucestershire Coalfield, Mr. Waring says, that formerly they were the terror of the surrounding neighbourhoods, and for gross ignorance, rudeness, and irreligion, were almost without parallels in any christian community. So great is the change effected in this population, that the colliers of these districts, as a body, are now exemplary in the discharge of their social and moral duties, and are as remarkable for their attendance on religious worship, as they were for their former desecration of the Sabbath by trespasses, outrages, savage amusements, and revels. The task of reform, says Mr. H. H. Jones, was undertaken by the dissenters; and unpromising, nay, almost hopeless, as it appeared, being persevered in, has changed the character of the people, and accomplished more than could have been expected. What the Established church has not yet been able to supply, the Dissenters have: chapels have everywhere been built by them, and their efforts always unsupported, and often scoffed at, by the clergy, gentry, and influential proprietors, have been attended with signal success, and prove how much depends on careful and persevering instruction, whether those who are brought together in numbers by large works shall be moral, religious, and of decent conduct, or brawlers, drunkards, profane and obscene.

[We regret that we are compelled, for want of space, to postpone the very interesting reports from Liverpool, Keighley, Manchester, and Leeds.]

REVIEWS.

CONTRIBUTIONS, BIOGRAPHICAL, LITERARY, & PHILOSOPHICAL, To the *Eclectic Review*.

BY JOHN FOSTER.

It is not with entire satisfaction that we have read these "contributions." They have affected us somewhat after the same manner as we have been affected by looking at the imported columnar fragments of a splendid temple; or at a number of disconnected bones which were once incorporated in the mighty frame of a mastodon. Oh, to

have seen the temple itself before a fragment had been shivered from it! Oh, to have beheld the marvellous owner of these bones in all the pride of his strength! So, in bending over these volumes, have we sighed for an exhibition of Foster's peerless intellect in its highest and noblest workings! Here we have but its occasional and half-roused efforts; nor have we more in its celebrated essays. Oh, that we had the embodiment of its heat and light when excited to intense and long-sustained action! Vain wishes! The stupendous mortal has finished his course, and left along it only here and there an indistinct footmark. What Foster has said of Fox may be applied to himself: "His name stands conspicuous on the list of those who have failed to accomplish the commission on which their wonderful endowments would seem to tell that they had been sent into the world, by the master of human and all other spirits." In a future age, when the distant echo of a great good name will have more power over men than the clarion voice of military glory; when incarnate seraphs, rather than incarnate devils, will be the heroes of historical literature, then will these volumes be resorted to as Foster's shrine. But, *is* he here enshrined? Alas! no. Many of his contemporaries have reared for themselves worthy monuments. They will leave behind them works that fully gauge their faculties, and represent the utmost vigour of their minds; not so Foster; and, with equal sorrow it may be added, not so Hall. Fuller and Chalmers (for example) will be seen in their full proportions to the end of time, (being embalmed after the manner of the Egyptians;) but Foster and Hall will be visible only in disjointed relics—relics, nevertheless, more worthy of worship than any hitherto enshrined. W. B.

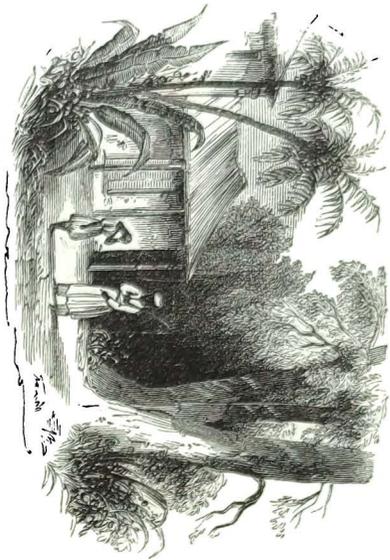
"IT IS JUST LIKE HIM!" OR, GOD'S UNSPEAKABLE GIFT.

BY J. D. CASEWELL, EVESHAM.

London: Dyer.

"A poor negress, at one of our missionary stations, after being instructed in the truths of christianity, was asked, 'Are you not astonished that God should so love our world, as to give his only begotten Son to die for it?' replied—'No; it is just like Him!'" From this interesting fact, Mr. Casewell dilates on the great theme of redeeming love in a most delightful and edifying manner. We cordially commend this little treatise.

LITERARY NOTICE.—In the press, "Lectures on the Divinity of the Son of God, and on Socinianism," by Robert Grace, Battle.



THE BURMESE GIRL.



AFRICA'S LOST SONS RESTORED.



BAPTIZING IN JAMAICA.

SPECIMEN OF THE ENGRAVINGS
OF MISSIONARY REWARD BOOKS.—BAPTIST MISSIONARY SOCIETY.

PUBLISHED BY HOULSTON AND CO., LONDON.

BAPTIST INTELLIGENCE.

FOREIGN.

FERNANDO Po.—Mr. Sturgeon says,—I am interestingly engaged at the present time in examining the candidates for baptism, eight in number; three males and five females. Two of them are promising girls, who two years ago were fast hastening to ruin. The pleasing change wrought in them by the gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the teachers of our sabbath-school. The regularity of their attendance at the school, and the simplicity and ardour with which they instruct their classes, lead me to conclude that they will be made eminently useful in our neighbourhood. A young man from Holland is also one of the candidates. The labours of brother Clarke were blessed to his conversion on board the "Chilmark," on her way to Fernando Po. As he has only been in Africa a few months, my knowledge of his character is imperfect; but he appears to be a diffident, affectionate, zealous, and truly pious youth. I shall baptize (d. v.) on the 21st instant. We anticipate a refreshing season. The absurd notion of religion not belonging to the young, is too prevalent even now among the less informed of our people, though so much has been said upon the subject, both in public and in private. Yet it was truly encouraging at our last church-meeting to witness the tender manner in which many of our friends spoke of receiving the youthful followers of the Saviour into the church.

BAPTISTS IN FRANCE.—Mr. Jenkins writes,—I was very desirous of knowing something about the few baptists which are in France. What I have been able to learn about them is very little. Mr. Poulain, the evangelist supported by the Société Evangelique at Boulogne, is a baptist. It appears he is a pious man, and a good preacher. He is highly spoken of by many. He knows a good deal about the baptists which are about Lisle, in the north of France, as it appears he is from that part of the country, and was brought to the knowledge of the Saviour among them. From what he told me it would appear that there was, some years ago, a cheering prospect in that part, and that much good was done, but that owing to dissensions, and the want of proper persons to direct them, their present state is not flourishing. It appears also that there are about half a dozen faithful baptists in Calais, but the English there are for the most part practical infidels.

REV. J. TINSON.—Our friends, both in England and in this island, will sympathize deeply with us on receiving the information that our brother, the Rev. Joshua Tinson,

President of the Theological Institution at Calabar, met with an accident on Friday, October 18, by which his leg was dislocated. The leg has been sent; and our brother, at the time of our leaving, was quite as well as could be anticipated in the circumstances in which he is placed.—*Bap. Herald.*

CEYLON.—*The Daniell Fund.*—On the 21st September a meeting was held at the Pettah Chapel—Sir Anthony Oliphant in the chair—when it was resolved to erect a tablet in the chapel to the memory of Mr. Daniell, not to exceed, in cost, £20. The remainder of the fund (about £300) to be appropriated to Mr. D.'s orphan children.—A new chapel was opened at Matakooly, three miles from Colombo, on Sept. 27th.

JAMAICA.—A new meeting house, to seat 1,200, was opened at Gurney's Mount, Aug. 28th.

AMERICA.—The increase by baptisms in 1843, in the baptist churches of all sections throughout America, is said to have been 134,984, viz.:

United States and Texas, (associated)	86,684
Do. do. (unassociated)	40,200
British American Colonies, estimated	3,300
West India Islands, do.	4,800

Total, 134,984

DOMESTIC.

IRELAND, *Belfast.*—Mr. Wilson is going on favourably here, he says—You will be glad to hear that we have obtained a suitable place of worship, and have commenced services in it, with every prospect of success. It is a large room, which is occupied during the week as an academy, for which we pay £10 per annum. It will hold between two and three hundred persons, and is in a central part of the town. We have had an increase of five members within these three months. Four of our members are military men; two of them lately returned from India, and are the fruit of our mission there. About three weeks ago I opened a new preaching station in a neglected outskirt of the town. I was offered a room by a pious family living there, who were greatly concerned for their neighbours, very few of whom attended divine worship at all. The first evening the place was crowded, and many of them were obliged to go away for want of room. There were some romanists present. At our next meeting the attendance was still larger, an adjoining room being fitted up for our accommodation. This interesting station has been opened through my preaching on board vessels, as the friend whose house is open to us, being present on one occasion, conceived the idea of getting me to hold meetings at this place. The design is now happily effected, and we have reason to hope it will be owned and blessed.

MANCHESTER.—*New Baptist Chapel.*—George-street Chapel has been sold, and the money applied to the purchase of a beautiful chapel, Grosvenor-st., Chorlton,—erected by the late Isaac Crewdson for the use of the Evangelical Friends. The purchase was cheap, and the situation excellent.

X. O. X.

FARLEY, near Leeds.—Our active friends here have been doing a great thing. Having erected very commodious rooms for a British School, and enlarged their meeting-house, at a cost of £766., they subscribed £508, and at the opening collected £276—more than enough to clear off the whole debt. Noble! What does the Vicar of Leeds say to that? See the Church!

BOSTON.—We hear that the General Baptists have recently purchased another place of worship in this town.

CONIG, Ireland.—At our second anniversary, 120 sat down to tea. Presbyterians, Covenanters, and Methodists joined with us heartily on the occasion.

BRADFORD, Yorkshire.—At the re-opening of the G. B. meeting-house, after considerable improvements, above £50 were collected.

WOLVERHAMPTON.—*General Baptists.*—We got about seven pounds at our annual services—very good for our people. We expect to baptize eight soon.

HIGH WYCOMBE.—We have several times directed attention to this town as presenting a promising field for Home-Missionary culture. We are now gratified to find that, the Mayor having granted the use of the Town-hall, a baptist church was to be formed there, Dec. 19th, by Dr. Cox and Mr. Stovel.

IRELAND.—“Landlords and clergymen are opposing dissent. A curate said in his sermon—‘He would rather meet the devil in all his fury, than a baptist!’ This excited attention, and I have had more hearers.”

SOUTH AUSTRALIA.—We have received a “Prospectus of a College in South Anstralia, on the Manual Labour System.” The plans laid down are excellent. Mr. G. Stonehouse, Chipping Norton, Oxon, is secretary, and will readily furnish information.

HANSARD KNOLLY’S SOCIETY.—We earnestly direct the attention of our readers to an insertion within our cover for this month, containing a prospectus of this valuable society, “for the publication of the works of early English and other baptist writers.”

RECENT ORDINATIONS.—Mr. Jacob Nickolls, from Haverfordwest College, at Caerws—Mr. T. Lomas, at Salendine Nook—Mr. J. Pywell, at Hastings.

NEW MEETING HOUSES have been opened at Whitney, Herefordshire—at Williton, Somerset—and Upwell, Norfolk.

REMOVALS.—Mr. J. Lindley, late of Macclesfield, to Tarporley—Mr. W. E. Archer, late of Burslem, to Paradise Row, Chelsea—Mr. E. Jones, late of Colne, Lancashire, to the first baptist church, Willoughall—Mr. J. E. Bilson, late of Whitehaven, to Thorp, Essex; on his departure the congregation and the teetotalers presented Mr. B. with a purse of gold—Mr. G. Arnsby, Northampton, to the second baptist church, Shrewsbury.—Mr. F. H. Roleston, late of St. Hill, Kentisbeer, to Burnham, in Bridgewater—Dr. Hoby, late of Birmingham, to Henriotta-street, London—Mr. Daniell, late of Hull, to Melksham.

RELIGIOUS INTELLIGENCE.

JUGGERNAUT.—At the last quarterly meeting of the East India Proprietors, “The notice of motion for annulling the annual money payment of £6,000 to the Temple of Juggernaut went off in consequence of the indisposition of Mr. Poynder. The chairman stated, that the necessary documents, to which he could not then further refer, had been forwarded to India, to complete the severance of the Government of India from the idolatrous worship of the natives in the Temple of Juggernaut.”—We congratulate our beloved brethren, the General Baptist missionaries in Orissa, on this result. As for brother Peggs, why he will be in ecstasies!

THE POPE OF ROME, in a circular letter to his Priests—high and low—complains bitterly of the activity of Bible Societies, as stimulating “private interpretation,” and “contempt for divine traditions, and the authority of the Church herself.” The old man calls for the aid of the civil power, and concludes thus:—“Let us, at the same time, recur to the intercession of St. Peter, the Prince of the apostles, as also to that of the other Saints, especially to the Blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.” Oh! Popery, thou art unchanged!

THE FREE CHURCH MAGAZINE, in noticing that at the Congregational Lectures lately delivered by Dr. Payno, in London, on “original sin,” only thirty-four persons attended, the greater part being students, with five or six baptists, but not one minister, exclaims—“So much for Babylon the Great!” This is too bad. We know of nothing so Babylonish among our Independent brethren, as their infant sprinkling, which the Free Church is quite as anxious to maintain.

THE CHURCH IN DANGER.—Not from without, but from within. A storm is now raging about stone or wooden altars—white or black gowns—and the Offertory, or poor box. It is reported that the bishops are about to meet and quell the uproar.

"FREE CHURCH" COLLEGE.—Twenty individuals are said to have subscribed £1000 each, or £20,000, for the establishment of this new institution.

MADINA.—Dr. Kalley is to receive £050, as compensation for illegal imprisonment, and to leave the island. The poor pious Portuguese are flying to America.

GENERAL INTELLIGENCE.

AGE AT THE FONT.—A few days since an old revolutionary soldier was baptized in Bacon Creek, in Hart county, Kentucky, by the Rev. Silas Lee, of the Episcopal Church. His name is John Row, and he was 102 years of age on the 11th of August last.—*American paper.* [What! was the Creek a font?]

REMARKABLE ACCIDENT.—Two houses were blown down in the London-road, Southwark. The buildings were old, and gave sufficient notice of their coming down-fall to enable the inmates to escape, except two children who were in bed; however, they received no injury.

A FACT.—In the window of the Servants' Registry-office, in Wells, may be seen—"Place wanted, by a young woman, as cook, in a respectable family, where a pious footman is kept, of *High Church Principles.*"

RAILWAYS.—Several serious accidents have lately taken place on various railways, but chiefly through negligence. In America, eighty lives are said to have been lost through a steam-boat explosion.

FLOGGING AND DRUNKENNESS.—Sir E. Codrington, in sending five pounds to the fund for Father Mathew, says, "But for the vice of drunkenness, we should scarcely ever be called upon to use the lash in the navy; a duty which is always performed with disgust."

GAME LAWS.—General attention has recently been directed by the public press, both grave and facetious, against these disgraceful statutes.

CORN LAWS.—The League has opened its seventh campaign. Mr. Villiers pointed out the remarkable fact, that although bread is much cheaper, wages are not lower but rather higher.

A FINE BLACK HORSE was lately exhibited at the Prize Cattle Show, standing 19½ hands high.

THE VENERABLE THOMAS CLARKSON has addressed a spirited letter to the Americans on slavery.

NEW PRESIDENT OF AMERICA.—Mr. Polk has been elected by a majority of sixty-five above Mr. Clay.

MARRIAGE.—The Emperor of Russia has forbidden the Poles to marry until they are thirty!

PARLIAMENT will meet on Tuesday, Feb. 4.

Marriages.

Oct. 9, at Berhampore, East Indies, Mr. John Buckley, General Baptist Missionary, late of Market Harborough, to Miss Derry, formerly of Barton, Leicestershire.

Oct. 20, at Lays-hill chapel, Walford, by Mr. Wright, Mr. G. Davis, to Miss S. Hargest.—Nov. 4, Mr. W. Blake, to Miss E. Firth.—Nov. 20, Mr. T. Winter, to Miss E. Davis.

Oct. 26, at the G. B. chapel, Barrowden, by Mr. Orton, Mr. R. Wymon, to Miss E. Kirby.

Nov. 5, at Mount Zion baptist chapel, Birmingham, by the Rev. G. Dawson, Mr. George Quinton, to Miss Sarah Hall.

Nov. 11, at Salem baptist chapel, Cheltenham, by the Rev. W. G. Lewis, Mr. Henry Cull, to Eliza, daughter of Mr. Wm. Turner.

Nov. 14, at Mawdsley-street chapel, Bolton, by the Rev. James Fyfe, baptist minister, Mr. Benjamin Shakspear, to Miss Mary Ann Sims, daughter of Mr. Thomas Sims, excise officer, all of Bolton.

Nov. 16, at the baptist chapel, Silver-st., Kensington, by Mr. F. Wills, pastor, Mr. W. Day, clerk of the chapel, to Mrs. M. A. Chandler.

Nov. 20, at the baptist chapel, Salisbury, by the Rev. Isaac New, Mr. Charles Old, to Miss Rosa Matilda Self.

Nov. 21, by licence, at the G. B. chapel, Tring, by the Rev. W. Sexton, Mr. W. Grover, to Mrs. C. Horwood.

Nov. 21, at the baptist chapel, Braunstone, by Mr. Appleford, Mr. J. Hickman, to Miss E. Eaglestone.

Nov. 23, at the baptist chapel, Leeming-street, Preston, by the Rev. John Edwards, Mr. A. Alston, to Miss Dewhurst.

Nov. 25, at the baptist chapel, Semley, Wilts, by the Rev. T. King, Mr. John Rogers, to Miss C. Fowler.

Nov. 26, at the baptist chapel, Hamsterley, Durham, by Mr. D. Douglas, Mr. D. Wilson, to Miss A. Atkinson.

Nov. 26, at the baptist chapel, Parley, by Mr. Alcock, Mr. W. Moyle, to Miss Eliza Harding.

Dec. 10, at Ripon, in the registrar's office, the Rev. George W. M'Cree, baptist minister, Boroughbridge, to Miss Dorothy Brotherton, Longthorp, near Boroughbridge.

Dec. 17, at Dover-street, chapel, Leicester, by the Rev. J. Goadby, the Rev. W. Orton, G. B. minister, of Barrowden, Rutland, to Miss E. Buckley, of Leicester.

Deaths.

October 14, Susan, the beloved wife of the Rev. G. P. Evans, baptist missionary, Manchester, Jamaica.

Nov. 2, in the 46th year of his age, after a short illness, the Rev. W. Davies, for upwards of seventeen years pastor of the Congregational church, Llandoverly, Carmar-

thenshire. Mr. Davies was a faithful preacher, a much-beloved friend, and was made eminently useful in his ministry.

Nov. 4, Hannah Pickenhill, of Audlem, aged 82—nearly twenty years a member of the baptist church there, and about the same period a Wesleyan. She was a pattern of piety, and fell asleep in Jesus.

Nov. 9, Mrs. Mary Stewart, of Whitehaven, aged 77, the oldest member of the baptist church there.

Nov. 12, at his residence, Walworth, Mr. James Wharton, news-vendor, aged 65. He had been for many years a useful teacher and superintendent of the baptist Sunday-school, Lion-street, Walworth. His illness was short, and his end "perfect peace."

Nov. 14, in her 76th year, Mrs. Allnutt, wife of Mr. Allnutt, Sen., Henton, Oxfordshire. She had been united to the partner of her affections upwards of fifty years, and lived in the enjoyment of that religion which was her comfort in life, and her support and solace in the hour of death.

Nov. 18, of brain fever, after a very short illness, the Rev. F. Rice, pastor of the Independent church at Lyme Regis, Dorset. Mr. Rice had only been settled there one month, having succeeded the Rev. Geo. Jones, now of Portsmouth.

Dec. 2, the Rev. Charles Payton, pastor of Lendal chapel, York, aged 35. His death

was sudden. He preached on the evening of the 21st Nov., and was as usual when he retired to rest. During the night, he was seized with a disease in the liver, which baffled all medical skill, and has brought to an early close his laborious, faithful, and useful ministry. During his illness, which was attended with constant pain and sickness, he experienced those consolations which he had so often imparted to the sick and dying, and died in the enjoyment of perfect peace.

Nov. 10, in the 48th year of his age, the Rev. Edward Parsons, minister of Salem chapel, Mile-end-road.

Dec. 4, after a long and trying affliction, borne with much composure and submission to the divine will, Mrs. Pulsford, the beloved wife of the Rev. John Pulsford, baptist minister, Hull, Yorkshire.

Dec. 6, Thomas Moore, aged 79. He had for many years filled the office of deacon of the baptist church at Dane Hill & Newick, and in every sense was "an old disciple."

Dec. 17, aged 59, after a few day's illness, during which the power of genuine christian principles was clearly manifested, Mr. William Randall, sen., of Wigthorpe, Northamptonshire.

At Honiton, Anne Walters, after eight years' affliction. She was a member of the baptist church, and now sleeps in Jesus.

CONVERSATION WITH CORRESPONDENTS.

"Aliquis," in referring to the *Reporter* and the *Witness*, says—"Their cheapness is an important element in their value; and great must be your satisfaction in having led the van in this course of usefulness." His remarks on the high price of the "Congregational Lectures" are exceedingly just, but we cannot interfere. That is "Jethro's" peculiar avocation.

D. A. complains of long metaphysical sermons. Was he ever in Scotland?—or in Wales? By the bye, we do not think that "Students" should bear all the blame.

"Anxiety" is informed, with all due respect, that it would not be expedient or profitable to discuss those questions.

J. J. P. Baptism, amongst us, is usually, not necessarily, associated with fellowship; but it is always desirable that professed baptists should be consistent, and dwell among their own people. Any other connections, however laudable in their place, do not, in our judgment, appear so important as this.

"One of slender means" is informed, that were we to insert both price and publisher in our literary notices, they would be liable to the advertisement duty.

P. G. What you state may be true, but we cannot even allude to the matter, since you have kept back your own name.

DR. HALLEY'S LECTURES.—We have not heard of any movement among the baptists in reply. What must be done?

H. J. K. Yes: we received the Memoir; but it is without dates of either birth or death. So, also, is that sent by R. W. D. S. S. We thank you for that information.

We suspected the party was not honest. T. W. will find full directions for holding Class Meetings in the *Reporter* for 1844. Mailliw. Certainly the reverence demanded was "preposterously arrogant, and lamentably ridiculous;" but, if you venture on "consecrated" ground, you must "conform."

W. G. H. Intelligence should be sent at the time; if delayed, it loses its value.

"A Lover of Truth." The conduct you complain of, to say the least, has the appearance of evil; in other respects it is positively mischievous.

L. R. must not be discouraged if he has not succeeded in his first attempt.

J. N. R. Yes; for sixpence.

Is J. H. of H. W. serious in wishing us to publish his letter? We give him time to reflect.

"A Female Hearer." As you do not give your address, your intelligence is useless. [We are compelled to postpone several valuable papers, for want of space.]

BAPTIST REPORTER.

FEBRUARY, 1845.

MEMOIR OF MR. HANSERD KNOLLYS.

As the society lately formed for the re-publication of works by baptist authors of the sixteenth and seventeenth centuries has received the name of "The Hanserd Knollys Society," some of our young friends will ask who and what was Hanserd Knollys, and when did he live? For their information therefore, and for the gratification and profit of christians in general, we have felt it desirable to give a biographical sketch of the life of this eminent servant of God, who was, in his day, one of the most distinguished ornaments of the baptist denomination. But in thus ministering to the gratification of a commendable curiosity, we wish at the same time to furnish an example worthy the imitation of the present generation of young christians, and of young ministers especially, for among those whose names adorn the history of the church of Christ in recent times, and who by their deportment and character have given a lustre and dignity to christianity in the estimation of mankind, Hanserd Knollys stands pre-eminently distinguished. Through a long life, remarkably chequered by numerous vicissitudes, he invariably maintained under all its changes an inflexible integrity of purpose, and an undeviating uprightness of action. Distinguished alike by his singular ardour in the pursuit of truth, and the rigid firmness with which he adhered to it in all his conduct, regardless of the privations and personal

sufferings it cost him, this excellent man thus maintained an unblemished reputation through a life lengthened out to ninety-three years. To the possession of extensive learning and great talents, he united a fervent and high-toned piety, while in his ministry he was a burning and a shining light, and acquitted himself as a good soldier of Jesus Christ, leaving behind him a delightful savour of his divine Master in all the churches.

This extraordinary man was born in the year 1598, at Chalkwell, in Lincolnshire; his parents were pious persons, and anxious to give their son a liberal education; for this purpose they procured for him a private tutor until he was qualified for college, at which time he was removed to the University at Cambridge: there he prosecuted his studies with diligence and success, and there also he acquired and nurtured that knowledge which is unto life eternal. His pious parents had been careful to implant in his mind the principles of piety in early life, so that before he entered the University, he was noticed for his devout deportment; he, however, attributed his conversion to the blessing of the Most High upon the ministry of the word, which he was accustomed to attend while in Cambridge. This change in his views, very naturally attached him to the puritans: from this time he associated much with them, and became increasingly enamoured of their society and principles.

On quitting the University, he was chosen Master of the Free Grammar School at Gainsborough, an office which he shortly afterwards relinquished, and in June, 1629, he received episcopal ordination from the Bishop of Peterborough, soon after which, he was presented to the living of Humberstone, in his native county, by the Bishop of Lincoln: but this he held only two or three years, not being able, longer, conscientiously to conform to the usages of the Established Church; he therefore resigned his living into the hands of his patron (the Bishop of Lincoln) stating, at the same time, that although he could no longer conform, yet he should nevertheless be glad to preach in any of the churches in his lordship's diocese as opportunity might offer, which, by the connivance of the bishop, he was frequently permitted to do. But an increasing acquaintance with divine truth, led him to imbibe more correct ideas of the spiritual nature of the kingdom of Christ, so that in the year 1636, he abnegated all connection with the Church of England, renounced his episcopal ordination, and united himself with the nonconformists. This change was followed by much personal suffering, and many severe domestic hardships, while he remained in Lincolnshire. Being now no longer allowed to preach in his native county, he removed with his family to London; but there the influence of his former persecutors followed him, and finding himself likely to become a victim of the High Commission Court, he was compelled to emigrate to New England; but almost immediately after his arrival in Boston, he was arrested by virtue of a warrant sent thither from this country by the Court of High Commission, in consequence of which, he was confined some time in a private house, but his pious deportment, and serious conversation, so alarmed the conscience of his gaoler, that the latter threw open the prison doors, and allowed him to depart. He continued

in America five years, zealously preaching the gospel of Christ, and building up the churches that had been gathered in that wilderness. Among these (we are assured by Cotton Mather, in his History of New England) Mr. Knollys acquired a very respectable character.

In 1641 he was induced by the pressing solicitations of his aged father to return to his own country: he arrived in London on the 24th December in the same year. This was a period of unusual excitement, and great public calamity. The almost unparalleled cruelties and massacre which in that year deluged Ireland with blood, and filled every protestant family in that kingdom, from Malin's Head, in the North, to Cape Clear, in the South, with weeping, lamentation, and woe, were quickly followed by the civil wars in England, which broke out between Charles the First and his parliament. At that time Mr. Knollys was reduced to great straits in his circumstances, having neither house to live in, food to eat, nor a penny to buy any: his friends, however, being numerous, often interposed with seasonable relief, so that he was frequently furnished with instances of the great goodness and love of God, in his providential dealings with him. Shortly after his return to England he commenced a school on Tower Hill, for which he was well qualified, by his familiar acquaintance with the classics, and his happy method of communicating knowledge to youth. He likewise received a few young men under his care, to finish their education and fit them for the work of the ministry. About this time also Mr. Knollys embraced the views of the Baptists on the mode and subjects of baptism, and was soon afterwards elected master of the Free Grammar school in St. Mary Axe, where, in the course of one year he had no less than 156 scholars.

Having at this time no stated pastoral charge, he preached wherever he was led by the invitation of friends, or

by the providence of God, whether in London or in the country; and by the freedom and zeal with which he propagated his views on baptism he most successfully promoted the interests of the baptist denomination, which was then rising into importance in public estimation, from the number and magnitude of its churches, and the learning, piety, and talents possessed by its ministers.* Bow church, Cheapside, was at this period destitute of a stated minister, and the churchwardens finding great difficulty in getting supplies, and knowing that Mr. Knollys had been a clergyman of the Church of England, they applied to him on three successive days to supply their pulpit, but on each time he peremptorily refused; till at length their earnestness, and want of a supply, induced him to comply with their solicitation. On this occasion he preached from Isaiah lviii., and was led by his subject to speak against baptizing infants. This gave such an offence to some of his auditory, that a complaint was lodged against him with the parliament, whereupon the Committee for plundered ministers, issued their warrant for his apprehension, upon which he was arrested by the Keeper of Ely House, and committed to prison, where he was kept several days, bail being positively re-

* One of Mr. Knollys' converts to baptist principles was the celebrated Henry Jessey, at that time pastor of an Independent church, London. In each of the years 1638, 41, and 43, a large company of the members of this church having become baptists, were, at their request, dismissed to the baptist church, of which Mr. Spilbury was pastor. Many of these persons Mr. Jessey highly esteemed for their piety and sound judgment, and their change of sentiment induced him at length to examine the Scriptures and the writings of antiquity on the doctrines of baptism. He was thus led to the conclusion that immersion was the only scriptural (and also the ancient) mode. From this time therefore, while a pædobaptist, he administered the ordinance of baptism in this manner to children. In 1644, the controversy on the subjects of baptism was again agitated in this church, and after several debates Mr. Jessey laid his case and his doubts before his pædobaptist brethren in a meeting at which Dr Goodwin, Philip Nye, Jeremiah Burroughs, Walter Cradock, and others, were present, but obtaining no satisfaction from them he sought counsel from Mr. Knollys, whose mind had formerly been similarly exercised on the same subject, the result was, Mr. Jessey publicly renounced pædobaptism, and was immersed by Mr. Knollys in June 1645.

For further particulars, see *Baptist Reporter* for 1844, pages 295 and 296.

fused. He was at length brought before the Committee, and the following is Mr. Knollys own account of his examination, and its result—“Thirty ministers of the Assembly of Divines, so called, being present, they asked me several questions, to which I gave them sober and direct answers; among others, the chairman, Mr. White, asked me the following: Chairman—Who gave you authority to preach?”

Mr. Knollys—The Lord Jesus Christ.
Ch.—Are you a minister?

Mr. K.—I was made a priest by the prelate of Peterborough, but I have renounced that ordination, and do here again renounce the same.

Ch.—By what authority did you preach in Bow church?

Mr. K.—I had refused the desire of the churchwardens three times, one day after another, but their want of supply and their earnestness prevailed with me, and I went thither; they opened the pulpit door, and I went up and preached from Isaiah lviii.

I then gave them such an account of that sermon that they could not gainsay, but bade me to withdraw, and said nothing to me; nor could my gaoler take any charge of me, for the Committee had called for him, and threatened to turn him out of his place for keeping me prisoner so many days. So I went away without any blame, or paying my fees.”

Not long afterwards, Mr. Knollys went into Suffolk, where, at the request of friends, he preached in several places with much acceptance and success, but his Anabaptistical principles were at that time considered by many to be as criminal as faction and sedition. On one occasion the virulence of the mob was instigated against him by the high constable; on another he was stoned out of the pulpit; and on another the church doors were shut against both him and his hearers, he therefore preached in the church-yard, which was considered a crime too great to be excused, or connived at. The authorities in

Suffolk immediately took him into custody, and prosecuted him first at a petty sessions, and then sent him prisoner to London, where they preferred articles of complaint against him to the Parliament. On being brought before the committee of examination, he proved by witnesses of reputation that he had neither sowed sedition nor raised a tumult, and that whatever had happened to disturb the public peace arose entirely from the malignity and violence of his opposers, who had acted not only contrary to law but also contrary to common courtesy, he likewise produced copies of the sermons which he had preached: these he afterwards printed. The committee considered his account of the affair so satisfactory that on their report to the House of Commons a vote was passed allowing him to preach in any part of Suffolk when the minister of the place did not preach, which, says Mr. Knollys, "Was all I got for £60 which that trouble cost me to clear my innocence and the honour of the gospel. The sixty pounds expense I put upon Christ's score, for whose gospel, and preaching Jesus Christ upon that text, (Col. iii. 11.) 'But Christ is all and in all,' I was stoned out of the pulpit, prosecuted at a privy sessions, and fetched out of the country sixty miles, to London, and was constrained to bring up four or five witnesses of good report and credit, to prove and vindicate myself from false accusations." This took place about the year 1643.

Another order also appears upon the records of the House of Commons in 1648—"Ordered at the petition of the Ipswich men, that Mr. Kiffin and Mr. Knollys be permitted to preach in any part of Suffolk."

Mr. Knollys finding that by his preaching in the established churches he gave great offence to many, and that it was frequently followed by vexatious and expensive prosecutions instituted against him, commenced in the year 1644 preaching in a large building in Great St. Helen's; thither

the people flocked in crowds to hear him, so that he generally had a thousand auditors. Towards the close of the same year, he separated the disciples and united them in a church state. He was also invited by the church to take the oversight among them in the Lord. This invitation he accepted, and was ordained in the early part of 1645. This church, which was formed in troublous times, and cradled amidst national discord and civil war, arose to importance during the protectorate of Oliver Cromwell, both in numbers and respectability, but throughout the administration of the two Stuarts, it, in common with other Nonconformist churches, suffered much from the fierce persecutions, and the sanguinary proceedings which disgraced the reigns of those monarchs. Happily, however, it was blessed with the care and counsels of its judicious pastor, until the storm of persecution had subsided and more peaceful times had dawned upon its history. Its subsequent annals have been marked by numerous and diversified changes, but after passing through a great variety of circumstances, during a period of 200 years, it still continues to exist, and in 1843 consisted of 103 members. Since its formation, it has held its meetings in different parts of London; its present place is the chapel adjoining Dr. Williams' library, Red-cross-street, Barbican; and its present pastor is Mr. D. Whittaker. In antiquity, it ranks at this time as the third baptist church in London.†

† To complete the outline of the history of this ancient church, we here give the names of those who have been its pastor's, and the names of the places where it has held its meetings.

Pastor's Name.	Ordained.	Places of meeting.	When held.
Hanserd Knollys	1645	Great St. Helen's	1644 to 46
Robert Steed	1691	Finsbury Fields	1646 unk
David Crossley	1705	George Yard	unknown
John Skepp	1712	Broken-whf.	Thames-st. do.
Humphrey Barrow	1722	Bagnio-ct.	Newgt.-st. to 1705
John Moreton	1727	Curriers-hall.	
		Cripplegate	1705 to 99
John Brine	1730	Redcross-st.	Barbican
Jonn Reynolds	1766		[1799 to this day.
John Wilson	1798		
Jonathn Franklin	1808		
Daniel Whittaker	1833.		

The popularity and success which attended Mr. Knollys' ministry in Great St. Helen's, aroused the jealousy of the ruling powers of that day, so that they prevailed with the landlord to refuse the church the use of the building any longer; upon which Mr. Knollys engaged a large meeting house in Finsbury Fields, where his ministry was equally distinguished and successful. This increased the envy of his opponents, who now cited him before a Committee of Divines, in the Queen's Court, Westminster. Mr. Leigh sat as chairman on this occasion, and the following were his interrogatories, and Mr. Knollys' replies:

"Chairman—Why do you presume to preach without holy orders?"

Mr. K.—I am in holy orders.

Ch.—I am informed you have renounced your Episcopal ordination?

Mr. K.—I have: but am now ordained over a church of God, according to the order of the gospel. (He then explained to the Committee the manner of ordination among the baptists.)

Ch.—We command you not to preach again.

Mr. K.—I certainly shall continue to preach the gospel, both publicly and from house to house; 'It is more equal to obey Christ, who commanded me, than you, who forbid me.'"

After this he was allowed to depart: these proceedings against him were stimulated by some reflections Mr. Knollys had made on the persecuting measures of the times in a letter he wrote to Mr. Dutton, of Norwich, which (according to the common practice of that age, with the letters of those stigmatized as sectaries) had been seized and published. As this letter is short, and as it illustrates the intolerant proceedings of the Presbyterians, who were then in power, we

shall give a copy of it below.† In 1660, after the restoration of Charles the second, Mr. Knollys was dragged from his dwelling and committed to Newgate, where he was kept in close custody for eighteen weeks, but on the King's coronation he was released by an act of grace. At that time four hundred persons were confined in the same prison for refusing to take the oaths of allegiance and supremacy. In the following year the insurrection of the fifth monarchy men, commonly called Venner's Rebellion, gave the court a pretence for issuing a proclamation forbidding Anabaptists, and other sectaries, from worshipping God in public, except at their parish churches. This was the commencement of those intolerant and cruel proceedings towards the Nonconformists, which were continued throughout this and the following reign, and occasioned Mr. Knollys to remove with his family first from London to Wales, then back to London, then twice from London to Lincolnshire, then from London to Holland, from thence to Germany, then back again to Rotterdam, and from that city to London again. These wanderings were not from choice, but of necessity; he was hurried from place to place by the evil of the times, and the malice of his persecutors. While in Holland and Germany, his property was confiscated to the crown, and

† Beloved brother.—I salute you in the Lord. Your letter I received the last day of the week; and upon the first day of the week I did salute the brethren in your name, who re-salute you, and pray for you. The city Presbyterians have sent a letter to the Synod, dated from Sion College, against any toleration; and they are fasting and praying at Sion College this day, about farther contrivings against God's poor innocent ones; but God will doubtless answer them according to the idol of their own hearts. To-morrow there is a fast kept by both houses, and the Synod at Westminster. They say it is to seek God about the establishing of worship according to their covenant. They have first vowed, now they make enquiry. God will certainly take 'the crafty in their own snare, and make the wisdom of the wise foolishness, for he chooseth the foolish things of this world to confound the wise, and weak things to confound the mighty.' My wife and family remember their love to you. Salute the brethren that are with you, - farewell.

Your brother in the faith
and fellowship of the gospel,

HANSERD KNOLLYS

London, the 13th day of the 11th month, called January, 1645.

when it was found the law did not sanction the act, a party of soldiers was dispatched to take forcible possession of premises which had cost Mr. Knollys upwards of £700. After the passing of the act against conventicles in 1670, Mr. Knollys was arrested in the meeting-house in George Yard, and committed to prison, where, through the favour of the gaoler, he was allowed to preach to the prisoners twice a week during his confinement.

In 1684, when in his 86th year, he was again imprisoned for several months. After his release from prison in 1670, he was called to endure a series of domestic afflictions: first, in his own person, then by the death of his wife, which occurred on April 13, 1671, and afterwards by the death of his son. From this time to his death, his domestic affairs were managed by his granddaughter. The chief means of his support arose from the school which he conducted; and so distinguished was he as an instructor of youth, that when the times permitted him to follow his profession, he always had abundant encouragement, but the unsettled state of the times in which Mr. Knollys lived, not only obliged him frequently to change his place of abode, but occasioned also a great variation in his circumstances; at times he possessed several hundred pounds, the fruits of his teaching; at other seasons he was without a home, pennyless, and in want. These severe trials tended very much to exercise his graces both in temporal and spiritual things. Near the close of his life we find him reviewing the Lord's dealings with him in the following pious strain: "My wilderness, (referring to his exile in America,) sea, city, and prison mercies, afford me very many and strong consolations, the spiritual sights of the glory of God, the divine sweetness of the spiritual and providential presence of my Lord Jesus Christ, and the joys and comforts of the holy and eternal spirit communicated to my soul, together with suitable and seasonable

scriptures of truth, have so often and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials, and sufferings, that their life and sweetness abides still upon my heart, and have engaged my soul to live by faith, to walk humbly with God, and to seek his glory. I confess that many of the Lord's ministers have excelled me, with whom he hath not been at so much cost and pains as he hath been with me. I am a very unprofitable servant, but by the grace of God I am what I am."

Mr. Knollys possessed a vigorous constitution, and an extraordinary measure of bodily strength. When a minister of the established church, he was accustomed to preach three and four times on the Lord's-day at places several miles apart, and after he became a dissenter, during forty years successively he preached three and four times a week while he had health and liberty. As a baptist he took a lively interest in the welfare of his own denomination: his name constantly occurs in all the proceedings of their Associations and General Assemblies held in London up to the year in which he died, he likewise continued to labour among the people of his charge, with the assistance of a colleague, until laid aside by his last illness, which was short, and under which he exhibited exemplary patience and resignation to the divine will. After being confined only a few days to his bed, he departed this life in a transport of joy, Sep. 19, 1691, aged 93 years. His remains were interred in Bunhill Fields.

"On evil days though fall'n, and evil tongues," there are few individuals of modern times whose history furnishes more powerful lessons of instruction, or whose example supplies stronger incentives to virtuous conduct than that of Hanserd Knollys: so circumspect was he in all his deportment, that those who were adverse to his principles were constrained to reverence his character. J.

MIGHT NOT THE GENERAL AND PARTICULAR BAPTISTS AMALGAMATE ?

WERE the New Testament put into the hands of a stranger to its contents, and to the economy of Providence which it reveals, and were he enabled to understand those contents and that economy, without the perusal of works inculcating party views, we might imagine him giving utterance to his feelings in language similar to this—“Well, after all the diversity of opinion which has prevailed among men, and the endless divisions which have rent human society, and the feuds, and contests, and strifes, and wars, and bloodshed, which have afflicted the world, here at least is the indication of complete uniformity of sentiment and practice, in the society that acknowledges this to be a light from heaven, containing authorative instruction for the guidance and conduct of our apostate race. If I can find that society, my feet shall rest in peace after all their wanderings, and the voice of discord shall never again grate upon my ears. *There* all will speak the same thing, and be of one mind, and walk in the same path, and sing the same songs; rejoicing together, and weeping together, without the misery occasioned by jarring interests, or hostile systems, or antagonist views.” But what would this stranger feel when told that, though there are in the world several millions of intelligent men and women who acknowledge that book as a revelation from God, and hold it to be their solemn duty to embrace its doctrines, honour its precepts, and submit to its authority in every thing; yet these are so far from being associated in one compact and harmonious community, that they are divided into numerous sects, *some* of which cherish the bitterest enmity against those who differ from them, and have sought, by fire, and sword, the halter, the dungeon, the rack, the dagger, and every device that the darkest malice could suggest, to exterminate them from

the earth? If, however, after the subsidence of the emotion caused by this recital, the stranger should still have candour and patience enough to examine the peculiar tenets of all these parties, observing wherein they agreed with, and differed from each other, and the code by which they all professed to regulate their systems; it may be imagined that out of the whole, he would meet with some two, or more, whose differences were few, and so slight, that it would require some acumen to discover that there was a *real* difference.

May the inquirer be permitted to assume that these two would be the two sections of the baptist body existing in this country ?

“Here, at least, I *should* have supposed,” we might conceive the stranger exclaiming, “that no cause for disunion exists. This people have adopted the same views on moral obligations, and positive institutions; nor does there obtain among them, that diversity of sentiment, relative to church discipline and government, which divides other communions. These have but one Lord, one faith, and *one baptism*, and surely *they* ought to be one in every respect. I can but suspect that something besides a holy regard for the purity of divine truth must have an influence, however small, in dividing these brethren. Was there no Jacob to adjure them not to fall out by the way? But why ask for Jacob? here are the laws of their kingdom, every sentence of which urges to harmony, and union, and reprobates schisms and sects.” Now, the reader is assured, that what this stranger is here imagined to feel, on being made acquainted with the division alluded to, the writer *did* feel on ascertaining it. And the question he asked himself then, has repeated many times since, and now lays before both sections of the English Baptists, is that at the head of this paper.

As to the bad effects of the distinction indicated by the catch words “General,” and “Particular,” upon

the minds of an inquisitive public, the reader will probably admit that the illustration in the foregoing paragraphs is ample, since that public stands in a position analogous, though more unfavourable to us, to the position of the supposed stranger: and it would be no difficult matter to prove, that there is a very prevalent opinion, both in the minds of the professing and non-professing communities, that as a denomination we are contentious and exclusive. The fact being well known that, though the same disagreement of views on this very point exists among the Independents as among us, yet it is not allowed to separate them into two distinct parties. Then, the evils which this distinction inflicts upon the Baptists internally, are of a very far more important kind, and can but have occupied the serious attention of every true member of our denomination at some time or other of his christian course. The greater in number any body of men find themselves, the more prompt will they be in designing, and the more vigorous and successful in executing plans in connexion with their association. The magnitude of efforts will also always be regulated by the number and strength of the persons making them; so that any addition to their number will make provision for an addition to the magnitude of these efforts. No body of individuals will undertake a thing in which they have but small hope or confidence of success; but everything that serves to increase their number, will, at the same time, enhance that hope and confidence, and thus make them more abundant in designs of mercy. Much depends on *feeling* one's strength. Four men separate, may be as strong as four men united, but there will be a wide difference in their *experience* of ability. In the one case each man will but feel his own, in the other each will feel his to be the strength of the four united. And so of any number of men, with this difference only, that the consciousness of power

increases in a ratio many times greater than the simple increase of individuals. Besides, to know that we are disunited, is a serious check to christian effort. The whole army cannot be called together; and therefore exertions must be foregone, or suspended, which the collected strength of the fraternity would have rendered easy and delightful. All this reasoning will pointedly apply to the case under consideration. As a denomination, we are engaged in mighty enterprises now; but were we to cast off all distinctive badges, and rally under one standard, our past would be soon eclipsed by our future movements.

The present times appear peculiarly favourable, and seem to call aloud for the amalgamation pleaded for. Great principles, and not scholastic subtleties, are now occupying the attention of the christian public. Wise men are withdrawing their thoughts from subjects which the human mind has not capacities to investigate, and concentrating them on those which it is our highest interest to understand; and which God has capacitated us to ascertain, but which have lain too much forgotten in the tumult of faction and the squabbling of parties.

We are now witnesses of a formidable confederacy against the simple, unadulterated doctrines of the cross. The friends of antichrist are collecting all their powers for a desperate, determined, and perhaps decisive struggle. And this renders firm and unshaken union amongst the supporters of evangelical truth, a solemn, imperative, and indispensable duty. And who can be found more meet than the baptists; who will be more expected than they to form themselves into an invincible phalanx, and occupy the foreground, in opposing the approaches of the man of sin? We, who have supplied martyrs for every persecuting faction, when in power, and victims for the flames of every crowned bigot, and criminals for the scaffold and the rack of every tyrant,

and aliens from the protection of the civil magistrate of every kingdom, and oxiles for the monster-paced deserts of the American continent, and fugitives for the desolate valleys of Piedmont—shall we allow petty disputes to divide our efforts, and paralyse our arms? There issue loud voices from the commotions and wide spread discord of national churches—from the almost universal anxiety of the popular mind—from the spirit of serious inquiry which is abroad in the earth—calling upon us to unite. And shall holy men still mourn, and thoughtful men sneer, and malignant men laugh, at our unworthy and unnecessary distinctions? Shall our enemies rejoice to find us divided about “words and names,” when, in doctrines and precepts, we are agreed on every fundamental point? And shall other communions taunt us with obstinacy and dogmatism, when all the world is moving away from these subterfuges of weakness and ignorance? Is not the time come when we ought to merge every subject of contention that is not of vital import, and press on in our march with steady, resolute, and decided steps; till the opponents of “the truth as it is in Jesus” feel, and own, its irresistible moral power, and bow to its authority, and acknowledge its worth.

When we consider the different complexions, the diversity of intellectual and moral training, and the other adventitious circumstances of different minds, we may well despair of ever, on earth, attaining to a complete oneness of sentiment on all controverted points of evangelical truth. But shall our difference of views gender in our minds suspicion of each other’s rectitude, or jealousy of one another’s success, and scatter us asunder, breaking the fraternal bond, and dividing the family group of the Father of the whole family in heaven and on earth? Shall a point of speculative divinity, looking back to the eternal counsels of an infinite Being, and which is on all hands al-

lowed not to affect a man’s salvation, (for he may entertain the sentiments of the most zealous contender for this way or that, and *confessedly*, be none the better; or opposite sentiments respecting it, and be none the worse) be the bone of contention, and prevent us from appreciating one another’s worth, and joining hand and heart in the glorious work of diffusing and defending the gospel, saving souls, and glorifying God? “Union is strength:” but we are notoriously disunited, not for want of the great uniting principle, but from the absence of well directed efforts, and judicious methods of calling that principle into activity. May we, however, venture to hope, that we may soon look for the dawn of a better day—the happy day that will *compel* us to go together, to forget every controversy unworthy of our blessed religion, to throw off every appearance of disunion, to embrace each other as children of the same Father, and earnestly contend together for the faith once delivered to the saints. We have but one object to attain, and but one way of attaining it, and one God to adore; why then may we not become one in *name*, one in *effort*, and one in *heart*? If any reader can furnish an answer to these questions, that will bear the scrutiny of the last audit, he will confer a great favour on the writer.

Welshpool.

DISCIPULUS.

BAPTIST CHURCHES.

HIGH WYCOMBE.

THERE has been for many years a small baptist interest at High Wycombe. It is supposed that they owe their origin to the labours of the Rev. G. Fownes, M. A., who had been the parish minister, but gave up his living some time previous to the Restoration. In 1679 Mr. Fownes went to Bristol, where he succeeded Mr. Hardcastle. He was committed to Gloucester jail for refusing the corporation oath, in

which he died after nearly three years imprisonment. The baptists in Wycombe, in 1697, became possessed of a small property where they were wont to worship, and the title deeds bearing that date, still exist in the possession of an old man who was for some time a deacon about the year 1800. In the year 1700 a Mr. Tripp represented this church, at the general association of Buckinghamshire; it was then a general baptist community, and continued so up to the year 1777. At this time their number was reduced to three or four individuals, and these resided at Princes Risborough; from whence they came occasionally to hold worship and to retain their right to the property. At length, by the interest of a young woman, who while in service had become pious, and a baptist, the place was opened for the use of the particular baptists; and by an arrangement made with the few individuals in whom the vested right remained, it was transferred to a Mr. Scott in 1777, who was the pastor of the new community, on his paying £15. He failed in obtaining the assistance of his church in this purchase. About 1804 he became a follower of Joanna Southcott, and on receiving from the deacons and some others the £15 he had originally paid, he again transferred it, with some other property which had been acquired by the church, to trustees, three of whom are, I believe, still living. Several attempts were made to obtain a pastor which appear to have failed, and for many years the church has been well nigh extinct. The present possessor of the deeds, which are several in number, has an idea, as some of the property was given by a relative of his wife, beside two cups with her name on them for use at the Lord's Supper, and which are yet in being, that on the death of his two co-trustees the property will fall in as his own private possession. From this it will be seen that there already exists in Wycombe means of raising an interest in that town. U.

REMINISCENCES OF THE LATE WILLIAM GADSBY.

I CAN very well recollect going to hear his sermon for the Princess Charlotta, which was delivered on the day of the interment, in Nov. 1817. The text was Job 34, xviii.—xx., "*Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?*" &c. But how could these words be made to consist with "denunciations of tyranny;" when by the same words, such denunciations are implicitly forbidden! Now let king James's translators, for once, look how a plain weaver would *shape*, who had an eye only for his mother-tongue, and let them see if he does not even mend their work, and produce a pretty fair web. He proposed to drop the interrogatory form, and to leave out the words which were supplementary, observing that, as he believed, "in my very conscience," the supplements served, *for the most part*, only to "beggar the sense, if not to mislead the reader." Then the passage would stand thus, or nearly so, "He that is most just *saith* to a king thou art wicked, and to princes ye are ungodly: he accepteth not the persons of princes, nor regardeth the rich more than the poor, for they all are the work of his hands." Here is a different rendering, most assuredly! Let the learned, or even the unlearned, who are in no fear from the law of "passive obedience, and non-resistance," decide as to the *rights*. Some may perhaps think that the new rendering looks well, and chimes well, at once with the connection, and with scripture analogy. And now for the application: His Lord and Master, he said, did not deal leniently with the ungodliness of princes, or the wickedness of kings, any more than with sins of meaner grade, so neither would he, the Lord help him! And, having commented, severally on the examples of Samuel, Elijah, all the prophets, John the Baptist, &c., *he did*, "cry aloud" that evening, denouncing the evil deeds of

high and low together, till it seemed that the people trembled, and you thought, surely, that, *again*, the echos would extend to Windsor's lofty towers, or to the purlieus of Carlton House (*Palace* now to be sure.) The other portion of the text seemed made on purpose with a view to that astounding, and most affecting occasion.—“In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand,” and it was well handled:—The then Lord Bishop of Chester had, on the morning of the same day, been putting forth some “tinklings” to the fold in the Collegiate Church hard by, with its long-drawn aisles, and antique pillars and arches, and “high embowed roofs;” its mural inscriptions, and fantastically carved images;

“With storied windows richly dight,
Casting a dim religious light.”

His Lordship, taking for a text some verses of the 49th Psalm, had been seen (attired, of course, in the paraphernalia of his state and dignity) to descant gracefully on the “evanescence of human grandeur, and the importance of private worth, &c.,” whilst most likely the conclusion would not be reached without a fair specimen of “the well-bred whisper” and the courtly bend. And now, by candle-light, this weaver-man, in his conventicle, got “boxing his *shuttle*.”—this son of a stone-breaker was laying on right hard, reproving kings, princes, and people, and prostrating the whole in dust together; but, then, also holding forth, to all, the full and free treasury of gospel grace—all-sufficient—as the one thing needful, and the only enduring substance, whether in worlds now present, or in worlds to come.—The preacher was, at this period, in the full vigour of life, and in admirable spirits; and the discourse, throughout, evidently told with great power on a very crowded auditory. It was not the sermon of a Hall, certainly. I am not sure whether it was one of the

many scores or hundreds of discourses which the press poured forth amidst that season of a nation's “mourning” a nation's *distress*—undissembled and deep. That it was not the least in excellence may be very safely affirmed. For the auditory then present, perhaps it was the best of all.

I had occasion, after the lapse of considerably more than twenty years, to pass through the town, within the last year and a half, and, once more, I must go see the lion, and hear the lion roar. There was the same masculine form; but there was a falling off; the traces of time were visible. Nature's *crown* had *abdicated* in favour of the black silk cap, and a dolorous cough told that this, in probability, would be my last opportunity, as the event has proved! But, although the Septuagenarian was not the man of forty, it was Gadsby still that I was hearing! and equally evident that

“Dauntless was the soldier's heart,
With paleness on his cheek.”

He held forth to us a version, in his own way, of the story of Mordecai and Haman. I should in vain think to delineate the effect of his tones, his piercing looks, and his gestures, during the unravelling of a profound and most nefarious plot; or of his rising, swelling, and his loud and mighty thundering, as the remorseless tyrant came suddenly to his doom. “There is his own gallows! Hang him upon that!” was a sentence which, with the mode of its delivery, will not soon be forgotten. This specimen, on the whole, I considered as quite characteristic of the man, at the same time that it was delightfully free from certain peculiarities at once of feeling, of phraseology, and of manner, which, however attractive to some persons, were certainly repulsive enough to many others, and these as much lovers of the “true grace of God” as himself, although he “acknowledged them not!” At this time there were no groveling levities in ministering the gospel of God to dying men; no

wayward speculations launched upon the eddies of a joke; and no slashing attacks upon brethren: all was in character with the status of a servant of Christ just finishing his Master's work, and going to the great account. *O si sic omnia!** Then, perhaps, in place almost of a dead silence, "My father, my father, the chariot of Israel, and the horseman thereof," might have been heard from nearly all Israel's *organs!* The effect of this discourse seemed generally to prevail through a numerous congregation.

But Manchester has no Gadsby now! "Tread lightly over the dead!" and yet let truth have its due. Manchester, certainly, may very easily show to us men possessed of a wider range of ideas, and of much more correctness, in many respects;—of more sobriety and judiciousness, with more, also of that charity which

hopeth all things, and which must be set down, as it is set down, as the chief of all endowments: (report speaks well of him even in this respect,—in so far as regards personal attentions to the children of need and of woe, and liberal benefactions towards their relief.) Manchester, perhaps, will never have a man more decidedly honest, independent, and courageous, and not a great number whose ministrations, after all has been said, shall prove to be more attractive†—more successful, than were the ministrations of this untaught—self-taught—some will have it, heaven taught—this insulated "baptist teacher." Manchester will have run a long career, ere it shall be able to point to another Gadsby.

Wolsingham.

E. L.

* O that it were thus with all!

† "I do like to hear ould Gadsby as well as any on 'em," the remark of a countryman from a distance, told the tale of a multitude over the counties, with their multifarious dialects.

SUPPLEMENTAL BAPTIST STATISTICS.

THE writer of the Baptist Statistics which appeared in the *Baptist Reporter* for 1844, being unable to ascertain the particular number in each State, of the following Sections of the Baptist body, they were not included in the Tabular Statement there given of the Baptists in the United States of North America; on this account he preferred giving them in this Supplementary form.

BAPTISTS IN AMERICA.	No. of Baptist Churches	Number of Members	Average No. of Members in each Church.	Number of Ministers
Freewill, or General Baptists	1,165	61,372	53	921
*Seventh Day ditto	59	6,077	103	69
†Six Principles ditto	17	3,055	180	22
‡Hard Shell, or Anti-Mission ditto	1,907	69,663	37	953
§Church of God ditto	125	10,000	80	83
¶Reformers, or Campbellite ditto	2,000	175,000	88	1,500
§Christian Connexion ditto	650	35,600	55	782
Baptists already reported — See } Reporter, 1844, page 331 }	5,923	380,767	87	4,330
Total of Baptists in America.....	14,803	1,067,513	82½	10,207

* These brethren observe the seventh day of the week as the Sabbath.

† The holding of these principles (Heb. vi. 1, 2,) is a necessary qualification for membership in these churches.

‡ These baptists oppose all organized plans of benevolence as not mentioned in Scripture, and refuse fellowship with those baptists who seek by such means to promote the cause of Truth and Righteousness; their numbers are happily lessening every year.

§ The Christians are Unitarians, but according to the accounts of Dr. Belcher and others, they are every year imbibing more evangelical views of divine truth.

POETRY.

THE SPIRIT OF PROTESTANTISM
INVOKED.BY A DISTINGUISHED MEMBER OF THE
DUTCH REFORMED CHURCH.

O THAT the soul of Luther
Were on the earth again!
The mighty soul whose mightier faith,
Burst ancient error's chain.

And flashed the rays of God's own word,
Through superstitious night;
Till the church of God that sleeping lay,
Awoke in Christ's own light.

For there are banded traitors strong,
Who fain would round us cast,
The fetters that our fathers wore,
In those dark ages past.

The church! the church! they loudly boast;
The cross! the cross! they cry;
But it is not God's pure church they love,
Nor the Cross of Calvary.

They would knot again the painful scourge,
And fire the Martyr's pile;
And the simple poor of God's free grace,
With mystic words beguile.

They would tear the Bible from our hearts,
And bid us blindly turn,
From the holy page and the Spirit's power,
At the feet of men to learn.

They darken e'en the house of prayer,
With gothic shadows dim,
Lest the sun of truth and righteousness,
Should shine on us from Him.

They open lying legends old,
And claim their right to rule,
Through lines of tyrant prelates long,
From the meek apostles school.

They stand between us and our God,
In the robes of bigot-pride;
And swear that none who serve not them,
Shall serve the Crucified.

O! that the soul of Luther,
Were on the earth once more;
And his mighty faith in the word of truth,
Those floods of light to pour.

For the church, his holy zeal once led,
From worse than Egypt, free,
Is wandering from the glory back,
To foul captivity!

THE BIBLE CLASS;

OR, HALF-AN-HOUR WITH OUR PASTOR.

"THE HOUSE OF PRAYER."

I WAS in conversation the other day with a clergyman who quoted, in favour of the established church of this country, and as decisive evidence against the whole body of dissenters,—“the liturgy,” the reading of which, it is well known, occupies a much larger portion of time than is ordinarily devoted to sermons, or than is usually devoted to the exercise of prayer among ourselves. This argument he supported by an allusion to Matt. xxi. 13, “My house shall be called the house of prayer.” I was unable to reply to his argument at the time, although I was far from satisfied with the correctness of it. And upon further consideration I determined upon referring it to our pastor at the next meeting of the class; to which he gave in substance the following reply:—

Your question is two-fold: one part of which must be replied to by a reference to critical investigation. And first, in

reference to the facts of the case implied in the statement of your clerical friend. Granting, for the sake of argument, that the reading of the liturgy is the same as praying—which, by the bye, I by no means believe—is it indeed true that more time is spent in devotional exercises in the churches of the establishment, (excepting cathedrals, collegiate and Puseyite churches,) than is customary among dissenters in their meetings?

In our public services on Lord's-day, and at the lecture, I grant this is the case. But no dissenter needs to be informed that seasons for prayer are almost universally observed by all dissenting congregations, at least, once, and often four or five times, every week. These “prayer meetings” are generally resorted to by the pious members, or communicants in our several congregations, and rarely occupy less than an hour each. I suppose your clerical friend was unconscious of the existence of such a custom among us, or he never would have given to churches in this country the claim of being houses for prayer in preference to

the places of worship employed by dissenters. Facts contradict his statement; and facts, you know, are stubborn things.

Put the second part of your question is of far higher importance than the silly comparison of piety between dissenters and churchmen by the length of their prayers. I mean, whether buildings have any part or lot in the matter. I believe not—and for the following reasons:—

Even though we admit in the application made by our Saviour, that the building called the Temple was the immediate object contemplated, yet that by no means proves that any buildings in which the people of God should assemble in after years should claim such a title. The Temple was a building unlike any required or allowed by the christian dispensation—it was a place for sacrifices, for the more immediate access of the high priest to God, for the annual convocations of the people Israel. The Israelites were an incomplete body without their Temple, but no one will say the church of Christ is incomplete without its edifices; this would be at once to localize the spirituality of the gospel, and would open the way to all the errors of puseyism. Add to which, the inspired writers of the New Testament consider the Temple as a type—1st. of the body of Christ—2nd. of the church, as a people—3rd. of individual believers—and 4th. of heaven. But nowhere do they apply it to the places of worship in which christians were to assemble. If therefore the words are capable of being applied to anything beside “the Temple at Jerusalem”—as I believe they were originally intended—we must find the application in one of these four antitypes.

There are two of them which seem to lay claim more especially to such a use—namely, the body, or person of Christ; and the church, considered as a people.

You will find the original passage in Isaiah lvi. 7, where the Lord is predicting the extension of Messiah’s kingdom among the Gentiles as well as the Jews; (v. 3—8.) “The holy mountain” mentioned in the same verse, and as equivalent to “the house of prayer,” you will also find spoken of (chap. ii. 23.) in reference to the “latter days,” or gospel times. It must mean, therefore, either that all nations should be gathered together in one in Christ, and that through him all prayer should be presented, by Gentiles as well as Jews; or, that His

church, which is his spiritual Temple, formed of living stones, should be an house pre-eminently of prayer, and that not in Samaria, or Jerusalem—in the church or in the meeting-house, were men to worship God, but that they who worship him might have access even from the ends of the earth, so long as they had access through Jesus Christ, and worshipped the Father in spirit and in truth.

If you will, at your leisure, examine Acts ix. 11, Gal. iv. 6, John ii. 19, Eph. ii. 21, with other like passages, I doubt not you will see, not simply the impossibility of understanding our Lord’s words as your clerical friend has done, either in reference to the place of praying or the length of the prayer offered, but also that “groanings which cannot be uttered” may best indicate where, and where only, under the christian dispensation, we must look for “the house of prayer.”

Biography.

MR. W. ATTERBY, OF LOUTH.

BY THE REV. FRANCIS CAMERON.

THE subject of this memoir was born at Great Carlton, in the county of Lincoln, A. D. 1742. His parents were industrious persons, and respectable in their station in society. His grandfather, Robert Atterby, was a member of Asterby baptist church, near Louth, and was occasionally employed as a preacher. At seven years of age, William entered into farmer’s service, and previously to this time had enjoyed but a few weeks opportunity of attending school. He could only, in a very imperfect manner, read in the New Testament; and under these disadvantages of the want of education he grew up to manhood. In his youth he was foolish and disobedient, and addicted to the follies and guilty neglect of the word and day of God, then, and at all times, too prevalent among the inhabitants of villages in the country. At length, however, his mind became depressed by the weight of some worldly disappointment, and he was led to seek relief in the knowledge and enjoyment of religion. This, he concluded, were he a partaker of it, would be his help and support in the time of trouble. Hoping to hear a sermon, he travelled several miles to Malthy; but was disappointed. The baptist church there was then nearly

extinct, and there was only occasional preaching in the place. Some months after this he went to live with a farmer at Malthy, a General Baptist, who, when he could obtain a preacher, had preaching in his own house. Here he several times heard Mr. Thompson, then the G. B. minister at Boston; but no saving effect as yet attended the word. After this he heard Mr. Francis Smith, of Melbourne, who preached in his employer's house from Rom iii. 31,—“Do we then make void the law through faith? God forbid: yea, we establish the law.” Mr. Smith, in his exposition of the text, set forth in a very clear and forcible manner, the nature and holiness of the law of God, and the purpose of God to punish the transgressors of it with everlasting destruction. This discourse very powerfully impressed his mind: he felt his condemned state; he dreaded the righteous displeasure of the Almighty; but as yet he had no clear view of the way of salvation revealed in the New Testament. In this state of distress he made known his feelings to one who sustained the office of class-leader among the Methodists, and enquired of him in what way he could find peace to his troubled soul. This friend, in reply, said,—“If you are seeking peace, come among us, and you will soon have peace enough.” This advice disappointed him: his distress remained, and he then repaired to a professor with whom he was acquainted, of high Calvinistic views. To this friend he made known the exercises of his mind, and was advised by him to read the Scriptures—to hear the preaching of the gospel as often as he could, and to pray to God; “And if,” said his adviser, “you are one of the elect, God will manifest it to you.” In this condition of anxiety he continued for some months, and at times sunk almost into despondency. But his mind was somewhat cheered amidst all by the pleasing information given him by the wife of his employer, that Mr. Dan Taylor, from Yorkshire, was expected, and that he was considered one of the ablest preachers in the G. B. connexion. At the appointed time Mr. Taylor arrived, and with heartfelt pleasure he announced this circumstance to the family. In the evening he preached in his master's house to as large a congregation as could assemble in it, from Luke x. 42,—“One thing is needful.” All the hearers expressed the pleasure with which they had heard

Mr. T.'s excellent sermon except himself: to his mind not a particle of relief was communicated by all that was said: it seemed rather to confirm an opinion of himself which he had previously entertained, that he was undone, because the Lord had rejected him. His disappointment was extreme. On the following Lord's-day, Mr. T. was to preach again in Malthy, but so disheartened had our friend already now become, that he well nigh concluded he would not hear him. But his mistress pressed him: and he consented, and went. Mr. T. preached from Rom vii. 4, and very powerful indeed were the emotions this sermon produced in his mind. When the preacher described the awful condition of the sinner who was under the curse of the broken law, and the painful apprehensions of this curse which were felt by the awakened conscience, his statements were in such entire accordance with his own feelings, that he supposed some one must have informed him of his painful experience, and that the preacher's intention was to expose him before all the congregation. So poignant was his distress under this part of the sermon, that he knew not how to stay to hear the remainder of it; and so awfully alarming were his apprehensions of the vengeance of the Almighty, provoked as it had been by his innumerable offences, that he durst not move from the place. But when the preacher proceeded further into his discourse he made known the delightful truth, the faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners, and assured his hearers that he was ready to save all that came to him by faith, and that he would in nowise cast out the perishing sinner who thus came unto him. He next explained the union to Christ into which the true believer was brought, and the advantages flowing from this: that all believers were of God in Christ Jesus, who was made unto them wisdom, righteousness, sanctification, and redemption. By this part of the discourse he was made acquainted with the saving excellency of Christ: he saw that he was an Almighty deliverer from condemnation, and was assisted and enabled, by the Holy Spirit given unto him, to commit his all into his hands in the assurance that he was able to save unto the uttermost all them who came unto God by him. His guilty fears were removed: his burden was taken away—

he found rest unto his soul, and was filled with peace and joy through believing. From this time Christ was precious to his soul: he loved him though he had not seen him, and believing, he rejoiced in him with joy unspeakable and full of glory; and his delight was now in the word and people of God. His next solicitude was to know what the Lord would have him to do, and in what way he could glorify him who had bought him with a price. When he returned home, he committed to the flames some books which had been very agreeable to him when in his carnal state; but now he perceived them to be worse than unprofitable; their tendency being highly injurious; and from this time the book of God became his constant delight. Being now a partaker of the grace of God, he felt desirous of being admitted into visible fellowship with his people. His attention having been very seriously given to the Acts of the Apostles especially, and to the New Testament in general, he was led to desire to unite himself with the baptists. He proposed himself as a candidate for baptism and fellowship to the G. B. church at Maltby. He was accepted, and was baptized, with several others, by Mr. Thompson, of Boston, on old Lamas-day, 1773. After the lapse of some years from the time of his union to the church at Maltby, he was called to preach before them, and in the neighbourhood. In the year 1796-7, he preached to the people at Kirton in Lindsey, with acceptance and usefulness; and they invited him to become their pastor. He accepted their invitation, and was ordained over them in the month of October, 1798. Brethren Burgess, of Fleet, and Robert Smith, of Nottingham, took the leading parts of the services of this solemn day. His pastoral relation to this church was only of short duration. In 1800 he removed from Kirton to Killingholm, where he laboured in the ministry about ten years. Then, on account of a division in the church, and some other circumstances, he resigned his charge of the people here, but continued to preach occasionally in different places in the neighbourhood. In April, 1820, he removed to Louth, and united himself to the G. B. church in that town, of which he continued a useful, beloved, and revered member until the time of his death. Many have been edified and comforted by the affectionate, and earnest, and truly appropriate prayers

which he was accustomed to employ in the weekly meetings for this important part of public worship. His frequent visits to the friends and others, and especially in seasons of affliction, were exceedingly useful. His sympathy, his counsels, his devout supplications to God on their behalf, and, where it was required, his cheerful contributions to their necessities, caused thanksgiving to God to be offered by many. For to his power, it may be recorded, yea, and beyond his power, he was willing to minister to the necessities of the saints. He preached occasionally at Louth, and oftentimes with great acceptance. A considerable congregation assembled themselves on the evening of the day on which he completed his 90th year, and were delighted to hear a well-arranged and excellent sermon delivered by him, with his accustomed earnestness of manner, from Acts xxvi. 22, 23,—“Having therefore obtained help of God, I continue unto this day, witnessing &c.” During several of the last years of his life he was subject to frequent violent pains in his head; and at times, as might be expected from his very great age, he endured some severe and threatening attacks of indisposition. Under these he was enabled to commit himself into the hands of God as unto a faithful Creator, and to rejoice in Christ, in hope of the glory of God. On one of these solemn occasions, when visited by a friend for whom he had sent, he said, “I think it very probable that this sickness may be unto death; and this view of my present circumstances has awakened within me very serious enquiry to know how matters stand with me in regard to God and a boundless eternity; and I wish to make known to you the conclusion to which my consideration has conducted me. I find that after having been engaged in the service of the Lord for more than half a century, I stand in as much need of Christ and his great salvation as when I was first made acquainted with him; and I am thankful to know that he is as able and ready to save me now as he was then: I therefore rest all my hope of salvation on him: I afresh commit myself into his hands, and consider this important business settled for eternity.” But God, in his unerring providence, raised him again from the bed of languishing, renewed his wasted strength, and enabled him again, according to his long cherished desire, and his

accustomed practice, regularly to attend the house of God. His constant attendance on the means of grace, prayer-meetings as well as preaching opportunities, through all the years of his residence at Louth, and even after he had passed ninety years of age, if not incapacitated by illness, was exemplary to all, and a severe rebuke to such professors as are less in earnest to fill up their places in the house of God, than to invent plausible excuses for their guilty neglects. For several years before his death, our valued friend was deprived of his sight: the loss of this was a great privation: he was fond of reading; but instead of taking up his bible whenever he pleased to refresh his spirit by the perusal of it, he was compelled to depend on the opportunities which others found to read it to him. And yet he often expressed his thankfulness to God that he was not bereft of his hearing. This was continued to him to the last, and enabled him to enjoy what he valued above all things else, the assembling together of the people of God for public worship, and the conversation and prayers of his pious friends. In his last illness his mind was tranquil and happy, till exhausted nature at length sunk under the weight of years and infirmities, on June 22, 1837, in the 94th year of his pilgrimage. His interment in the G. B. burying-ground, and his funeral sermon, preached from 2 Tim. iv. 8, at Louth, were both attended by numerous congregations; by many of whom his society had been enjoyed, and to whom his memory will be long endeared. He now, through faith and patience, inherits the promises; and his removal cries aloud to his surviving friends,—“Be not slothful, but followers of him even as he followed Christ.”

SELECTIONS.

Dr. John Owen observed, in his last hours, “I am leaving the vessel of the church in a storm; but the loss of an under-rower will not be felt, whilst the Captain is at the helm.”

Zeal for the spread of opinions encourages discussion, and discussion is the parent of truth.—*Eclectic Review*.

The Protestant Reformers left an element of mischief in their work which has operated more than all other causes to prevent its completion and extension. They raised Lazarus, but left him bound.

NARRATIVES, ANECDOTES, &c.

BRITISH SOLDIERS IN BURMAH.

BY SERJEANT JOSEPH WILSON, 26 REGIMENT.

To the Rev. Philip Saffery, Leeds:—

AGREEABLY with your request, I now sit down to tell you of that great work of God which took place in my old regiment (the 45th,) while in Maulmein, in 1831. I have often been asked to make it more public, but have never before been able to summon courage sufficient for the undertaking; and even now I feel myself so very incompetent, that I much fear if I shall get to the end with satisfaction either to myself or others. But as I am only endeavouring to add another song of praise to redeeming love—to the many that have been sung by the angels of light, of whom it is said that they rejoice over one sinner who repenteth, I hope that the blessed Spirit will graciously vouchsafe his blessing, that my humble pen may tell, in glowing terms, as most beseems the lengthening out of the glory of redeeming grace. O Sir, when we reflect for one moment on the value of an immortal soul—that is, if we have been made to feel the value of our own—we shall justly esteem the account of conversions to God as, next to the oracles of truth, most cheering. But, to resume the task I have undertaken; I would remark that the good work was in its commencement when I joined the regiment, in the autumn of 1830; and the first dawnings of it, which were in 1829, could consequently only have become known to me through others. But as I have often heard of them through others, I am, I believe, in full possession of the leading facts, which were as follow—

In the former part of 1829, as three of the men were walking in the jungle one sabbath-day, they were suddenly surprised by hearing some people singing hymns in English, and advancing still closer to the place from whence the voices issued, they came to an open space where the jungle had been cleared, on which was built some three or four mat houses, from one of which the singing proceeded; and as one of them had been religiously brought up, he urged his comrades to go up with him to the door and see who it could be, to which they at first were greatly averse; but being urged still

further, they all three went near, and found, to their surprise and delight, some five or six gentlemen and ladies, and some natives, at worship. These were Mr. Judson, Mr. and Mrs. Wade, Mr. and Mrs. Bennet, and, I think, Mr. and Mrs. Boardman, and a few of the converts assembled for family worship. When they saw the soldiers at the door, they very kindly invited them in, and paid them that attention which is befitting in those who are desirous of winning souls to God. After the service, they urged them to return again soon, and to invite their comrades also; and promised that if they could prevail upon a few to come, they would be glad to have public worship for their especial benefit; this they promised to do, and when they returned into the camp, one of them, at least, published abroad the kind invitation of the missionaries; and in consequence, some of the men went; and the word was quickly made effectual to the conversion of four private soldiers, who were baptized by Mr. Judson on the 19th of March, 1829, and either then, or soon after, they were formed into a church, under the designation of "The Church of Christ in his Majesty's 45th regiment," one of their number being appointed deacon.

After this, the work of conversion appears to have made, for some time, but slow progress; for, from the church book, an extract of which, containing a list of their names, &c. is now before me, there were no more baptized till the 29th November following.

But God was about soon to work amongst these poor men as he had not been often wont to do since the days of the apostles; and for this work, he sent from America that indefatigable servant of God, Mr. E. Kincaid, a man whose name is scarcely known in this country, but who has nevertheless been highly honoured by the great Head of the Church, as the instrument in his hands, of the conversion of many souls, who will, when his earthly house shall fail, be ready to welcome him into "everlasting habitations." Under his preaching many became convinced of their sins, and were constrained to cry out like those of old, "What shall we do?" to whom the good old answer was invariably returned, "Repent, and be baptized, every one of you."

On the 10th January, 1831, Mr. Kin-

caid baptized the first fruit of his labour in the person of our paymaster sergeant: and in that ever memorable year, no less than eighty-nine individuals out of a regiment of about 600, and a small detachment of about sixty artillery men, were baptized and added to the church! In my company alone, of about fifty, there were no less than seventeen of the number. Oh then were the days when Jehovah made bare his arm to save! I think I see them flocking round their comrades who were able to read well, while he who read was seated on his chest reading aloud from the word of God, and they drinking in every word, "as the thirsty ox drinketh in the water," although employed at the same time in cleaning their arms and accoutrements; and every night they might have been seen in little clusters in the verandah of the barracks, talking of those things which filled their hearts, even of those things which concerned them as immortal beings.

As the missionary station was a little more than a mile from the military cantonments, we felt the want of a chapel nearer hand, and we therefore set to work to build one; but here obstacles, apparently insurmountable, stared us in the face. But as it was of very great importance that we should both have a larger place, and one nearer the barracks, subscriptions were immediately entered into, and, with a little we collected from some of the officers, enough was shortly raised to build a chapel capable of containing 300 or more sittings. As no carpenters could be obtained from among the Burnese, one of the privates, who is now quarter master sergeant of the regiment, a carpenter by trade, with a very little assistance, built the whole of wood, which is the material the principal houses are built of in Burmah, while the houses of the poor are built of bamboo matings, brick houses being at that time unknown in Maulmein.

It had been well if nothing had happened to stay this glorious work, but alas! everything here is uncertain, for in the beginning of 1832 the 45th regiment was relieved by another, and removed to Madras. When we were all landed, we marched to a military station about eighty miles up the country, called Arnee. Here, nothing in the shape of genuine christianity was found, and we met for prayer for a few nights amongst the ruins

of the fort, which had been destroyed in the wars with Tippoo Saib. When we first assembled together after the voyage, we found to our great grief, that our ranks had been thinned by the falling away of some while on sea. But if it is remembered that the whole, without a single exception, were but babes in Christ, and that we had been separated from each other in four or five different ships, and above all, that we were truly as "sheep without a shepherd," being deprived of our dear pastor's counsel and advice; I say, when this is remembered, nothing less could be looked for. But those who remained stedfast rallied once more, and soon hired a house in the bazaar, where, as we met every night for prayer, we still prospered, and the blessing of God was upon us, as was made apparent by his adding a few more to our number, and causing some that had fallen to return unto the Lord in sackcloth and ashes. But as the missionaries in Maulmein had charged us not to baptize or administer the Lord's Supper,* and we were in a country where there was not a single baptist minister, we were obliged to receive new members into the church without baptism, but with the promise that they would be baptized when opportunity offered. Loose discipline was thus introduced, which hurt us very much.

About this time we were all cheered by the arrival of a pious captain and his amiable lady, of the name of Forbes, whose coming was very providential; as by their kind advice and encouragement many were greatly strengthened and cheered. Our house of prayer was a very humble one indeed, but they nevertheless regularly attended three or four times every week. But the "enemy of all righteousness" set up a persecution against them. The captain was told by the colonel in command, (who had succeeded to the command on the death of the colonel who commanded in Maulmein, who, from seeing the good religion had done his men, was glad to encourage it) that his meeting "with soldiers, as he had been doing, was highly improper, and very unbecoming in him, as an officer and a gentleman;" and he therefore requested him "not to do the like again." But as, after a short time, he ventured back again, though in as secret a way as

possible, it was found out, and the good man was informed that, "if he attempted the like again, he (the colonel) would see to it that he should bear the full consequences of his disobedience." After this, he considered it prudent to refrain from meeting with us again; but he very kindly and very freely invited any of the men to go to his quarters, to speak with him on the subject of religion, or to ask his advice, or even assistance, if needful, in the way of getting them bibles, tracts, or any other religious books. In fact, he was as a father to us, until, upon his excellent wife dying, in 1834, he retired from a service in which, too often, it is considered a crime to meet in the house of prayer with a poor man.

Since that time, almost the whole have died or left the service. Many have died rejoicing in Jesus; some are yet adorning the gospel of the Redeemer; while others, alas! have "returned, like the sow that was washed, to her wallowing in the mire." But *they* are not all to be despaired of; for it is only a few months since I received a letter from my late pastor, the Rev. J. L. Shuck, of Hong Kong, which informs me of the restoration to vital religion of three of these poor wanderers, whom he had, with his characteristic zeal, found out amongst the men of the 55th regiment there, and who had since breathed their last, giving good hope that they have gone to a happier world.

Tynemouth Castle, Nov., 1844.

WILLIAM WINTERBOTHAM† was an eminent and a most exemplary baptist minister at Plymouth. I knew him well, although the trial was "before my time." About the time of the great doings in France, our rulers "kindled at the shadow of a wrong." Spies were sent into his chapel, as in the case of Gadsby, and he was convicted, I think (it is long since I read the trial!) heavily fined, and he actually served his majesty, king George III., during four years in the gaol of Newgate; where, by the way, he put forth a History of America, &c. He had eulogized the events under our William III., 1688, as "a glorious revolution!" Afterwards he was for many years at Shortwood, Gloucestershire, and died in March, 1829. The events are related in the *Baptist Magazine* of that period.

* Why this singular and unscriptural prohibition?—*Ed. B. K.*

† See *January Reporter*, page 21.

CORRESPONDENCE.

THE TWO ROBERTS AND THE LITURGY.

See Reporter, November, page 382.

"RUSTICUS" is informed that the contradiction that he supposes to exist between Robinson and Hall is more apparent than real; Mr. Hall only expresses in his own beautiful manner, what every intelligent and pious dissenter must feel, on hearing the daily service of the established church read with energy and propriety.

Mr. Robinson used the word "Liturgy" in a wider sense, and meant the Common Prayer—and Offices at large. His sentences, your correspondent will perceive, were so many separate headings in his "Outlines of Lectures on Nonconformity." And this part refers, not to the daily service, or the morning and evening prayers, but to the Rubric and Offices, where the objectionable things occur. This distinction is often lost sight of, when dissenters talk and write about the Common Prayer.

Ipswich.

J. READ.

I should say to "Rusticus"—"Advise your friend, who is anxious to form a correct judgment of the liturgy, to hearken to what Robert Robinson says, and turn a deaf ear to Robert Hall." Let him also hear the late good Mr. Isaac Slec, who, in his farewell sermon on quitting his ministry in the church of England, (August 1, 1779,) said,—"The whole service-book is only a translation of the old Popish Mass-book, with the grosser errors expunged." Mr. Robinson's view of the liturgy is correct. There are errors of every kind in it: literary, philosophical, philological, and theological. The scriptures are burlesqued therein. The whole is unnecessary and unwarrantable; and the imposition of it, despotical.

ANDREW.

BAPTISMS AT IPSWICH.

ONE of your Correspondents has sent you an account of a baptism at Stoke Green chapel, on Oct. 6, when six persons were added to the church, making, he says, fifty-three since Mr. Webb came, —nearly two years ago. The fact is, that nine stood candidates when Mr. W. arrived, and about thirty are persons from a church lately dissolved in the town. I

calculate that there are very few more baptists in Ipswich now than there were in 1812, when the population was 14,000; now it is 27,000. Since that time, there have been seven chapels built or occupied, and either pulled down, or lost to the denomination.

What was called the second church here, commenced, a very few years ago, mixed communion. The Independents, that were members, succeeded, a short time ago, in getting a minister of their own sentiments; and on October 27, for the first time, the ordinance of infant baptism was administered to about eight or nine babies in a baptist chapel! The place was built in 1812, by one of the most benevolent men in the whole body, at his sole cost, (£1200.) He also paid towards the support of the minister, £40 per year, for several years. This place is now irrecoverably lost. Last summer, some three or four persons wished to be baptized by immersion, in the baptistry in the chapel. A baptist minister was sent for (Mr. Flanders, of Eye,) but he was requested not to mention the subject in his sermon. He declined preaching—baptized the candidates, and returned home dissatisfied with the proceedings.

Lord Bacon says, that "the idea of plenty is among the causes of want;" and the idea derived from platform speeches, periodicals, &c., which people get about the flourishing state of religion, is among the capital causes of its retrograde state and decline, compared with the increasing population.

Ipswich.

J. R.

[We have inserted the above letter because it contains some singular statements, but must say that we wish our correspondent had expressed himself with less apparent censoriousness.—E. D. B. R.]

GOWNS.

I HAVE read in the January Reporter, an account of a baptist minister officiating in "a black gown, with flowing sleeves, and two white starched parallelograms tied under his chin." I fear, sir, that this is not a solitary instance among the baptists, as I well remember, sometime back, going into a General* Baptist chapel, not many miles from here, when I was astonished at

* "General."—This is rather too bad of our correspondent, for it is well known that but one G. B. minister wears a gown. We heartily wish, for we highly respect him, that he would cast off these "raggs of Rome" as father Middleditch calls them.—E. D. B. R.

beholding the minister ascend the pulpit in a black gown! This being the first time I ever saw a baptist minister thus attired, I inquired the cause, and was very innocently told by one of the junior members, that during the time their chapel was being rebuilt, the Independents very kindly lent theirs on Lord's day afternoons for the use of the baptist minister and congregation, when he was induced to put on the gown belonging to the Independent minister. The ladies (kind souls) no sooner saw their dear minister thus attired, than they were so delighted at his appearance, that they came to the determination of providing one for him immediately, which was very soon accomplished by voluntary contributions; and ever since then, I believe, the rev. gent. has appeared in the pulpit in a black—not a *white* gown!

Hampshire.

W. S. B.

ON THE EXTENSION OF CHRISTIANITY.

I HAVE read, with great interest, your plan for the Extension of Christianity. If suitable men could be found, in sufficient number, and be supported, and furnished with suitable tracts, and abundantly, I should expect the most favourable results. Not only would correct views of gospel ordinances be inculcated, but we might reasonably expect the preaching of the truth to prove saving to many souls. I wish the two bodies of Particular and General baptists would unite to carry it out.

Allow me to suggest also an additional means of doing good. It is a painful fact, that in every large town, hundreds, and in some cases, thousands of the poorest class never attend a place of worship. Might not every chapel have an *extra service every Lord's-day for the poor*, where they could attend without paying for a sitting, or collections being made. In this way I think we might bring hundreds of the veriest poor under the peaceful and joyous influence of the gospel. All evangelical ministers could thus unite in providing the bread of everlasting life for this important class of our fellow men.

I read regularly, with great interest, your very excellent and improving magazine, and wish it a greatly extended circulation.

Paddington.

J. BURNS.

AN humble but ardent Friend, in a village in Shropshire, says, "Oh how glad

I should be to meet one of these men of God (the evangelists) at L—, K—, C—, B. C—, or C. S—, five of the nearest market towns to this place. each of them now without a baptist interest in it! I could assist them in singing, and render them some little aid. I should be glad if it were in my power to give five pounds to the object."

REVIVALS.

BROTHER PULSFORD is still unwearied and successful in his important labours. At *Houghton*, sixteen were baptized Dec. 7. On Jan. 3, Mr. Harcourt writes to Mr. P.— then at *Halstead*—"Yesterday, my dear brother, I baptized fourteen more in the river here, with a prospect of speedily having to trouble the waters again. All the friends baptized on the former occasion are going on well." At *Halstead*, in three weeks, more than a hundred serious inquirers presented themselves for direction. On Jan 13, Mr. Clements informs us that he had baptized—Dec. 29, seven; Jan. 5, fourteen; Jan. 12, sixteen;—thirty-seven in all,—and adds—"We have a goodly number for next Lord's-day, and about 300 inquirers. Our friends distributed the tracts you kindly sent us; and they have made no small stir among our pædobaptist friends, who are very angry with me, for departing from my peaceful silence on this subject; and very harsh things are being said by them against our baptismal proceedings. But I can truly say, 'None of these things move me.' My regret is, that I have allowed this neglected ordinance to be trampled upon by my silence, when, as the representative of the baptist denomination in the midst of 6,000 inhabitants, I ought to have brought it forward and kept it before the attention of the public."

TARPORLEY.—We have had no additions by baptism for years. A cloud has been hanging over us. But a few of the brethren agreed together and continued in prayer. We believe that, in answer to prayer, we were favoured with visits by various brethren. On the 29th of July, brother Harvey came from Preston, and held revival meetings. On eleven evenings, we had crowded congregations. During these meetings, numbers began to inquire after Jesus and heaven. We were afterwards favoured with visits from brethren Ingham, Tunnicliffe, and Lindley. On Nov. 23, brother Harvey paid us another visit, and baptized four candidates. In the evening he preached to a crowded congregation. On Nov. 24, brother Stubbins, the missionary, visited

us. We had a missionary meeting the next evening, which was crowded, and we collected £15. C. B.

EYE, *Suffolk*.—On Dec. 25, we had a "members" tea-meeting. Prayer, thanksgiving, and exhortations, followed. The next week was devoted to revival services. Our pastor delivered addresses every evening except Thursday, on which occasion, Mr. Richardson, of Botesdale, addressed us. The services were all well attended, and we are looking for beneficial results. Five have been baptized since I last wrote you.

S. G.

WIMESWOLD.—We have just heard that an extensive and promising revival is now in operation here—there are about twenty candidates.

EVANGELISTIC TOURS.

SCOTLAND.—At the request of a few friends, I lately visited Haddington and Dunbar, on the 2nd and 3rd of this month. I delivered two lectures on Christian Baptism, in Haddington; the place of meeting was the Sheriff's Court-room. The attendance was large; and though the lecture occupied, alone, two hours each in the delivery, the greatest attention was manifested to the close. Every passage of scripture referred to, was carefully marked by the hearers, for further examination. There are a few baptists in Haddington, who are now very desirous to do something for the advancement of their principles, and I trust the time is not far distant when a good baptist church will be formed in that town. To the friends I recommended the circulation of your *Reporter*, and they promised to attend to this recommendation. At the close of the second lecture, I had some conversation with a few christian friends, and hope to send you an account, ere long, of the baptism of some of them. On the 4th, a few of the friends in Haddington accompanied me to Dunbar, eleven miles to the east. In this town a baptist church was recently formed, and now numbers twenty-five members. The pastor is an excellent man—zealous and laborious, and I have no doubt will eventually succeed, through the blessing of his Master, in raising a large church. In their neat little house (which a few friends in Edinburgh aided them in fitting up) I lectured in the evening. The meeting was called by "sound of drum," and was very well attended. I hope that some good was done, at least in abating the prejudice against our views. Though these friends are nearly sixty miles distant from my sphere of labour, I intend to visit them again.

Airdrie, Dec. 17, 1844.

J. T.

BAPTISMS.

CORK, *Ireland*.—I feel assured that you will be pleased to hear how we are going on in Cork. I am happy to say that there is much cause for encouragement. The congregation is steadily increasing. On Lord's-day morning last we had our place full. I then announced a baptism for Wednesday evening, Jan. 15, when we had the chapel crowded; and I addressed the people from the commission. I never saw a more attentive auditory. The candidate had been a hearer of mine for some time: he had doubts for several years respecting baptism, but now saw it to be his privilege and duty to follow in the Redeemer's footsteps. I have another candidate, a convert from Romanism, the teacher of a school, which, in August, I commenced here. I think it advisable to bring the subject as frequently as possible before the people. After the service last evening, two persons expressed themselves as being quite convinced. Time will tell as to the result of their convictions.

G. W. N.

SKENFRITH, *Monmouthshire*.—On sabbath morning, December 16, seven individuals were baptized in the river Monnow by Mr. John Daniel, of Abergavenny. This being probably the first time the ordinance had been observed in or near the village, much interest was excited. About five hundred spectators were assembled to witness the solemn and interesting scene. The severity of the weather (frost and snow) did not deter the candidates from publicly following their Lord. This addition, in this remote village, has been effected by the Lord's blessing on the preaching of his word in a small house, by a few zealous friends from Abergavenny, together with the efforts of a christian brother and sister recently settled there. The newly baptized, together with about fifty members of other churches, then partook of the Lord's supper. About twenty are now united as a church, and their prospects are exhilarating.

J. H.

STOGUMBER, *near Taunton*.—Since last July, we have had the pleasure of adding twenty-nine to our church by baptism: viz., five husbands, and their wives, (including two households); two wives, whose husbands had been previously baptized; one aged friend, who had been long waiting at the side of the pool; and sixteen young persons, eight of whom are the children of members; one has a sister a member, (their parents being members of a neighbouring baptist church); and seven are the first of their respective families; but we have reason to hope, in relation to some of them at least, they will not be the last. Truly we may exclaim, "What hath God wrought!" To Him alone be all the glory!

J. G. F.

LONDON, *Saller's Hall*.—On July 18, our pastor, Mr. Davis, baptized three persons, and on Dec. 5, three more. God has made him the instrument of many conversions during the last eight years, and we have enjoyed peace; but the increasing disposition to reside out of town has sadly crippled us. Country residences are continually drawing off the members, and placing them under another ministry. I fear, somehow or other, the *Reporter* is less known in London than in the country. J. C.

LONDON, *Borough Road*.—Nov. 28, eight persons were baptized by Mr. Smith, of New Park Street, after a sermon from Jer. xxiii. 35,—“What hath the Lord spoken?” These friends were united to the church in Waterloo Road.

LONDON, *New Park st.*—Dec. 29, fifteen persons were baptized by Mr. Smith, after a sermon from John i. 31,—“Therefore am I come baptizing with (or in) water.” Notwithstanding the unfavourable state of the weather, the chapel was full, and the deepest interest appeared to be felt.

RETFORD, *Notts*.—We have had two baptisms recently. On Dec. 1, six were immersed. In the afternoon we met for the breaking of bread at Gamston, when the candidates were received. Although the weather was very unfavourable, and cold, numbers were present, so that this ancient place of worship was filled, and many had to stand at the doors and windows. On Jan. 5, three more were buried with their Lord by baptism. W. H.

SWAVESEY, *Cambridgeshire*.—On Jan 12, six were baptized and added to the second baptist church in this village, by Mr. D. Crambrook, making, with two other baptisms, an addition of thirteen in three months. The Lord is still favouring us with copious showers of divine influence, so that we expect other additions shortly.

BUCKINGHAM.—Mr. W. H. Carryer, pastor, baptized six young persons, Dec. 31. Some of these have but just entered their teens; all are under twenty. An animated sermon was delivered in defence of our mode by a friend, who within the last few weeks has left paedobaptism for *baptism proper*.* This is one proof that those who do not sprinkle infants are as careful of the young as those who do. You will be pleased to hear that we prosper. We have increased from thirteen to nearly sixty members in less than three years, and in the face of a most bigoted opposition. But such increase is comparatively nothing:—much more might be expected, if people could be brought to *think*.

* We have heard from another source that this friend was formerly engaged as an Independent minister. Is this a fact?—Ed. B. R.

BAPTISM OF A SOLDIER.—Mr. Everson, of Beverley, has furnished us with an interesting report of the baptism of a young soldier, of the 81st regiment, on Nov. 24, but the whole report is too long for our pages. He obtained a furlough, and came all the way from Ireland to be baptized by Mr. E., the pastor, and was admitted a member of the Scotch baptist church on the same day. It appears that about five years ago, six soldiers of the same regiment, then stationed in Hull garrison, were baptized at Beverley. All, except one, remained true to their profession. This young man was brought to Jesus by the Lord's blessing on the pious efforts of one of these brethren. It is further stated that these devout soldiers meet on the Lord's-day for prayer, reading the scriptures, and mutual exhortation, the church at Beverley furnishing them with useful books and publications.

BURNLEY.—Mr. E. M., a respectable and intelligent gentleman, formerly connected with the Independents, after a careful investigation of the subject of *scripture baptism*, declared himself a General Baptist. On Dec. 15, after preaching a sermon from Mark xvi. 16, he was immersed by the pastor of the church, in the presence of a crowded congregation, and in the evening was admitted to our fellowship. T. G.

THORPE-LE-SOHN, *Essex*.—Dec. 22, Mr. Bilson, late of Whitehaven, who entered on his ministerial engagements here Nov. 24, baptized seven, and restored four. On Dec. 22, seven more were baptized. Others are under convictions.

NORWICH.—On Wednesday, Jan. 1, seven persons were baptized at St. Mary's chapel; one of the candidates was fifteen years of age. On the next day, Mr. Govett also baptized seven, who were added to his newly-formed community. J. W.

IDLE, *Yorkshire*.—Mr. J. Cooper, of Horton College, Bradford, baptized one candidate, Dec. 22. A series of revival meetings have been held by the students of the above college. Five others are inquiring the way to Zion.

IPSWICH, *Stoke Green*.—Six persons, all of whom had been members, of honourable standing, in Independent churches for several years, were baptized by our pastor on Jan. 5, and added to the church. W. P.

MONKWEARMOUTH.—Two believers were “buried with Him by baptism into death,” on Jan. 2, by Mr. Graham, our pastor. The services were particularly interesting. J. T.

WHITCHURCH, *Salop*.—Dec. 29, after a sermon by Mr. Manuing, from Bristol, four young men were baptized by Mr. Wyke. We have hope of more coming forward shortly. T. W.

WOLVERHAMPTON, *General Baptists*.—Eight persons were baptized Dec. 25, by Mr. Shore, the minister, after a sermon by brother Cheafle, of Birmingham.

IVINGHOE, *Bucks*.—On Jan. 1, we baptized three; one had been a Wesleyan, the other two, teachers in the sabbath-school. W. C.

WELLINGTON, *Salop*.—In 1844, by Mr. W. Keay, pastor, Jan. 28, four; June 30, two; August 4, one; Sep. 29, one; Oct. 27, two; Dec. 29, three.

NEWARK.—Jan. 5, three were baptized by brother Emmingham, our senior deacon, after a discourse by our pastor, from "What mean ye by this service?" R. P.

BISHOPS STORTFORD.—One person was baptized here, Sep. 1—two others, Nov. 3. One of the candidates was not more than fifteen years of age.

SAFFRON WALDEN, *London Road*.—At the close of the evening's service, Jan 16, Mr. J. D. Player, pastor, baptized two men.

RECENT BAPTISMS.

November 24, at Monmouth, by Mr. Stenbridge, two.

December 1, at Smalley, near Derby, by Mr. Felkin, twelve.

22—at Raunds, two; at Prescott-street chapel, London, by Mr. Stovel, three.

25—at Staley Bridge, General Baptists, six.
29—at Enon chapel, Marylebone, by Mr. Burns, eleven.

January 5, at Stanwick, two; at Bradford, by Mr. Dowson, fourteen.

7—at Spencer Place, London, by Mr. Peacock, seven; the first fruits of the year.

12—at Brynmawr, near Abergavenny, by Mr. Roberts, two.

BAPTISM FACTS & ANECDOTES.

HOW CHRISTMAS EVANS BECAME A BAPTIST.—His first religious connexion was with the (Welsh) Presbyterians, who, like their English namesakes, are considered to have gone far into the Arian scheme, if not to a much wider extent. At the time that most of his compeers of this persuasion looked forward to his attaining to a high distinction in the ministerial ranks with them, it was found that a change had taken place in his sentiments in relation to baptism, the circumstances of which he records as follows:—"There was," he observes, "a person of the name of Amos, who had seceded from the Presbyterians, and got baptized at Aberduar. It chanced that this Amos, upon one occasion, visited me, and I at once assailed him upon the score of his errors as an anabaptist. This was the only designation I had ever heard given to the party in question, although none, that I could perceive, had at all searched the scriptures to ascertain what christian baptism was. Amos put me to silence full

soon. I ascribed it to the deficiency of my knowledge in the scripture, that Amos, at this time, put me to silence; and I commenced reading from the beginning, that I might have good store of texts with which to encounter Amos the next time. Having carefully gone through the whole Testament, I found not a single passage in support of the baptism of infants. I frequently found passages in both Testaments which spoke of the circumcision of children, giving them a name, bringing them up in the instruction and discipline of the Lord, &c.; but not one that would afford sanction to their being baptized. I found about forty passages which, clearly and unambiguously gave their suffrages in favour of baptism being administered on a profession of faith. They spoke of "conscience," &c., in short, they convinced me of the necessity of submitting to that baptism which Christ had enjoined, and which involves a personal obedience. After a degree of conflict between the flesh and the spirit, obedience and disobedience, I went over and offered myself to the church at Aberduar, and was received with much welcome; yet, not without a suspicion, on the part of some, that I was still of the same views in regard to doctrine, and still unbroken in heart." The result was that, with nine or ten others, Christmas was baptized in the river Duar, by the Rev. Timothy Thomas. This was in the year 1738, the 22nd of his age.

THE "OFFENCE" OF BAPTISM.—A baptist minister in Buckinghamshire, informs us, that an acceptable preacher from Camberwell, came into that county. Convinced of the propriety of christian baptism, he applied to our friend, who immersed him, and, in October last, at his request, wrote to his former pastor a very respectful letter (we have seen a copy of it) for his dismissal. But the application received no reply—the pastor was as hard as iron, and as hot as when it burns in a furnace, in this matter; for our friend is informed that he said in reference to it, that "he laboured for expressions to state his abhorrence of it." We have not heard whether the wrath of the worthy pastor, who is of some repute and notoriety, has cooled or not, but we have heard that for some time past he has made a great hissing whenever he came near much water.

EPISCOPALIAN BENEVOLENCE!—A portion of the parish of St. A—, N—, has, for nearly a year, been occupied as a tract district, by some members of a baptist church. This seems to have alarmed the clergyman, who, to counteract the injurious influence of this movement, has visited the poor parishioners, and made the liberal offer of—what do you think, reader?—why, of sprinkling their children into christianity for nothing!

RELIGIOUS TRACTS.

RET FORD.—We had a Tract Tea Meeting on Dec. 26, when 140 sat down. We cleared above £3 by the refreshments, and had some very encouraging addresses. W. H.

APPLICATIONS FOR GRANTS.

ESSEX.—Having heard of your *Reporter*, and recommended it to my people, a number of whom now take them in, a baptist spirit has been awakened, and there is a cry out for tracts on baptism for circulation—a thing, I am ashamed to confess, never before known during my twelve years' pastorate, through my keeping too much in abeyance the subject of baptism. A revival of religion, at the present time going on, through the indefatigable labours of brother Pulsford, opens a door for sending abroad these little messengers, and my people are urging a supply of tracts. I would not ask for a grant, but we are incurring considerable expense in this revival movement. We hope to baptize every Lord's-day, for some time to come.

NOTTINGHAMSHIRE.—The cause here has for many years been very flat. We are a little improved, but we are desirous of doing more, and of enlarging our sphere of usefulness. We are in the midst of an extensive village, and are anxious to get a more free way of access to the people. We thought of tracts; and request you will favour us with a grant.

DONATIONS have been forwarded to—

	Handbills.	4 Page.	Reporters.
Brayford	500	.. 25	.. 10
Neath	500	.. 25	.. 10
Colne, Lancashire ..	500	.. 25	
London, Shakspeare's			
Walk	500	.. 25	
Halstead	1000	.. 50	.. 20
Skenfrith	500	.. 25	.. 10
Narbeth	500	.. 25	
Ruddington	250	.. 25	.. 10
Deal	500	.. 25	.. 10
New Basford	250	.. 25	

We wait proper directions from West Lavington, Shefford, and H. F., of Newcastle.

SABBATH SCHOOLS.

LIVERPOOL—*Baptist Teachers' Meeting*.—A novel, but delightful meeting has lately been held. Pembroke chapel has three schools, the teachers of which invited the teachers of the Myrtle-street and Solo-street schools to a tea-meeting, *free*. About 150 sat down—all teachers, save the deacons of the place. Reports from each school were read, subjects of importance discussed, and missionary intelligence read. The results of this friendly interview must be beneficial. Behold, how good and how pleasant it is, for brethren to dwell together in unity! A TEACHER.

NOTTINGHAM, *General Baptists*.—On the 25th December, a Tea Meeting of teachers and those who had been scholars, was held in the Stoney-street school-rooms. After which, Mr. Hutchinson was elected chairman. He has been superintendent more than forty years! Both the ministers were present, and the venerable senior pastor was able to deliver an address. The following questions were then put, and answered by a show of hands:—

How many now present were scholars forty years ago?—*Answered by eight*.

How many thirty years ago?—*Answered by seventeen*.

How many twenty years ago?—*Answered by seven*.

How many were teachers thirty years ago?—*Answered by six*.

How many, once scholars, are now members of the church?—*Answered by fifty*.

One female was present who was a scholar at the opening of the school, with only five others. She has lived to see it number 700. It was a delightful meeting, and many wept for joy! On the previous sabbath, ten scholars were dismissed with a Bible each. J. R.

WEDNESBURY.—On the 30th December last, we had a public examination of our Sunday scholars, including the old and new Testament dispensations. The whole of the subjects were illustrated by a rich variety of dissolving views, got up expressly for the occasion, which demonstrated that preaching to the eye, as well as to the ear, has a powerful effect upon the mind. The chapel was crowded to excess with a mixed audience, who gave their strongest expressions of approbation. C. S.

A LABORIOUS TEACHER.—“I have left my home, ever since I became a member of the church, at nine o'clock in the morning, and have been as late as that hour at night before I returned—a distance of three miles every sabbath, to attend the school.” S. S.

LEEDS—*Joy's Fold*.—We have had a “Scholars' Festival,” when 170 sat down. It was the most pleasing scene I ever witnessed. At our evening service we have usually about 100 persons. J. P.

KEIGHLEY, *Yorkshire*.—Seven of our teachers, and four of the scholars have been admitted into our church by baptism. Several others are in a hopeful state. We are much encouraged. W. J. S.

HASLINGDEN.—On new year's day, we had our annual tea-party, when nearly 300 sat down. Recitations by scholars, and addresses by ministers and teachers, were delivered. The evening passed joyfully and profitably. Since June last, fourteen scholars have been baptized and united to the church. R. H.

REVIEWS.

MENTAL CULTURE.

RECOMMENDED BY THE REV. ALEX. FLETCHER.
London: Ward, and Co.

THIS small pamphlet professes to afford "Hints on the best and shortest way of cultivating the mind; addressed especially to young men engaged in commercial pursuits: to which is appended, a list of works calculated for their perusal. By a Student of University College, London. Author of 'Remarks on late Hours of Business,' &c." We have the united testimony of several of our young friends, who have carefully perused this little treatise, that it contains within a small compass a considerable amount of very valuable information.

MEMOIR OF MRS. MARTHA INNES.

BY HER HUSBAND.

London: Hamilton, Adams, and Co.

MAY we earnestly recommend this small volume to the careful perusal of christian wives and mothers? Younger women will also derive much benefit from the amiable example here afforded them. Mrs. I. was the wife of the senior pastor of the baptist church meeting in Elder-street, Edinburgh, and died in January, 1844. Her faith, resignation, and patience, were truly exemplary.

ESSAY TOWARDS A NEW TRANSLATION OF ST. PAUL'S EPISTLE TO THE ROMANS.

BY BASIL H. COOPER, B.A.

London: Hamilton and Co.

THE Translator displays considerable learning and research, by which he has thrown a degree of light on certain difficult passages in the epistle. But some of his phrases are singular; and upon the whole, we must say, that, in our opinion, "the old is better."

PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

60, PATERNOSTER ROW.

THE UNION MAGAZINE for 1844, Vol. 1, with a portrait of Robert Raikes, the founder of Sabbath-schools, forms a neat volume, full of valuable information for Sabbath-school Teachers.

THE CHILD'S OWN BOOK, 1844, published in monthly halfpenny numbers, is well adapted for the youngest children in Sabbath-schools and Families.

NOTES ON THE SCRIPTURE LESSONS, 1844, —CLASS REGISTER AND DIARY, 1845—THE UNION HYMN BOOK, FOR SCHOLARS, WITH TUNES, are all excellent of their kind—well arranged, and well executed.

THE ANTICHRIST OF ST. JOHN; ST. PAUL'S MAN OF SIN;

AND THE

LITTLE HORN OF DANIEL, IDENTIFIED WITH PAPACY.

BY C. R. CAMERON, M. A.,

RECTOR OF SWADBY, LINCOLNSHIRE.

London: Houlston and Stoneman.

THERE is much in this pamphlet worthy of serious consideration. But, alas! alas! how ready are we to discover what is erroneous in others. Did this respected clergyman ever turn his attention to the Anti-christian doctrines and practices of his own establishment? He is evidently evangelical in his views, and concern for the honour of Christ is manifest; on this account, we regret the more to meet with a passage like this in his preface:—"Let our watchword be, *No compromise, no parleying, 'no peace with Rome'—war to the knife, rather.*"

SACRED CHORUSES.

London: G. and J. Dyer.

HARMONY, in music at least, is now the order of the day! This is a beautiful little selection intended for "the use of classes, choirs, and musical associations; and on occasions of special interest, as Sunday school anniversaries, Christmas, missionary ordinations, funeral solemnities, &c."

THE CALCUTTA MELODIES.

Thirty-six original Psalm and Hymn Tunes,

BY JOHN LAWSON, MISSIONARY.

London: Houlston and Stoneman.

MR. LAWSON is favourably known as a talented harmonist. The specimen before us contains some very valuable tunes for worship in public congregations.

THE JUVENILE MISSIONARY HERALD.

BAPTIST MISSIONARY SOCIETY.

London: Houlston and Stoneman.

ANOTHER praiseworthy attempt to diffuse Missionary Intelligence among the rising generation.

PAMPHLETS AND TRACTS APPROVED.

THE Baptist Almanack, 1845. *London: Houlston & Stoneman.*—The Subaltern, and the Man of Mail, by Laicus; a reply to Mr. Munro's Pamphlet on Baptism. *London: Ward and Co.*—Westlake's view of Baptism. *London: Houlston and Stoneman.*—The Attonement of Christ Vicarious, in reply to Joseph Barker, by G. W. McCree. *Leeds: Heaton.*—The principal arguments from scripture in favour of Infant Baptism considered, by R. Govett, lately a clergyman in the Established Church. *Norwich: Fletcher.*

BAPTIST INTELLIGENCE.

MANCHESTER, *Willmott-street*.—A Baptist Sabbath School was commenced here about eight years ago, by a few friends connected with the baptist church, George-street, and as is usually the case in such undertakings, they have had to contend with many difficulties, but "onward" has been their motto. Hundreds of children have been taught to read the word of God, and some, by his blessing, have become wise unto salvation. A number of the teachers and friends, members of other churches, separated from them for the purpose of forming a church, and thus establishing a baptist interest in this thickly populated neighbourhood. This was carried into effect on the 14th of July last, when Mr. C. Baker, baptist minister, of Stockport, conducted the service. Eighteen individuals were joined together in the bonds of the gospel; since then, thirteen young persons from the senior classes have been baptized, and added to the number. This little band of thirty-one, chiefly consists of what are called the working classes, and though rich in faith, and zealous of good works, are unable at present to support a minister. They have public worship on the evenings of the sabbath, which they conduct themselves. This, Mr. Editor, would be an excellent field to carry out some part of your proposed scheme. Oh that some society, or wealthy individuals, would send them a thorough working and talented evangelist! I will only add, for the information of home missionaries and evangelists, that their building cost about £750—£500 of which sum has been paid. It is situate in the township of Hulme, surrounded by a population of 30,000 souls. Between 200 and 300 children attend the sabbath school. The building is put in trust for the denomination, and in the course of two or three years is likely to become free from debt, and stand as a noble specimen of the zeal and labours of a few of the working classes, as well as of the efficiency of the voluntary principle. Who will help them?

A LOOKER ON.

HIGH WYCOMBE.—We are informed by Mr. S. G. Green, who, it appears, is the principal supply at the Town Hall, that the opening services referred to in our last, did not comprehend the formation of a church. This will be done in a few weeks, and on open communion principles. Mr. G. adds, "Hitherto the congregations have been wonderfully encouraging."

BISHOP'S STORTFORD.—The young people in the baptist congregation at Bishop's Stortford, have presented their minister, Mr. B. Hodgkins, with Baxter's beautiful Picture on the Ordinance of Christian Baptism, in a gilt frame.

LONDON BAPTIST ASSOCIATION.—The annual meeting of this association was held in New Park-street chapel, on Wednesday, Jan. 15. Mr. Smith, minister of the place, preached the annual sermon in the afternoon, from Matt. v. 14, "Ye are the light of the world." Mr. Hinton, of Devonshire-square, took the chair in the evening, when the letters from the churches were read. There are now thirty-two churches in the association. The clear increase in the churches which sent in their reports was 325, averaging eleven per church; a larger increase than has been realized since 1840. Several of the brethren engaged in prayer during the evening service, and the chairman and Dr. Steane delivered brief addresses. The meeting was well attended, and very interesting.

IRELAND.—It may appear a singular fact in England, but in Ireland there are many considerable towns without a single bookseller! Our friends in Ireland have much trouble in obtaining the monthly magazines. One wrote last month—"You may now judge as to what sort of a reading people we are in this locality, as we have not one book-vendor in this town. Is it any wonder that Ireland is enveloped in darkness? However light is breaking."

NORWICH.—A short time since, several young persons in Mr. Brock's church, collected a sum of money in his absence, in order to present him, on his return, with some token of their love. About £13 were obtained, with which sum a pair of eighteen inch globes, and a superior camphine lamp were purchased, and presented December 26. On the Wednesday evening following, the present was acknowledged in the lecture; the text of which was, Phil. iv. 17. J. W.

RADNORSHIRE.—A new and commodious chapel was opened at *Gravel*, near Llan-gunllo, on the 18th December. The site was presented by Mr. Griffiths, of Troedyfedwer, and the farmers conveyed the materials free. At *Presteign*, we had a tea-meeting, Dec. 26, and obtained £7 towards the expenses of our chapel, now nearly completed. Next day, we gave our scholars tea and plum-cake. At *Knighton*, a room has been rented and fitted up for worship. The attendance is good, and our prospects of usefulness are encouraging. T. J.

INTERESTING FACT.—We are informed that special services were held at the baptist meeting-house, Sudbury, Jan. 14, to celebrate the entire discharge of the building debt. *Mr. Higgs, the pastor, avowed his intention of devoting his salary to the maintenance of an Evangelist for the town and neighbouring villages.*

ANDOVER.—Mr. T. Applegate has resigned his charge over the baptist church, and is about to depart for New York.

HAWORTH.—On new year's day, the church and congregation invited their pastor, Mr. Saunders, and Mrs. S., to a tea meeting, when 400 sat down. After tea, they adjourned to the chapel—the senior member in the chair—when, after various addresses, a valuable time-piece was presented to Mr. S. as a token of cordial esteem, after twenty-one years' devoted services. Mrs. S. was also presented with a set of silver castors, for her benevolent efforts. It was a delightful scene!

MODBURY, Devon.—Our meeting-house was re-opened on new year's day, after extensive repairs and alterations, and the addition of two spacious rooms for day and sabbath schools. The cost has been £180; £80 of which has already been raised by the efforts of our friends; and we hope to clear off the whole this year. J. B.

CAERBSWS, Montgomeryshire.—Mr. Jacob Nicholas, late of Haverfordwest Academy, was ordained over the baptist church here in November. In October, we had a large and respectable tea-meeting, and cleared £10 from it for our chapel debt. In Dec., one was baptized, and our long-depressed cause is reviving. D. E.

LINEHOLM.—*General Baptists.*—After a tea-meeting, on new year's day, we obtained £20 towards the heavy debt on our meeting-house. R. I.

NAMES OF MINISTERS.—In the last Report of the Baptist Union, there are thirty-eight baptist ministers, in England and Wales, named "Williams." They must be of Welsh origin. We have not so many English "Smiths."

LEEDS.—We are concerned to learn that the esteemed pastor of the baptist church in South Parade, Mr. J. E. Giles, is suffering under severe indisposition. His affectionate people are constant in prayer for his recovery.

FOWNHOPE, Herefordshire.—On New Year's day, at an interesting tea-meeting, Mr. Little, the pastor, was presented with a copy of the Pulpit Encyclopedia. At the same time, a handsome cover was provided for the Lord's table. T. W.

A NEW G. B. CONFERENCE has been formed in the county of Norfolk, which contains five churches, including 382 members. At present it is intended to be a branch of the old Lincolnshire conference.

LYNN REGIS.—Mr. Wigner, pastor of the baptist church in this town, has received ten pounds by his deacons, from the members, as an expression of their respect and affection.

SHIPLEY.—The baptists have recently opened a British School here, for children of both sexes.

VALLEY OF THE MISSISSIPPI.—"In the ten states and two territories on the Mississippi, baptists now number one fourth of the communicants in evangelical churches. They have now more than 4,000 organized churches, and 225,000 communicants, with only 2,535 preachers (ordained and licensed.) *More than 1,000 churches are now wanting pastors*, many of which would support them, in whole or in part, could they obtain men well qualified for the station."—*Baptist Memorial.*

AMERSHAM.—I find that the church at the Lower Meeting have added, since its formation, 661. The present number of boys and girls in their day school is 172, which is supported by themselves. J. C.

WEDNESBURY.—We hear that the Rev. J. Blower, B. A. is about to return from New York, the climate not suiting his health, to undertake the pastorate of the baptist church in this town.

LEICESTER, Archdeacon-lane.—The Anniversary services, on Dec. 22, after sermons by Mr. Edward Miall, the editor of the *Nonconformist*, and a tea-meeting on the Wednesday following, produced £81. 14s. 6d.

WAKEFIELD.—On new year's day, we had a happy and harmonious tea-meeting. Several excellent addresses followed. We now hope to see the cause of the Redeemer revive amongst us. T. H.

PEMBROKE DOCK.—On Dec. 18, above 300 persons sat down to tea, in our school-room. We adjourned to the chapel, and heard some excellent addresses. M. A. D.

SOUTH SHIELDS, Barrington-street.—Our church has given a hearty vote of thanks to T. Bell, Esq. for a handsome set of silver service, for the Lord's table. R. T.

NOVA SCOTIA.—The Rev. John Pryor, A.M., Classical Professor in Acadia College, is now in this country seeking assistance for the funds of that valuable institution. He possesses testimonials from the Lieutenant Governor, Viscount Falkland.

BIRCHSLIFFE, Yorkshire.—R. Sutcliffe, Esq., of Lumb Bank, has presented the G. B. church here with about 300 yards of land for burial ground.

A MUNIFICENT DONATION of Books, value £200, has been made by Joseph Fletcher, Esq., Limehouse, to the baptist college, Montreal.

MR. J. W. MCCREE wishes us to state that he has resigned his charge at Boroughbridge, Yorkshire, and is open to invitation.

REMOVALS.—Mr. Tunley, of Northampton, to Whitehaven—Mr. John Felkin, of Sevenoaks, to Smalley—Mr. H. Crossman, late of Wells, to St. Hill, Kentisbeer.

A NEW MEETING-HOUSE has been recently opened at Budleigh Salterton, Devon.

RELIGIOUS INTELLIGENCE.

STATISTICS OF THE ROMAN CATHOLIC CHURCH
IN GREAT BRITAIN.

From the Catholic Directory of 1845.

	Chapels.	Missionary Priests.	Colleges.	Monasteries.	Convents.
England	507	646	10	3	30
Wales	8	20	0	0	0
Scotland	72	91	1	0	1
Total	587	757	11	3	31

SINGULAR, BUT GRATIFYING FACT.—The Rev. R. Marks, Vicar of Great Missenden, Bucks, and formerly of the Royal Navy, having relinquished, from age and infirmities, his pastoral charge, Mr. D. Marsh, baptist minister, and his friends, waited upon him to present him with a Library Chair, made from Tamunu wood, brought by the missionary, Williams, from Tahiti. The address and reply were highly honourable to both parties.

THE POPE has interfered to prevent the Irish Catholic priests from engaging in politics. Some say, at the request of the British government, and on condition of receiving certain benefits. What will the Liberator say to this?

BLACK GOWNS OR WHITE SURPLICES!—So much excitement has been produced in Exeter, by the proceedings of the bishop and some of the clergy, that a great crowd assembled and hooted the young curate of St. Sidwell's from the church to his residence. The police were required to quell the tumult.

THE ARCHBISHOP of CANTERBURY has not convened the bishops, to allay the uproar in the church; but he has issued a letter to the clergy and laity of his province, telling them that if they will only be quiet, the storm will die away!

TAHITI.—In one of the affrays of the French with the natives, Mr. M'cKean, an English missionary, was shot—they say accidentally—on the balcony of his house.

CONSIDERATE BENEVOLENCE.—Captain Trotter, at his own expense, is fitting up a mansion, at Barnet, for the use of invalid missionaries.

NOBLE OFFERING.—Thomas Caddick, Esq. has presented the Bible Society with a donation of £2,000.

AN ANTI-STATE-CHURCH SOCIETY has been organized in Switzerland.

GENERAL INTELLIGENCE.

FIRST USE OF COFFEE IN ENGLAND.—A public coffee-house was opened for the first time, in London, in 1652. A Turkey merchant, of the name of Edwards, having brought along with him, from the Levant, some bags of coffee, and a Greek servant accustomed to make it, his house was thronged with visitors to see and taste this new sort of liquor. Being desirous to gratify his friends, he allowed his servant to make and sell coffee; and he opened a coffee-house in St. Michael's Alley, Cornhill, on the spot where the Virginia coffee-house now stands.

THE GAME LAWS.—We call upon all the friends of humanity to prepare petitions to Parliament against these cruel laws forthwith. More human beings are murdered every year at the shrine of this British Moloch, than are now sacrificed beneath the wheels of Juggernaut! These barbarous laws are as much a violation of the order of nature as of civilized society.

TROUBLES OF THE POPE.—A lamentable tale is told on this subject by the *Tablet*, a Roman catholic newspaper! It appears that the papal throne is only supported by the bayonets of Austria—his own subjects are refractory—and France is rebellious. We may add to this, that American Protestants have resolved to carry the war into his dominions by sending missionaries to Italy.

MR. PRITCHARD, late of Tahiti, has been sent out as the Consul of the British Government to the Navigator's Islands.

EMIGRATION.—We learn, from the report of the American Secretary of State, that, from October 1, 1843, to September, 30, 1844, 84,764 emigrants arrived in the United States.

GIPSIES.—The Rev. J. Crab, of Southampton, has held another of his annual festivals. A religious service was held, a report read, and beef, plum-pudding, and ale, distributed. Numbers were present.

SLAVERY.—The Spanish Government have resolved to suppress the slave trade. The Americans are imprisoning a minister of the gospel, and a woman, for aiding slaves to escape. Oh shame—American shame! where is thy blush?

A POLICEMAN, at Liverpool, James Tracy, has lately been recognized as Baron Tracy, in the Irish Peerage.

A ROMAN CATHOLIC FRIAR is reported as having died under the punishment of the knout, in Siberia.

MANY LITTLES.—If 500,000 persons gave one penny daily for 365 days, it would amount to more than £750,000.

DUBLIN.—The library of Trinity College contains 96,002 books, and 1,500 manuscripts.

Marriages.

Nov. 14, at South Parade baptist chapel, Leeds, by Mr. Tunnicliff, G. B. minister, Mr. T. M. Taylor, to Miss H. T. Rycroft.

Nov. 23, at Castle-street baptist chapel, Calne, by Mr. Lush, pastor, Mr. James Gregory, to Miss Ann Maslin.

Dec. 18, at Harvey-lane chapel, Leicester, by the Rev. J. P. Mursell, Mr. Wm. Bedells, to Emma Lucy, only daughter of Wm. Lort, Esq., of Sydney cottage.

Dec. 20, at the baptist chapel, Uphaven, according to the rites and ceremonies of the baptists,† by Mr. Stephen Offer, Mr. Caleb Rolfe, to Susanna, daughter of Mr. S. Offer, baptist minister, of Enford.

Dec. 24, at Parker's Row baptist chapel, Gloucester, by Mr. Rodway, pastor, Mr. J. Browning, to Miss Sarah Parsons. On the 25th, Mr. R. Barnett, to Miss M. C. Rowley.

Dec. 24, at Parley, Hants, by Mr. P. Alcock, Mr. T. Saunders, to Miss C. Saunders, both of Catherine hill, near Christchurch.

Dec. 24, in the baptist chapel, Keighly, by Mr. Stuart, Mr. John Rhodes, to Miss Emma Rushworth. This being the first marriage here, the newly married pair were presented with a handsome Bible, and a copy of Watts and New Selection.

Dec. 24, at Charles-st. chapel, Leicester, by the Rev. J. Green, Mr. Edward Adcock, Melton Mowbray, to Mrs. Anne Pickard.

Dec. 24, at Zion baptist chapel, Chatham, by John Stock, Dr. Thos. Moore Philson, assistant surgeon to the 58th regiment, to Matilda Wilmot Anderson, daughter of the late Lieutenant Anderson, R. N.

Dec. 24, at the baptist chapel, Battersea, by the Rev. J. M. Soule, Mr. Wm. Fagg, of Folkstone, to Miss Harriet Rayson.

Dec. 25, at Harvey-lane chapel, Leicester, Mr. Sutcliffe, to Miss Clark.

Dec. 25, at the baptist chapel, Great Grimsby, by the Rev. W. Margerum, Mr. William Cressy, to Miss Martha Blow.

Dec. 25, at the baptist meeting, Irlthingborough, by the Rev. J. Trimming, Mr. S. J. Vorley, of Higham Ferrars, to Miss S. Beall.

Dec. 25, at the baptist chapel, Westbury, by the Rev. J. Preece, Mr. S. Beaven, of Laverton, to Miss Watts, of Woodhouse Farm, Hinton.

Dec. 25, at New Park-street baptist chapel, London, by Mr. Smith, Mr. J. T. Barker, to Miss H. Spurgeon.

Dec. 27, at the baptist chapel, Wellington, Salop, by Mr. Keay, pastor, Mr. J. Corbett, to Miss E. Birrell.

Dec. 30, at Cow-lane baptist chapel, Coventry, by the Rev. F. Franklin, Mr. Samuel Hutt, to Miss Ann Millis.

Lately, at the baptist chapel, Swaffham, Mr. Jno. Keeley, to Miss S. A. Walker.

Dec. 31, at the baptist chapel, Wokingham, by the Rev. C. H. Harcourt, Mr. S. Groves, to Rebecca Ransom, both of Arborfield, Berks.

Jan. 1, at the baptist chapel, Foulsham, by the Rev. D. Thompson, Edmund, son of the late Mr. E. Cooper, of Bintry, to Mary Ann, only daughter of Mr. S. Pratt.

Jan. 1, at Salthouse-lane baptist chapel, Hull, by the Rev. D. M. N. Thomson, Mr. Joseph Wise, to Miss Mary Ann Hinchcliffe, daughter of Captain Hinchcliffe.

Jan. 1, at the baptist chapel, East-street, Southampton, by the Rev. Thomas Morris, Mr. Young, to Miss Hardy.

Jan. 2, at Cannon-street baptist meeting-house, Birmingham, by the Rev. T. Swan, Mr. Walter Reading, to Miss S. A. Griffin.

Jan. 2, at the baptist chapel, Norwich, by the Rev. John Lewis, Mr. J. G. Blake, to Mrs. M. L. Moore, widow of the late James Moore, gent., of Diss.

Jan. 6, at the baptist chapel, Newark, by the Rev. C. Kirtland, Mr. Richard Kay, to Mrs. Barnett.

Jan. 7, at the baptist chapel, Beccles, by the Rev. G. Wright, Mr. John Ackland, to Miss Georgiana Stevens.

Jan. 7, at the baptist meeting-house, Chepstow, by the minister of the place, Mr. M. Philpin, baptist minister, Landogo, to Miss M. Lely.

Jan. 8, at North Shields, by Mr. J. D. Carrick, baptist minister, Mr. G. Hutchinson, to Miss A. Merly.

Jan. 8, at the Independent chapel, Hyson-green, near Nottingham, the Rev. W. Chapman, G. B. minister, of Longford, near Coventry, to Miss E. Wallis, of Lenton.

Jan. 9, at the baptist meeting-house, Beckington, Somerset, by Mr. H. V. Gill, minister, Mr. R. Edminson, Trowbridge, son of Mr. R. Edminson, baptist minister, Cambridge, to Sarah, only daughter of Mr. J. Brewer, Trowbridge.

Jan. 11, at Stepney chapel, Lynn, by the Rev. J. T. Wigner, Wm. Skelton, to Susanna Coston, both of Lynn.

Jan. 12, at the baptist chapel, Kidderminster, by Mr. Mills, pastor, Mr. B. Tunstall, to Miss E. Hooper. On the 15th, Mr. J. G. Stephens, baptist minister, Blisworth, to Miss Hiles, of Blake Brook.

Jan. 16, at the baptist chapel, Salthouse-lane, Hull, by the Rev. D. M. N. Thomson, Mr. Henry Kirk, to Maria, youngest daughter of the late Captain Thos. Walker.

Deaths.

Dec. 7, at Kegworth, aged 75, Mr. W. Knowles, a member of the G. B. church in that place upwards of 40 years.

Dec. 8, at Wisbech, of spasmodic croup, Eliza, only child of Mr. R. Wherry, aged fifteen months.

† W! at are they?

Dec. 14, aged 61, the Rev. W. Gillson, the beloved and faithful pastor of the Independent church at Great Eversden, Cambridgeshire; father of the Rev. A. W. Gillson, baptist minister, Kingsbridge.

Dec. 21, in London, aged 26, Mr. Jonah Clement, late student in the baptist college, Haverfordwest, son of Mr. John Clement, Abergavenny. The hopes of his friends that his piety and talents would be useful in the Lord's vineyard are cut off, but they rejoice in the early consecration of his heart to God, and have good hope that he is now with Jesus. He suffered much; but his mind was kept in perfect peace, being stayed on Him.

Dec. 22, at Cobden Edge, Derbyshire, aged 36, Mr. Henry Rowbottom; 19th, aged three years, his daughter; 21st, aged 10, his son; and on the 23rd, another son. It was a most affecting and solemn sight to see four coffins borne out of the same house, and deposited, at the same time, in the same grave!

Dec. 23, in the 88th year of his age, Mr. Michael Berry, late of Bell House, in the parish of Ecclesfield. He and his ancestors have occupied Bell House Farm, for nearly three centuries. He was one of the deacons of the baptist church, Sheffield, under the pastorate of the Rev. Chas. Larom.

Dec. 24, at Tynemouth, Mrs. M. Shortridge, aged 90, in the faith and hope of the gospel.

Dec. 25, at Preston, near North Shields, aged 93, George Southern, a member of the baptist church. Though poor in this world, he was rich in faith. Sight and hearing nearly left him, but love to Christ, never.

Dec. 26, in Gold street, Saffron Walden, Mr. Thomas Clarke, aged 79. He had been thirty-four years a worthy member of the first baptist church in that town.

Dec. 26, at Trowbridge, Miss Ann Witt, for many years a sincere follower of Christ, in communion with the church in Backstreet. Much of her time was spent in visiting the sick, and in diffusing the savour of the name of Christ from house to house. Her last moments were peaceful and happy. "Christ is all in all: he is my only refuge," were among her last words.

Dec. 26, at Chippenham, aged 64, Mary, relict of the late Mr. William Spackman, tallow chandler. Mrs. S. was among the oldest members of the baptist church.

Dec. 29, at the house of her brother-in-law, the Rev. W. May, Burton Latimer, Miss R. Dare, aged 25. For several years a pious and devoted sabbath-school teacher, connected with the church at Silver-street, Taunton.

December 31, Mr. W. Roberts, Shrewsbury, after a short but severe illness. He died in peace. His funeral was attended

by the deacons, and several members of both the baptist churches.

Jan. 2, Mary Humphries, a member of Back-street baptist church, Trowbridge, after a lingering decline. Throughout her painful illness she was calm and patient in hope, but as death drew near her, comfort and joy abounded more and more. She met the "king of terrors" with smiles and songs. Her departure was triumphant. "O death where is thy sting?" She was quite young, and was baptized four years since.

Jan. 2, Alice, wife of D. J. East, baptist minister, Arlington, Gloucestershire, one month after the birth of a daughter.

Jan. 7, Mrs. Martha Norton, of Market Bosworth, aged 78, widow of Mr. John Norton. For more than half a century a member of the General Baptist church at Barton, Leicestershire.

Jan. 8, at Scarborough, Mr. Christopher Hill, aged 80. He was baptized by Mr. Hague, in 1801, and was thirty years a deacon. Mr. H. was a firm friend of religious liberty, a lover of hospitality, and a generous contributor to the support of the cause of the Redeemer.

Jan. 9, at Red-hill-Lock, Ratcliffe-on-Soar, aged 55, Mrs. Allen, the beloved wife of Mr. Allen, agent to the Loughborough Navigation Company. She had been a consistent member of the G. B. church at Castle Donington and Sawley, for thirty-eight years.

Jan. 10, Mr. Samuel Squirrell, for upwards of thirty-eight years pastor of the baptist church at Sutton, Suffolk, of which too he may be said to have been the founder. Mr. S. resigned his pastorate in October last, when he received many pleasing tokens of attachment and affection from his people.

Jan. 17, at Stroud, the Rev. H. Hawkins, aged 76. His mind was distinguished by spirituality and patience—his character was formed by a combination of excellencies—his labours were blessed with glorious results—and his death was calm and tranquil; it could scarcely be called dying—it was a gentle gliding into life. The last sentence he uttered was illustrative of his feelings—"Being clothed in the righteousness of Christ, I have nothing to fear."

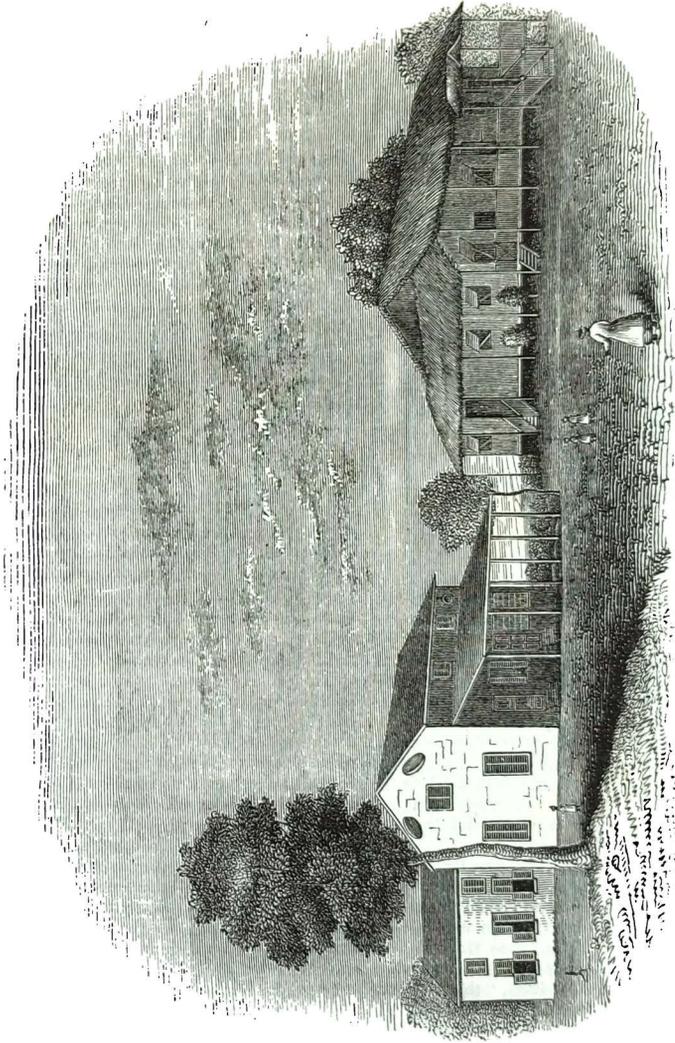
Jan. 18, aged 24, Elizabeth Gamble. Leicester, daughter of the late Mr. Thomas Gamble, baptist minister. A rapid decline hurried her to the grave, but her mind was kept in perfect peace. "Jesus Christ is my Saviour!" she exclaimed. Happy conviction!—worth a million worlds.

Lately, at Belton, near Sheffield, Mr. Robert Arrand, Mr. Richard Leggot, and Mr. Wm. Gunhouse, respectively aged 84, 83, and 82 years. The former had walked from Belton to Upworth twice every sabbath day for above thirty years, to attend a dissenting place of worship.

CONVERSATION WITH CORRESPONDENTS.

- G. H. B. asks if the assertions of certain speakers at the Congregational Union Meeting, at Norwich, are perfectly correct: viz., "That Independents were the *only* denomination of dissenters who had kept themselves aloof from persecution,—and that they were the first who contended for liberty,—and that they had more talent in their body, than could be found in all other bodies put together!"
- "A Female Hearer." Having received your address, we beg to inform you that we cannot interfere with the proceedings which any of the churches or their pastors may deem it right to adopt. But we have no objection to open our pages to a discussion on the propriety of female public preaching.
- S. W. We have to thank you for a sight of the Circular of "the Strict Baptist Central Committee," addressed "to the church of Christ holding Particular Redemption and Strict Baptist Fellowship, meeting at ——" and signed by "R. W. Overbury and J. Rothery."
- W. P. tells us he has increased the sale of the *Reporter* four-fold. He says, "If your earnest request in January, is attended to by your present readers, I am certain we shall go a good way past 10,000."
- J. H. K. No: we did not object to Mr. Daniell's reply to Thorn, on that account! We want a Tract of our own, that we can sell at our usual cheap price. "Organs?" why we think what we always did, both of them and all other "things without life giving sound," that, as they cannot "make melody with their hearts unto the Lord," public worship is more scriptural without them.
- M. We have received copies of letters inserted in the public papers, respecting the private affairs of the baptist church in this town. This was very indiscreet.
- J. D. Certainly it is very desirable that pious persons, and pious persons only, should conduct the singing in public worship.
- J. S. S. Yes: we have noticed some of the inconsistencies in the publication to which you refer. It is indeed vain to "talk of the poison of Puseyism," except we discover "that the poison is in the font."
- W. D. L., a resident in London, says, that the *Witness* is true when it affirms that London is peculiarly the sphere of the Independents—that methodism, elsewhere potent, is feeble—and the baptists few in numbers and of little vigour.
- J. H. Y. Thank you: but it would be like borrowing feathers from other birds, when we have of our own equally beautiful.
- J. H. O. "The Church Books." We fully intended to have these ready for the new year, but our hands have been too full. We hope soon to attend to them. The delay is not however without its advantages, as we have since received some valuable suggestions.
- A respected minister says, "I shall be obliged by your not giving me the title 'Rev.' (Rabbi.) Let us try to return to the primitive simplicity in everything."
- J. B. O. The repartee of the little baptist may do for a fireside party, but is not exactly adapted for print.
- A minister says, "I announced the *Reporter* from the pulpit, which has increased the circulation. We must raise the sales to 10,000. It ought to equal the *Witness*."
- W. E. G. We believe you could send us as much information about that pitiable sect as would fill "three *Reporters*." But we shall not publish a line about them. We only regret you should have wasted so much time and pains already.
- "An Old Friend." Are you? Then give us your address.
- J. D. Your information is better adapted to the public papers.
- BAPTIST STATISTICS. Our friend who compiled these, has sent us rather a lengthy reply to the note of corrections in Dec. *Reporter*, page 404. There can be no necessity for its insertion. We, and our readers too, are under great obligations to him for the time, labour, and expense which they cost him. With reference to Amersham, he points out that the old churches were G. B.—the new P. B. The old became extinct prior to 1720, from which time to 1733, we have no account of a baptist church in Amersham. Mr. H., he says, gives no proof of Warford being the oldest church in Cheshire, neither does the Editor respecting Mountsorrel.
- QUERIES. We must adopt some mode of disposing of the numerous queries we have received, for the satisfaction of the proposers. But our replies must of necessity be brief.
- NOTICE.—Essays and articles intended for the first part of the *Reporter*, should reach us at least one month previously, and Intelligence by the middle of the previous month; no Intelligence can be inserted after the 21st of the previous month. Again we request our correspondents to write every separate article of Intelligence on a separate slip of paper, and enclose all under one cover. If they do not, they compel us to perform the laborious and wearisome task of re-copying their communications.

THE
MISSIONARY INTELLIGENCER.



MISSION PREMISES AT MAULMEIN, BURMAH.

MISSIONARY INTELLIGENCER.

[Having made the necessary arrangements, we shall, in future, devote the last four pages of the *Reporter*, every month, to a digest of Missionary Intelligence, chiefly of the Baptist Missionary Societies of Britain and America, (General and Particular,) illustrated by a suitable wood engraving. We trust this arrangement will be satisfactory to our Subscribers.]

AMERICAN BAPTIST MISSIONS.

MAULMEIN, BURMAH.

In a previous part of the present number (see page 65) we have inserted an interesting letter from Serjeant Wilson, respecting the work of God among British soldiers, chiefly through the pious labours of the American Baptist Missionaries. The engraving on the other side is a representation of the mission premises at Maulmein, comprising the house of Dr. Judson and the printing offices. The mission was established at Maulmein by Mr. Boardman, in 1827. It is the principal station of the American Missionaries in Burmah. There are also now at this station, five houses for missionaries, and a large native zavay, or chapel, built of teak wood, beside several smaller zavays in different parts of the town.

"The printing-office," says Mr. Malcolm, "is of brick, two stories high, 136 feet long by 56 wide. It is in the form of an angle, so that the picture, which was taken from Mr. Judson's verandah, shows only a part. It contains four hand presses, and a power press, equal to two more; twelve small founts of English type, one of Burman, one of Karen, and one of Taling. For these last there are punches and matrices complete, so that they may be cast anew at any time. The expense has, of course, been enormous, there being about one thousand matrices for the Burman fount alone. A new set of punches and matrices have just been ordered for the Burman character, on a size reduced one-third. The upper rooms of the office are devoted to a bindery, storage, &c. The capabilities of the bindery are fully equal to the work of the printing-office. Every part of the labour, in printing and binding, is performed by natives, of whom, on an average, twenty-five are constantly employed."

It was here that, ten years ago, Dr. Judson was favoured to complete his translation of the whole scriptures into the Burman language, which have since been extensively distributed. "Thanks be to God," wrote the devoted missionary on that memorable era in his life, Jan. 31, 1834, "thanks be to God, I can now say, I have attained. I have knelt down before him, with the last

leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory. May he make his own inspired word—now complete in the Burman tongue—the grand instrument of filling all Burmah with songs of praises to our great God, and Saviour Jesus Christ! Amen."

The building on the left, is Dr. Judson's residence. It contains three large rooms, and two smaller ones. It is built precisely like the natives' houses, only larger and better, and cost about 300 dollars (£60.) The centre room is the dining-hall, and the farthest one Dr. Judson's chamber. His study is a large apartment partitioned off from one end of the chapel. The kitchen, or "cook-house," is always a small separate building.

BAPTIST MISSIONARY SOCIETY.

WESTERN AFRICA.

By the kindness of Mr. J. B. Walcott, of Stanwick, we are enabled to furnish the following extracts of a recent letter from Mr. Merrick, dated

Continent of Africa—King William's Town, Bimbia, September 3, 1844.

In this part of the world we have much to grieve and distress us, and try our faith and patience; but our God imparts strength equal to our day, and the precious promises of the gospel, animate our hearts and urge us to patient continuance in well doing. Success may not immediately follow from our labours—but eventually others, if not ourselves, will reap in much joy. We have a settlement called old Bassukatta, where one of our Jamaica assistant missionaries named Innis, with his own hand erected a little cottage, and removed with his family. Severe illness has however driven him from the place, so that the station is at present unoccupied.

I purpose leaving for Camaroon in a few hours. On leaving the river last year, I promised to return in a few months, fully

expecting that our steamer would long since have arrived; but in consequence of her non-arrival, I have not been able to perform my promise. I have just finished packing up for my journey, and the canoe not being ready to start, I resolved on writing you a few hasty lines. We have lately established a station here, and are erecting four cottages, which will afford an asylum to a few of our friends, in the event of their being driven from Fernando Po by the Spaniards. We have begun a day school. A few scholars can read very well in the first class book which I have written and printed. I enclose a copy, which may perhaps interest a few of our philological friends. I lately travelled about sixty miles in the interior from this point, and preached the glad tidings to hundreds who never before saw a white face. I was detained at two towns where they wished to plunder my boxes, but they were not successful. These were the only cases of opposition we met with, while we received a hearty welcome, and were treated with great hospitality at all the others we visited. In returning to Bimbia, a chief of the Bowengya district, named Madida, but who has lately died, made the society a present of a large run of land for the establishment of a station. My hopes respecting the success of our work in this district are very great, and I do trust they will not be disappointed; but we must labour humbly, cheerfully, faithfully, and perseveringly, and leave the result with God.

FERNANDO PO.—Eight were baptized here July 21.

CEYLON.—Mr. Dawson, after alluding to the safe arrival of Mr. and Mrs. Davies, whom he describes as “lovely and amiable persons, who will doubtless be a bright ornament to the mission, and a blessing to the land,” observes—It is extremely gratifying to know that the death of our dear brother Daniel has been the means of seriously impressing the hearts of many who were unimpressed by his living voice. The natives in many villages appear sensible of the loss they have sustained, and some are alarmed lest he should hereafter be a witness to condemn them. The 8th Sep. was a day long to be remembered. After preaching in English in the morning at Colombo, I visited the station at Kottigahawatta, where brother Nader has been labouring with great success. After preaching in Singhalese to a large and attentive congregation, I administered the ordinance of baptism to twenty persons, fifteen of them females. They had all been candidates for many months—some for eighteen. Their regular attendance, consistent conduct, and earnest expressions of attachment to the Saviour, seemed to render further delay im-

proper. In the presence of Mrs. Dawson and Miss Wells (a lady connected with the Female Education Society), I put to them many searching questions, which they answered to our satisfaction. The cases of several were extremely interesting. Five were from village schools—the fruit of the labours of pious teachers. One lad, about thirteen, discovered much shrewdness. When he applied for baptism, his pastor said to him “You are too young, and too small.” “Sir,” said he “my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ can save me.” Some time after, on again applying, he was asked why he was so anxious to be baptized. He replied “I know baptism will not save me, but Christ has commanded it, and how can I call him my Saviour if I live in disobedience to his commandments?” “But were you not baptized in your infancy?” “I have been told so,” said he, “but know nothing about it. The scripture says that those who repent should be baptized, and as I have repented I wish to do all that my Saviour has commanded.” At the close of the ceremony, ninety-five of us partook of the Lord’s supper, and sweetly realized his presence in our midst. Brother J. Melder lately baptized six persons, one of them a native man, aged ninety-three. In his latter days he found the pearl of great price, and though subjected to much scorn and persecution, he patiently bore it all, rejoicing that he had found that happiness in believing in the Saviour, to whom he had been all his life an utter stranger. His daughter, aged fifty-four, was baptized at the same time.

JAMAICA.—*Bethesda Mount, Lucea.*—Forty four persons were baptized by Mr. Francies, in Prosper-bay, Nov. 17. The number and respectability of the spectators, showed that a deep interest was excited. Serious attention was given. The scene was animating. A fresh breeze was blowing, and the voice of “old ocean” was awakened to mingle its hoarse melody with the song of praise! *Salter’s Hill.*—On the same day, Mr. Dendy immersed forty-five candidates in a river near this station. *Stewart Town.*—Nov. 16, thirty persons were baptized at the river head. *Maldon.*—Mr. Dendy baptized twenty-seven candidates at this station, Nov. 30. All these were added to the respective churches.

THE “DOVE” has been fitted up as a sailing vessel. A valedictory meeting was to be held at Zion chapel, Gravesend, on Thursday evening, Jan. 23, “on the occasion of missionaries going out to Western Africa,” in this ship. Eustace Carey and other friends, and the missionaries themselves, were expected to be present at the meeting.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. JOHN BUCKLEY, late pastor of the G. B. church at Market Harborough, left the shores of England on the 14th of June last, and after a rapid voyage of seventy-eight days, (the shortest, with only one exception, ever known) arrived at Madras. We have been favoured, by the secretary, with a sight of a letter from Mr. B., dated Madras, Sep. 7, in which he states that he is in excellent health and good spirits. On the voyage, he was able to study Oriya, and read as on land, with but little interruption from sickness or the weather. Captain Toller (a relative of the well-known and respectable family, Tollers, of Kettering) was exceedingly kind and attentive. An evangelical clergyman was on board, but could not be induced to join in conducting a religious service with a dissenting minister! A few pious ladies and others held an evening meeting occasionally, when Mr. B. expounded the scriptures. He also distributed tracts among the soldiers and sailors. The former were Irish Catholics, whose ignorance Mr. B. describes as being very great—greater than he expected. At Madras he found several missionaries. Mr. A. Leitch, of the London Society, afforded him hospitable entertainment. The Catholic missionaries, he says, are active, and, to some extent, are supported by Government!

Mr. B. thus describes his feelings on first beholding the scenes of idolatry:—"My emotions on reaching this idolatrous land were of a very peculiar character. I cannot describe what I felt on seeing the marks of idolatry on the foreheads of most of the people, and in looking on the temples where God is dishonoured. I hope I can say that I have never looked at an idolater without being affected—much affected.

'My God, I feel the mournful scene,
My bowels yearn o'er dying men!'

O that familiarity with these sad scenes may not diminish the feelings of tender compassion which the first sight of them has called forth! I enter upon my work in India deeply sensible of my own insufficiency, but relying on the strength of the Lord Jesus."

INDIA AND CHINA.—Hitherto, the labours of the General Baptist Missionaries have been confined to Orissa, East Indies. Beside Mr. Buckley, two other young friends, now in the college at Leicester, are expected to go out with Mr. and Mrs. Stubbins next summer, for Orissa. An attempt is also about to be made on China. Mr. Hudson, formerly a Missionary in the West Indies, who has made considerable proficiency in Chinese, and Mr. William Jarrom, son of the late Mr. Jarrom, of Wisbech, are engaged for this Mission, and are expected to embark in May.

THE WORLD'S JUBILEE.

A HYMN FOR THE JUBILEE YEAR OF THE
LONDON MISSIONARY SOCIETY.

Tune—The Vesper Hymn.

HARK! ten thousand, thousand voices
Sing the Song of Jubilee;
Earth, through all her tribes, rejoices,
Broke her long captivity!
Hail, Emmanuel!—Great Deliverer!
Hail, Emmanuel!—praise to thee!
Now the theme, in pealing thunders,
Through the universe is rung,
Now, in gentler tones, the numbers
Of redeeming grace are sung.

Wider now and louder rising,
Swells and soars th' enraptured strain;
Earth's unnumbered tongues comprising,—
Hark! the Conqueror's praise again.
Hail, Emmanuel!—Great Deliverer!
Stones shall speak, if we refrain.
Thus, while heart and pulse are beating,
To His name let praise arise,
Till, from earth, the soul, retreating,
Joins the chorus of the skies.

Then in loftier, sweeter numbers,
We shall sing Emmanuel's praise:
Freed from all that now encumbers,
Nobler songs our voices raise.
Hail, Emmanuel! Great Deliverer!
Live for ever, in our lays!
While our crowns of glory casting
At His feet, in rapture lost,
We, in anthems everlasting,
Mingle with the angelic host!

But, till that great consummation,
That Bright Sabbath of mankind,—
Till each distant tribe and nation
Taste the bliss by God designed,—
Speed the Gospel!—let its tidings
Gladden every human mind!
Be its silver trumpet sounded,
Let the joyous echoes roll,
Till a sea of bliss unbounded,
Spread o'er earth, from pole to pole!

Then shall come the Great Messiah
In millennial glory crowned;
"Israel's hope,"—and "Earth's desire,"
Now triumphant and renowned.
Hail, Messiah!—Reign for ever!—
Heaven to earth reflects the sound;
Heaven and earth, with all their regions,
At His footstool prostrate fall:
Heaven and earth, with all their legions,
Crown Emmanuel, Lord of All!

Edge-hill.

T. R.

THE

BAPTIST REPORTER.

MARCH, 1845.

CHURCH ARCHITECTURE.

IT will be in the recollection of our regular readers, that last year, in bringing the important subject of "The Extension of Christianity" before their notice, we pointed out what we conceived to be the most formidable obstacle which stood in the way of the accomplishment of this very desirable object, viz.—"a passion for architecture and decorations," which absorbed the greater part of the available resources of the churches of Christ, leaving comparatively little for objects directly spiritual and benevolent. In January, this year, our leader, from the pen of a valued correspondent, contained some important historical facts on this subject, and having met with the following remarks, in a recent American publication, from the pen of the Rev. F. Close, we give them in corroboration of the views we have ventured to propound.

Still being anxious not to be misunderstood, we remind our friends of what we have before explained—that "christians do right in providing for themselves suitable and convenient places in which they may, at stated periods, assemble for divine worship, and in which the glorious gospel can be published to others."

"Church Architecture might, at the first glance, appear to be a subject essentially secular, and practically material; to ascertain by diligent search the earliest and most comely specimens of christian churches—to study their varieties—to class them under different orders—to select that style best adapted to modern use, and to embellish it with suitable decorations, all this appears to have little connection with religious principle or spiritual feeling.

And yet has the whole art or science of Ecclesiastical architecture the strongest possible bearing on the religious character of the country; interwoven with all its spiritual sympathies, and national prejudices, it exercises a diffusive and extensive influence even over the essential truths of revealed religion.

As the experienced architect is disturbed by any violation of good taste, or by any departure from the rules of art, in the building on which he gazes, so should the pious and enlightened christian be at least equally offended if he discovers in buildings consecrated to the simple worship of the Lord Jesus Christ, decorations and emblems more worthy of the ponderous cere-

monial of the Jewish, or the idolatrous corruptions of the papal system.

And of what material is the superstructure of the christian temple? No other than living souls! Individual believers. They were described well by Isaiah, the prophet, as by nature rough, unhewn, mis-shapen stones in a quarry—or as clay and mire in a pit—and to humble them in their after state he bids them “look to the rock whence they were hewn, and to the hole of the pit whence they were digged.” Using exactly the same figure, Paul says to the believers at Corinth, “Ye are God’s building”—and he was “a workman who needed not to be ashamed”—and by such means God formed, and fashioned, and polished, and decorated these rough stones until they became polished corners of this spiritual temple. Long and painful may be the process by which a mis-shapen lump of stone becomes a fair proportioned pillar, or rich architrave, or lovely model of the human frame;—but by the skill, and wisdom, and patience, and love of him who selected the stone from the quarry, and moulded the clay into a symmetrical form, it is at last complete, and becomes a “living stone” in this great living temple! Here, indeed, is divine architecture—here are beauty of design, and perfection of execution. “In Christ all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit!” Yes, marvellous as this mysterious and divine and holy building is—each individual believer, perfectly in himself, is the temple of God—and all believers congregated together form one great, glorious, new-covenant temple—inhabited by God himself—the only material building he recognizes under the gospel dispensation as actually possessed of his presence! “In whom,” that is, in Christ, “ye also, as lively,” or living, “stones, are built up a spiritual house, an holy priest-

hood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.” Peter speaks not here of evangelists, or pastors, or teachers, as sacrificing priests—but he describes all individual, spiritual believers, as members of this mystical temple, containing in itself, spiritually, all that was typically prefigured in the first temple. Holy incense ascending continually in the flame of divine love, which glows on the altar of a renewed heart, fragrant to God himself—“a sweet smelling savour;”—“know you not that ye are the temple of God, and that the Spirit of God dwelleth in you?” “What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God!”

It would tax the ingenuity of the most ardent worshipper of primitive christian architecture to discover one line in the New Testament to prove that separate, much less consecrated buildings were set apart, or intended to be set apart, during the lives of the holy apostles, for christian worship. Such a custom, however becoming and needful in the subsequent ages of the church, cannot therefore claim to be primitive, apostolical, or scriptural. As far as the inspired writings of the New Testament are concerned, we therefore re-affirm—that they recognize no temple but the spiritual one which we have attempted to describe—and that upon the subject of christian church architecture they observe a remarkable and studied silence.

This general principle is deducible from the whole analogy of God’s dealings with his people: viz. that the churches in which christians worship, should, as to external decorations, harmonise with the genius of the christian dispensation.

Here then we might at once turn to the modern attempts to revive the decorative style of church architecture; and testing it by the general princi-

ples now established, and by the practice of the apostles and their converts in the first century, we might at once decide the question,—whether it is consistent with the simplicity and spirituality of christian worship to lavish vast sums of money on the decoration of the outward structure and the mere ceremonies of worship? But inasmuch as the present disposition extravagantly to adorn our churches is not an invention, but an imitation—and as the perfection of modern effort consists in copying that which is considered antiquity—it will be more satisfactory to glance at the rise and progress of that style of architecture which is to be restored; and if we should trace its source to some of the most benighted and corrupt periods of the church, and find it identified with, and contributing towards, the superstitions which were then prevalent, our fears will at once be awakened, and a holy jealousy will be excited in our minds, lest with the restoration of the varied emblems of superstition and idolatry—the corruptions with which they were allied should gradually be introduced along with them.

Ascending, then, to the earliest days of the christian church, of which there are but scanty records in uninspired history, we find a singular conformity with all we have traced in the canon of Scripture. It is a disputed point whether any churches,* or distinct places of worship, existed at all during the second century. Friends and foes admitted in these early days that “the christians had neither altars, nor temples, nor images; but affirmed that God could be worshipped in every place, and that his best temple upon earth is the heart of man.”

With the opening of the fourth century a change, at first gradual, but subsequently rapid and widely diffused, took place in regard to Church Archi-

ture. Then it was that the opinion became prevalent that churches should be divided into three parts, distinguishing the clergy, the faithful, and the catechumens:—a servile imitation of the division of the Jewish temple—the holy of holies—the sanctuary—and the court! It would far exceed the limits of this Essay to follow the infinity of details of structure which followed from this commencement.

Church Architecture arose and flourished! Ecclesiastical buildings were multiplied, in which scenes were enacted alike disgraceful to Christianity, morality, and reason. In fact, the huge piles which were raised towards the middle and close of this century might more justly be considered as vast mausoleums—in which truth, scripture, light, salvation, and common sense were entombed together—than churches of the saints, in which “the God of the spirits of all flesh” was to be worshipped, through the Son of his love. Superstition, and the extravagant decoration of churches, progressed together—now was the age of lying wonders, false miracles, holy places, altars, shrines, of monarchism and celibacy—with all the monstrous evils which naturally followed in their train.

The greater part of all the splendid ecclesiastical buildings, whether religious houses or churches, which arose after the eleventh century, were erected by funds drawn from the resources of the deepest superstition! The splendid cathedral of Notre Dame, at Paris—St. Peter’s, at Rome itself—and many other churches of the same date, were built with money raised by the sale of indulgences! All the finest specimens of Gothic architecture, which now form the models of imitation to our modern artists, are monuments of the most debasing ignorance, and the most notorious imposture. The pointed arch—and the fretted roof—and the gloomy crypt—and the secret stairs—and stone altars—and elevated chancels, credence tables, and

* Our English readers must bear in mind, that Americans call all their places of worship “churches.”
ED. D. R.

painted windows; the reredos, the trypticks, the reliquary, &c., &c., are the emblems of a gloomy, false, idolatrous, and persecuting worship, from which we were mercifully delivered at the blessed Reformation!

Yet it is to these—and none but these—that the modern students of Church Architecture would bring us back.

It may be asked in conclusion—would you then desecrate the houses of God in the land—strip them of all their ornaments—or assemble the people in barns, or in the open air, to worship God? Far from it! Although it is denied, in accordance with the cloud of witnesses of the Protestant Reformation, that any forms of any church can impart the same kind of consecration and character of holiness to a christian building as that which was imparted to the one only temple in which Jehovah himself dwelt:—while it is denied that the consecration of churches can be argued from the New Testament, or can be established by reference to a dispensation which, in this respect, bore no analogy to that established by Christ—yet would all pious christians humbly and thankfully acquiesce in that ordinance of man, through the church, which has set apart a house in which the rites of our blessed religion may be performed, the holy God may be worshipped, Christ may be preached, and the souls of men converted and edified! That such a building should be severed from all secular uses, and devoted to holy services, is accordant with all the best feelings alike of the natural and spiritual man!—But that one part of that building is more holy than another—that one should be elevated above another—that one should be for the priests, and another for the people—one for those initiated in the mysteries, and another part for the uninitiated, is utterly repudiated as unscriptural—unsanctioned by primitive usages—and calculated to introduce false notions and superstitious practices.”

TO THE STUDENTS OF OUR COLLEGES.

BELOVED BRETHREN,—At the commencement of 1845,* permit one of yourselves to suggest, through the medium of these columns, a few hints for our serious consideration.

As the servants of Christ, it becomes us at all times, to provoke one another to love and to good works. Fraternal stimulus is, ever, alike incumbent and desirable; yet there are special seasons when it is most applicable and beneficial.

Such a season is the beginning of a new year. Through the good hand of God upon us we have closed the past. Who among us, while recounting its mercies, and reflecting on its short comings, does not on the one hand gratefully exclaim, “Bless the Lord, O my soul, and forget not all his benefits:” and on the other, humbly pray, “O Lord, enter not into judgment with thy servant?” The past is gone. Like a rain-drop swallowed in the ocean, it is lost in eternity. It came to test our diligence—it has returned (in too many instances) to relate our sluggishness and lethargy. Whatever may have been the character of the past—however dark its colouring; it is some consolation to know the present is before us. Another year, with all its privileges—its opportunities and means for usefulness—its calls for increased effort, lies before us. Can we not do something more for souls—for Christ—for God—during the coming, than we have done during the past year? Is not the general response—“We can?”

The question is, how are we to commence? How can we more surely and rapidly promote our own piety, and extend the Redeemer’s kingdom? Cannot this be done by more frequent prayer and religious conversation?

* This should have appeared earlier, and would have been inserted if we could have found room for it.—ED. B. R.

Any attempts to do good, must (as they ought) begin at home. Our own hearts must be warmed to a proper temperament, before they will rightly feel for others. And how can we more certainly and speedily get our minds deeply imbued with a spirit of holiness and christian zeal, than by occasional conventions for prayer and religious intercourse ?

May not four or five meet once a week for this purpose ? At these meetings we may consider the state of our own hearts—of the neighbourhood in which, *pro tempore*, we are located—of the world at large ; we may pray that God would revive his work within us—cause his benediction to rest on our occasional ministrations, and turn sinners, through our instrumentality, to himself. Could not this be accomplished ? And would it not raise the tone of our piety—foster a spirit of usefulness, and prepare us for spiritual exertion ? Such meetings have existed and effected a vast amount of good.

In Lincoln college, Oxford, a few pious students thus met ; and what *was*—what *is* the result ? The primary original intention was their own personal benefit. But the spirit of our holy religion is an expanding one. Like a swollen river overflowing its banks and fertilizing the surrounding borders, it flows out in strenuous endeavour for others' welfare. It was so here. The abodes of the sick and wretched were visited—the walls of prisons re-echoed with the high praises of God—the tale of the cross was whispered in the ear of the captive—the gospel was publicly proclaimed in the highways and the hedges, and thousands were converted to Christ. And apart from any other result, look at *one* ! The vast fabric of Methodism has been raised, and stands as a noble monument of college piety.

We have already weekly prayer meetings in our different colleges. These are not sufficient. They cannot answer the purpose to which we refer. We cannot enter so fully, freely, and earnestly into the work as

when in smaller companies. Experience bears witness to this.

Would not such meetings as those alluded to, lead, on our part, to more practical devotedness to our work ? Should we not be induced to establish weekly cottage meetings in our several localities—to visit the afflicted—to distribute religious tracts—and, in favourable weather, to hold forth the word of life, in our lanes and alleys, to perishing multitudes ? Should we not then become what we ought to be—*workmen* ?

It must be pleasing to know that such efforts are put forth, and in some instances (I speak from personal knowledge) are accompanied with success. From the little the writer knows of college life, he is aware many objections to this line of conduct may be raised. It may be said, with some degree of plausibility, “our studies will be broken in upon ; there will be an interference with our regular and incumbent duties ; we are where we are, not so much to labour, as to *prepare* for labour.” Very true : But is not all this one great part of our training ? And are there not many half-hours spent in unimportant conversation and light reading, which might be consecrated to these lofty and holy purposes ?

When prompted to demur, let us open God's book—kneel at God's throne—think on the inconceivable value of human spirits—their exposure to ruin—the brevity of time—the realities of futurity—and above all, anticipate the day when standing before the divine tribunal to hear our destiny, the Master will say to us, “Give up thy stewardship, for thou mayest be no longer steward.”

Never let us forget that our object is not so much to become scientific and literary characters, as witnesses for the truth. And what can better prepare us for fearlessly and successfully advocating its claims, than the conduct to which we have adverted ?

Look at the religious world—our own denomination—the existing mini-

istry, and who are the most successful in winning souls? As a general rule, is it not those (we now speak of those who have passed through our colleges) who devoted the most time when at college to the publication of the truth?

Brethren! Let us think of our obligations to God—our duty to our species. Let us remember that the vows of the Lord are upon us—let us serve our age, and while we live, live for its well-being. Let us never forget that this is our calling. Let us commence the present year with holier resolves, and nobler efforts; so that if permitted to see its close, we may review it with pleasure, or if taken from the scene of toil, receive our reward.

Our fathers, one by one, are laying aside their armour, and entering into rest. They look down and beckon us onward. Let us then “not be slothful, but followers of those who through faith and patience are inheriting the promises.” “Let us be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.” FRATER.

WHAT HINDERS THE SPREAD OF THE GOSPEL IN IRELAND ?

WHEN our friends in England hear of the scriptural schools that exist—the bible readers that are employed—the missionaries engaged—the tracts distributed, and the numerous copies of holy writ which are freely put in circulation, I imagine that some of them are ready to suppose that popery will soon come to an end. Much good I have no doubt has been done, but not so much as we have ardently desired. Since political liberty has been given to Ireland, the dormant mind has been roused to enquiry, and it is likely that its quiet slumberings are over. A thirst for knowledge among many thousands of the Irish peasantry has been created, which no government on earth can repress, or priestcraft extinguish. Still, much must

be done before popery is overthrown and the gospel universally established.

The existence of popery is one great obstacle that hinders the spread of the gospel in Ireland. Popery is an awful delusion, yet catholics have their minds pre-occupied with this system, and they think that it is the only religion which is stamped with infallible truth. They imagine that protestants should embrace their faith and go over to them, instead of abandoning their own faith and coming over to us. Humanly speaking, it is much more difficult to convert a Roman Catholic people than those who are heathens in a distant land. Popery nurses her children in superstition—keeps them in ignorance—enslaves the mind, and extinguishes every rising desire after a knowledge of divine truth. The priest so effectually mixes tradition with divine revelation, as to change the truth of God into a lie, whereby the wisdom of God cannot be distinguished from the inventions of men. The elements of the whole system are of the same nature as sin itself, and can never be changed or ameliorated for the better; hence the scriptures have announced its total destruction.

The manner in which Protestantism was introduced into Ireland is another great obstacle to the spread of the truth. The Reformation was commenced here by the strong arm of political law, and carried on with intolerance, persecution, and blood. The Irish remember the conduct of Charles I., with all his unrighteous oppression. They have not forgotten the cruelty of Cromwell—his bloody proceedings at Wexford, and how he indiscriminately massacred nearly all the inhabitants of Drogheda without distinction of age or sex. All sorts of oppression have been practised upon Irishmen that the state church might be established, and when they cried for mercy, the oppressor said, “it is law, and if you make any resistance by that law you must die.” The whole nation was thus nearly driven to desper-

ation, and from the cruelties that were perpetrated in the name of religion, the earth was soaked with their blood. From these things they feel as if persecution and oppression were identified with the existence and progress of the state church; neither can we reasonably hope that the gospel will spread so long as this Colossal statue of intolerance and blood remains in the land.

I might mention in the next place, the small number of agents that are employed. In the West, the society have one missionary, in the North there are four or five, in the East not so many, and in the South not more than seven or eight. Now can it be reasonably expected that such a handful of men can convert eight millions of souls, and most of them Roman Catholics, at once? A fair trial has not yet been made—*I say a fair trial in Ireland has not yet been made.* We must have superior men, large cities must be assailed, and a vigorous movement made. Our English churches must arise as the heart of one man; and then, by the blessing of God, the work will be done.

A want of faith, devotedness, and prayer, may be mentioned as another reason why we have so little success. We do not wish to cast all the blame upon others, for part of it belongs to ourselves. We have called timidity, prudence, zeal we have pronounced rashness, and when difficulties were to be encountered we exclaimed, "there is a lion in the way." We must proceed in a spirit of prayer with a calm consciousness of divine aid, then we shall be too strong to be violent, and too wise to be put down. We must be "valiant for the truth," without ever thinking of "making leagues" with the people that we may dwell quietly among them. Oh, that the gospel may go forth, "not in word only, but in power;" then the enemy will quail before the truth, sinners will be converted to God, our churches will be revived, and we shall experience "times of refreshing from the presence of the Lord." J. BATES.

THE SUBJECTS OF BAPTISM.

WE have been favoured, through the politeness of a respected Independent minister in Leicester, with the loan of Dr. Halley's "Lectures on the Sacraments," which we have read through, pencilling down notes as we proceeded. We have already given one eloquent paragraph (Jan. page 40) and have several other extracts copied for insertion in our pages, with which our readers, we have no doubt, will be much amused. In the mean time we produce the following summary of the seventh lecture on "The Subjects of Christian Baptism." Read it, and then say if Dr. Halley is not a bold man.

"The summary of our argument may be expressed in the following particulars. We have seen that the commission of our Lord was, to disciple all nations, baptizing them,—thus employing the most unrestricted terms; that no restriction of the terms to any class of persons, can be found in any part of the New Testament; that the unrestricted commission was given to Jews, whose religious rites of discipling were uniformly administered to the children of proselytes, together with the parents; that Jesus had previously taught them that little children were members of his kingdom, into which none could enter without being born of water, and of which all the baptized by John were members; that the apostles baptized persons whom they had not previously seen, and of whom they had previously heard nothing, and on the very day in which they first heard the gospel; that they and their companions exhorted the impenitent to be baptized, and baptized some whose unfitness, through ignorance, if faith or piety had been a qualification, might have been easily detected; that they baptized the several families on the day in which their heads became converts; that no qualification for baptism is prescribed in scripture, and, therefore, no man has a right to impose one; that neither the refusal,

nor the delay of baptism, can be justified by any scriptural example; that a ceremonial holiness is ascribed to the Gentiles, under the gospel, similar to that which, under the law, was ascribed to the Jews, whose children, born to the privilege, were acknowledged by the appropriate sign of their covenant; that for a thousand years, no person of any party among christians, can be found not having received baptism in infancy, if his parents were themselves baptized; and that baptism restricted to believers, is a practice rigidly and consistently observed by no sect, and for which no warrant of scripture can be offered, except a doubtful reading, or rather a scandalous forgery.*

ORIGIN AND EARLY HISTORY OF THE BAPTISTS IN NEW ENGLAND.

THE Baptist Denomination in America was originated in the early part of the seventeenth century, by some of those excellent men who fled thither from this country to escape the tyranny of the prelates, and the iniquities and cruelties of the high commission court, and star chamber. There, amidst interminable forests and unpeopled wilds, in a remote and desolate region of the earth, they enjoyed for a time that liberty of conscience and freedom of action which they had failed to obtain in their native country. How highly they appreciated these invaluable privileges, and how diligently and successfully they used them to the glory of God, will be seen in the sequel. Having themselves felt the gospel of Christ to be the power of God unto salvation to every one that believeth, they were indefatigable in preaching to their fellow countrymen around them in the land of their exile, the unsearchable riches of Christ, many of whom gladly received the word and were baptized. By this means bap-

tist churches were planted in the different American Colonies at an early period of their history, so that at the close of the seventeenth century, in New England* alone, there were thirteen baptist churches, some of them very large, and all of them in a flourishing condition.

The first of these churches was formed in (or a little before) the year 1640, in the town of Providence, colony (now state) of Rhode Island. This church was gathered by the labours of Messrs. John Brown, Thomas Olney, William Wigandine, and Gregory Dexter. Mr. Brown was called by the church to the pastoral office, to which he was set apart by prayer, fasting, and laying on of hands, by Wm. Wigandine, Gregory Dexter, and others, teachers in the church. This church is admitted to have been the first baptist church formed in America, and the statistical account of the baptist churches in America published in the *Baptist Reporter* for 1844, page 331, shows it to have been a most prolific parent.

Soon after this, other baptist churches were formed in the towns of Newport, Kingston, and Prudence, all in the colony of Rhode Island; in Granton, Connecticut colony, and in Swanzey, and Tiverton, Boston colony, (now State of Massachusetts.) Mr. Dexter and Mr. Wigandine were very eminent and extraordinarily useful men in the first settling of these churches. But unhappily the Sabatarian question, and the doctrine of the laying on of hands, subjects which at that time agitated the churches in Britain, divided the brethren in New England also, and the majority of the church in the town of Providence having determined that all persons admitted to membership, should be received by the imposition of hands, all the other churches adopted the same principle. This caused the

* Acts viii. 27, is the "scandalous forgery" to which Dr. H. refers.

* It may be desirable to state for the information of some readers of the *Baptist Reporter*, that that part of North America called New England, consists of the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

dissidents, who rejected the doctrine of the laying on of hands in the churches of Providence, Newport, and Swansey, to separate from their brethren, and so form themselves into distinct churches, (in these towns) according to their own views of truth. About the same time, a third church was formed in Newport, and one in the town of Westerly, both on the Sabbatarian principle; soon after which a church was formed in the town of Boston, Boston colony, on the principles of mixed communion. These thirteen churches were originated in the seventeenth century. In the early part of the eighteenth century a third church was formed in Providence, and one in the town of Warwick, Rhode Island, both of which held the doctrine of the laying on of hands.

The baptist churches in New England up to this period of their history, though differing on the questions as to whether individuals should be admitted to membership by the imposition of hands, whether the first or seventh day of the week should be observed as the sabbath, or whether baptism ought to be a term of communion at the Lord's table, were nevertheless unanimous in rejecting the Calvinistic doctrines. They were in fact a body of Freewill, that is, General baptist churches. During the first eighty years of their existence there were raised up from among these churches fifty-seven able, laborious, and useful preachers; thirty-five of these became pastors of the churches, the others were denominated teachers. Eight of the pastors, and six of the teachers, were distinguished as acute disputants. The controversies in which these good men were called to engage were with the presbyterians on the one hand, who zealously maintained that infant baptism was a doctrine of scripture; and with the quakers on the other, who as zealously asserted, that water baptism was not the baptism of the New Testament. But in all cases the baptists in New

England, like their brethren in this country, seem to have come forward on the defensive, and though their antagonists were different, yet the pleas and arguments they had to answer were generally the same; so that they found reason to unite in the complaint of the baptists in England, that their case resembled that fabled of Sisyphus in the ancient Pagan mythology, who, for certain high crimes and misdemeanors committed during his probationary state, was sentenced after death in the regions of Tartarus "to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity," thus rendering his punishment perpetual.

Besides the publications which these controversies drew from the baptists in New England, others were from time to time issued by them, which shew the authors to have been not only men of real talent, but of considerable literary attainments, so that, to use the language of the late Robert Hall, we may appropriately say of them, "they were men which would have done honour to any denomination of christians, and were long the glory of ours."

The substance of this account is taken from "A Short Narrative of the Present and Former State of the Baptized Churches in New England to the year 1720, by the Hon. Joseph Jenks, Esq." †

One thing is deducible from his statements, viz., that while Mr. Baird's account of the origin of the Freewill or General Baptists in the State of New Hampshire, as given by your correspondent, "Watch," in the *Baptist Reporter* for 1844, page 319, may be correct, it is evident he has fallen into an egregious error in representing the Denomination of General Baptists in America as having originated in that state in 1780, for Mr. Jenks's narrative demonstrates

† Mr. Jenks appears to have been a member of the first Baptist Church, Providence, Rhode Island, and the author of a useful treatise on the perpetuity of Christian Baptism.

that it had its rise in the state of Rhode Island about the year 1640, which was, according to Mr. Baird's own shewing, 140 years before it extended to New Hampshire.

SCRUTATOR.

A MEDITATION AT A FUNERAL.

EVENTS, however solemn or august, when they become frequent, speedily lose their impressiveness. So with death, the most solemn and august of all oft-recurring events. It is really affecting to think how little the decease of a neighbour excites us, unless there be something peculiar in the time or mode of his decease, and yet what can there possibly be in the time or manner of it worthy of a moment's concern in comparison with the great fact itself. The departure of a neighbour to a distant colony will not seldom awaken more interest than his departure into eternity, notwithstanding that in regard to momentous importance the two events are hardly fit to be compared. This shews how much more readily we are reached through the imagination and the feelings than through the judgment and the conscience. A small event, with an aspect of novelty, seizes hold of us with more force than a stupendous event which has not the circumstance of being uncommon. The mind, which will rest in torpid dulness at the sight of a funeral procession, would quicken into excitement at the appearance of a white crow!

Under whatever view death may be contemplated, it is awfully solemn.

If, as by the Atheist and Materialist, it be regarded as the utter extinction of our being, it has a dreadful character, that opens all the sources of aversion and horror. The "earthly house" falling into irreparable dilapidation and ruin—the final quenching of the vital spark—the breaking up for ever of cherished hopes, endeared friendships, and holiest ties of love—the fine illumined intellect extin-

guished at a stroke—the warm passions of a capacious heart laid in abiding darkness and torpidity—who can contemplate all this without dismay? An atheist jesting at death is a monstrous spectacle. The conduct of Hume betrayed stolid thoughtlessness, or an insano resolve to *act* the infidel even to his exit. A heartless inhuman wretch must he be, who can bid an eternal adieu to existence with a joke. O Atheism! thou art a foul, false thing—a vory devil with an ape's visage.

But if we take the christian view of the subject, namely, that while death consigns the body to corruption, it ushers the spirit into the presence of God, to hear its award of endless woe or endless joy—the thought is unspeakably thrilling. That an event whose issues are such, should ever by its frequent recurrence lose its power to affect us, betrays aloud the debasement of our mind and heart—a sterility of reflection and sympathy utterly unworthy of us. When indeed doath comes into our families, and enters our chamber, it cannot be dismissed with cold formality. Thought and feeling are awakened and cannot but follow the departed with the question, "Is he happy? or, is he———"the word is unutterable by bereaved relatives.

W. B.

THE LAND OF BEULAH.

No other language than that of Bunyan himself, perused in the pages of his own sweet book, could be successful in portraying this beauty and glory; for now he seems to feel that all the dangers of the pilgrimage are almost over, and he gives up himself without restraint so entirely to the sea of bliss that surrounds him, and to the gales of heaven that are wafting him on, and to the sounds of melody that float in the whole air around him, that nothing in the English language can be compared with this whole closing part of the Pilgrim's Progress, for its entrancing splendor, yet serene

and simple loveliness. The colouring is that of heaven in the soul, and Bunyan has poured his own heaven-entranced soul into it. With all its depth and power, there is nothing exaggerated, and it is made up of the simplest and most scriptural materials and images. We seem to stand in a flood of light poured on us from the open gates of Paradise. It falls on every leaf and shrub by the wayside; it is reflected from the crystal streams, that, between grassy banks, wind amidst groves of fruit trees into vineyards and flower-gardens. These fields of Beulah are just below the gate of heaven; and with the light of heaven there came floating down the melodies of heaven, almost opening a clear revelation of the things which God hath prepared for them that love him.

During the last days of that eminent man of God, Dr. Payson, he once said, "When I formerly read Bunyan's description of the Land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions." The best possible commentary on the glowing descriptions in Bunyan, is to be found in that very remarkable letter dictated by Dr. Payson to his sister a few weeks before his death. "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for weeks a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the River of Death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now

he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm."

There is perhaps, in all our language, no record of a Christian's happiness before death, so striking as this. What is it not worth to enjoy such consolations as these in our pilgrimage, and especially to experience such foretastes of heaven as we draw near to the River of Death; such revelations of God in Christ as can swallow up the fears and pains of dying, and make the soul exult in the vision of a Saviour's loveliness, the assurance of a Saviour's mercy. There is no self-denial, no toil, no suffering in this life, which is worthy to be compared for a moment with such blessedness.

It is very remarkable that Bunyan has, as it were, attempted to lift the veil from the grave—from eternity in the beatific closing part of the Pilgrim's Progress, and to depict what passes, or may be supposed to pass, with the souls of the righteous, immediately after death. There is a very familiar verse of Watts, founded on the unsuccessful effort of the mind to conceive the manner of that existence into which the immortal spirit is to be ushered.

In vain the fancy strives to paint
The moment after death,
The glories that surround the saint
In yielding up his breath.

Thus also Henry Vaughan, the old poet,
Dear, beauteous Death, the jewel of the just,
Shining nowhere but in the dark,
What mysteries do lie beyond thy dust,
Could man outlook that mark!
He that hath found some fledg'd bird's nest,
may know
At first sight if the bird be flown,
But what fair field or grove he sings in now
That is to him unknown.

And yet, as angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our
wonted themes,
And into glory peep.

POETRY.

FLIGHT OF TIME.

SEE how the *moments* pass,
Unnotic'd and untold;
We scarce can breathe the present but 'tis past;
God give us one—the next he may withhold.
Oh! prize the *moments*.

Just so the *hours* are given;
But soon they pass away.
By time's resistless current onward driven,
Our fondest wishes ne'er prolong their stay.
Oh! mark the *hours*.

And so the *days* appear,
But quickly take their flight,
As flies the rapid round of life's career,
Ere the dark grave enwraps in deepest night.
Improve the *days*.

Then *weeks*, and *months*, and *years*,
In quick succession glide,
While each to man some precious season
bears,
And warns him for the future to provide.
Redeem the *time*.

God of Eternity!
Who dwell'st in light sublime,
Direct us by thy heavenly counsel now,
And be our final home when fleeting time
Shall be no more.
Coleford.

XXII.

CONTENTMENT WITH GOD'S
DISPENSATIONS.

IF I have had a share of pain
In life's rough journey hitherto,
Still, could I tread that path again
I dare not wish those griefs more few.

Could I arrive at death's dark gate,
Along a path without a thorn,
In what a poor and barren state
My soul might meet that solemn morn.

Graces are like the glowing fire,
Which burns in winter's frosty air,
But dims and fades, and will expire,
If summer beams fall brightly there.

I love not sorrow—who could choose
The anguish of a wounded heart?
Yet would not dare the cup refuse,
If God's own hand that cup impart.

THE PILGRIM'S WISH.

I'M but a passing stranger here,—
A weary pilgrim going home
To meet the friends I hold most dear,
Where tears and sorrows never come.

There, harping to eternal hymns,
My fathers and my kindred dwell:
And not a shade of sadness dims
That land all bright and beautiful.

Celestial love awaits to greet
My landing on that blissful shore,
Where I shall rest my weary feet,
And never, never, wander more.

No, I shall never go away!
But in my Father's bosom rest;
There sweetly smile in endless day,
And find a cherished home at last.

O for the hour of going home!
Come gentle, solemn, longed-for death!
To this much-wearied bosom come,
And take my last triumphant breath.

J. H.

INSEPERABLE ATTACHMENT.

RUTH i. 16, 17.

INTREAT me not to leave thee:
I ne'er will thee forsake;
Where e'er thou goest I will go—
My home with thee I'll make.

My kindred all I will forsake—
Their friendships all resign,
And through this dreary wilderness
Thy people shall be mine.

I'll gladly follow where thou lead'st,
Though strange the way may seem;
The God thou servest I will trust,
And be his mercy mine.

When death shall summon thee away,
To dwell among the blest,
Where'er thou diest, I will die,—
With thine my bones shall rest.

May God withhold his gifts from me—
From me his mercy take
If ought but death part me and thee,
If I this promise break.

THE BIBLE CLASS;

OR, HALF-AN-HOUR WITH OUR PASTOR.

THE WOE!

PASTOR—I have just met with the following passage in the life of the late Dr. Arnold, of Rugby—"My fondness for Greek and German literature has made me keenly alive to the mental defects of the dissenters as a body; the characteristic faults of the English mind—narrowness of view, and a want of learning and sound critical spirit—being exhibited, to my mind, in the dissenters almost in caricature. It is nothing but painful to me to feel these, because no man appreciates more than I do the many great services which the dissenters have rendered both in the general cause of christianity, and especially to the cause of justice and good government in our own country." What an unintentional homage is this to the power of vital godliness, which can have such success even in the hands of men whose best attempts at literature, are nothing but painful for a great man to contemplate. Nor is it a less testimony of respect to "the dissenters as a body," who are thus conservators of "the faith of the gospel."

MYSELF—I lately heard it maintained in a company of christian people, that a certain man, eminent for his piety, had come very near to one of the denunciations of our Lord—viz., "Woe unto you, when all men shall speak well of you!" Luke vi. 26. And although I opposed such an interpretation of the passage—from the nature of the case, from the connection in which the words stood, from the character of him who spoke, and from the office he then sustained, I failed to produce conviction.

PASTOR—How did you support your argument?

MYSELF—I stated first, That the nature of the case forbid such an interpretation, because, for a man to be universally well spoken of, would imply not only general uprightness of conduct, but also generosity of disposition—that is, such a character as Paul supposes some would be even willing to die for, (Romans v. 7)—a character moreover which comes as near as possible to his representation of the true christian, provided the foundation be that of the apostles and prophets, Jesus Christ himself being the chief corner stone. Therefore, to suppose that the

highest excellency of character should be at the same time set before us, as our aim, and denounced when it happened to be appreciated, appears, to say the least, contradictory. Then, secondly, I endeavoured to show from the context, that such could not have been our Lord's meaning. But this, they said, was "begging the question." I urged, thirdly, that our Lord was a "man of sorrows," and that denunciation was at variance with the whole of his deportment. And, fourthly, that his office was that of a reconciler—not a judge—as he himself expressly declares.—John xii. 47. Although, to my own mind, any one of these arguments appeared sufficient to prove the point, they failed, as I have already stated, of producing conviction. The third reason only, having any weight.

PASTOR—The mistake, which is a very natural one, arises partly from the known opposition of the unregenerate mind to real and consistent piety—whence it is taken for granted that universal esteem can be only purchased at the expence of consistency of character—and partly from a misunderstanding of the word selected by our Lord in the passage alluded to. The word "Woe" is sometimes employed as a denunciation—sometimes as a lamentation merely, and sometimes as a prediction of calamity, though not invoked or threatened by the party speaking. As a denunciation, we may notice the words in Jer. xxiii. 1, 2, where the context furnishes the reason of the "Woe." As a lamentation simply, 1 Sam. iv. 7,—and as the prediction of calamity, Matt. xxiv. 19. I have long doubted whether our Lord *eter* used this expression in the first sense; it has too much of the appearance of revenge, and you know we must not let our good be evil spoken of. Even, therefore, in his apostrophe respecting Chorazin and Bethsaida, and in his address to the scribes and pharisees, (Matt. xi. 21, and xxiii. 13.) I am much more inclined to regard his language as mere prediction. The passage referred to, therefore, by you, I consider lays not a moment's claim to the spirit of denunciation. It is evidently the pointing out of an evil, against which our Lord is warning his disciples, and would be better understood thus, "Alas! for you, when all men shall commend you." He had been saying just before, "Blessed (to be congratulated) are ye, when men shall hate you, and when they shall sepa-

rate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake." So here he presents us with the contrast as I have worded it above. The whole passage affords a profitable lesson to us. We are apt to think that the esteem of the world would be an unspeakable advantage to us as christians, and as dissenters, at the present time; but what says our Lord? So fraught with danger is such a position that you will be much wiser to rejoice in being despised, and tremble at being applauded, than to covet the approbation of men indiscriminately. Nay, more; though you should secure their general approbation without seeking it, take heed to yourselves, for popular approval is only dangerous. Now, compare this with the extract I have just read to you from Dr. Arnold's life, and say from what the dissenters of Great Britain, at the present day, are in most danger? And remember these other remarkable words of our Lord, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

CONVERSIONS.

A TIMID DISCIPLE.

BY HER MOTHER.

I was left a widow with five children, having nothing to depend upon but my hand-labour, and my own constitution being very bad, I have known what trials and difficulties are. But I have always found God faithful to his word. Many a time he has helped me when my way appeared hedged up, and I could see no means of escape. Hitherto, without assistance from the parish, I have provided for my little ones. Within the last half year, my beloved and only daughter was taken very ill with inflammation on her lungs. After the first attack, she rallied for a time, so as to be able to attend the house of God several times. But consumption fastened upon her. During her affliction I was greatly tried. I often wondered how I was to get through from day to day. But the Lord favoured me with a sweet spirit of prayer—supported me under the heavy trial, and supplied my daily needs.

I will now endeavour to relate the outlines of my daughter's experience.

She had for several years seemed to have some love to the word and house of God. I had good hope of her, but never could get her to say that she had any for herself. She was afraid it was not the work of God in her heart, and she did not wish to deceive any one. Such was the closeness of her mind that neither ministers, nor people, could get her to say anything. About nine days before she died, she sent for me up stairs to tell me what the Lord had been doing for her soul, and how wrong it was in her not to make it known. She could not say the time nor the means when she was first wrought upon, but she knew she had felt a change. She had often been discouraged because she had not that distress of mind which some have. She therefore doubted whether it was the Spirit's work on her soul. She felt herself a great sinner, she said, and that had led her to the feet of the Saviour. She referred to the ministry of Mr. Meakins, and to a sermon by Mr. Trimming, as very useful to her. "If ever I prayed," said she, "I did that night, after hearing Mr. T." At Earls Barton, when the new meeting-house was opened, she heard Mr. Charles Stovel preach in the evening. She repeated, much to her edification, a great part of the sermon afterwards. On the last sabbath she lived, I read John xvi. to her, when I was favoured with such a sweet insight of it, and such a spirit of prayer that I can never forget. Our hearts truly rejoiced together. On Monday morning, she said she longed for a fresh manifestation of Christ's love to her soul. In the evening we thought she was dying. I asked her if her mind was supported; she could not speak, but signified her assent by signs. On Tuesday she seemed to dread the last struggle, as she did not feel such an assurance of her interest in the Saviour's blood as she desired. She longed to be enabled to say, "I know in whom I have believed." During the night she was in great agony of body, and her cough was troublesome; she could not speak much, but several times said, "I hoped I should not have coughed any more." On Wednesday morning, about eight o'clock, the last change seemed to be approaching, and she appeared to be sinking into the arms of death. To the surprise of all of us, however, she again revived, and opening her eyes, with a soft and gentle voice

exclaimed, "Glory! glory! glory!" and then called out, "Mother!" I hurried to her, and on enquiring "Is Jesus precious now!" she replied, with a smile, "I am with Him; and he has loved me all my life time." Her eldest brother, during her affliction, had been very desirous that she might have an assurance of hope; and she, knowing this, exclaimed, as he entered the room, "Oh, brother! now I know. I am in heaven, and these are golden streets." To a female friend, who said, "My dear child, how glad I am to see you in this happy state; you will soon be in heaven;" she replied, "I am in heaven." We then joined with her in blessing and praising God for his unspeakable mercy to her soul, and for a few minutes it seemed like heaven below. The last words we heard her utter were, "Now may the Lord God Almighty bless you all!" She then sweetly fell asleep in Jesus, at ten o'clock in the morning, Dec. 14, 1842, in the twenty-third year of her age.

Biography.

MR. J. DAVIS, OF CRAYFORD.

BY C. HART.

THE subject of this obituary was the son of pious parents. His father was a minister of the gospel, and pastor of a baptist church in Wales. Our departed friend, like Samuel, Obadiah, and Timothy, was brought to know the Lord in the early part of his life. At the age of seven years he began to pour out his soul to God in prayer; and when ten years of age, he felt it his duty to join with his parents in family worship. And sometimes beneath the covert of a hedge which was near his father's house, he secretly sought the salvation of his soul; nor did he seek in vain. I am not certain at what age he was baptized, but I believe it was before he was twenty that he was joined to the church under the pastoral care of his father, and was soon called to exorcise his ministerial gifts, and was subsequently sent to the Baptist College at Bristol.

After spending the usual time there, he was invited to preach the gospel to the friends at Leighton Buzzard, Bedfordshire, with whom he continued one year. About this time, Mr. Davis was invited to Tewkesbury, in Glouce-

stershire, where he continued nine months on probation, and was then unanimously invited to take the pastoral oversight of the people, which he accepted, and in the 30th year of his age was publicly ordained over them in the Lord. Dr. Caleb Evans, the late venerable Abraham Booth, and Mr. Davis's beloved father, officiated at his ordination.

He laboured in this place twelve years, at the end of which time he removed to Devonshire, from thence to London, and ultimately, to Crayford, in Kent, where he continued between seven and eight years, and was soon afterwards laid aside from pastoral duties by those infirmities which are incident to old age.

The theme of his ministry was the love of God, the divinity of Christ, the fall of man, the necessity of regeneration, salvation by grace, redemption by the blood of Christ, the final perseverance of the saints, and the everlasting glorification of the whole family of God. These truths, in connection with the ordinance of baptism and the Lord's supper, he maintained as long as he lived; they were his support in his affliction, and his consolation in prospect of death.

Our esteemed friend was possessed of an amiable disposition. He was a kind husband, a tender father, and a faithful pastor. In him the christian, the loving pastor, the friend and brother, united their lovely charms. He was therefore deservedly esteemed by the people among whom he laboured. In thus eulogizing our dear brother, I wish to extol the Lamb of God by whom he was saved, and to exalt the grace which made him to differ from the world; for by the grace of God he was what he was as a christian and as a minister of Jesus. Everlasting love formed the source of his happiness—Jesus the foundation of his hope—and free grace the theme of his song.

Our dear brother Davis was a man of exemplary patience. It was truly said of him, "If there was a man, who, when smitten on one cheek would turn the other also, Mr. Davis was that man. When called to endure trials, such as none but the ministers of Jesus know, scarcely would an angry expression fall from his lips. In affliction he shone bright in every christian grace, and in all his trouble sought direction of the Lord, for which purpose he has been known to sit up whole nights. When

called to part with his dear wife and two daughters by death, he bowed with submission to the will of his Heavenly Father.

Mr. Davis was for many years exercised with the fear of death, but towards the close of his life this distressing anxiety was removed. About three years before his death, he mentioned this to a brother minister. He said "My fears are gone, and whenever I think of death now—which is every time I lie down and when I rise—it is followed by this passage, 'When thou passest through the waters I will be with thee.'" For the last two or three years he lived in the constant expectation of death, but was able to view it with composure of mind. See what the grace of God can do; it can remove the darkest cloud—cause the light of heaven to shine—and give sweet peace in dying moments!

The writer of these lines had the pleasure of visiting him for some considerable time before his death. I always found him resting on the Rock of Ages. At different times I asked what was the state of his mind. His replies were: "Jesus is my hope; I am not distressed respecting my eternal state; I have no fears; Jesus is precious." At the close of prayer, he generally added, "the Lord hear and answer." He spake delightfully of heaven. One day when taking my leave of him, he said, "there will be no parting in heaven." At another time he said, "My sufferings will soon be over; I hope the Lord will bless you and your ministry." These, and many other precious things, I heard fall from his lips.

A few weeks previous to his death he suffered a severe spasmodic attack. When in great agony, he said, "I would bear all thy righteous will, O Lord: O grant me strength and patience." From this time he gradually sunk, and it distressed him much to speak at all. On being asked if he felt any doubt or darkness, he replied, "not sufficient to obscure the light." At another time he said, "the truths which I have preached to others, are the only ground of my confidence now."

A short time before he died, his little grand-daughter going to kiss him, he said, "Pretty little creature, you have a father in heaven." To his children he said, "My God will be your God." A

little while before he died, he said, "My sufferings will soon be over." One of his daughters, when by his bedside, said, "What shall I do?" He turned his dying face to her, and said, "The Lord will provide." After this he neither moved nor spoke, but without a struggle or a groan sweetly fell asleep in Jesus, to wake no more till the morning of the resurrection, when he will arise in the likeness of his Saviour, and behold his face in righteousness. Mark the perfect man, and behold the upright, for the end of that man is peace!

Mr. Davis departed this life, and entered on his rest on Wednesday evening, the 27th of March, 1844, in the eighty-fifth year of his age. His mortal remains were interred on the following Wednesday, in the same grave with his beloved wife and daughter. His death was improved at Crayford chapel, on Lord's-day evening, the 7th of April, from Psalm xii. 1, by the Rev. O. Watts, and on the following sabbath evening at Lessness-Heath chapel, from 2 Kings ii. 12, by C. Hart.

NARRATIVES, ANECDOTES, &c.

THE ANABAPTIST.—"The Life and Correspondence of Niebuhr," the Historian of Rome, recently translated, contains numerous letters from Edinburgh. This is an extract from one—May 7, 1799.—"I lodge in a sunny, spacious apartment, in a house agreeing with the general description I have given you of the dwellings of the town's-people. My host is a joiner by trade. He and his wife possess many of the bad habits of the ordinary run of people here; they are indolent, selfish, and unfriendly. But, however, they are more cleanly than persons of this class generally are. In the same house in which I live, but a story higher, dwells a dealer in hard, or iron-ware, with whom Moorhouse became acquainted through the tradespeople of Sheffield, the city of iron manufactories. This person, though of small property and uneducated, has always kept himself right-minded and honest. He is a widower, and has several children, (some of them still hardly grown up,) in whom a good disposition shows itself. Though motherless, they seem to keep their father's house in good order, and to live tolerably happy in their laborious occupations. Music is the only art

they cultivate. The Scottish nation has a peculiar fondness, and an especial aptitude for music; and the numerous melodious popular songs afford employment and nourishment to this talent from whence they originated. It has often caused me an agreeable hour to listen to the songs of these good children, and I have always found myself a welcome visiter. This family is far more zealously devout than those of the predominant church: they are Anabaptists, and have retained, in regard to austerity, the over-strained notions of the last century. To frequent the theatre, to dance, to read books of a secular character, would be alike inexpiable sins. Where education, and the continual improvement of the nobler talents, cannot find a place, such a mode of thinking pleases me better than the opposite one of those who give themselves up to all kinds of dissipation. They look upon me as a great scholar, and probably also as an unbeliever."—The writer had just referred to the religious formalities of the Scotch, thus:—"The piety of the people is mostly eye-service, a customary formality, without any influence on their sentiments and conduct. They say table-prayers, or grace, got up by heart, even before and after tea. They observe all the ordinances of their kirk; and curse infidels, deists, and-atheists, with all the pride of a soul which feels assured of its *privilegium* for heaven."—But he seems to be better pleased with the consistent gravity of the "Anabaptist." Probably some of the "songs" he refers to were hymns.

THE NEAPOLITANS.—To those who take any interest in the welfare of their fellow-creatures, it is a most painful spectacle to behold them thus degraded, and destitute of everything which tends either to diminish the physical sufferings, or ameliorate the moral condition of man. In health, and youth, and fine weather, they are gay and light of heart; but when these, or the means of gaining a scanty livelihood fail, there is no provision for the poor, no charitable clergy, or higher class near, to succour or to console. They die as they have lived, unpitied and unassisted; and they are thrown into a hole, as we had already witnessed, unconfined, by dozens together, to rot, and be forgotten. And this is in a Christian land, a professedly religious land, where Catholic ministers absolutely swarm; yet, though they draw a rich subsistence thence, and

are daily appropriating more and more of the property of the kingdom, not only by their open exactions, but by the rich legacies of devotees, who are wrought on to make the Jesuits their heirs, to the ruin of their relatives, what return do they make to the people, save to encourage them in their idleness, and their delusions, and the ignorance, which is their destruction? What can we think of a body of men, who, with such a vast power in their hands as the clergy possess in the kingdom of Naples, and professing themselves the servants of Heaven, yet make no use of their authority for the benefit of their fellow-creatures; but rather strive, by every means in their power, to prevent the progress of knowledge, which, from time to time, breaks in from more enlightened countries, through the barriers of superstition they consider it their sole business to defend? If they would only preach cleanliness to their flocks, they would confer on them an inestimable obligation, and save them from incalculable disease and suffering. But no Father Mathew has yet arisen here, who cares more for the welfare of his people than his own individual ease, or the power of the order to which he belongs.—*Letters from Naples—Tait's Magazine.*

ROMISH SUCCESSORS OF THE APOSTLES.—Mr. Robertson, a Scotch clergyman, who visited Lisbon in 1841, thus refers to a former scene of the infamous Auto-da-fé: "The entrance of the promenade from the town, is from the Praca do Roncio, the second largest square in Lisbon. This square is chiefly famous as having been, in former times, the theatre of that most glorious triumph of the holy apostolic church of Rome, the Auto-da-fé. Here the lineal successors of the apostles (a succession so much made of in modern times) evinced how little they inherited of the apostolic spirit—and illustrated the mild and merciful genius of that blessed religion of which they called themselves ministers, by the lurid glare of the merciless fagot, and the agonizing shriek of the victim at the stake. Seated on a bench at the entrance of the Alameda, and enjoying the soft breath of evening, my mind was carried back to the days when the inquisition erected its fiend-like influence here. What a singular contrast betwixt the horrors enacted on this spot, and the assumed character of those who perpetrated them! And these monsters in human shape were, never-

theless, according to a modern school of divines, the successors of the Apostles! Successors in what? Not in spirit, I presume. It may be fairly asked then—which best qualifies a man for the ministerial office, the imposition of self-styled apostolic hands, or the anointing from on high with the true apostolic spirit? And of the two, which is to be regarded as the legitimate successor of the Apostles—the priestly murderer, exulting in rack and fagot, who claims that title in virtue of ordination received from the episcopal church of Rome; or the man whose chief title to the ministerial office is derived, like that of the Apostles themselves, direct from the great Head of the Church himself, and proved by Christian mildness, meekness, and love, by apostolic zeal, faithfulness, and diligence? Oh, what a sad picture of human nature is unfolded when we consider, that the world has now enjoyed for upwards of 1800 years the gospel of the grace of God, and still resists it as obstinately as ever; nay, that the very ministers of that gospel so often, in every age and in every church, are so little under the influence of the gospel spirit! Christ preaches forgiveness, peace, and love; and his ministers respond by hatred, persecution, and the *Auto-da-fé*! “Master, (said the Apostle,) we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.” “Forbid him not, (said Jesus;) for he that is not against us is for us.” “Forbid him,” reply the descendants of the Apostles; “for no one has any title to war with the powers of darkness, even in the name of Christ, unless he follow with us!”

PAINE'S WIFE A BAPTIST.—As I happened, upon one occasion, to be passing through the Borough, in company with the late Dr. Rippon, suddenly the doctor stopped short, and in his usual lively manner,—“Dost thou see yonder house, brother?” said he, “well, there lived the wife of Tom Paine.” “Why, doctor,” I replied, “what could you know about any of Tom Paine's connexions?” “Know!” he rejoined, “she was a member of my church; yes, for many years; aye, and as good a creature as ever lived.” So, “one shall be taken and the other left.” E. L.

† We object strongly to such men being called “ministers of the gospel.” The writer might, with us much of truth, call the devil's angels of light. *Ed. D. It.*

ORIGINAL LETTER.

FROM AN AGED PILGRIM
TO HIS SON.

DEAR JOSEPH,—It seems a long time since we heard from you. How are you both? We are much as usual—infirmities increasing—prospects for eternity brightening—the old man of sin striving—the new man of grace triumphing—sight of self more disgusting—views of the Saviour more precious—enabled to say “not my will, but thine, be done”—more convinced than ever that out of Christ there is not a shadow of hope, but in him not the slightest doubt; he is indeed wisdom, righteousness, sanctification, and redemption, to every one that believeth. From your affectionate Father,
W—, Jan. 13, 1846. W. K.

CORRESPONDENCE.

THE STRICT BAPTIST CONVENTION.

It may be necessary to explain, that a circular, addressed “To the church of Christ holding Particular Redemption and Strict Baptist Fellowship, meeting at —,” dated Dec. 8, 1844, and signed “R. W. Overbury, J. Rothery, Secs.,” has been forwarded to such baptist churches; inviting them to the consideration of the propriety of forming “an Association of Strict Baptist Churches.” The following is the

“PLAN OF ORGANIZATION, RECOMMENDED BY THE STRICT BAPTIST CENTRAL COMMITTEE.

I. That it appears desirable to this Committee that the Particular Baptist Churches throughout the United Kingdom, holding strict communion, should unite together to raise funds for the following objects, viz.: in the first instance, for supplying means of instruction and improvement to brethren who preach the gospel, according to the plan adopted at the Annual Meeting of Strict Baptists in 1843; and also, as the funds will admit, for affording pecuniary aid to pastors, ministers, or churches, as may be deemed expedient, and for the general diffusion of the gospel by scriptural means.

II. That each of these churches contributing £2, and upwards, annually, to the above objects, be entitled to send two brethren, who are members with them, to a general meeting of messengers to be held annually, or oftener, for the purpose of deliberating on the general appropriation of the funds, and for appointing a committee and officers to carry their decisions

into effect; and that whenever it may be impracticable for these churches to send their own members as messengers, they be at liberty to appoint other brethren who are members of similar churches, and whose sentiments and practice are in accordance with their own.

III. That brethren who are members of strict baptist churches not contributing to these funds, but who do themselves contribute £1, or upwards, annually to them, be entitled to meet and act with the messengers of the churches.

IV. That a Central Committee, consisting of twenty-one members, besides the Treasurer and Secretary, be chosen by ballot, at one or more votings, at the first annual meeting of the messengers and brethren; that seven of the twenty-one go out annually, —the first and second years, according to the smaller number of votes at their election, and afterwards by seniority of office; and that seven others be chosen by ballot in their stead. That the Treasurer and Secretary be chosen annually by ballot.

V. That the messengers and brethren composing the general meetings, be called, **THE STRICT BAPTIST CONVENTION.**

VI. That the members of this Convention residing in convenient districts, do also meet together to co-operate with the Central Committee in carrying its objects into effect.

VII. That the Central Committee present a Report to the Annual Convention, giving the particulars of their expenditure and receipts, of the steps they have taken, and the results of their labours, during the past year, and that all meetings of the Convention be called by them.

VIII. That an Annual *Public Meeting* be also held in connexion with the Annual Convention for the purpose of giving information and awakening interest as to its proceedings.

IX. That the members of the Convention, and of the Central Committee, and all churches and brethren deriving any advantage from these funds, be such only as maintain, and act upon the following sentiments, viz.:

1. Three equal persons in the Godhead.
2. Eternal and personal election unto salvation.
3. The fall of all mankind in Adam; their guilt and condemnation: together with their entire and universal depravity, by which they are utterly alienated from God, and are unable, in and of themselves, to turn to Him.
4. Particular redemption.
5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.
6. Regeneration and sanctification by the immediate agency of the Holy Spirit.

7. The absolute necessity of a holy life, as the fruit of faith and the evidence of regeneration.

8. The final perseverance of the saints.

9. The resurrection of the dead, and the final judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the gospel to every creature.

12. The necessity of immersion on a profession of faith, in order to church-fellowship, and admission to the Lord's table."

We have received the following letter in reference to this proposed organization. We only add, that one entire section of the body (the General Baptist) though, almost without exception, practising strict communion, is thus entirely excluded from all participation in this movement.

Will you allow me to occupy a page or two with a few observations respecting the movement now being made for the extension of what are called "Strict Baptist" Principles?

The point to which I shall mainly address myself is this, that the belief of a certain creed is made an indispensable condition to being admitted into the proposed association. Now I am well aware that it becomes me to speak with modesty and caution of a scheme which has the sanction and recommendation, and which has doubtless had also the prayerful consideration, of many far wiser heads than mine. But I must nevertheless confess that, according to my humble judgment, the movement is rather of a retrograding, than of a progressive character, more suited to the palmy ages when the consciences of the people were confided to the keeping of the priests, than to times when individual thinking is more general, and needs special effort for its encouragement. My objection to the proposed convention is, that it aims at a moral impossibility, viz., uniformity of belief in points that are not essential to salvation; and that it makes the belief of a creed, including those non-essential points, the condition of obtaining a privilege, and the non-belief of it an offence which it would punish by withholding the privilege. Now what is this but following, at a humble distance to be sure, in the footsteps of the establishment—what is

it but imitating one of the examples, and not the best either, of Rome herself! There is however a material difference between the Protestant and Roman Catholic, who thus seek to bind and coerce the free spirit of man—and it is this, that the latter has consistency on his side. Convinced that to concede the right of private judgment would be to cut away the ground on which any exclusive creed could stand, he (the Roman Catholic) goes boldly to work at the root of the matter, and claims for his church the attribute of infallibility; and then the belief of any creed put forth by her follows harmoniously enough. But for Protestants, (of any denomination) who contend, and justly so, that no human authority is infallible, to deduce a number of inferences or doctrines from scripture, and tell their fellow christians they *must* believe them, or they *must not* partake of certain proposed advantages, is a course which, to my mind, involves a marked inconsistency, as well as a serious infraction of religious liberty. It is, as I think, setting up a standard, and imposing a test not authorized by scripture. It is a singular coincidence, that this movement to enforce uniformity of belief in the ranks of dissent, is contemporaneous with the discovery of the signal failure of the establishment, and with the proposal of a new canon declaratory of what is to be believed by those who subscribe the thirty-nine articles!

Another objection, to which I think the movement is fairly open, is, its tendency to increase, rather than diminish, sectarian differences; to sow the seeds of disunion, instead of removing obstacles to harmony, peace, and co-operation. But how, it may be asked, does it tend to produce disunion? I answer, by increasing the number of creeds. A multiplication of creeds will always be attended by a multiplicity of sects; and this one bad result of a departure from the *simplicity* and *brevity* of scripture requirements is clearly seen. But, it may be answered, that, in this case there is no increase of creeds, inasmuch as the one sought to be diffused by the intended society has been in existence for ages. True: but to a great extent it had become practically obsolete, and, amongst some of our churches was almost unknown; and I suppose nobody will deny that the revival of an old creed which had

grown into disuse, or into partial disuse, is as chargeable with the mischief of division as the putting forth a new one would be.

The next, and only other point with which I shall now trouble you, is this; That the requirement of belief in all the propositions laid down in the circular issued by the promoters of the Convention, would exclude a large majority of christians from the benefits to be conferred by any society making such a demand; and this remark applies just as much to churches as to other societies, and just as much to members of strict baptist churches as any other. For if it be essential for individuals to believe in "Particular Redemption," "Eternal and Personal Election," and all the other propositions set out in the circular, as a qualification for membership in the proposed society, or in any christian church; then it follows that a large proportion of the professed disciples of Jesus are not qualified; because, in point of fact, the belief of all those doctrines requires a much larger amount of serious and mature thought, studious application, and reasoning power, than I think have been bestowed upon many christians; aye, and Christians in Strict Baptist Churches too! And I would respectfully ask the esteemed ministers, Messrs. Overbury, and Rothery, (whose names are attached to the circular,) and others, what they will do with the members of their own churches, who have not given these points that examination and attention which every person must do, before he has a right to say he believes them. All belief either does, or should, spring from knowledge, and where it does not, it is of little value.

I desire no controversy about the doctrines themselves. My remarks have nothing to do either with their truth or error; for whether they be legitimate deductions from scripture statement or not, the proposed method of using them is equally open to the objections I have ventured to suggest.

SAML. WILKINSON, JUN.

Walsal.

COLLECTIONS IN AMERICA.

I HAVE no doubt your readers, in general, have been much pleased with brother Belcher's communications from America. I can bear testimony to their correctness from personal observation.

They vividly recall to my mind my visit in 1832, when I obtained upwards of £1000 sterling in eleven months, for the Baptist Irish Society; and if I possessed the physical strength I then enjoyed, nothing would please me better than to revisit the same spots, upon the same errand. But one thing in Mr. B.'s last letter might, I am fully persuaded, be imitated in all denominations, amongst ourselves, with immense advantage, viz.: the collections that are made in all their houses for worship, every Lord's-day, after every sermon. The same practice is universal in Ireland; and even in the smallest congregations it is very helpful to the incidentals, and for assistance to the poor. Immediately upon the sermon being ended, the deacons, or their assistants, according to the size of the congregation, take boxes, with handles about two feet long, which are passed through all the pews, (in the parish churches, the collection is made between the prayers and the sermon, while the psalm is proceeding,) and in five minutes the whole is completed, without any confusion, in the largest congregations. Nothing is said by the minister, only when the collection is for some other specified object; and then plates are substituted for the boxes; and when the collectors have returned to their seats, the concluding hymn is announced. Our custom of standing at the doors when the service is ended, is quite unknown amongst them; and the people, and the children, are thus trained to habitual giving towards the worship of God, and the system is beneficial every way.

In Scotland, a large pewter plate is always placed upon a stand within the lobby, and is attended by an elder to receive the pence, or silver, from the congregation as they enter the place; and such is the force of custom, that when it is known that there is to be an extraordinary collection, the principal amount is always contributed in this way, without waiting to hear the pleading of the minister; which led Mr. Fuller sometimes to say pleasantly to the plate-keepers, (and I have often done the same,) "I wish you would set aside what is given as the congregation passes in, and let me know what is given as they retire, for that is my collection." But I think the American and Irish plan is to be preferred, and if it were taken up by the London congregations, it would

soon become universal throughout the country, and occasion no offence after a very short trial; for it is only a penny, or a half-penny, that is expected upon ordinary occasions, and it is perfectly voluntary, according to the ability or convenience of the contributors; which makes it different from the Methodist class penny, which is probably the sheet anchor of their finance. It is certainly surprising it has been so long neglected throughout England, in the whole length and breadth of the country; but it is still, surely, not too late to try the experiment, if leading individuals in the respective denominations, both churchmen and dissenters, would only agree to give it the trial.

92, St. John-st. Road, STEPHEN DAVIS.
London.

A HINT TO SECTARIAN ZEALOTS.

[Our esteemed friend who has sent the following, is a well-known dissenter of some standing. We omit his remarks on the conduct of the "Anti-State-Church Society," in not sending any communications to this periodical; and only add, that in our opinion, Mr. Fuller's arguments do not appear to us to be well sustained. "Great men are not always wise." We may attempt to prove this, except a competent correspondent should save us the trouble.]

I do not write for the sake of expressing any individual opinion, but to request an insertion of the following extract from the works of the Rev. Andrew Fuller,—a sentiment which the writer well remembers his expressing, in his own solemn and pungent manner, from the pulpit; and which I would very kindly, but very warmly, recommend to some remarkably zealous people of the present day.

"If we wish to promote the dissenting interest, it must not be by expending our principal zeal in endeavouring to make men dissenters, but in making dissenters, and others, christians. The principles of dissent, however just and important, are not to be compared with the glorious gospel of the blessed God; and if inculcated at the expense of it, it is no better than tithing mint and cummin, to the omitting of the weightier matters of the law. Such endeavours will be blasted, and made to defeat their own end.

"Again: if we wish to see the baptist denomination prosper, we must not ex-

pend our zeal so much in endeavouring to make men baptists, as in labouring to make baptists, and others, christians. If we lay out ourselves in the common cause of christianity, the Lord will bless and increase us. By rejoicing in the prosperity of every other denomination, in so far as they accord with the mind of Christ, we shall promote the best interests of our own. But if we be more concerned to make proselytes to a party than converts to Christ, we shall defeat our own end; and however just our sentiments may be, with respect to the subjects and mode of baptism, we shall be found symbolizing with the Pharisees, who were employed in tithing mint and cummin, to the neglect of judgment, mercy, and the love of God."

London.

J. H.

BAPTISMS AT IPSWICH.

In the *Reporter* for February, I was surprised to find a letter signed "J. R. Ipswich," evidently intended to invalidate the statement made by me some weeks since, respecting the additions to the church at Stoke Green, which you had the kindness to publish. This induced me more closely to examine my former statement; the result I take the liberty to send you, and request that it may appear in your next. In reference to the fifty-three—that number had been received by baptism—I should have stated, besides forty-four by testimonials, &c., forming an aggregate of ninety-seven. Since then, other additions have been made, and the following statistics exhibit the whole I beg you will excuse my thus intruding on your pages, but I feel that justice to myself demands that an explicit account should appear.

March 1843 to October 1844—baptized, fifty-three; since, eleven ..	64
March 1843 to October 1844—by testimonials, &c., forty-four; since, nine	53
Total	117

This is a correct statement of our additions since our present pastor has been with us. What could have induced J. R. to cavil at my report? He might have known the facts, for he possessed the means.

With regard to J. R.'s remarks on the comparative number of baptists in Ipswich in 1812, and at the present time, by referring to a document in my possession, I find, that in 1812 the numbers were 279, and ours was then the only

baptist church in Ipswich; now there are two others, in each of which, I should suppose there are more than one hundred members, Stoke being 330, making quite as many again as in 1812.

Wm. POLLARD.

Ipswich, Feb. 8, 1845.

ATTEMPTS TO DO GOOD.

PENALT is a small parish in the county of Monmouth, noted for its darkness and ignorance of spiritual things. About twenty years ago a baptist chapel was built here, and for a time there was a small interest, but on account of the disrepute into which the cause was brought through inconsistency in its professed friends, it completely dwindled away. The congregation was scattered, and the church broken up. In this wretched state things remained for some time, apparently without hope of improvement. The windows of the meeting house were broken, and the building was falling to ruin. In short, the whole was a scene of desolation, so that with Jeremiah we had to exclaim, "The ways of Zion do mourn." But at length, God in his mercy, turned our mourning into joy. Last spring, Mr. Boyce visited this forsaken place, and his great age and venerable appearance, his plain and energetic preaching, produced a general impression on the neighbourhood. People from all parts of the parish came to hear him, and listened to the word of truth with profound attention. Mr. B. seeing the spirit of hearing manifested, sent Mr. J. Predgen to labour amongst them, and also to raise up a free day school where the children of the poor could be taught. A sabbath school was also organized, and three persons engaged as teachers. The congregations are now good; on sabbath evenings the place is filled. A short time after these efforts, one person followed the dear Redeemer through the liquid grave, and as the ordinance of believers baptism had not been administered in this parish for ten years, it caused a general stir, and an overflowing congregation assembled. Mr. Philpen preached, and Mr. Jones, from Bristol, baptized the candidate. On the following sabbath we held a revival meeting. The weather was unfavourable, but notwithstanding the heavy rain, the congregation was encouraging and attentive, and, we hope, good impressions were made. In August, Mr. T. Wright, from Lays Hill, came and preached, formed a new church of six members, and administered the Lord's supper before a chapel full of people. It was a solemn time. Now, through the divine blessing, we have a clean chapel to worship in, a new Bible for the pulpit, purchased through the diligence of a

female, forty children in the Sunday school, thirty in the day school, and our prayer meetings are well attended. The High Church party oppose our progress, but we trust in the living God. A short time since a rev. gentleman came to preach in the parish church, and choosing for his text "What is truth?" endeavoured to show that baby sprinkling was truth—confirmation truth—and connexion with the steeple house truth. *Wonderful!* But Truth will triumph over error, and we hope our infant cause will increase more and more. Will you be so kind as to allow us a grant of tracts to distribute in this neighbourhood? We will carefully circulate them; they may prove a blessing to many.

HINTS OF USEFULNESS.

- 1.—Did you ever know a laudable purpose, formed with a hearty good will, and no way found to accomplish it?
- 2.—Did you ever know a religious community prosper, who were accustomed to transact secular business on the Lord's day?
- 3.—Did you ever know an united and affectionate community, where all were willing to lend a cheerful helping hand, either unhappy or unblest?
- 4.—Did you ever know a person, distinguished for pious excellency, who was backward to make a sacrifice for his Redeemer's cause and claims?
- 5.—Did you ever know the benign influence of consistent and amiable piety altogether lost upon unconverted persons, and especially upon the youth of religious families?
- 6.—Did you ever know a careless, selfish, or wayward professor of religion, either honourable, useful, happy, or beloved?
- 7.—Did you ever know a praying people, attached to their minister, esteeming him highly in love for his work's sake, complain of unprofitableness in his ministrations?
- 8.—Did you ever know persons, who make extensive provision for pleasure, or personal indulgence, not laying aside the same amount of cost for the service of religion, who were not "lovers of pleasure more than lovers of God?"
- 9.—Did you ever know rich persons in a religious community, lovers of money and niggardly, who were not a bane to its interests?
- 10.—Did you ever know a person to actually believe the gospel who did not humbly, joyfully, and thankfully accept it?
- 11.—Did you ever know an instance when the "law of kindness" has failed to rule and subdue a spirit of opposition, enmity, or malice?

"Think on these things."—Phil. iv. 8.

W. C.

BAPTISMS.

SAFFRON WALDEN, *Upper Meeting*.—February 2, Mr. Haycraft baptized eleven persons—five men, and six women—after preaching an able and edifying sermon on the moral significance of baptism as an ordinance of Christ, which deeply interested the audience that crowded the spacious chapel in every part. The interest of the occasion was enhanced to many by the other parts of the services being conducted by the senior pastor, Mr. Josiah Wilkinson, who is still severely afflicted. Another candidate, a youthful female, was to have been baptized on this occasion, but was prevented by severe and long-continued affliction. The ages of eight of the baptized ranged from 17 to under 25 years; the youngest is a teacher in the sabbath-school, of which he was formerly a scholar. One of the elder candidates had been a secret disciple for several years, but was at length led, by an article in the *Baptist Reporter*, for July 1844, page 243, to see that it was both his duty and privilege, publicly to avow his faith in Christ, by uniting himself with his people.

W. B. S.

SHAKESPEARE'S WALK, *London*.—During the year, sixteen have been added to us by baptism, of whom three are above seventy years of age, one is under sixteen, three are seamen, and all had formerly lived in great neglect of God. In several of the cases, saving impressions were produced, and in others, deepened, by special services held at the close of the year 1843, and the beginning of the year 1844. During the same period, two Wesleyans, one a captain of a vessel, and the other an occasional preacher, have been baptized among us. Three Independents have also been added to our number, two of whom have been immersed during the year, and the other, who had been immersed before, has been brought to act consistently. One poor woman is an example of the power of the gospel to rescue from the trammels of the crying vice of this locality, for she has lived upon "the wages of unrighteousness" for many years, and is now called at the eleventh hour. We have again had a season of refreshing by special supplication and labour, for three weeks, and hope good will result.

CAERNARVON.—Mr. D. R. Williams, pastor, baptized four persons on Dec. 22. These, with three others, who had been for a length of time like the prodigal son, living in a "far country," were received into the church on the evening of the same sabbath. Since the residence of Mr. W. among us, the congregation has gradually, and the sabbath school rapidly, increased; and there are hopeful indications of further additions to the church.

R. D.

FENNY STRATFORD.—It is pleasing to have to report good things concerning this church, which has passed through scenes of unusual trial. The Lord is blessing us, and lifting upon us the light of his countenance. The labours of the past twelve months have been successful in the removal of difficulties which had for some time impeded the cause of Christ here. Confidence is established, and the members are more alive to their *individual responsibility*, and more disposed to discharge the duties of *personal obligation*. Our village stations and town prayer-meetings are well attended. We have about 320 families under visitation on the loan tract system; and no lack of distributors. Last Sabbath-day, in the presence of a densely-crowded, yet attentive and well-conducted audience, we immersed five believers. Your tracts and hand-bills were circulated. We hope to baptize again in about a fortnight. Truly we have cause to say, "The Lord hath done great things for us, whereof we are glad." T. C.

COVENTRY.—At Cow-lane chapel, Jan. 5, by Mr. Franklin, two young men; one was a member of an Independent church. Mr. F. both preached and immersed, although he is nearly seventy years of age, and has preached at this place forty-six years.

X. O. X.

"ADULT BAPTISM IN THE CHURCH OF ENGLAND.—On Wednesday evening last the ceremony of adult baptism, by immersion, was performed by the Rev. Fielding Ould, of Christ church, on the lady of Mr. Griffiths, late keeper of the Athenæum news-rooms, Church street. The very unusual occurrence excited considerable attention, and attracted a numerous congregation—the church being filled in every part. A large marble tank had been provided for the occasion, and was placed in front of the pulpit, being in view of the whole of the persons present. At the close of the Scripture lesson for the evening, the reverend incumbent read the usual baptismal service, and after the immersion, the usual blessing was pronounced, "We receive this person, &c." We understand that Mrs. Griffiths was for some time a member of Comus-street baptist chapel,† but, still retaining her belief regarding adult baptism, preferred being received into the communion of the church of England by the administration of the ordinance in that way.‡ . . . The thermometer on Wednesday evening stood at 29°. Since writing the above, we have heard that the water was tepid."—*Liverpool Mercury*.

† What can this mean? Will some of our Liverpool friends explain it?

‡ We omit a sentence, which, had it appeared in a baptist publication, would have raised the old cry of *indecenty*.

BLABY.—On Lord's-day, Feb. 2, four interesting young persons (among whom was the eldest son of the minister) were baptized. The congregation was large, and the service was very solemn. Several other young persons are under deep convictions of sin; while the members of the church appear to be growing in grace, and in the knowledge of Christ; so that things with us wear a pleasing and hopeful aspect. E. L.

HALIFAX.—On Lord's-day, Jan. 5, our bishop immersed five young females. Four were from a branch village Sunday-school, three of whom received their first impressions there. This is an encouragement. We opened day-schools on the British system in November last, in this place, in which we have upwards of 150 children, but where, before that time, there had not been a day-school. J. C.

CASTLE DONINGTON.—Lord's-day, Jan. 26, eight persons were baptized. Mr. Owen, the pastor of the church, preached from the formula of baptism, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." One of the candidates had for several years been a local preacher in the Methodist New Connexion. It was a time of refreshing from the presence of the Lord.

SKENFRITH, *Monmouthshire*.—Again, though in the depth of winter, we have been down into the water. On January 19, five more believers were buried with Christ by baptism, in the river Monnow. Brethren Poole, Morgan, and Daniel, conducted the services, which were of a very interesting character. We distributed the tracts which you sent us, which were received and read with eagerness. J. H.

NETHERTON, *Cinder Bank*.—Seven candidates were buried with their Lord by baptism at this ancient place of worship, on Lord's-day, Jan. 19, by Mr. Chamberlain, of Cradley Heath. The aged pastor, Mr. Greenway, received them into fellowship in the afternoon. T. A.

WORTWELL, *Norfolk*.—Mr. Hart baptized five believers on Dec. 1; and on Feb. 2, two more. We hope the work of God is reviving amongst us.

LYNN.—Thursday, Jan. 30, one female. Sabbath-day, Feb. 2, after a sermon from 1 Cor. xi. 2, nine females and three males. On Tuesday, Feb. 4, one female. All baptized by J. T. Wigner.

MAIDSTONE.—Ten persons were baptized at Providence chapel, on the evening of Christmas-day; and two at King-street chapel on the previous sabbath. W. S.

BURNLEY.—Two females were baptized in the G. B. meeting-house, Feb. 9, by Mr. Gill, who preached an interesting discourse from the baptism of Crispus. (Acts xviii. 8.) J. S.

BAPTISM FACTS & ANECDOTES.

PUBLIC BAPTISM AT EXETER.—"Six persons (five of them females) were baptized in the river at Exeter, on Sunday last. Mr. Chapman, by whom the ceremony was performed, notwithstanding the inclemency of the weather, had previously preached in the open air for above an hour, and was nearly an hour and a half in the water, administering the sacred rite."—*London Illustrated News*, Jan. 4.—What! an hour and a half baptizing six persons! Six score might be baptized in a far less space. Some friends at Exeter will, perhaps, tell the tale as it should be. Meantime, can't you give us a dissertation (something less than a folio!) as to the propriety of putting down an institution of the Lord Christ as "a ceremony." Try, good Mr. Editor. "It is only a ceremony!" is a cuckoo note, heard all over the land, amongst high and low, and through all seasons of the year. An institution which the Lord Christ appointed—which he exemplified himself—commanded to be observed by his disciples among all nations till the end of the world—and which so expressively holds forth such important significance, as part and parcel of the kingdom of heaven upon earth, and yet "only a ceremony." "Only a ceremony," is the talisman that shall bring all reasoning to an end, smite with dumbness the voice of the sacred oracles themselves, and exalt the disobedience of wilful neglect to the level of a devout compliance. "Only a ceremony!" Well, what then is the Lord's Supper? What are all acts of worship? What even the preaching of the word? Is it all a "ceremony?" Take care, my friend (not you, good Mr. Editor!) lest, while you slight even the least of Christ's institutions as "only a ceremony," your christian profession should prove but "a ceremony" indeed, and your hopes of heaven a phantom! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Matthew vii. 21. E. L.

RELIGIOUS TRACTS.

REPLY TO THORN'S TRACT.—"DIPPING NOT BAPTIZING."—We have received the copy sent by J. F. S. In this matter, we think it will be expedient, to extend the period for sending in copy from the first to the thirty-first of March, in order to afford further opportunity. We shall therefore wait until the end of this month. For proposals, see the *January Reporter*, page 41.

IRELAND.—On Saturday last, a gentleman called here saying that the tract on "the Novelty of Popery" was the best he had

ever seen on the subject, and that he knew a young man—a Roman Catholic—who was being educated for the priesthood, but this tract had considerably influenced his mind, with some other things, to lay aside his design and engage in some other calling. I often hear of the usefulness of tracts. I do hope that the sixty thousand I have circulated will, by the blessing of God, awaken a spirit of inquiry, and lead some poor sinners to the Saviour. J. B. B.

ESSEX.—We received a note the other day from a farmer's servant in this county, in which we find some singular facts. He states that he wants 200 tracts—"The Baptists, their Doctrine and Discipline"—of which he has already circulated 600—that many around him do not know what the baptists are, or what they believe; for instance, the gentleman he lives with, knowing that he was a dissenter and a baptist, asked him if they (the baptists) believed the New Testament! for he had heard that they did not—that he then gave him one of those tracts, which his master allowed was very good. He wishes that wealthy baptists would purchase and circulate such tracts. He takes in, he says, the *Baptist Magazine*, the *Baptist Reporter*, and the *General Baptist Repository*; and yet he is only a servant! Yes: yes: and so it often is, that men in humble life, and with limited means, often do far more good than wealthy members! By the bye, he claims some acquaintance with us: for he says that the same minister who baptized the Editor, baptized him.—We assure our earnest friend that we shall be happy to make a better acquaintance with him.

APPLICATIONS FOR GRANTS.

LANCASHIRE.—Living in an ungodly town, I felt anxious to promote the glory of God and the salvation of souls. I therefore invited our General Baptist friends from B—, to come and hold services at my house, though at a distance of six miles. Their minister came, and in a short time the house was too small, and we were obliged to obtain a larger one. A friend gave me a number of tracts; but finding much error mixed with some truth in them, and as most of them, either directly or indirectly, favoured the corrupt system of the established church, I have felt uncomfortable in circulating them; and as our principles are little understood, and often falsely represented, I should feel much aided by a grant of your tracts. I have nothing to depend upon but my own hand-labour, which renders me unable to obtain them out of my limited means. You will much encourage me, and, I hope, promote the interest of true religion by your liberality. J. S.

SOMERSETSHIRE.—I reside in a pretty little watering place, adjoining the Bristol channel. I am poor, and work hard for my bread. I have bought and distributed as many tracts as I can afford, and I am happy to tell you they have done some good already. I gave a member of an Independent church the tracts "Infant Baptism," and "Craps' Concise view." These set her on searching the scriptures for herself, and the consequence was, that being on a visit to Bristol at christmas, she was buried in baptism at one of the chapels there. If you can send us a grant of tracts, we shall be very glad to receive them. S. R.

P. S. I have more than doubled the sale of the *Reporter* amongst us this year, in hope that your proposal of 10,000 will be accomplished. Last year, seventeen were sold; this year, thirty-nine.

CARNARVON.—I shall feel greatly obliged if you would favour us with a grant of tracts on baptism. Although this town, whose population amounts, perhaps, to twelve thousand souls, enjoyed the ministry of that faithful man of God, Christmas Evans, yet the principles of the baptists are not sufficiently known.

DONATIONS have been forwarded to—
Handbills. 4 Page. Reporters.

Scotland, Baptist Union	5000		
Sheffield	500	..	25
Gloucester	500	..	25
King's Heath	500	..	10
Carnarvon	500	..	10
Monkwearmouth	500	..	10
Newcastle-on-Tyne	500	..	10

We wait proper directions from South Shields, West Lavington, and Clevedon.—See *January Reporter*, page 42, for directions, which, if our applicants would only regard, they would save us trouble and themselves disappointment.

EXPLANATION.—The application for tracts at page 41 of our *January* number, did not refer to the town of Buckingham, but to another town in "Buckinghamshire."

SABBATH SCHOOLS.

A NEW PLAN OF USEFULNESS.—Will you allow me to make known a plan of usefulness, which the following copy of a note will best explain?—"At a meeting of the friends, teachers, and minister, connected with the baptist sabbath-schools, held at Parker's Row chapel, Gloucester, it was proposed by the Rev. W. J. Cross, and unanimously adopted, that those persons

who formerly attended the above schools be invited to take tea with them at the vestry on Thursday, January 30, at half-past five o'clock; at which meeting they will be happy to see you." The names of the scholars, so far as they could be ascertained, were procured; teachers were appointed to visit and invite them; and about 140 were present. The meeting was of the most gratifying character; several had become members of christian churches; and some spoke of the sabbath-school as the place where they had received their first convictions of the claims of religion. Addresses were given adapted to the occasion. Deep was the impression made; and at the close of the meeting Mr. Cross presented each person with a book. I would say to all sabbath-school teachers, if you wish to know that "your labour is not in vain," or to give force to your former efforts, and do further good—"Go and do likewise."

G. W. R.

CASTLE DONINGTON.—On Tuesday, Feb. 4, the annual tea-meeting of the teachers and children belonging to the General Baptist sabbath school, was held. Our school was never in a more flourishing condition. After tea, addresses were delivered by Mr. Owen, the pastor, and Messrs. Stenson, Shepherd, Moore, Bagnall, and Wright. Three teachers are still connected with the school who were teachers thirty years ago, two who were scholars at that time; seven are teachers who were scholars twenty years ago, and six who were then teachers; thirteen are teachers who were scholars ten years since, and seven who were then teachers. These results were found very interesting. It was arranged at the meeting for twenty of the teachers to visit the parents of the children.

TEACHERS' MEETING AT HAWORTH, YORKSHIRE.—WORTHY OF IMITATION.—On Monday, Feb. 3, about ninety of the sabbath school teachers connected with the second baptist church in this place were, each of them, presented with a copy of "Todd's Sabbath-school Teacher," as a reward for past services; on which occasion a feeling and appropriate address was delivered by Mr. Burton, baptist minister, of Bingley, on "personal religion and active exertion." May the Great Head of the church bless this attempt to promote his glory! J. G.

GRATITUDE.—A devoted and laborious minister of Jesus Christ in Wiltshire, has, for some time past, been in the habit of teaching a senior bible class on Sabbath afternoons. The scholars, wishing to shew him some proof of their gratitude, have made him a present of a neat, handsome ink-stand.

S. A. A.

REVIEWS.

AN INQUIRY INTO THE ORGANIZATION AND GOVERNMENT OF THE APOSTOLIC CHURCH;

Particularly with reference to the Claims of Episcopacy.

BY ALBERT BARNES.

London: Aylott and Jones.

How many of our young friends, rising up in our families, schools, and congregations, need, at this juncture, a valuable little hand-book on Church Government. Without taking up all the author's positions, we may anxiously desire to see this neat little volume extensively circulated amongst them. We only add, that it is of American origin; and we thank the London publishers, who have presented us with it in this neat and portable form.

MISSIONARY ENTERPRISES IN MANY LANDS.

With a Brief History of Missionary Societies.

BY JABEZ BURNS.

This is really a beautiful little book—and as valuable as it is beautiful. Mr. Burns has done many things in book-publishing, but he never did better than this. We predict it will become a universal favourite, and find a rapid and extensive sale. It contains above twenty neat engravings, with gilt edges and ornamented cover.

IMMANUEL.

Lectures with Notes, on the Divinity of the Son of God, and on Socinianism.

BY ROBERT GRACE.

London: G. and J. Dyer.

TEN Lectures, with Eighteen Notes, by Mr. Grace, baptist minister, of Battle, Sussex, which will well repay an attentive and thoughtful perusal.

PUBLICATIONS APPROVED.

WAR Incompatible with Christianity, by George Wilson McCree. London: Gilpin—Thoughts on a Day, by a Voice out of Silence. London: Gladding—The Path of God, by E. E. Adams. London: Hamilton's—Too Much Church, or Who Stole the Children's Bed? London: Poulton and Cooper—Brief Memoir of Six Chairs and a Table Seized for Easter Offerings. Birmingham: Showell—Dialogue between a Father and his Children on Church Rates.

BAPTIST INTELLIGENCE.

HANBERD KNOLLYS SOCIETY.—We hope our readers—the younger portion especially—are prepared to appreciate the advantages which this society offers, in introducing them to the scarce and valuable works of our baptist forefathers—men who feared God, but knew no other fear—whose hearts burned with intense love of liberty—and whose devotion to truth was evinced by their sufferings on its behalf. The active Secretary, Mr. Underhill, observes—"We hope to obtain the general approval and support of every class of baptists, both by the lowness of the subscription and the interesting nature of the works we propose to publish. Still, perhaps the price is not low enough for some congregations; when this is the case, a congregational library might be formed, or the Sunday-school library enlarged, by a number of persons subscribing their 6d. or 1s. a-year for the purpose. In this manner, a knowledge of the opinions, sufferings, and characters of our forefathers may be diffused through every part of the denomination; and their names, rescued from oblivion, be embalmed in the memory of a grateful posterity, who are indebted to them for the civil and religious liberty they enjoy."

PORTLAND CHAPEL, SOUTHAMPTON.—SERIOUS ACCIDENT AND CONSEQUENT RETIREMENT OF REV. J. FORD.—The congregation meeting at the above place of worship was, on Sunday evening, Jan. 19, during divine service, thrown into the greatest confusion and alarm by a very singular and distressing accident. A workman had very carelessly placed three or four bricks against a small door in the roof, which were blown down by a sudden gust of wind; one of them fell on the spot directly over the pulpit, and caused a heavy ornament to descend with great force upon the head of the much-esteemed pastor, Rev. J. Ford. By almost a miracle he escaped instant death; but he has received such injury as quite to preclude his preaching for a considerable time, and to compel him, reluctantly, to resign his pastoral charge of a people very much attached to him. The estimation in which Mr. Ford was held made it very painful for them to accept his resignation: but this was rendered imperative, from the very decided opinion of his medical attendants. Mr. Ford will take with him the sympathies and prayers of the whole church, who are thus deprived of their pastor.—*Patriot.*

BAPTIST CHAPEL, THAME.—The action of ejectment brought against the trustees of the baptist chapel, Thame, having been referred to the Court of Queen's Bench, was argued in that court on Saturday, Feb. 8, when, *the plaintiffs were again non-suited.*

THE BAPTISTS IN LONDON.—An intelligent correspondent residing in the Metropolis, observes—"The immense extent of the ground occupied in London—the secular engagements of the people—their habit of residing out of town—and the distance most ministers live from their places of worship, prevent much co-operation in the cause of God; yet I think something is doing by individual members and churches, as is shewn in the report of the London Baptist Association. (See Feb., page 75.) Dr. Steane has pleaded from year to year for an extended and united effort to erect new places, but, so far, without effect. And although our sabbath schools and christian instruction societies are more efficiently organized than formerly, and things on the whole are improving, yet London needs evangelists far more than the country. You are aware that not half the baptist churches in London and its environs belong to the Association. The four General Baptist churches of Paddington, Commercial-road, and Borough-road, though differing but little in sentiment, and hardly at all in their style of preaching, do not join it, and of course the ultra calvinists do not; besides which, there are many moderately Calvinistic churches which hold back. When will a spirit of united exertion be poured out upon our churches that we may sympathize more with each other, and unite in one common effort for the perishing inhabitants of this vast Metropolis? I regret that your publications are not better known and appreciated in London. I will introduce them into our school. P. C.

LONDON, AND THE SUBURBS.—The constant removal of our more wealthy members into the suburbs, is a sad drain upon the prosperity of our churches in the city of London. Still it is necessary that new churches should be constantly formed in the outskirts, lest not only individual churches should suffer, but the domination at large lose its hold on the richer members, through their being absorbed into other denominations among whom they dwell. I am persuaded it is too late to attempt much in the now densely populated parts of old London; but wherever a new interest has been formed in the suburbs, if well managed, it has grown; and if fifty more places were opened by the denomination, they would be attended. J. C.

BARNSTABLE.—The younger members of the church and congregation meeting in the baptist chapel, Boutport-street, have presented to their pastor, Mr. W. Aitchison, a handsome copy of "Foster's Contributions to the Eclectic Review," and "Lectures Delivered at Broadmead Chapel," as a testimony of their esteem and gratitude.

CASTLE DONINGTON.—*General Baptists.*—We rejoice to hear that the cause of the Saviour is in a promising condition in this populous village, or rather, town. The pastor, Mr. Owen, says,—"I am perpetually at it—three times on the sabbath; then often on Monday, Tuesday, Wednesday, and Thursday nights. We are going to have a new chapel at *Weston*, and this will considerably increase my labour. I really feel that my 'diocese' is becoming too large for one man. Here we have nearly 400 members, scattered over a space of ground twenty miles in circumference. Could you do my work?" [Not now.]

WILLENHALL.—On Tuesday, Feb. 4, a public tea-party was held in the British school-rooms, connected with the baptist chapel, Little London. The object was to assist in raising a fund for the purchase and laying out of a new burial ground, immediately in the rear of the above place of worship. Four hundred and fifty persons were present, and many more failed to gain admission. After tea, a public meeting was held in the chapel, Mr. E. Jones, minister of the place, in the chair, when interesting and appropriate addresses were delivered by the several ministers present. A subscription was entered into on the spot, which, with the proceeds of the tea meeting, amounted to the handsome sum of £107, which has since been considerably augmented.

LEAMINGTON.—At a social tea-meeting, on new year's day, Mr. Winslow was presented by his affectionate flock, with a purse of one hundred guineas and one shilling. We are informed that the circumstances under which this extraordinary token of esteem were made, were peculiar, and reflect much credit on the disinterested character of Mr. W.'s engagements as a minister of Christ. A situation had been offered Mr. W. in the metropolis, with a considerably larger pecuniary remuneration. Mr. W. generously and honourably referred the matter to his own people; who, after much prayer and consultation, agreed to entreat him not to leave them, from the conviction that Leamington presented a more promising field of usefulness; and Mr. W. agreed.

MOUNTSONREL, Leicestershire.—A resident in this populous village (C. H.) informs us that the records of the ancient G. B. church are lost or destroyed—that the "New Connection" engaged to supply the pulpit in 1792—that the lady, who left the property, was a member, and died in 1699—that there is now a tombstone dated 1680—and that in 1602, at the time of the ejection, a Mr. Addams, from Humberstone, a few miles off, became the minister. [But what about the endowment, and its appropriation?]

SUFFOLK.—We lately noticed the decease of Mr. S. Squirrell, for nearly forty years pastor of the baptist church at Sutton, in this county; of which it might be also said that he was the founder. Mr. S. resigned the pastoral office in October last, through age and impaired health. On this occasion the teachers and friends of the sabbath school presented their venerable pastor with a copy of "Drown's Bible," neatly bound, as an expression of their high esteem. At a subsequent meeting of teachers, several other expressions of respect were also presented.

LYNN, Norfolk.—On Wednesday, Jan. 29, the young members of the baptist church in this town presented their beloved pastor, J. T. Wigner, with a very beautiful camphine table lamp, as a testimony of their devoted affection for him, and appreciation of his labours for their best welfare. At the same time they presented one of the senior deacons with an elegant candle lamp, and the other with two handsomely bound hymn books.

HADDENHAM, Bucks.—At a select tea party, Jan. 24, the pastor of the baptist church was invited to meet a few of his friends and neighbours, of various denominations, to receive at their hands (without his previous knowledge) the liberal present of a purse of twenty-one sovereigns, accompanied by a highly gratifying testimonial.

TROWBRIDGE.—Mr. Gwinnel was ordained over the third baptist church, meeting in Bothesda chapel, on Feb. 3. Mr. Barnes, pastor of the first church, and brethren Wilkins and Rose (Mr. G.'s late pastor) conducted the services. The spacious place was crowded.

GRAVESEND.—Mr. Edward Smith Pryce, A.B., has resigned the pastoral office of the church of Christ, assembling in the lower chapel, (baptist) Ock-street, Abingdon, and has accepted an invitation to undertake the superintendence of affairs at Zion chapel, Windmill-street, Gravesend, with a view to the immediate organization of a church of Christ practising the baptism of believers only.

NEWCASTLE-UPON-TYNE.—The Rev. R. Pengilly, baptist minister, being about to retire from his ministerial charge in this town, (which he has held nearly forty years,) a fellow-townsmen, but not a member of his church, has contributed a hundred guineas to a fund now raising in the Rev. gentleman's behalf.—*Public Papers.*

Mr. D. BOYB, late of Wakefield, has accepted the unanimous call of the baptist church, Faringdon, Berkshire, with prospects of very considerable usefulness. Mr. B., on retiring from his engagements at Wakefield, received seven pounds, from several members and friends, as an expression of their respect and affection. J. H.

HIGH WYCOMBE.—We have received a lengthy report of proceedings to establish a new baptist interest here, from which we gather—that premises for an erection, of the value of £1000 at least, have been presented by Messrs. Hearn and Verey, and that £1000 more will be required, for the proposed building—that the congregations in the Town Hall have increased, from seventy to three hundred, many of whom are such as were not in the habit of attending public worship before. They earnestly solicit the aid of the public, which they certainly deserve.

DANE HILL AND NEWICK.—The members and friends of the baptist church here have provided, by subscription, two cups and a flagon, for use at the Lord's table, that "all things may be done decently and in order."
J. P.

NEW PARK STREET, London.—At the annual meeting of the baptist church at this place, it was agreed to employ a city missionary.

DENMARK.—Mr. Mönster's fifth incarceration is still protracted. Two years, out of five, he has been separated from the church, which has been deprived of its place of meeting. Yet the good work goes on. New churches have been formed in various places. Seventeen have been recently baptized and added to the church at Copenhagen, which now numbers 320 members.—Mr. Barnes, baptist minister, Trowbridge, the other day received £5 to aid Mr. Mönster to get another place of worship. He wants fifty such donations to accomplish the object.

CHINA.—Mr. Shack, in a letter to Mr. Angus, states, that he has baptized seven more Chinese; and Mr. Dean, three more; and that the most encouraging prospects are opening.

FERNANDO PO.—An anti-slavery meeting was held here, August 1—the first ever held in Africa!

QUEBEC, Canada.—A baptist church was formed here, on new year's day.

THE "DOVE" left the channel, with the missionaries all safe on board, on Wednesday, Feb. 5. God speed them!

TIVERTON.—Mr. Singleton, after more than thirty years' service, has resigned, through age and infirmities, his pastoral charge.

NEWTON, Cornwall.—A new meeting-house was opened here, on the first day of the new year.

REMOVALS.—Mr. W. J. Cross, of Thornbury, having engaged as a gratuitous evangelist for the county of Gloucester, his friends, on his resignation, presented him with a silver salver. Mr. Eyros, of Uley, has succeeded Mr. Cross.—Mr. E. Stephens, of Fulbourn, has removed to Soham.

RELIGIOUS INTELLIGENCE.

THE CHURCH IN DANGER!—This is now literally true, if we are to believe one of its own dignitaries, or open our eyes to see what is doing. The *Bishop of Norwich* says, when writing in reply to the Rev. Canon Wodehouse, who had informed his Lordship that he intended to resign on account of the mockery of the subscription,—“Our church is fearfully divided against itself, and suffering from dissensions and internal schisms far more dangerous and perplexing than those with which she is assailed by adversaries without her pale.”—At *Exeter*, as all England knows, there have been “rows” in the streets on the sabbath day, through a young curate persisting to preach in a white gown!—At *Oxford*, strange things are now doing, of which we may report in our next. There are other signs of internal trouble, to which we cannot now allude. The Church is in danger!

CHRISTIAN BENEVOLENCE.—John Davies, Esq., late of Chesterfield, has, by his will, left £4500 for religious objects, in connection with the Independents, of which body he was a member.

ANOTHER INSTANCE.—J. W. Smith, Esq. of Regents Park, has bequeathed £2000 to the British and Foreign Bible Society, besides similar sums to several “Church” societies.

HIBERNIAN BIBLE SOCIETY.—The Report for 1844 says,—“65,187 Bibles, Testaments, and portions of Holy Scripture, have been issued during the past year.” The society is prosperous, and has done much good for Ireland, having issued 1,127,438 copies of the Scriptures since its formation in 1806. Its income is nearly £5000 per annum
J. B.

THE JESUITS IN SWITZERLAND.—An extraordinary Swiss Federal Diet was to be convoked at the end of February, for the resolution of the Jesuit question, which keeps Switzerland in such a state of ferment.

TARIFI.—Four missionaries and their wives and families, and the widow and two children of Mr. M’cKean—eighteen in all—have arrived in this country, from this once interesting scene of missionary enterprise. They tell a sad tale of French violence.

LEEDS.—Belgrave Chapel (Dr. Hamilton’s) have just cleared off their debt of £1,200; and East Parade chapel (Mr. Ely’s) theirs, of more than £8,000. This is voluntaryism. Dr. Hook! Dr. Hook! hear these churches!

VOLUNTARIYISM.—Lord Brougham, in his work on the “Principles of Government,” declares against the Voluntary System. Does he understand it?

GENERAL INTELLIGENCE.

SIR ROBERT PEEL has already propounded his financial scheme, which is, on the whole, a good one. Keeping the Income and Property Tax for three, or perhaps five years longer, he proposes to take off all export duties, and the whole of the duties on cotton wool, glass, furniture woods, and coopers’ staves, and to reduce sugar about threehalfpence per lb. A great number of other goods imported are also to be duty free—about half of the Tariff List. It is confidently expected that these regulations will operate favourably on manufactures and commerce. Very good; but would Wellington have let Lord John do this? Not he!

ABOLITION OF SLAVERY IN CEYLON.—At length the foul blot of slavery is about to be removed from the island, and thus to terminate its existence in the British dominions. It is not a little remarkable, and shews the supineness of the several governments that have ruled this island, that although it was the first colony to declare itself averse to slavery, it should be the last spot in the Empire where the system is tolerated by law.—*Colombo Observer*, November 28.

PRODIGIOUS!—The late R. Leyland, Esq. of Liverpool, presented his brother, on the day before his death, with One Million pounds sterling! In connection with this, we have to state that, during the past fifty years, One Million and a half is the sum total of what Protestant Missionary Societies have received to evangelize the world. So one man gives to his brother, in one day, two-thirds of what Protestants have laid, in fifty years, at the feet of their Redeemer!

PENNY POSTAGE.—Rowland Hill, the inventor of this admirable scheme, has been presented, by the London committee, with £10,000. More subscriptions are expected.

THIRTY-NINE ARTICLES.—A gentleman observing a clergyman in the *Gazette*, as a bankrupt, expressed his astonishment, and wondered what articles he could deal in. “*Thirty-nine*,” was the reply.

SINGULAR FACTS.—The very house in which once the great John Wesley lived is now the residence of a sweep, and the chapel in which he preached his last sermon has been turned into a warehouse for soot.

LONDON.—A report has been circulated that “the Duke” wishes to fortify London, after the manner of the new fortifications of Paris. We do not believe it.

A HINT TO LEGISLATORS.—Tax Wealth. Frank Industry.

THE GAME LAWS.—Petition! Petition!! Petition!!!

Marrriages.

Jan. 18, at the baptist chapel, Yarmouth, by Mr. H. Betts, Mr. Henry Laxon, baptist minister, Ormsby, to Miss C. Skollos.

Jan. 22, at the baptist chapel, Kidderminster, by J. Mills, pastor, Mr. S. Tyers, to Miss P. Stokes.

Jan. 23, at the baptist chapel, Torquay, by the Rev. C. Rogers, Mr. J. Butler, to Miss F. Jeffrey.

Jan. 27, at the baptist chapel, George-st., Hull, Mr. J. Morton, to Mrs. D. Brown.

Jan. 28, at the baptist chapel, Garslingay, Mr. J. Smith, of Abbotsley, to Rhoda, only daughter of Mr. T. Woodham, of Garslingay.

Jan. 28, at the baptist chapel, York-street, Manchester, by the Rev. J. F. Farrant, minister of Oak-st., Mr. W. Prestwich, of Stockport, to Miss E. Boardman, of Manchester.

Jan. 20, at the baptist chapel, Parley, Hants, by Mr. Paul Alcock, pastor, Mr. James Tarrant, to Miss Lucy Preston.

Feb. 2, at the Old Meeting, Kidderminster, by J. Mills, baptist minister, John Lawley, to Sarah Robinson.

Feb. 3, at the baptist chapel, Clipstone, by Mr. Gough, pastor, Mr. E. Buswell, to Miss H. Buswell.

Feb. 3, at South Parade baptist chapel, Leeds, by the Rev. J. Tunnicliff, Mr. Abm. Hodgson, of Gledhow, near Leeds, to Esther, daughter of Mr. John Helms, Northampton.

Feb. 4, at Jamaica-row baptist chapel, Bermondsey, Mr. J. R. Noble, of Bethnal-green, to Miss M. J. Soper, of Bermondsey.

Feb. 6, at Bond-street baptist chapel, Birmingham, by Mr. T. Morgan, Mr. J. Tonks, to Emma, eldest daughter of Mr. G. Jones.

In Stepney baptist chapel, Lynn, by Mr. J. T. Wigner, Mr. John Jeffries, baptist minister, Downham, to Elizabeth Sarah Wilson, of the same place; and Feb. 4, Mr. James Rippingale, to Miss Mary Ann Holmes. This is the thirtieth marriage solemnized in the above place of worship.

Deaths.

Nov. 6, Mrs. Sarah Nuttall, aged 88, relict of the late Mr. John Nuttall, having been a worthy member of the baptist church at Goodshaw, Lancashire, more than fifty years, and whose general character fully accorded with Judges v. 7.—“A mother in Israel,”—the text of her funeral sermon.

Dec. 20, Mr. Henry Heyworth, in his 70th year; the senior deacon of the baptist church, Goodshaw, and brother to the late Mr. Robert Heyworth, baptist minister, Cloughfold. This “old disciple” was baptized by the late Mr. John Nuttall, first pastor of the church, in 1780, and has thus been a member nearly fifty-six years. Few men have sustained, for so long a period, a character so truly consistent and exemplary. His high sense of right and wrong—his

punctual and regular attendance upon the services—his ardent and growing attachment to his pastor—his concern for the peace and prosperity of the church—his affectionate condescension towards junior members—the simplicity and lovely character of his prayers—the deep humility he always manifested his readiness to ask forgiveness when he thought he had done wrong—combined with a liberality equal to his means—secured the esteem of a very extensive circle. “The memory of the just is blessed.”

Jan. 11, at Wolsingham, in the exercise of faith, hope, and charity, Mr. G. Henderson, blacksmith. In this case “events were in heaps.” A powerful young man, with flattering prospects, at once of prosperity in business and usefulness in the church, of which for three or four years he had been a member—what happened to him? An apprentice, and free, and a master tradesman; single, and married, and destined soon to be a parent; in health, in sickness, in the arms of death, and under the green sod in our chapel yard, with a figure of 22 upon his coffin lid—all this within the circumference of one single year!

Jan. 13, at Long Sutton, Robert, son of Mr. C. Anderson, aged five years.

Jan. 16, at the house of Mrs. Allan, No. 4, Hillside Crescent, Edinburgh, in her 61st year, Isabella Begbie, a faithful servant and friend of the family for nearly fifty-five years.

Jan. 17, at Stroud, Rev. H. Hawkins, aged 76. He feared the Lord from his youth, and was a faithful preacher of “the glorious gospel of the blessed God.” Many souls have preceded him to glory, and others remain in the church he formed in 1824, who will be his crown of rejoicing at that day.

Jan. 17, at Langley, near Macclesfield, Elizabeth Fountain, aged 81 years; sister-in-law to the late Rev. John Fountain, one of the first baptist missionaries to the East Indies. She had been a faithful and consistent member of the general baptist church upwards of twenty-seven years, and never absented herself from the house of God when able to attend. She frequently said, on the first sabbath of the month, “I long to commemorate my Saviour’s death.” She suffered much; but her soul was staid on Christ, and with patient meekness she said, “The Lord will remove me when he sees I am ripe for glory.” She met death as a welcome messenger.

Oh! may I triumph so,
When all my warfare’s past;
And dying, find my latest foe
Under my feet at last.

Jan. 18, at Birbury, near Southam, Mr. Edward Whitehead, aged 70. He was “a persecuted baptist;” but he has weathered the storm, and reached the haven of rest!

Jan. 23, at his house, in Rotherhithe-street, Mr. John Courthope, aged 59. He

was an eminently good and useful man, and had been for nearly twenty-four years a deacon of the Congregational church, in Jamaica-row, Bermondsey.

Jan. 24, at Petersfield, Hants, Mrs. Wilmer, aged 83. She was one of the earliest members of the church formed in that place by Mr. Densham, and maintained a consistent profession to the end of her life.

Jan. 28, Mr. Robert Heyworth, of Goodshaw, aged 80; son of the late Mr. Robert Heyworth, baptist minister, Cloughfold, and father to the present Mr. J. Heyworth, junior deacon of the baptist church, Goodshaw.

Feb. 1, at the Bury, Luton, deeply lamented, John, the youngest son of the Rev. Henry Burgess.

Feb. 1, Sturges Bourne, aged 76, the proposer of the Poor Law Act that bears his name.

Feb. 4, Hannah, wife of Mr. Henry Brook, of Chailey, Sussex; a woman possessing "the ornament of a meek and quiet spirit."

Feb. 5, at Shefford, Beds. Mr. J. Chapman, aged 47; deacon of the church meeting in Union Chapel.

Feb. 6, at Ashdon, Essex, Mrs. Jane Cro, aged 83. Forty-four years ago, she was baptized by the late Mr. Matthew Walker, then pastor of the baptist church, Saffron Walden, of which she became a member.

On Mr. Walker's removal to Ashdon, in 1800, he formed the baptist church in that village, in her house; she lived to see it increased from eight members to ninety-six; so that her prayers and solicitude for its prosperity were answered to her great delight.

Feb. 8, Mr. James Plummer, of Leeds, aged 22, in hope of a better resurrection.

Feb. 9, at his residence, Southover, Lewes, the Rev. J. D. Ellis, aged 38. For ten years he faithfully served the baptist mission at Calcutta, from whence he returned, on account of ill-health, in Nov. 1841. For some time pleasing hopes were entertained of his recovery, but for many months past his health gradually declined. His last words were, "Christ is all, all, all!"

Feb. 14, Sarah, the beloved wife of Mr. Trull, surgeon, Leicester, and daughter of Mr. Cuthbert Curtis, of Irthlingborough, Northamptonshire. Her afflictions, though painful and protracted, were borne with resignation. Jesus was her only hope.

Lately, at Ashdon, Essex, Mrs. Susanna Green, aged 62; one of the first members of the baptist church in that village, and previously a member of the first baptist church, Saffron Walden.

Lately, the Marquis of Sligo, formerly Governor General of Jamaica.

CONVERSATION WITH CORRESPONDENTS.

CIRCULATION OF "REPORTER."—We have not advanced this year to the extent we hoped we should. To those who have asked what is the best mode of promoting our circulation—we reply, let an active individual seek for subscribers by shewing a copy of the work; take down the names, and order the number required, either direct from Leicester, or from a bookseller. A discount to cover losses is usually allowed. In this way thousands more might be sold. In this way chiefly, (and by pulpit notices) the "Witness" is pushing up to 50,000. Bring the *Reporter* up to 10,000 and the profits of all sales beyond shall be devoted to some benevolent object, which the subscribers may recommend; we continuing to make our Grants of Tracts as hitherto. It is not too late this year to add several hundreds to the sale.

Another Hint, by T. C. "Divide the poorer members and friends into threes. Many can pay a penny for a sight of the *Reporter* who could not spare threepence."

J. R. Ross, says, "I am also an isolated baptist; your *Reporter* often cheers me when almost desponding."

W. P. observes, "Last year I had three, this year twelve; ten of these persons had not heard of the *Reporter* before; I had not two years ago. I hope your earnest request will be attended to. I am

certain if right steps were taken we could go a good way past 10,000."

T. K. remarks, that his son requires "three times the number of his enlarged sale for last year."

I. G. S. asks if the profits he derives from the sale of the Magazines should be his own, or be devoted to religious objects. Certainly, his own, to devote to such objects if he pleases. But no claim could be made for them except the party claiming would engage to pay the losses as well as receive the profits.

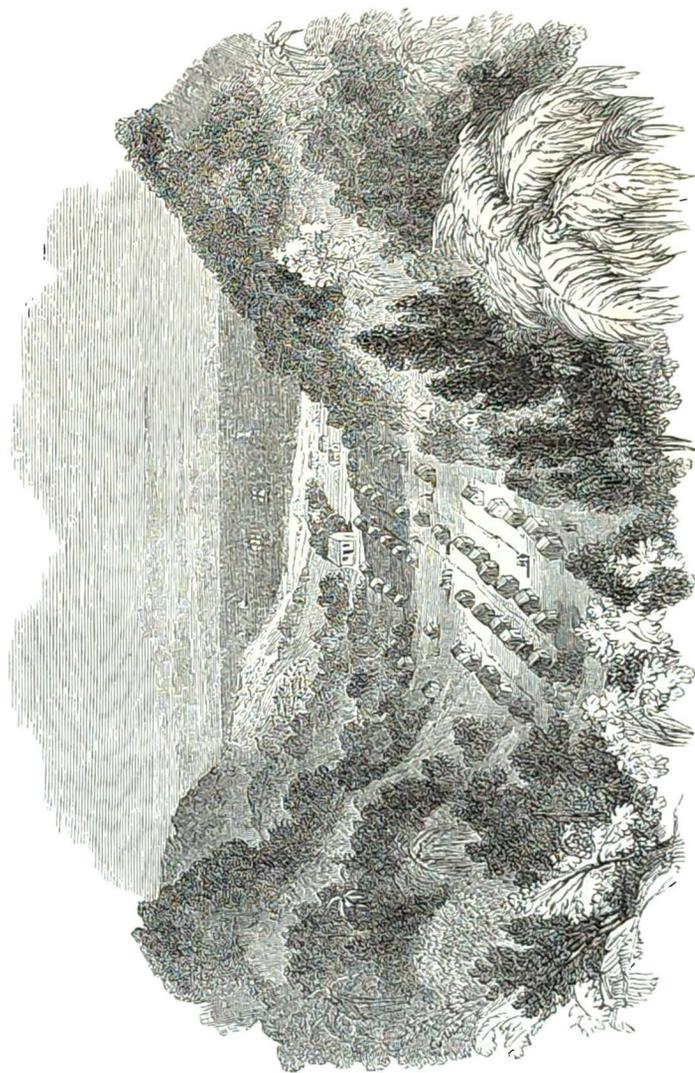
UNHOLY MARRIAGES.—A valuable paper on this important subject, accompanied by a most remarkable fact in corroboration, will appear in our next.

GOWNS.—J. C. should have given us his address, as he refers to persons and places. And "Nonconformist" should, for really we doubt if he be one!

J. H., of H. W. By your silence we presume you have wisely concluded that your letter had better not appear.

E. J. says, "I was surprised to see in your last number an announcement that Mr. Blower was about to return from New York, to undertake the pastorate of the baptist church in Wednesbury. This has caused no little amusement, as Mr. B. returned to England at least four months ago!" All we can say is, that we gave our information as soon as we received it.

THE
MISSIONARY INTELLIGENCER.



CLARKSON TOWN, JAMAICA.

MISSIONARY INTELLIGENCER.

CLARKSON TOWN, JAMAICA.

This township is one of the new villages that have been established in different parts of Jamaica since the abolition of slavery; and is beautifully situated in the centre of a long valley or glade, formed by two ranges of mountains, rearing their summits to the clouds, and nearly meeting at their base. Beheld from a mountain pass immediately in the rear of the settlement, two or three sugar estates are visible in the distance; and beyond them, by an accommodation of the foreground to avoid obstruction from the trees which are in process of being cleared away, are seen the towns of Kingston and Port Royal; whilst, as an additional element of interest and beauty in the picture, the ports disclose their shipping, and the harbour the small craft, that are perpetually skimming to and fro over its surface, with now and then a merchantman or man-of-war homeward or outward bound.

The settlement is already of considerable extent, and is gradually increasing. The cottages are of comfortable size, containing about three rooms each, and are very substantially built. The township contains at present but three principal streets, one of which, by an angle in its centre, is divided into two, named Victoria and Albert. Along these, leaving a piece of garden-ground in front, the cottages are ranged on either side, at equal distances. The interesting ceremony of opening the township took place on the 12th of May, 1842. A considerable number of people were attracted by the occasion; and, as its principal objects were to secure an opportunity of preaching the gospel and administering advice, accommodation for a large auditory had been provided beneath a cluster of old forest trees, on the mountain-side, and in a situation which commanded a view of the whole settlement. It was a most romantic spot—the mountains forming an amphitheatre, covered with trees and shrubs of varied foliage and beauty, arresting the clouds as they floated along the sky,—

“With thicket overgrown, grotesque and wild,
Access denied, and overhead up grew
Insuperable heights of loftiest shade,
Cedar and branching palm,”

whilst their sides, and the extended and lovely valley below, presented, in beautiful contrast, a garden reclaimed from the wide waste around by the arts of peaceful industry.

Although the settlement is at present small and insignificant, it is probable it may soon become of considerable magnitude and importance, as a plan is conceived of cutting a canal from a little above Kingston

harbour to the foot of the mountains near which the town is located—a design which if executed, will be of almost inconceivable advantage to the estates in the neighbourhood, bring a vast tract of land into cultivation, now abandoned in morass, afford facilities for the conveyance of produce from the adjoining parishes, and thereby increase cultivation in them to an extent hitherto unprecedented.

May this infant township rise under the blessing of Almighty God, and may its inhabitants, to the most distant posterity, united in bonds of Christian love and fellowship, be as one family, with one feeling to prompt, and one principle to govern!

AN EASY WAY OF RAISING MONEY FOR MISSIONARY PURPOSES.

In taking a view of the various forms of human benevolence which have been originated for promoting the happiness of man, nothing meets the eye so grand, so noble, so God-like, as christian missions. It is obviously the duty of the churches of Christ not only to continue but to increase their exertions for the conversion of the world. Had I access to the committees of our missionary societies, with ardour, combined with the warmest affection, I would say, “My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.” But we are told by some that the churches have done all that they are able to do—that their resources are completely exhausted, so much so that they are quite unable to send an additional missionary into the field. A warm friend of missions, and a powerful writer, has thus expressed himself on this subject:—“It is very obvious that all idea of extending the Redeemer’s kingdom must, for the present, be given up.” Such is the language of a standard-bearer! The want of money is the reason assigned. But, in direct opposition to the gloomy disheartening language which has been quoted, I venture to assert, and boldly and confidently to assert, that the present income of our missionary societies may be doubled, and more than doubled, with the greatest ease. In hearing this, some of your readers may exclaim “the writer is mad!” “I am not mad,” most gentle reader, “but speak the words of truth and soberness.” But, from whence can additional sums be derived? We have them within our reach. We have only to give up unnecessary and pernicious gratifications, and the thing is done at once. Let every professor of religion henceforth and

for ever give up the use of superfluities in eating, drinking, apparel, and furniture, and let the money, which would have been spent in all such useless and hurtful indulgences, be faithfully applied to advance the cause of God, and the funds of our missionary societies would be speedily and abundantly replenished. Oh! if I could persuade the professed friends and advocates of missions to use a little self-denial, and act in this manner, the result would be both astonishing and delightful. The constant and loud lamentation of the secretaries of our societies, that they are prevented from occupying promising and important stations for want of funds, would be hushed into everlasting silence. But though I cannot hope to prevail on the majority to act in this manner, still I may prevail on a few. Dearly beloved brethren, partakers of the heavenly calling, fellow-heirs of an immortal inheritance, have you ever duly considered your boundless obligations to that Saviour who came from heaven and died upon the cross to snatch you from final ruin, and place you on a throne of glory? While musing on his marvellous loving-kindness, enter your closets and shut the door, and unseen by mortal eyes, approach the throne of grace—the feet of the Redeemer; and there, under the powerful and hallowed influence of the love of Christ, your hearts will be warmed and expanded, and you will be disposed to give expression to your feelings in the words of the beautiful lings which you have often sung—

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

Now, seriously reflect on the meaning of these words, which, perhaps, you have never hesitated, but often delighted, to sing. If in possession of the whole world, would you indeed think it “a present far too small” for such unbounded grace? Cannot you then give up the smallest gratification, to advance the glory of God and the happiness of man? If I cannot prevail on the many to abandon useless expenses and consecrate their savings to the God of the whole earth, perhaps I may prevail on a few, and these few may influence others, and the feeling spread from family to family, and from church to church. Men stand together in society like ears of corn in a field; if only a few are moved by a gentle breeze, the motion may be extended to others, till the entire field is seen (and it is a lovely sight) bending and waving beneath the rising gale.

“Who hath despised the day of small things?” and, “Behold how great a matter a little fire kindleth!”

Y—

J. H.

NASSAU, BAHAMAS.

A FEW days ago, we received a letter, of which the following is a copy:—

MY DEAR BROTHER,—Your acceptable grant of tracts came safe to hand, for which, accept of many thanks. They will be spread over upwards of 500 miles, and tend to enlighten our own people on the subject as well as others. Already it has been observed, “Well, we did not think that the baptists had so much to say for themselves.”

We are now quiet—the lion having been chained on the trial. But, still there is, doubtless, an under current of spite and rancour. Well, thus it has been, and I fear will be still.

Since I last had the pleasure of writing to you, I have, or rather we have, added to the churches by baptism thirty-nine at Nassau, and the same number to other churches on the out-islands. Our work here is often dangerous, as we mostly have to sail on the Atlantic in very small craft. During the last year, several of these little vessels were overtaken by the hurricane, and their crew lost. Thank God, thus far we have been preserved. Of work we have our hands full; a large church with two congregations at Nassau, and all secular affairs to attend to, beside three other churches on the island, and eight or ten islands with their churches. Well, we feel disposed rather to wear out, than to rust out;—our pleasure is in our work, and although we find that human nature is the same in its depraved principles here as in England, the hope and confidence that our labour shall not be in vain in the Lord, inspires us with courage amid a cloudy aspect, and urges us on to attempt something for God, and perishing souls.

Your informing and instructive *Reporter* will do great service amongst our leaders and native teachers. A small system of theology, or condensed work, simple in its style, would be a desideratum here.

We have seen each other; I am the person who journeyed with you and friend Bonner on the occasion to which you allude. But I must close by wishing you, in every relation, the presence of the Lord.

Affectionately and gratefully yours,
W. K. RYECROFT.

SOUTH AUSTRALIA.

WE are enabled to inform our readers that the South Australia Manual Labour College is about to be commenced forthwith, under circumstances peculiarly favourable, arising from the simultaneous emigration of several pious and highly respectable families, who will locate themselves in the immediate vicinity, and thus greatly tend to strengthen the undertaking and render its operations efficient.

We congratulate the friends of missions, and especially the Australian colonies, upon the auspicious commencement of this most important undertaking.

Donations of books, gardening tools, agricultural implements, hardware, locks, hinges, glass, doors, window-frames, nails, iron bedsteads, harrow teeth, ploughs, oil lamps, paper, dairy utensils, philosophical and chemical apparatus, would be gratefully received by the Rev. G. Stonehouse, Hon. Secretary, Chipping Norton, Oxon.

Any pious and respectable individual, or families, who may be thinking of emigration to this interesting colony, would find the present opportunity of securing a comfortable passage worthy their attention. All requisite information may be obtained of the Secretary.

“THE WRONG BOOK.”

A MISSIONARY, connected with a society practising sprinkling, was stationed in India. In that locality, it is customary for the missionary, at a certain period of the year, to visit the interior. In one of these excursions, the missionary referred to, visited a native hut, and finding its inmates disposed for instruction, commenced expounding the glorious doctrines of christianity. At his departure he left a New Testament, exhorting the inmates to read it, and thus obtain farther information on those important truths upon which he had been discoursing, promising to call again when he passed that way next season. In his next annual itinerancy he visited this family, and was delighted with the hearty reception he met with from the father. They soon fell into discourse, and the Missionary was gratified to find that his former visit was not in vain, and that the New Testament left had been diligently read, and carefully preserved; in fact, he found a convert to christianity, and a convert too, willing to obey, for he required of the Missionary to be baptized. Pleased was his instructor with this proof of his piety, but rather confounded when the new convert invited him to perform the ceremony in a stream flowing hard by his house. The Missionary represented this as unnecessary, and wished him to procure some of the water in a vessel, with which he could administer the ordinance in the house. The convert was now surprised in his turn. Discovering his amazement, the Missionary began to instruct him in the art and mystery of sprinkling, and adduced some apparent arguments for the practice, from the New Testament. The Indian listened, and wondered, never recollecting to have read in the New Testament after this sort. “And is the way the law is made about baptism in the book from which you learn your religion?” enquired the

Indian convert. “Exactly so,” said the minister. “Then,” said the unlearned and unsophisticated convert, “you left me the wrong book.”

F—S—

T. C.

GENERAL BAPTIST MISSIONARY SOCIETY.

PROGRESS OF THE MISSION.—From the last Quarterly Paper we gather the encouraging facts, that Cuttaek church contains 140 members, of which eleven have been added during the year; and it is also a very gratifying fact that seven christian locations, or small villages of professed christians, are already formed, containing in the whole fifty-four households.

BAPTISM OF A YOUTH SAVED FROM BEING MURDERED IN SACRIFICE.—On the first sabbath in February was baptized, one of the Khunds, who had been saved from the murderers' sacrificial knives. He had long been a candidate, and such was the satisfaction expressed by Mr. Sutton and the native christians who knew him, that his baptism could not be longer delayed. How different are his circumstances and those of several others mentioned in the Report, as added to the christian church, from what they would have been, had they remained among the murderous Khunds, or had they never come under christian instruction! The christian, contemplating their case, may glance, in his imagination, at the doom designed for them. He may see the stake fixed in the ground, the victim bound to it, the bloody crowd with their sharpened knives surrounding him, waiting the signal to rush upon him and cut him to pieces while still living. But the victim has been snatched from their murderous hands, and a very different scene arises to view. A little band of Hindoo christians is beheld. A missionary is among them; the baptismal water is before them. The rescued victims go down into the water, and there avow a consecration blessed as it is sublime—the consecration of themselves to Christ, as the sons and daughters of the Lord Almighty: Happy consecration! how different from that heathenism intended for them as victims to its idols!

DESIGNATION AND DEPARTURE OF MISSIONARIES.—We are informed that services are expected to be held as follow:—In April, the Missionaries to China—Mr. Hudson, at Loughborough; and Mr. Jarrom, at Wisbeck. In May, the Orissa Missionaries—Mr. Stubblins, (returning to India) at Doverstreet, Leicester; Mr. Bailey, at Broadstreet, Nottingham; and Mr. Miller, at Heptonstall Slaak, Yorkshire. In our next, further particulars will be given.

BAPTIST REPORTER.

APRIL, 1845.

HANSERD KNOLLYS SOCIETY,

FOR THE PUBLICATION OF THE WORKS OF EARLY BAPTIST WRITERS.

THE recent formation of this Society is an event of vast importance to the interests of Divine Truth. The opinions for which our ancestors, two centuries ago, endured cruel mockings and scourgings, confiscations and imprisonments, and for which some a century earlier suffered death, have since that time taken root downward, and borne fruit upward, and are at the present time understood and cherished by hundreds of thousands of the excellent of the earth.

While numberless proofs of the truthfulness of those sentiments may be drawn from the sacred writings of the New Testament, the benefits they have produced to the human family are immeasurably great. Those opinions of our forefathers, do not appertain to christian ordinances merely; but in connexion with them, they relate to the various collateral truths involved in our congregational polity, or depending upon it. But why have these opinions provoked the oppressor's frown and drawn out the tyrant's fury? Simply because their tendency has always been to subvert the domination of the one, and to break the rod of the other. Beholding their diffusion, antichrist trembles on his throne; anticipating their onward triumphs, the powers of darkness are confounded.

If we have any regard for the diffusion of the truths we hold; if we have any love for our sons and our daughters, who may, ere long, be assailed by the subtle machinery of a deluded and enraged hierarchy; if, in short, we would have them escape the snares of Babel's fowlers, and would have them enabled to aid in the subversion of the throne of antichrist, we should employ all prudent means for making known our sentiments. And amongst the various means we are now imperatively required to employ, our becoming subscribers to the HANSERD KNOLLYS SOCIETY, will considerably promote this desirable object.

If the *Witness* of Dr. Campbell, be indeed applicable to us, when he says—"With respect to literature, our esteemed baptist brethren have a good deal yet to learn. Although they have been honoured to produce three of the greatest writers the world has seen, yet as a body, they do not seem to be strongly pervaded by the literary spirit."—I say, if this *Witness* be true, is it not time for us to try, at least, to wipe away our reproach? If indeed the plan proposed by this society for obtaining 3000 subscribers, be not more than realized, we shall not give very clear proof of a desire to redeem our character.

As it is proposed by the Council, if 3000 subscribers be obtained, to supply three octavo volumes annually to each subscriber, it cannot be doubted that many of our people will avail themselves of such an opportunity of putting themselves in possession of those treasures of literature, when they may do it at so small an expense.

To our Sabbath-school teachers, and the younger members of our churches generally, the privilege thus afforded cannot fail of commending itself. But as there are many whose means will not allow them to forward an annual subscription of ten shillings and sixpence, it will be well for *two* or *three* to unite in raising that sum; and in that case they might divide the books amongst themselves according to their amount of subscription.

With the hope that our ministers, deacons, Sabbath-school superintendents, and other influential persons, will bring the subject before the people with the earnestness and promptitude it demands, these observations are affectionately submitted to their consideration, by their sincere friend,

PHILAETHES.

PRESENT AFFLICTIONS RIGHTLY ESTIMATED.

BY W. R. BAXTER.

“When He hath tried me, I shall come forth as gold.”—Job.

THE grace of God is everywhere the same, both in its own nature and in all its results, though the circumstances of its subjects are very diversified, and the mode of its operation may differ in every instance of its exercise. Of this we are often reminded in reading the Word of God, in which the thoughtful christian can scarcely fail to be struck with the close resemblance which the recorded experience of Old Testament saints bears to that of the true believer under the new dispensation. So extensively is this the case that the truly pious of

the present day often feel constrained to adopt language penned more than two thousand years ago, and written under great external disadvantages, as the readiest vehicle by which to convey the expression of their own thoughts and feelings, when approaching the mercy-seat of the eternal God.

Job, whose words we have prefixed as a motto to indicate the subject of this brief essay, lived nearly as long before the introduction of the glorious gospel as the age in which we live is distant from that period, or probably upwards of 1600 years. He was the subject of much painful affliction, both personal and relative, yet his estimate of such dispensations, and the consequences he expected would result from them, plainly shew that however limited his means of comprehending the divine character, yet his faith was of the right kind, and so nearly related in character to christian confidence, that often from the lips of distressed saints, and from the tongues of dying believers now, we hear expressions of the same assurance—“When he hath tried me I shall come forth as gold.”

How correct is the estimate which a genuine believer forms of the afflictive dispensations of God,—“When he hath tried me.” It is a great mistake to imagine that the afflictions with which God visits his people are intended as penal judgments. Upon his Son has he already laid the punishment due to their transgressions, and by his stripes they are healed. The painful dispensations with which the servants of God are visited, are designated “chastisements” and “trials.” It is of great importance that christians should have right views on this subject, as the conduct exemplified under these “trials” will be regulated by the opinion entertained of their nature and design. If they are regarded as *punishments* we might reasonably be terrified at God as our judge; but if they are viewed as “chastisements,” they come to us as pledges of our Father’s concern for our welfare. In our present state

and circumstances we find correction painful to be borne: even Paul said,—"No chastening for the present seemeth to be joyous but grievous," yet they are of great advantage to the sufferer, when rightly understood and appropriated. Upon the graces of the christian character they are particularly found to exert a salutary and lasting influence; hence we read of the trial of faith being much more precious than of gold; and of tribulation working patience, experience, and hope.

It is often the case that christians feel the utmost difficulty to persuade themselves that they are true disciples of Jesus, because of the presence within them of so much that is vile and worthless, forgetting at that moment that such a discovery proves the existence of spiritual discernment; consequently, instead of gratefully thanking God for having done *so much* for them, and in them, they rather mourn and repine on account of what is *not* done. Ever suspecting the genuineness of their own faith and hope, because of the imagined feebleness of these graces, they constantly expect the failure of both; when they ought rather to be aiming at their farther improvement, and the obtaining of an enlarged supply from the divine fountain. In order to correct this state of things, God occasionally subjects these graces to a trial, in order to prove their true character, as also to satisfy their possessor of their genuineness, and sufficiency to all the great ends for which they are bestowed; by which means He convinces his people that instead of mourning over what they thought to be their rapidly exhausting stock, they ought rather to have looked up to Him out of whose fullness they might receive grace for grace. Thus have many discovered, with satisfaction, their near relationship to Him who was made perfect through sufferings, and learnt, under the hand of affliction, that as many as God *loves* he rebukes and chastens; whilst they have risen from

the scene of suffering thankful for the evidences they possessed, and uniting with a grateful apostle, have exclaimed, *By the grace of God I am what I am.*

But as afflictions try and prove the genuineness of christian graces, so these "trials" have also a direct tendency to *improve* them. Christian graces, like many other things relating to both body and mind, acquire strength and vivacity by exercise. Believers of old found it so, and Abraham's faith appears to have increased in exact proportion to the intensity of his trial; until *against* hope he believed *in* hope. If these graces are of the right kind they will suffer nothing from the test, but be greatly strengthened and improved by it. Faith is never so conspicuous, firm, and strong, as when upholding the spirit under an accumulation of events which seem to threaten its destruction. Hope never appears decked with such lustre as when its beauties are thrown out by the dark back-ground of affliction. Joy is never so elevated, simple, and sweet, as when excited amid scenes of disappointment and sorrow; nor is Peace ever so full, and all-pervading, as when enjoyed amid those circumstances which are commonly found to produce distraction. In the prospect of trials christians often suspect the sufficiency of their graces to sustain them, but the first trial strengthens for the second, the second for the third, and that for the succeeding one, until finding their graces increase and strengthen in proportion to the number and painfulness of their trials, they become not only a wonder unto many, but the greatest wonder unto themselves, and prove, by happy experience, that trials are not ministered in order to their being "broken in the place of dragons," or "covered with the shadow of death," but that their "faith might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

Beside these tendencies of afflictive dispensations, we perceive also that by such arrangements God exhibits

to *general* view the excellency of the religion of the gospel, in the beneficial influence it exerts on its possessors. We often feel at a loss to understand why he should so painfully visit many of his people, yet he may have great and valuable purposes to fulfil by them of which we know nothing, but which may notwithstanding be of the highest importance to his cause and kingdom. "Ye are my witnesses," said God to his ancient church, and in this character he regards his people still, though in what way he intends to avail himself of their testimony he reserves to himself until the witnessing hour arrives. As with his servants of old, so now, he often places his children in circumstances where they "are made spectacles to the world, to angels, and to men." The house of poverty, the bed of languishing, and the chamber of death, are often made the arenas on which he brings forth his people, that they may display to the gaze of all, the power and sufficiency of his grace to bless and to uphold them when other sources fail and moral supplies prove unequal to their demand. The cheerful resignation and expectant faith of the christian, in seasons of poverty and pain—his submissive patience, and elevated joy, under personal or relative affliction, and the holy triumph of the soul in the mighty struggle of death, have done more to invest the gospel with superhuman majesty and excellence in the eyes of unreflecting men, than the minutest verbal exposition of its truths, or the most masterly defence of its claims ever have accomplished, or ever can. Here the wavering professor has learnt lessons which have tended to his establishment, the fainting soul has found cause for encouragement, and motives to perseverance; and from such scenes many a sordid worldling has retired, to reflect and pray.

In addition to these considerations, it is no small source of satisfaction to reflect on what other good and gracious purposes may form part of the

great design. We know not what high and holy services God may be thus preparing his children for even in this present state, which some day, not far distant perhaps, may fully disclose to us; much less do we know what advantage they shall bring to us in a nobler state of existence, or for what lofty occupations there they are intended now to fit us. Principalities and powers in heavenly places learn by the church the manifold wisdom of God; and possibly, among other things, the all-sufficiency of divine favour to the ever-shifting circumstances of the militant host, both in their individual and collective capacity. Beside these things there can be but little doubt reasonably entertained that even in the way of *prevention*, present trials are incalculable benefits. We see how things *are*, but do not know how they *might* have been. Many an evil has often been avoided, before which the christian would probably have fallen, but that some afflictive dispensation sheltered him, and but for that, the pain then felt would have been far exceeded by the intolerable burden of "an evil conscience."

The expectation which divine faith cherishes as to the final issue of the sufferings of the present time, is as worthy our regard as the estimate it forms of them. "When he hath tried me I shall come forth as gold." Unbelief dwells on the painfulness of the present, and murmurs at passing dispensations. Faith, on the contrary, stretches onward and upward to the certain termination and happy result of the trial of the present hour, and returning to it again, casts upon it all the light it has gathered in its progress, whilst, by thus illuminating the darkness of the scene, it teaches the soul to reckon the sufferings of the present time not worthy to be compared with the glory that shall be revealed.

"I shall come forth." Here is an expectation of deliverance expressed, and however long the trial, "verily there is an end, and the expectation

of the righteous shall not be cut off." No matter how many crosses God has written down for his people, each one they bear leaves one less to be borne. Victory has always, at some period, succeeded to conflict. "The sufferings of the present time" lead to "the glory yet to be revealed;" and the "light affliction" *worketh* out the "eternal weight." The happy myriads now before the throne, "clothed in white robes, and palms in their hands," are those "which came out of great tribulation." Possessing an interest in the love of Him who subjects us to the trial, we may rest assured that he will lay no greater burden upon us than he will enable us to bear, and that with the trial he will make a way of escape. The christian is called to "fellowship" with God's Son, whose sufferings are crowned with glory, honour, and eternal exaltation; a sure pledge that he shall be a sharer in the glory of his Lord, as he now jointly participates of his sufferings. In the expectancy of the termination and happy issue of every chastening, the afflicted spirit looks forward to the end, and sings—

Yes, he has fix'd the happy day
When the last tears shall wet our eyes;
And God shall wipe those tears away,
And fill us with divine surprise;
To taste his love, and see his face,
And feel his infinite embrace!

This is the heaven I long to know;
For this, with patience, I would wait,
Till, weaned from earth and all below,
I mount to my celestial seat,
To wave my palm, and wear my crown,
And with the elders, cast them down.

He shall indeed "come forth," but how?—*as gold!* God tries his people as gold is tried, and purifies them as silver is purified, which it is well known is not by washing the surface, but by the fiery process of the furnace and the fining pot. Only those can expect to *come forth* as gold who are *tried* as gold is tried; and the desire we express for so important an end, should at least reconcile us to the application of the appropriate means.

Gold suffers no real loss by the fire, nor does the christian by his trials. If he wades through seas of blood to his kingdom and his crown, or walks through midnight darkness to the realms of day, he is the christian still. He might have had more worldly ease by exemption from trial, but for his freedom from this he might have been encumbered with much dross which would have obscured the beauty of his character, and prevented the opening of many of those rich sources of holy pleasure to which, in affliction, he found free admission. But gold acquires purity by trial, and so does the christian. Alas, that so much dross should cleave to "the precious sons of Zion, which are comparable to fine gold," and so adhere to them as to require such powerful and painful expedients in order to effect its removal! What a vast amount of self-importance, of grovelling affection, or inordinate attachment to worldly things, has the christian often left behind him when rising from a bed of affliction, or emerging from some dark scene of personal or relative visitation; whilst with humbled heart and subdued voice he has ventured to whisper—"It is good for me that I have been afflicted; before I was afflicted I went astray, but now do I keep thy law."

God never resorts to painful trials for effecting his purposes of love and mercy until he has tried gentler means, and proved them insufficient to his design; and there can be no doubt that were his people to profit more readily by lighter chastisements, they would more frequently escape the weightier strokes of his arm; or if called to feel them at all, they would be productive of far more important results than have ever yet been attained by us, in this state of existence and suffering: whilst the beautiful image of the glorious REFINER would more speedily be reflected by the souls of those over whom he bends, intently watching the effect of the purifying process.

THE DUTY OF BELIEVERS
TO
 MARRY ONLY IN THE LORD.

"CAN a believer marry an unbeliever?" is a question of considerable importance, and one (inasmuch as it is a too frequent practice) that has special claims on the attention of our churches. For my own part, I hesitate not to say, that *a believer cannot be justified, under any circumstances, in marrying an unbeliever*; that any believer, marrying an unbeliever, must be regardless of "what saith the Lord," and "whatsoever things are pure, lovely, and of good report."

"What saith the Lord?" Nothing can be more evident than that it has been the intention of God, in every age, to preserve to himself "a peculiar people," who, by their non-conformity to the world and their separation from it, as far as consistent with the duties of social life, should "show forth the praises of him who hath called them out of darkness into his marvellous light." Hence, when God chose the seed of Abraham to be a holy nation, and put them in possession of the promised land, he strictly commanded that no marriage alliance should be formed between his Israel and the natives of Canaan, Deut. vii. 1—4; and God did not fail to visit his people with punishment when they departed from this precept. Mal. ii. 11—13.

Are we asked for positive precept in the New Testament? It is at hand. 1 Cor. vii. 39—"she is at liberty to be married to whom she will; only in the Lord"—that is, to a believer. These are the words of an inspired apostle—see verse 40;—we are therefore taught to regard them as the words of God, and cannot disregard them without incurring the guilt of disregarding God himself. 1 Thess. iv. 8. Of the same import is the passage in 2 Cor. vi. 14—"Be ye not unequally yoked together with unbelievers;" &c. It would be contemptibly trifling to say that "no more is meant than *it is inconsistent for a christian to marry an idolator*;"

for the reasoning of the apostle goes to show the perfect inconsistency of a *believer in Christ* becoming united with one who did not sustain the *same* character. It is strange that any one professing to regard the word of the Lord, should dare to violate this duty by keeping the company (with a view to marriage) of "a man of the world." Nor will the excuse sometimes offered,—"that there is no one belonging to the church that I should like"—palliate the evil. Our "likes" must be made subservient to the will of God; and whilst we pity the weakness of that youth who would make such excuse, we earnestly contend, it is far better never to marry than to marry contrary to the word of the Lord. We must crucify the affections of the flesh, rather than evade one title of God's word.

We are prohibited, not only from *marrying* unbelievers, but more—we are not allowed to *keep company* with those that obey not the word. See 2 Thess. iii. 14. The scriptures abound with exhortations to the believer, to avoid all unnecessary intercourse with the ungodly. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it, and pass away." Prov. iv. 14. "If sinners entice thee, consent thou not;" "My son, walk not thou in the way with them; refrain thy foot from their path." Prov. i. 10, 15. "A companion of fools shall be destroyed." Prov. xiv. 2. The Psalmist said, "I will not know a wicked person." Psalm ci. 4. "I am a companion of all them that fear thee." Psalm cxix. 63. If these passages show the impropriety of making the ungodly our *temporary* companions, surely they teach us that it must be very improper for a believer to *marry* an unbeliever. If mere *walking* with unbelievers be wrong, *living* with them must be a still greater wrong.

We may further remark, that the dignity and purity of the christian character, demand that believers should marry "only in the Lord." "Know ye not that ye are the temple of God,

and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17. "And what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. vi. 16. Believers! God hath called you by his grace, that you should be to him "a peculiar people, a holy nation"—to him you have consecrated yourselves, body and soul, and avowed that you are not your own, but that you are bought with a price. Not more wicked was the conduct of the Jews in desecrating God's house by making it a house of merchandise, (Matt. xxi. 13.) than the conduct of that christian who marries an unbeliever. Whether he eats or drinks, or whatever he does, he should glorify God. Let that christian therefore who keeps the company of an unbeliever, or is about to form the marriage alliance with an unbeliever, ask himself whether he contemplates the glory of God by such marriage? Conscience must answer, *he does wrong—he dishonours God!* But farther, if the christian respects his own happiness—which he has a right to do—he should marry "only in the Lord." The christian professes that God is his only portion, that all his springs are in him. Now is it not evident from the fact that God promises the blessings of adoption to those, who according to his command, will not marry unbelievers; (2 Cor. vi. 16.)—that he will withhold those blessings from them that *do* marry unbelievers. Is it not a conclusion clearly arising out of the nature of the case, that to make an unbeliever, whose feelings, character, and habits, are so contrary to our own, our companion, will ensure the blight of christian fruitfulness, and embitter to a very considerable extent, all our sources of spiritual comfort? Facts abound in support of this statement *

* See "The Duty of Christians to Marry only in the Lord," by J. G. Pike—where the subject is more fully discussed. This work should be put into the hands of all our young people.

I have a member connected with my church, who has been prevented, for many months, from attending the house of God, by a wicked husband—to hear her tales of suffering, is melting. I know another female who is anxious to join the church, but dare not, unless she ventures to risk domestic peace. Of course too, much of that comfort which is enjoyed in a family, when like the house of Joshua, there is united determination to serve the Lord, is lost. This will be felt much more when *the husband* is the unbeliever. When can the family altar be reared? If there are children, when can the pious mother pray with them, and for them, and teach them the way they should go? We warn our young friends not to make trial of domestic life, under circumstances which God's word forbids.

That believer who marries an unbeliever pursues a course that will serve to deaden piety, cool the ardour of christian zeal, hinder usefulness, and consequently pain his pastor's heart—and last, but not least—grieve the spirit of God. I know some young females, who in days that are passed, were eminent for their piety and usefulness—were actively engaged in the Sabbath school, and regular in their attendance on the house of God. But how marked the change! They have become the companions of unbelievers. Now they are never seen in the Sabbath school—their seat in the sanctuary is often vacant—a jaunt into the country, or "a walk" into the fields on the Lord's day is taken, apparently, without any compunction. How much like some of old who forsook God, the fountain of living waters, and made unto themselves cisterns, broken cisterns that could hold no water. And what makes all this peculiarly painful is, that the admonitions and remonstrances of an anxious pastor, are received with the utmost indifference, and are generally unattended with any salutary result. Truly, the christian pastor has often to make the

lament, "that nothing inflicts so much poignant grief" on his heart as that "most unprincipled and unholy conduct" which has been exposed in this paper. Oh for more of the spirit of him who said, "I will not know a wicked person, I am a companion of them that fear God." Christian reader, if unmarried, I beseech you, by the word of the Lord—by the interest of Zion—by your own personal happiness and usefulness—by the anxieties of those who watch over you in the Lord—by the example of those, who through faith and patience, inherit the promises—keep not the company of those with whom you dare not wish to spend your eternity!

I should thank any of the readers of the *Reporter* if they would answer the following:—What discipline should a church exercise on those members who continue to keep the company of unbelievers, after being reprov'd—and what course should a church pursue towards a member who marries an unbeliever? J. W. H.

THE CONVERSION OF SAUL OF TARSUS.

THE incessant watchfulness of God over the church and the world is incontrovertible. This is justified by the exposure of the former, and the implacable hostility of the latter. God only can defend and punish with perfect discrimination. He, moreover, has the best method of turning his enemies into friends. He changes and directs their hearts and actions. "Saul of Tarsus" was an educated Jew. He was a free citizen of Rome—a pharisee of inveterate prejudice—a zealot of undaunted intrepidity—a fierce and furious opposer of genuine christianity—he consented to, and assisted at, the murder of the first martyr!

His conversion, therefore, by him, was unexpected—unsought—and undesired. At the time of its occur-

rence his heart was hard—his mind blinded—his notions of religion fearfully unsound—his sympathies suffocated by prejudice and ambition—his passions burning with unquenchable vehemence against those who followed Jesus Christ—his breath polluted with "threatenings and slaughter"—his desire to vilify the "Son of God"—and his purpose to exterminate every vestige and relic of the infant church. Such being the case, he willingly shared the infamy of the reckless opposition of the High Priest to Christ and his disciples. He became the ignoble agent of higher authorities in the perpetration of deeds of cruelty and blood too appalling for them to commit. He led the way to persecution and death in "mid-day" without a blush. His conscience seemed to approve the perpetration of scenes of horror related only to brute ferocity. He was the leader of others as vicious as himself. He hunted the saints even into strange cities. Yes, alas! imprisonment, blasphemy, or death, were the only conditions of conciliation with him. No dread of the bar of God disturbed his heart. Noble birth, splendid talents, invested authority, and the name of religion, were all prostituted to the worst and vilest of conceivable purposes by him.

Heaven might have wept over the fearful havoc he made of the saints; while the earth was drinking in the blood of martyrs, and hell was ringing with the vociferous yells of the infernal legions!

This is the man, in the heat of his fury—in the height of his rebellion—in the consummation of his presumption—and, inflated with the adulation of his admirers—that is suddenly smitten to the ground by the sublimity of the appearance of Jesus, and the deep tones of his interrogative expostulation.

It was impossible that such a character should be seeking his own conversion. His towering self-righteousness admitted no necessity for repentance, faith, and reformation.

The cross was his stumbling block. No thought of submission to the claims of the crucified Saviour entered his mind. To stoop to fellowship and communion with his poor, despised, excommunicated, and reviled adherents, was an indignity repulsive to his pride. The established religion of the day was *his only path to glory*. Rabbinical traditions and pharisaic austerities intermingled with divine institutions, formed a comprehensive system, too sacred to be forsaken or superseded. He scorned voluntary humiliation. He was a living exemplification of the compulsory principle. With him, religious liberty was only the inalienable right of the ecclesiastical aristocracy. In his day, as in ours, dissent formed a chasm over which the hierarchy could not pass. No efforts of his were wanting to transfix the devoted spirits of better men than himself. Prostrate at the shrine of mammon, he was deaf to the eloquence of inspired fishermen. He was proof against the testimony of miracles, and the risen dead! Conscious of his own elevation, condescension was a virtue, not to be thrown away upon the believers of the gospel. Actuated by bigotry, he disregarded the pure principles of sanctifying godliness. Saul, then, did not desire the grace of God: but he obtained it. How? The means employed in his conversion were appropriate, supernatural, and effective. Extraordinary agency was necessary in an extraordinary case. Heaven concentrated and applied the effective instrumentality. Saul, with all his crimes, was not a vulgar and sensual devotee to vice. His wickedness was popular in "high life." He was authorised and dignified by the refined but deluded few who ruled the many. The thundering artillery of Sinai, therefore, did not roll over his head to awaken emotion. The flashing flames of fire, from that awful mountain, were unnecessary to quicken his sensibilities. His energies were all active though ill-directed. The tenderest means subdued one of

the mightiest foes of God. Light! the sublime emblem of Jehovah's presence was revealed—Light, that diffused effulgence excelling the rays of the sun—Light, like celestial glory shone before him. He gazed, but it was too bright for mortal vision. The portals of heaven seemed thrown open. Amazed and confounded he fell to the earth, and a voice interrogated him by name—"Saul, Saul, why persecutest thou me?" His name was known above. The voice that uttered that name was divine. The same bade light sit glorious upon chaos. The same hushed to slumber the tempest of the sea. The same rose softly to heaven in midnight prayer. The same was heard from Gethsemane and the cross—breathing only forgiveness and love! It asked for reasons to justify persecution—expressed sympathy with the suffering poor—declared that injuries done to the church are done to God—and led the persecutor to understand that there were serious difficulties for him to encounter in prosecuting such a daring course. Saul heard, feared, regarded, wondered, and obeyed. Omnipotence triumphed—mercy flowed—pardon came—salvation freed a soul from woe—and glory redounded to Jesus. Saul's blindness gave time for reflection. His fasting was favourable to the intensity of his emotion, and his devout prayerfulness. His prayer excited the wonder of angels and the notice of God. "Behold! he prayeth." Ah, when the revolving seasons yield to the mandate of presumptuous man—when he can produce, sustain, and control the elements—when he can stay the progress of death, stride across the sepulchre of his race, dare the realities of judgment, stretch time into eternity, and give satisfaction to his immortal mind without God, he may refuse to pray. The subsequent humility, teachableness, baptism, preaching, ardour, zeal, perseverance, faith, fidelity, affection, purity, usefulness, and martyrdom, demonstrated

the genuine and complete conversion of the Great Persecutor!

The consequences of this conversion were extraordinary, numerous, and glorious.

Paul emerged from darkness to light. His energies and talents were devoted to God. His philosophy, eloquence, and argumentation astonished princely hearers. The report of his conversion was to fly before him, be emblazoned on the page of inspired writ, encourage to repentance the vilest sinner, afford seraphs extatic joy, and confound the malice of satan. His experience was eventful, hallowed, and mysterious. His sympathy was parental, his expostulations fervent, his warnings serious, and his admonitions profitable. His piety was deep, virtuous, and magnanimous. His wisdom was profound, elevating, consummate, and pure. His instructions were rich, glowing, lucid, inspired, and infallible. Paul, with the rest of the apostles, have no successors. His trials were complicated and awful. He conflicted with the vile corruptions of human nature; he struggled with "principalities and powers;" he wrestled with flesh and blood, and perils, and beasts. Still he soared above them all. His aspirations were celestial. He rose in vision to the "third heavens." His eyes beheld the glory of Paradise. His labours were abundant. He was not "a whit behind the chiefest apostle." He preached on land and sea; in synagogue and prison. Idolatry, superstition, and will-worship, passed away from before him. He was full of the Holy Ghost, and millions of sinners and saints will for ever glorify God for his conversion.

Dunchurch.

K.

"THE GLORIOUS GOSPEL."

YES, the Gospel *is* glorious. It is the gift of God, the offspring of heaven, the bright revealer of boundless love. Pure in its principles, just in

its precepts, and sublime in its objects, it deserves and commands the homage of mankind. It soars in peerless majesty above every human system of morality, and reflects the perfections and glory of Jehovah. It is the grand catholicon for moral disease—the balm of Gilead—the water of life. The past tolls of its splendid triumphs—the present beholds its rapid progress—and the future shall witness its universal dominion. It seeks not the help of kings, it asks not the patronage of princes. Omnipotent, it conquers and prevails. Simple in its constitution, it is far superior to the complex, imperfect, and partial human plans of moral renovation. Unlike them, it is faultless, plenary, universal. The mightiest minds have extolled its excellence, the wisest have adopted its truths, and the best have loved its principles. Newton, Locke, Howard, Wilberforce, Hall, Williams, and Carey, all believed the gospel. The offspring of boundless love, it seeks the happiness of all. *It is the Samaritan of the world.* Like its Author, it is mighty to save and ready to bless. Whosoever obeys it shall never perish. Its march is silent but swift; its victories bloodless but great; its power unseen but infinite. It tames the savage, reclaims the cannibal, purifies the vile, reforms the profligate, softens the stern, cheers the desolate, humbles the proud, comforts the mourner, pardons the guilty, and saves the perishing. All who feel it are holy—all who obey it are happy. It is the greatest, the best, the most efficient regenerator of mankind. The North and the South, the East and the West, have seen it "going forth from conquering." And its triumphs are not complete. It shall usher in a really golden age. The whole earth shall be filled with the brightness of its glory. All kindreds, people, and nations shall behold its light, and then Christ shall be all in all. Hallelujah! Amen.

G. W. McC.

Boroughbridge.

A TABULAR VIEW OF THE PRESENT STATE OF THE FOREIGN MISSIONS,
Of the Baptist, Church of England, London, and Wesleyan Missionary Societies.

MISSIONS.	No. of Stations.	No. of Missionaries.	No. of Communicants.	No. of Catechists and Teachers.	No. of Seminaries and Colleges.	No. of Pupils and Students	No. of Day and Sunday Schools	No. of Scholars.
BAPTIST MISSIONARY SOCIETY.								
Africa, West	3	14	77	12			2	70
Bretagne	2	2	10				1	25
Canada	2	2	102		1	13	1	unk.
Honduras	5	1	131	7			8	337
India, Continental	44	76	919	31	1	28	33	1599
Indian Islands	24	26	532	40	1	6	39	1257
West India Islands	125	38	36240	85	1	10	117	15427
Total	205	150	36011	175	4	57	201	18715
GENERAL BAP. MISSIONARY SOCIETY.								
Hindustan, Central	10	18	180	4			4	120
CHURCH MISSIONARY SOCIETY.								
Africa, East		9						
Africa, West	14	17	1330	45	1	26	46	4974
America, North West	7	3	456	7			12	667
Ceylon, Island of,	4	11	182	123	3	65	82	2711
Himalaya	1	1		1			1	18
India, Northern	19	25	644	134	8	204	45	2833
Ditto, Southern	13	24	2103	390	3	99	104	5157
Ditto, Western	2	6	3	21			20	884
Mediterranean	3	4		20	1	15	10	860
New Zealand	22	12	2851	316			283	15431
West India Islands	8	7	636	11	1	50	22	1448
Total	93	113	8205	1068	17	459	715	35283
CHURCH SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.								
The fourteen Colonial Dioceses, Cape of Good Hope, and the Seychelles	321	321		300				
LONDON MISSIONARY SOCIETY.*								
Africa, South	43	43	3088	92			81	5163
African Islands	2	5		unk.			unk.	400
India, Northern	0	22	120	21			19	696
India, Peninsular	17	26	441	96	1	12	122	4242
Mediterranean	1	1		8			8	unk.
South Seas	43	53	4248	unk.			53	8201
South Fravancore	4	9	150	258			111	3508
Ultra Ganges	4	11					3	51
West India Islands	31	30	4480	39	1		60	5064
Total	151	209	13127	514	2	12	457	27417
WESLEYAN MISSIONARY SOCIETY.								
Africa, South	39	36	2820	77			90	6397
Africa, West	19	10	3978	287			48	3311
America, British	80	90	17614	14			176	9095
Australasia and Polynesia	35	48	12607	970			331	15091
Ceylon and Continental India	24	33	1415	214			182	6697
Europe, Continental	14	26	1973	14			46	1764
Ireland	19	24	3010	54			54	4500
West India Islands	47	94	58144	132			228	17333
Total	277	385	101527	1763			1155	63088

* The statistical returns of the different stations of this Society, in the Annual Report, are very imperfect.

CASH ACCOUNTS.

MISSIONARY SOCIETIES.	Income.			Expenditure.			No. of Stations.	Average
	£.	s.	d.	£.	s.	d.		cost per Station.
Baptist†	21,661	0	3	22,651	9	2	205	£. 192
General Baptist	2,180	18	11	1,766	12	9	10	170
Church	104,323	15	10	93,472	7	3	93	1005
Ditto, Propagating the Gospel in Foreign Parts.....	104,429	18	9	94,538	11	2	321	204
London	81,112	17	11	83,523	11	7	151	553
Wesleyan	99,280	11	7	112,908	5	2	277	407
Total.....	412,989	3	3	408,862	17	1	1057	435

† Eighty-seven stations of this Society, in the island of Jamaica, are no longer chargeable to the Society; the average, therefore, relates only to 118 stations.

POETRY.

"NO MORE PAIN."

FROM SHEPHERD'S AUTUMN DREAM.

LET us praise Him! yes, for ever
 Love's immortal triumph swell!
 Blissful, endless, vain endeavour!
 Who thy victories Love, can tell?
 Yet, O praise Him, Love was slain;
 Therefore, therefore, "no more pain."

Praise Him! mark those eyes that languish;

Hark—that pleading faltering breath!
 Sav'd by Love's once dying anguish,
 Ye shall no more "taste of death!"
 He had quaff'd its inmost pain—
 Brethren,—sisters,—Love was slain;

Drank our poison-cup of sorrow—
 "Bore our sins upon the tree!"
 Therefore, through the eternal morrow,
 From sin's direful bondage free,
 Tell the heavens—Love was slain,
 And there shall be—"no more pain."

List where earth's "creation groaneth"
 In its guilt and toil unblest;
 Tell the earth that Love enthroneth
 Ransom'd souls in glorious rest—
 Tell all worlds—"our Love was slain,"
 Therefore, therefore, "no more pain."

Plains by Nile and Niger brighten'd—
 World of the great western sea—
 Rocks by Polar snow-storms whiten'd,
 Give your lost, your sav'd, your free!
 Yield each captive, burst each chain,
 Shout whole earth—our Love was slain,
 And there shall be—"no more pain."

HEART WORSHIP.

Not in proud aisles, and cloistered shades,
 'Neath vaulted roofs and fretted spires,
 Where "dim religious light" pervades,
 To soften down day's glowing fires;
 Not where the deep-toned organ-swells
 Roll round the column'd, trophied walls;
 Not there alone Religion dwells,—
 Not there alone her sweet voice calls.

Not 'neath the arches, towers and domes,
 That man from age to age hath raised—
 Not 'mid the quaint and antique tombs
 Of those for warlike virtues praised—
 Not where, beneath the lofty roof,
 The incense rolls in clouds along;
 Where surplid' clergy stand aloof,
 And scowl upon the kneeling throng:—

Not there—not there! away—away!
 Seek not the heart's pure worship there;
 Leave those dull shades, and seek the day,
 And on the hill-tops pour thy prayer:
 There meet thy Father face to face,
 While nature with her gentle voice
 Shall whisper, "'tis a holy place!"
 And God in heaven approve thy choice.

There is a temple in man's breast,
 That human foot hath never trod,—
 Whence fervent prayers to heaven address,
 Like odours sweet ascend to God:—
 No lofty pæans, no echoing sounds,
 Woo Heaven to list that secret prayer;
 But Heaven stoops down, and peace abounds
 Within that soul—Heart worship's there!
Salisbury. C. O.

BioGRAPHy.

MRS. SARAH TRULL, LEICESTER.

SARAH, the beloved wife of Mr. Trull, surgeon, Leicester, was the daughter of Mr. Cuthbert Curtis, of Irthlingborough, Northamptonshire, who for many years sustained the office of deacon in the baptist church in that village. She was brought to a saving acquaintance with divine truth in early life, and was an active and zealous teacher in the sabbath school, when those institutions were less popular than they are now. She formed a very high estimate of the christian character, and unjustly low views of her own religious attainments; and these, connected with a deep acquaintance with the depravity of the human heart, deterred her from making a public profession of religion, which in her last illness she greatly deplored, regretting that she had not attended to believers' baptism. She was always afraid lest she should not be right in the sight of God; and hypocrisy, in every shape, she utterly detested. She had a strong mind, and a quick perception—she could discern character, perhaps too quickly for her own comfort. She was no superficial thinker on the great subjects of religion, and was attached to the doctrines of the gospel, and fully appreciated the blessings of a faithful ministry, which she was favoured to enjoy. She was slow in forming friendships, but when once formed she never allowed idle tales, or slight causes, to disturb her regard for her friends. She had frequently (of late years) suffered from depression of spirits, induced mainly by physical causes; but when delivered from mental gloom and despondency, she gave praise to God and went on her christian course rejoicing.

During her last affliction, which continued for some months, she was much harassed by doubts and fears respecting her safety; and often, in the stillness of night, when she thought no ear heard but God's, would she, with strong crying and tears, beseech Him to appear and give her a "time of refreshing." Her prayers were answered, and for some time previous to her death, she was enabled (as she expressed it) to lay hold of the promises. Not long before she expired she exclaimed, "Come Lord Jesus! He is my only hope;" and then, quietly and

without a sigh, breathed her last, and entered into the joy of her Lord.

She died on the 14th of February, 1845. Her mortal remains were consigned to the grave in the Harvey-lane burying ground, and the following sabbath, Mr. Mursell improved her death from, "They also who sleep in Jesus will God bring with him." He also gave a brief but faithful sketch of her character, which, if it could have been remembered, would have been gladly substituted for this imperfect one. Memoirs of the dead should not be written merely to gratify surviving relatives, but with the hope that good may result to all who read them.

Could the deceased now address the living, her language would be—to the careless and unconverted, "Seek ye the Lord while he may be found. Do not leave this important matter till the time of suffering or the bed of death; for *now* is the accepted time, *now* is the day of salvation:"—to those who love the Saviour, "Obey his commandments, and without delay, follow Him in his appointed ordinances:"—to the desponding disciple, whose mind is filled with gloomy forebodings, "Do not despair, rely on the promises of God, and patiently wait and pray, and with *you* also, at the evening time it shall be light:"—to each of us she would exclaim—(and O let the solemn voice from her tomb reach our hearts)—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

MRS. HODGKINS.

MRS. HODGKINS was born at Hales Owen, in the county of Salop, on April 19, 1770; her parents were connected with the established church, and for thirty-three years she continued a stranger to experimental religion; but in the spring of 1803, she was led by her husband to the baptist chapel, Cradley, where she heard Mr. Waldron, a local preacher from Mr. Brewer's church, Birmingham. The word spoken reached her heart, and planted deep convictions of sin. She now felt herself "a wretch undone," and did not obtain peace until a few months afterwards, when she heard Mr. Brewer, at Hales Owen, preach Christ in all his fullness and power to save.

For many years she was a member of the Independent church. She was accus-

tomed to hear her two youngest sons read a chapter before they went to school; as they were reading one morning the third chapter of Matthew, she, all at once, said "stop: read that over again;" and exclaimed—"I have never been baptized, as my Lord was!" She mentioned the subject to her husband, who was a preacher among the Independents; he too began to think and read on the subject of baptism, and was at length convinced that baptism is immersion, from reading a pædobaptist work by Dr. Doddridge. On Lord's-day, August 19, 1821, Mr. and Mrs. H. were baptized by Mr. Jones, at Burton-on-Trent, and united with that church. In reference to this act of self-dedication to the Lord, Mr. H. made the following entry in his journal: "This day, I and my dear wife have attended to the despised ordinance of baptism, fully convinced that it was our duty to submit to the command of Christ, and to follow his example. May we henceforth live more devoted to the fear of God." Mr. H. afterwards became the pastor of the baptist church at Burslem, and subsequently, of that at Soham. For the last eight years of her life Mrs. H. resided with her son Benjamin, pastor of the baptist church at Bishop Stortford, where her manner of life, her cheerful piety, her persevering attendance on the means of grace, her delight in singing the praises of God, and her pleasure in the spiritual improvement of the young, were well known.

She suffered much during the last few months of her life, but was patient and resigned. Many expressions, indicating alternately, fear and faith, doubt and hope, escaped her lips. On one occasion, after the thirty-fourth Psalm had been read at her request, she said, "There are many precious promises for the people of God, but I fear sometimes they do not belong to me: yet I can say,

"Thou dear Redeemer, dying Lamb,
I love to hear of thee."

Her attendant read the hymn, and when she came to that part,

"We'll sing our Jesus' lovely name,
When all things else decay,"

she raised her hands, and said, "O yes."

She was often observed in mental prayer. Dr. Drayton, when visiting her, said, "You are going to rest." She rather quickly replied, "not fast enough." He said, you mean "Why are thy chariot wheels so long in coming." She said,

"Yes: I desire to be submissive to his will." The senior deacon visited her, and asked, "Do you not find Christ precious?" She replied, "very, sometimes;" and added, "O Lord receive my soul! and if it be thy blessed will, give me a happy entrance. I want Christ, and that is all.

'I can do all things, and can bear
All sufferings if my Lord be there.'"

To her daughter, after suffering much pain, she said, "I want to be gone."

"Though painful at present,
'Till all cease before long,
And then, oh how pleasant,
The conqueror's song."

In thankfulness for the kindness of several friends, she exclaimed, in the words of a favourite hymn for children, which she had often sung with them—

"What shall I render to my God
For all his gifts to me."

Another time, she said, "Come Lord Jesus, come! and take me to thyself." When asked, "Are you afraid to die?" she answered "No: for I throw myself by faith at the feet of Jesus; and if I perish, I will perish there." Thus she continued until the evening of the 19th of June, when her happy spirit took its flight to glory without a struggle or a sigh, in the seventy-fifth-year of her age.

Devout men carried her to the baptist burial ground, where she was interred on the 23rd. Dr. Drayton preached her funeral sermon, to a large congregation, from the "faithful saying," 1 Tim. i. 15; words chosen by the deceased.

NARRATIVES, ANECDOTES, &c.

A WARNING TO YOUNG CHRISTIANS.

—A Baptist Minister has sent us the following affecting relation; he says—"It was related to me by an intimate friend some two or three years ago, who vouched for its authenticity:—In the town of — lived an eminently pious and devoted young woman, who, for several years, was housekeeper in a small family. Having her time much at her own disposal, especially the Lord's-day, she employed herself in various ways in furthering the interests of religion. She was a teacher in the sabbath-school, a distributor of tracts, and a frequent visitor of the poor and afflicted. For a length of time a young man, respectably circumstanced in life, paid marked attention to her, and at length offered her his hand in marriage. He occupied a seat in the same place of

worship with herself, was of steady and industrious habits, and, apparently, inclined to seriousness, *but not decidedly pious*. This last circumstance formed an objection, and indeed the only objection, to his acceptance. For weeks and months the young woman hesitated as to what was her duty. Before placed in this trying position, she had always regarded it as the duty of believers to 'marry only in the Lord;' nor could she now feel herself justified in adopting a different course. But the young man appeared to be 'not far from the kingdom of heaven;' and she *might be the means of his conversion*. This however was a dangerous experiment, and not to be ventured upon till she had sought counsel from others. She consulted several of her christian friends, and, among others, her class leader; and all agreed that it was the most scriptural, and consequently the safest, to be *equally* joined together; but as the young man was seriously inclined, and a regular attendant upon the means of grace, her advisers expressed their hope that he would soon be brought over to the truth, and rather favoured than discouraged her acceptance of his proposals. She now felt almost relieved from difficulty. The young man's kind attentions, her own inclinations, her worldly prospects, and the advice of her friends, were all on the favourable side; conscience only, offered a *little* opposition; but that was soon silenced by the cherished hope that the object of her affections would become pious. She consented. And shortly after they became man and wife. All went on smoothly and happily for a season, nor did the bride meet with the least interruption in her religious exercises. After a time, however, the round of duties became rather tedious to one who had no relish for them himself. He therefore proposed, in the *kindest manner*, that some little alterations should be made. The first was, that she should give up her connexion with the school, remarking that married people were not expected to devote their sabbaths to the school, and that others might be found who would efficiently supply her place. A very few weeks more passed away before it was suggested by the husband that there were many young people who could, quite as conveniently, and more so than his wife, distribute tracts in a district so extensive. By his tender but pressing entreaties, she was induced to comply, and thus decline

another step in the path of duty. By and by, her attending class and the public means of grace was felt to be inconvenient; this therefore must be altered, and a less frequent attendance must suffice. The class soon became quite neglected. Sabbath morning service was next *occasionally, and then frequently*, omitted, and ere long, evening too. The wife now became a stranger at the house of God, and most likely to her bible and closet. In everything she listened to his suggestions, yielded to his wishes, and at length quite forsook her God! In little more than twelve months, affliction came,—severe affliction—threatening speedy dissolution. Her friends were called to take their last adieu. The husband was from home, but was sent for with the greatest speed. He returned just in time to witness life's sad close; and as he approached her dying bed, with eyes like stars starting from their spheres, she thus addressed him:—'Your come! are you? I loved you; and therefore yielded to your entreaties and became your wife! I loved you; and therefore listened to your wishes and left the sabbath-school! I loved you; and by your desire I was prevailed upon to neglect my class! I loved you; and because I loved you, I declined in the ways of religion! I loved you; and this led to my forsaking God! *And now I'm going to hell!*' and instantly expired. That this affecting narrative may never be forgotten by those whom it most closely concerns, is the fervent prayer of

A LOVER OF CONSISTENCY.

PIKE'S PERSUASIVES TO EARLY PIETY.
—A Baptist Minister near London says, "A few days back I had the following pleasing narrative related to me by a minister of the Church of Scotland:—A young man, not twenty years of age, went out from England to India, as a sailor. After his arrival in India, he was bathing on the Malabar coast, and on returning he picked up a little book, which proved to be *Pike's Persuases to Early Piety*. He read it, and his mind was deeply impressed. From that time he became a changed character. The Bible was his constant companion. The captain observed a difference in his deportment, and afterwards spoke highly of his conduct. On returning to his parents, he was the means of benefiting them in religion, and declined going to sea again. He was then placed with a grocer, who was to receive £50 with him.

He continued for a time, but he found that his master was awfully given to falsehood in his business, and observed that if he continued he must lie too. He therefore left this situation, declaring he would sooner get a livelihood by selling matches than sin against God and violate his conscience. He ultimately obtained a situation as assistant in a school, in which more congenial employment he continues. How inscrutable are the ways of Providence—that a young man from England should thus meet with a book in India which should lead him to God! May he continue to be a holy follower of the Lamb, till he reaches the land that is very far off.”

CORRESPONDENCE.

THE STRICT BAPTIST CONVENTION.

I AGREE with your correspondent, Jos. Wilkinson, as to the impropriety of making a minute creed the foundation of the “Strict Baptist Convention.” Surely it ought to be known by all, that signatures to a creed bind only the conscientious; whereas those who reject portions of the creed, or hold modified views of it, will often subscribe for their own convenience. I will not attempt to analyze the creed, but only refer to a few of its items, to shew that, as they are loosely and indefinitely expressed, they involve those who sanction them in inconsistency, and will admit of being signed by those who hold conflicting sentiments.

“Eternal and Personal Election” is one of its items. No christian denies that election of some kind or other is taught in the Scriptures; but an increasing multitude deny the calvinistic view of it. This election is also described as eternal. As God, who is omniscient, is its author, it must necessarily be so. All his purposes are eternal. The creation, the infliction of disease and death upon man for his sin,—all that God has done, or will do, is, as to its origin, eternal. The rejector and the receiver of calvinism are *one* on this point. Moreover, it is “Personal.” Certainly it is a choice, not of things, but of beings, who embrace the gospel. Arminians, those who contend that rational election is one of character, and that it is conditional, believe that God chooses all those persons who, through the agency he employs, turn to him; and they could therefore subscribe this

creed, holding a view different from the creed-maker, yet a view consistent with a fair grammatical construction of the words.

“Regeneration and Sanctification by the immediate agency of the Holy Spirit.” The fair and legitimate meaning of these words is, that the Spirit regenerates and sanctifies without the use of means. Walker’s definitions of “immediate,” are “first, being in such a state with regard to something else, as that there is nothing between them; second, not acting by second causes; third, instant, present, with regard to time.” I apprehend the authors of the creed do not mean the last definition, for all who admit the existence of the Holy Spirit as a part of the Godhead, admit his omnipresence—his presence not only during these spiritual processes, but at all other times. They must therefore mean the first, or second. The meaning is, that these important changes transpire by his direct agency, without the use of means, or second causes. Can it be meant that prayer, reading the bible, preaching the gospel, and other means of grace are not employed when a man is born again, or made holy? What then does it mean? I have always thought that the Spirit acted by means of the Word, oral, or written, and not immediately, (except in inspiration) and that just in proportion to the measure in which a good man possessed the Spirit, was the degree of his success in making use of the means for converting others. If the framers of this article concur in this view, and think it right to use means, (and it is evident from other parts of their creed, and also from their practice, that they do,) then they act in direct contradiction to their own article. It cannot be their duty to use means, if the Spirit works without means. They must, then, to be consistent, attach some other meaning to the article in question; and if it be allowable to do so in one case, why not in another? And thus might a large number be professedly bound together, by signatures, to a creed, where all dissented, more or less, to portions of it, as is the case in the church of England at this time.

I deeply regret that, at a period when Puseyism is promulgated with great zeal and success, and when the Independents, with all their professed liberality, are becoming more averse to baptists, and baptism, this step should have been taken,

tending, as it does, to divide the already too-much divided baptists. I speak more in sorrow than in anger, for already the Baptist Tract Society has done good in staying the progress of unscriptural communion, especially by the re-publication of Mr. Howell's work, (which deserves to be extensively read,) and if the organization of the Convention were broad enough to include all who hold the head, and who wish to observe and preserve gospel institutions in their purity, the baptist body might yet present an array that would command attention to that part of their Lord's will; concerning which they ought to be his witnesses.

I am associated with a church in which calvinistic doctrines are taught; yet I am glad to find that persons who strenuously advocate them, are decidedly opposed to the narrow and unwise policy of the framers of the Creed and Convention.

I have no hope that opposition will alter the proceedings commented upon; but if this letter should direct the attention of any to a better course, no one will receive greater pleasure than

Newcastle.

PHILO.

I am a strict baptist; but I agree with the remarks of Mr. Wilkinson, in *March Reporter*, in reference to the Strict Baptist Convention. I repudiate *all* tests. D. I.

BAPTISMS AT IPSWICH.

WE have received from J. R. a long letter in reply to Mr. Pollard. Most of this is irrelevant, and, though an invidious task, we are compelled to take from it those parts only which refer to the facts. In February, page 68, J. R. said, of the fifty-three added in two years (See *Reporter*, Nov., page 388) "nine stood candidates when Mr. W. arrived, and about thirty are persons from a church lately dissolved in the town." In reply to this, Mr. P., in *March*, page 106, states, that the fifty-three had been added by baptism, besides forty-four by testimonials, &c. J. R. now says, "My venerable friend, W. Pollard, in correcting an error in the numbers stated by me, overlooks the fact that the error of numbers is of minor importance. The law of proportion remains much the same—whether it be 30 in 53, or 53 in 117." The remarks which follow, on the nature of church prosperity, and the complaint that Mr. P. expresses no regret that "a

baptist church of nearly 100 members was broken up," are irrelevant. So also are the calculations respecting the baptists of Ipswich and its population, and the causes which may have operated to their injury. There is but one other fact that is relevant to this discussion. J. R. says, "W. P. is incorrect in saying that Stoke Green was the only baptist interest here in 1812. The readers of your journal can satisfy themselves of this by consulting the *Baptist Magazine* for that year, and Taylor's *History of the General Baptists*, vol. 2, under the article—'Ipswich.'" But this is new matter; arising from Mr. P.'s last letter. The question before us is the correctness of the additions to Stoke Green church. We confess that we are ashamed of the reply which J. R. has now given. He does not attempt to deny the details of Mr. P. in our last, but talks of the error in numbers as of "minor importance," and seeks to shelter himself under the "law of proportion." This is disingenuous in J. R. When he wrote in February he either knew the facts or he did not. If he knew them, he mis-stated them—if he did not know them, he was to blame for confidently asserting as a "fact," that of which he was ignorant.

Surely J. R. did not intend the above quotation to pass as an acknowledgment of his error? It is not explicit, and therefore, not satisfactory. We call upon him, as an honourable man, for something more explicit and satisfactory. We feel it to be our duty to do this; for knowing him by reputation, as a respectable person, (although, as we said at the time, we thought his remarks censorious,) we admitted his paper into our pages, and thus made ourselves responsible for its correctness. We are therefore involved in this matter, which has not only been attended with some unpleasant feeling in ourselves and our readers, but must have been annoying to the worthy pastor of the church at Stoke Green, in whose success we heartily rejoice. Above all, we feel concerned for the honour of the cause of Christ and its prosperity. For J. R., in February, made the following remarks, as a kind of "moral" or application to his statements:—"Lord Bacon says, that 'the idea of plenty is among the causes of want;' and the idea derived from platform speeches, periodicals, &c, which people get about the flourishing state of religion, is among the

capital causes of its retrograde state and decline, compared with the increasing population." We allowed these remarks to pass, although we neither liked them nor believed them. On the contrary, we are persuaded that, as far as this periodical is concerned, the publication of the active efforts which our friends are making, and the success they meet with, is calculated to instigate, and has instigated, others to make similar successful attempts. There are persons in the world who are too much like the animal in a certain well-known fable, who would not, or could not, eat the provender himself, and snarlingly refused his neighbour the privilege. We hope J. R. will speedily remove all suspicion that he is actuated by such motives. How different the conduct of the noble-hearted apostle, "What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. i. 18.

THE LATE WILLIAM GADSBY.

MY attention has, by a friend, been directed to your January number, containing "Reminiscences of the late Wm. Gadsby,"—my dear, and never-to-be-forgotten, father.

In these "Reminiscences" I note the following paragraph:—"It must be owned that one of the least desirable traits which I met with in his pulpit lucubrations, was his undisguised hostility to missions; which, happily, however, had of late years greatly abated, if it was not wholly withdrawn. I have been informed that he even made collections towards Bible translations, although he would give nothing, as he said, 'to them there lads, the missionaries.'" "

Now, though I differ from the writer of the "Reminiscences" as to my father's hostility to missionary societies being one of his "least desirable traits," yet my object in this letter not being controversy, but merely to correct error, I shall not, of course, make any remarks upon that point. I feel it due to the honour of my father's memory to state that it is by no means true that his "hostility to missionary societies had of late years greatly abated." He died as he had lived, an enemy to erroneous principles of every shape, so far as he had been given to see them, but the friend, nevertheless, of every portion of the human family.

It is quite true, as stated in the extract, that he had "made collections towards Bible translations." Indeed, he did more than this, he contributed privately towards the same laudable object. But this, and the supporting of missionary societies, are very different things. The distribution of the pure word of God, unaccompanied by the misrepresentations of man, my father considered could not be too extensive; hence his support of the Bible Translation Society. He formerly contributed to the British and Foreign Bible Society, but on their refusal to sanction what may be termed the *Baptist* translation, and the consequent creation of the Bible Translation Society, he withdrew his aid from the former, and gave it to the latter. But this had nothing whatever to do with his "hostility" to missionary societies. Some of his reasons for not sanctioning missionary societies, I might give, and show their foundation on the word of God, only that it might lead to a controversy, in which I have neither health nor time to engage.

JNO. GADSBY.

Manchester, Feb. 20, 1845.

[We have inserted the above at the request of Mr. John Gadsby. We cannot, however, but express our regret to find that his father *did*, after all, continue his hostility to the missionary system.]

ATTEMPTS TO DO GOOD.

SKENFRITH.—This village, from time immemorial, has been under the influence of the "god of this world." The inhabitants revelled in licentiousness and rioted in iniquity. The sabbath was, it is true, observed as a day of rest, but it was only from worldly solicitude and toil. Their favourite pursuits on the Lord's-day, were wrestling, fighting, racing, bowling, and drinking. As men sow, so will they also reap. And so it was in the present instance; having sowed to the flesh, they reaped a copious harvest of corruption and misery. Although they continued so long in this miserable state, "no man cared for their souls." It is true there was a government house of worship there; but the doctrines taught were profitable neither for "reproof, correction, nor instruction." When the blind set themselves to lead the blind, they will both fall into the ditch. A few years ago, Providence led a man of God into this notorious village, who was as Lot in the midst of Sodom. His righteous

soul was continually vexed at the extreme wickedness of the people. He determined, in the strength of the Most High, to attempt to rescue them as brands from the burning. He opened his house for prayer, and invited preachers from the Abergavenny and other baptist churches to come and "preach the word;" but for some time his was a solitary light, surrounded by midnight gloom. His "attempts to do good" appeared, for a season, unattended with any sanctifying influence—any beneficial results. But he who sows in tears shall reap in joy. Signs at length appeared indicative of life; the eyes of the people became opened to the enormity of their practices and the imminency of their danger, and some began to cry, "What must we do to be saved?" Old things passed away, and all things became new. Where sin abounded, grace did much more abound. Where formerly there existed no desire for the truths of the gospel, now there was a thronging to the house of God, until the place became "too straight" to accommodate those who wished to hear of salvation. To whom much is forgiven, the same loveth much. No sooner did these poor sinners feel the power of redeeming love, than they were anxious to manifest obedience to the commands of Christ. On Dec. 16, seven converts were immersed, in the open air, in the presence of several hundreds of spectators. On Jan. 19, five more were baptized; and there are several more hopeful candidates. A church of about twenty members has been formed; and on reviewing their past, and looking at their present state, and seeing the vast moral change effected in this village by the gospel, introduced by one pious man, we cannot fail, with grateful feelings, to exclaim, "What hath God wrought?"

J. W. B.

HINTS OF USEFULNESS.

TO MEMBERS OF CHURCHES.

THAT was a bitter reproach which the prophet was instructed to cast upon the priests in ancient times—"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." But will not this passage admit of a more extensive and affecting application? Will it not reach to some of us? Are there not numbers of professing christians who may be thus appropriately designated? They acknowledge that they have tasted of the good word of life—that they have felt the preciousness of a crucified Saviour's atonement—and that they have been delivered, by the gospel, from the "wrath to come." They also

profess to believe that the impenitent and unconverted around them are perishing—that they are living in rebellion against God, and are neglectors of the great salvation; and yet, is it not a solemn and deeply affecting fact, that they seldom speak to sinners around them about the subject of salvation? They will take their accustomed seats, on the Lord's-day, in the sanctuary—they will lift up their voices in praise to the King of Zion—they will unite in the fervent prayer of the faithful pastor, for the conversion of those around them—they will listen to the most heart-rending descriptions of the guilt, folly, and danger of the unbelieving; and yet they will seldom, if ever, make any vigorous, well-directed, prayerful efforts for their salvation! Some time ago, I had the pleasure of baptizing a pious female of the age of seventy. She had attended a dissenting meeting-house for fifty years; but no one had ever spoken to her about divine things. A few days ago, I was conversing with a person, more than fifty years of age, who remarked to me, that no one had ever cared for her soul, until her son, whom I had baptized a short time before, feeling interested for her eternal welfare, had pressed upon her the importance of piety. These are melancholy proofs that the members of our churches are not alive to their duty. Is it not time to arise and wipe away this reproach from the church? Christian friends! you may do much for a ruined world, for the crucified Redeemer, and for the honour of your heavenly Father. Let not indolence, diffidence, or insensibility prevent you from seeking the salvation of those who are perishing. Are there not many who attend the same place of worship with yourselves, whose conversion you might seek? Could you not do this by kindly speaking to them as they leave the house of prayer? Could you not call upon them, and converse with them respecting the importance of religion? Could you not invite them to come to the social prayer-meeting, and thus show them that you are anxious to see them saved? In a thousand nameless ways you might be rendered useful to the souls of men, if only your *heart* were set upon doing something for the cause of Christ. Use the influence you possess, and God will bless you and make you a blessing. "They that water others, shall themselves be watered." There is enjoyment to be found in the service of Christ. The more active, devoted, and self-denying we are, the more shall we experience of the surpassing sweetness and blessedness of true religion. "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."

E. L. F.

REVIVALS.

HALSTEAD, *Essex*.—Mr. Clements, the pastor of the baptist church here, writes, March 3,—“The visit of Mr. Pulsford, the Evangelist, has been of signal benefit to our church, and the town at large. The revival services commenced about the middle of December, and continued through a week. Our morning meetings were at the early hour of five o'clock, and for the most part encouragingly attended. Our evening meetings, however, were the chief; when our spacious chapel was generally well filled—often overflowing. These meetings were continued every day, and increased in interest even to their close, and many were the lamentations when the final service arrived. By the simple scriptural energetic preaching of the Evangelist, very great attention was excited; persons flocked from all quarters, and numbers were led to cry out ‘What must we do to be saved!’ After a very powerful sermon on one sabbath evening ‘on decision,’ it was delightful to witness the determination of many who had been standing on the borders of the church for years, to come at once and avow themselves on the Lord’s side. And after some weeks, many more, some of whom had been awakened during the revival, were baptized and added to the church. Altogether, we have baptized sixty-seven, and I have on my list for baptism, from which we select decided cases as we are satisfied with them, nearly fifty others; and besides these, a goodly number of anxious inquirers. On baptizing occasions, our friend, Mr. Pulsford, preached some very clear, convincing, scriptural sermons in defence of our views. Many were compelled to yield to his arguments; some of whom have been baptized. Our pædobaptist brethren have begun to cry out against us terribly, especially about the tracts you so kindly supplied us with. And for the offence of circulating them I do not know if we shall ever be forgiven. However, I imagine they are too plain, and too cogent, and exhibit the subject in too clear and convincing a light, to be easily put down by them. And if we cannot retain our union without concealing our principles on this point, we must be content to walk alone. We have adopted the ‘Class system.’ The church is divided into convenient bands, with a leader at the head of each. The *inquirers* meet with these weekly, and I have no doubt this arrangement will prove a great blessing to the church and congregation. The result of the movement is such as to call for devoutest gratitude to God; and I can conceive of no method so likely to be useful in reviving some of our old churches, and putting new life and vigour into them, as that of a series of

protracted meetings—wisely arranged and well sustained. I will forward you an account of baptisms as they occur. My hands are now so full from the late movement, that you must excuse the brevity with which I have sketched our proceedings, but thinking a brief outline may be of service to other churches who are inquiring into the subject of ‘revivals,’ I hasten to send it.”

NEWARK.—We have received a report of the recent revival services in this town. Brother Fogg, of Retford, was invited early in March; he came on the 4th, and preached every evening in the week, to large and attentive audiences. Next sabbath, the congregations were greatly increased. An inquirers’ meeting in the afternoon was attended by about seventy persons, and a gracious influence was felt; after which, the sabbath-school children were addressed. They hope soon to see fruits of righteousness to the praise and glory of God.

DISS, *Norfolk*.—A tea-meeting of members of the baptist church, was held Feb. 24, when addresses were delivered, and an excellent spirit was displayed. On the succeeding evenings of the week, public revival services were held, and various ministers delivered addresses on subjects of immediate and vital importance. A growing interest was excited as the services proceeded, and good results are confidently expected.

BAPTISMS.

FOREIGN.

JAMAICA—*Clarendon*.—On sabbath morning, Jan. 12, the ordinance of believers’ baptism was administered to forty-three persons, at Four Paths, Clarendon, by Mr. Evans, pastor of the baptist church in that place. On the preceding evening, crowds of friends from the neighbouring churches came to witness this truly delightful service, as well as to comfort and animate, by their presence, those who were about to yield obedience to one of their Saviour’s commands. Early on sabbath morning, an immense concourse of persons—some on foot, and others on horseback—were seen journeying towards the sacred spot where the devotion of the mind to Christ was to be evinced, by being buried with him in baptism. After a brief, but interesting address, by Mr. S. Whitehorn, which was listened to with deep attention, the candidates were immersed. On returning to the chapel, a sermon was preached by Mr. Evans, on the subject of baptism, founded on the text, “By what authority doest thou these things?” The spacious building was filled,

and in the congregation were numbers from the Independent and Episcopal churches. At the administration of the Lord's supper, in the afternoon, the newly-baptized were received as members of the church. May they prove faithful to the end of their course. For many months past, the baptist church at Four Paths has been in a sadly depressed and languid state; but during the last six months, God has been graciously pleased to visit it by the outpouring of his Spirit, and now there is every prospect of "the little one becoming a thousand, and the small one a strong nation." May God hasten it in his own good time.—*Jamaica Baptist Herald*.

EAST INDIES.—*Delhi*.—Mr. Thompson, in his journal, says:—"I have the pleasure to state, that on Saturday night last, at a church meeting, I gave the right hand of fellowship to my son D.; and at a church meeting yesterday morning, to Mrs. B, wife of a member, and to Drummer L., and repairing to the river near our house, we had service in Hindí and English, when we sung, 'With joy we in his footsteps tread;' and after addressing the people regarding the Saviour of the world, union with him, and the blessedness of his ways, I went down into the water and baptized the three candidates. Returning to the house, I had an English and Hindí service, discoursing severally from Acts viii. 26—40, on baptism, and from 1 Cor. xi. 23—32, on the Lord's supper; and at the close of the service, addressing a few words to each of the candidates separately, admitted them to the Lord's table, and we all held solemn communion. May He who looks down on the feeblest lambs of his flock, look down on the souls now joined to us, bless them, render them holy and useful members of his church, and give us joy in their walk and conduct." On the 7th Oct. Mr. T. writes,—“I have much pleasure in stating that we held a church-meeting yesterday, when we gave the right hand of fellowship to Mrs. L., who had for some months expressed a wish to join us. Shortly after receiving her, we repaired to the river, and with the usual service, I baptized her before a crowd of attentive and seriously disposed natives. Among these, as voluntary attendants, I was glad to perceive two persons who I did not think would have been present, viz. a brahman student of the English college, of a sceptical turn of mind, and a goldsmith, an extremely bigoted idolater.”

Agra.—Mr. Williams writes, Dec. 20:—"I think I told you, in a former letter, of the baptism of a Hindoo residing in a village fourteen miles from this. I have recently baptized two more of the same place, and some others are inquiring the way to Zion. I have baptized twelve persons this

year, six of whom are natives, and more are coming forward. Indeed, three Hindoos, (one of them a Brahmin) have already expressed their desire to be baptized, and in all probability will soon be admitted into the church. Schools are very much needed in all the surrounding villages; for perhaps not more than one in fifty of the inhabitants can read anything. Awful ignorance, therefore, everywhere prevails. Here is the kingdom of darkness, and as a necessary consequence, the unfruitful works of darkness are most abundant,—the most shameful, disgusting, and abominable idolatries.”

EUROPE.—*Hamburg*.—Mr. Oncken writes, "We have not been forgotten by our gracious Lord. Fifty-one precious souls have been brought from death to life and added to the baptist church in this city during the past year. We have also enjoyed perfect peace from without.”

Hanover.—In the midst of fines, imprisonments, and other means used by the great adversary of God and man to stop the progress of the gospel in this kingdom, the indefatigable Carl. Steinhoff has had to rejoice over thirty-one converts, baptized by him in 1844; so that his divine Master has richly rewarded him for his hard labour and severe sufferings

Oldenburgh.—In this spiritual wilderness there were about thirty conversions and baptisms during the year 1844. The Lord of the vineyard is thus changing many a hard and unfruitful heart into a fragrant and fruitful plant.

Berlin.—The baptist church in this city was signally blessed by the great Head of the church, during last year, having had an accession by baptism of fifty-nine members.

DOMESTIC.

GREENWICH.—On Wednesday evening, Feb. 26, the ordinance of baptism was administered, for the first time, in the new chapel, Lewisham-road. Dr. Hoby opened the service; Mr. Russel, the pastor of the church, gave an address; after which ten persons put on Christ by immersion;—three females and one male joining the Lewisham road church, and five females and one male joining the London-street baptist church. A hymn, composed for the occasion, by Mr. Reynolds, the pastor of London-street church, was sung; and the whole was a very interesting service. The Lewisham-road chapel is a neat and commodious building, very well situated in the midst of a dense population, where much ignorance and darkness have hitherto reigned. An increasing Sunday-school is connected with this place, and a day-school, on the British and Foreign system, is commencing. J. T.

HUNSLER, Leeds.—In December last, three of our sabbath-school teachers were baptized.

THORPE-LE-SOKEN, *Essex*.—Mr. Bilson says, "On my removal here I found that the *Reporter* was not known, and having derived much benefit from it, I at once attempted to introduce it, but most of the people being poor, I obtained a number of readers, at a penny per month, and divided them into classes of six in a class; allowing each reader to keep the *Baptist Magazine*, and *Reporter*, four days. On this plan they are now read by about twenty-four persons. Could not this be done by every pastor where his people are poor? The time is come when our principles should be known, and the most effectual way is by circulating such publications as the *Reporter*. There is a mistake in the January number, which has taken place through two communications being sent to you—I entered on my labours here Nov. 24, baptized seven, Dec. 22, and restored four. Feb. 16, baptized six, and restored two. We have eight candidates for baptism and about twelve enquirers. We have held prayer meetings every night this week; and we now want, in order to promote a general revival, the aid of brother Pulsford. Oh, that he would come and help us! We have a prosperous sabbath school, but no school rooms, and our vestry is now too small for our prayer-meetings. I have a great field for itineracy."

STAINES, *Middlesex*.—I love to read the accounts of baptisms in your *Reporter*; and as no one has sent you any reports from Staines—although nearly 200 have been baptized since our beloved pastor, Mr. Hawson, settled amongst us—I wish to inform you that seven females were baptized last sabbath evening, Feb. 16. Mr. Hawson preached, and Mr. Buckland baptized the candidates. Truly it was a delightful scene, and a time of refreshing from the presence of the Lord! Six of them are in the bloom of youth, and one has known the Lord for twenty years. Nine other converts have also been baptized, at three different times, within a few months past; so that, notwithstanding the efforts of different parties, and educational prejudices, the Holy Spirit is still glorifying Jesus, by influencing his people to obey him. W. B.

ABDON, *Essex*.—Feb. 16, Mr. Tubbs, the respected pastor of this church, baptized four men at the close of this morning's service. They were chiefly the fruits of village preaching. Others are likely very soon to come forward; so that our friends here are expecting shortly to have another baptism. But though this church is thus prospering, and both pastor and members are most active; still, they think they might double their present number of members. For this purpose, a series of revival services are to be commenced this week, from which much good is expected to arise.

BRAUNSTON, *Northamptonshire*.—Our minister, Mr. Appleford, has baptized four persons, during the past month, from a neighbouring village, all of them members of an Independent Methodist congregation. The *Reporter* was introduced there, and has been the means of bringing them to the conclusion that immersion was the good, old, apostolic mode of administering the ordinance of baptism, and that it is yet "the way" for believers to "fulfill all righteousness." The history of one of the candidates is truly interesting. Like the great apostle, he was a blasphemer, a persecutor, and injurious; but he, too, has obtained mercy! A few years ago, he, with some ungodly companions, resolved to annoy a baptist minister, whilst engaged in open-air preaching, at Blisworth; and he actually knocked the preacher off the chair on which he was standing, and then, calling for some drink from a neighbouring public house, he drank some of it himself, and then asked the minister to partake of it with him! God has, however, by his grace, taught him better things; and he is now endeavouring to advance the cause he once attempted to injure.

WINDSOR.—On the last sabbath in Jan. three persons were introduced into the church here by the ordinance of believers' baptism; when brother Lillycrop preached to perhaps the largest congregation that was ever seen in the new baptist chapel; when the greatest order was preserved and the most profound attention paid to the subject, arising, no doubt, from the circumstance that the primitive mode has been lately controverted in this town. One of the candidates is connected with the Royal Establishment, which proves that the grace of God is not confined to time or place.

MONMOUTH.—On Lord's-day evening, Jan. 26, two young persons were baptized upon a profession of faith, by our pastor, Mr. H. W. Stenbridge, whose labours we hope will be blessed to the bringing forward of many more, to bear their testimony that the gospel is the power of God unto salvation.

WOLINGHAM.—In my last, I referred to the loss of a friend, George Henderson, who was a valuable teacher in our sabbath-school. Yet the Lord liveth! two for one he has given us. Two hopeful young men were baptized, Jan 23—brothers in the flesh and in the Lord, who, we trust, will be valiant soldiers. E. L.

SUDBURY.—Our pastor, Mr. How, baptized seven candidates, on the first sabbath in Feb. Two were from a neighbouring Independent church; making eleven Independents in the course of twelve months. Our prayer-meetings are well attended, and a spirit of inquiry prevails. J. C.

GLADESTRY, Radnorshire.—Three young persons followed their divine Master through the baptismal stream on Lord's-day, March 9. One had been a Primitive Methodist local preacher. A large concourse assembled to witness the proceedings. It was a happy day. J. T.

STALEY BRIDGE—General Baptists.—On Jan. 26, after a discourse by our minister, seven persons were immersed. Some of these have been long connected with our sabbath-school. Brother Butler, of Heptonstall, visited us on Feb. 9—preached, received the candidates, and administered the Lord's supper. T. H.

WOODSIDE, Gloucestershire.—Our hearts have again been cheered by the addition of three by baptism, in January last. One of these, an aged woman, was brought to the knowledge and enjoyment of religion by attending a prayer-meeting, held in her son's house. These make fifteen added to us since June. W. R.

WIRKSWORTH.—On the last sabbath in January, three persons were baptized; and on Wednesday evening, Feb. 19, two elderly females were baptized. Our pastor, Mr. Kenney, preached to large, attentive, and serious congregations. W. D.

REDRUTH, Cornwall.—On Monday evening, March 3, four persons were baptized by Mr. Spassbatt, one of which number was his only daughter. The chapel was filled in every part, and many appeared to be deeply impressed.

WELSHAMPTON, Salop.—In September last, a blind person was baptized and added to the church. In January, another candidate was baptized.

ALTON.—Two of our candidates were baptized at Hartley-row, by Mr. James, Feb. 9; as we have not yet a convenient place for immersion. We have several other candidates in prospect. J. B.

COVENTRY.—General Baptists.—We have recently baptized five, and have nine more candidates. We feel much encouraged.

EYNON, near Salem, Carmarthenshire.—Feb. 15, Mr. Davies, of Trefach, baptized Mr. Evan Clarke, aged 77 years, who had been a constant hearer from his youth.

BLAENCONE, Carmarthenshire.—Jan. 5, we had our first baptism here, when two persons were immersed;—on Feb. 2, two; and March 2, two. Others are inquiring.

NEWCASTLE-ON-TYNE, New Bridge.—A Wesleyan methodist was baptized Feb. 23, and on March 9, a female candidate put on Christ by baptism. Both these were added to the church.

WOLVERHAMPTON. General Baptists.—On the first sabbath in March we baptized eight candidates. Our prospects in spiritual things are cheering—in temporal, gloomy.

MARGATE.—Among the several additions to our church during the past year, five Sunday-school teachers have been baptized; and several others will, we expect, soon be united with us. T. R. F.

RETTFORD.—Six persons, five of whom were Wesleyans, have been baptized. The weather was very severe, and some of the candidates had come from a considerable distance.

NEWPORT, Isle of Wight.—After a very impressive sermon, Mr. Vernon baptized five candidates, on Lord's-day, March 9.

COLEFORD.—On Lord's-day, Feb. 23, our pastor, Mr. Penney, baptized four persons, one of whom will join the baptist church at Lydney. Z.

WAINSGATE, near Hebden Bridge.—On the last Friday in December, Mr. Jonas Smith, who has commenced his stated labours here, baptized ten individuals.

RECENT BAPTISMS.

Jan. 5, at Warwick, by Mr. Nash, two.
9—at Beeston, four.
30—at George-street, Hull, by Mr. Pulsford, three.
Feb. 2, at Chapel House-street, Birmingham, by Mr. Roe, six—at Milford, Hants, two.
9—at Penalt, near Monmouth, one.
23—by Mr. Thomson, of Hull, four—at Little Prescott-street, London, by Mr. Stovel, two—at Pwllheli, Carnarvonshire, by Mr. Williams, five.
March 2, at Narberth, one; when tracts were distributed.

A BAPTISMAL HYMN,

For the Water Side.—Portugal tune.

“THUS it becoms us to fulfil
All righteousness,” Immanuel said,
When he declared his holy will,
To be immers'd in Jordan's bed.

The Father saw and bless'd the deed;
The Spirit like a dove came down;
The Sacred Three were all agreed
The solemn ordinance to own.

So let my followers (Jesus cried)
Put on my name till time shall end;
And to their Lord themselves confide,—
Tracing the footsteps of their friend.

Immortal Prince! thy name we bless!
Behold us from thy glorious throne,
Whilst our obedience we express,
After the pattern thou hast shewn.

Oh may the influence thou didst feel,
Direct our hearts in all thy ways;
Inflame our love, inspire our zeal,
And then accept us to thy praise.

S. D.

BAPTISM FACTS & ANECDOTES.

IRELAND.—*Infant Sprinkling*.—We have had three curious cases of this sort here lately. In one, the clergyman *compelled* some persons to be sponsors, contrary to the parents' will. They say they will have no more sprinkled, and have been to get tracts on baptism, which they are circulating. In another, a little one was sent to the church in this town, and as no one could be got to "stand for it," the party was obliged to bring it back without "being done" at all. And in another parish, a little one died on the way, as the nurse was carrying it to the church. The parents, friends, and clergyman, all made "great lamentation" over it, not knowing what would become of it in another world! I have been requested to go and preach on the subject. Oh that we may be faithful; then light will spread, error will die away, and truth will prevail. J. B.

"A REVIVAL IN THE CHURCH!"—So said a good sober brother as he called on me the other day. "What! a revival in the church of England!" I replied. "Yes," was the rejoinder, "in this very town, nine or ten just now added at once." You may suppose that already I was about half way up towards the locality of my brave old *tuner*, which on the account of this same church had been suspended, for a long, long season, "the willow trees upon!" Judge, sir, what was my sore disappointment, when I came to make the discovery that these "nine or ten" were just so many baby-"bairns," who, if they were not "verily and indeed" *saved*, had, however, been "verily and indeed" "saved up just for a Christmas feat!" "Oh for a revival more reviving than this," I said as I turned away with

"Rest, my harp, let no man mind thee,
Till around the cobwebs bind thee." E. L.

A SINGULAR REQUEST.—A few sabbaths ago, when conducting the morning service at our place of worship, I observed a stranger pass by the windows, up the burial ground, towards the vestry door. One of my friends went into the vestry, to ascertain his business. It was to request the minister to come and name his child, which was very ill; for if it were not done, and should die, the parson of the parish would refuse to bury it, as he had done one of his children before. To whom, gentle reader, think you, was this request addressed? It was to the *Editor of the Baptist Reporter!*

J. H. A. has pointed out to us that E. L. is under a mistaken impression as to the Catechumen mentioned in January, page 41, for in the *Baptist Magazine*, for November, 1816, page 446, is a memoir of Mr. Austin, and in a foot note, Mr. A. is said to have mentioned the fact to the writer, not of himself, but of a boy of his, who died when about nine years old.

A NOVEL ARGUMENT.—C. T. mentions a new course of logic adopted by an Independent minister in Nottinghamshire, who, in a public discussion on the subject of baptism, amongst other singular reasons for the practise of infant sprinkling, observed, "The very fact that the scriptures say nothing about infant baptism, is, to me, the strongest proof that it is right!" There, Dr. Halley, you are fairly outdone!

THE CANON AGAINST THE POP-GUN.

A CRITIC, famous at construing,
By means of hacking and of *h-ewing*,
Much pained to hear his brethren's sighs,
While labouring on the word, *baptize*;
To make it mean a little thing,
From which some water-drops might spring,
Resolved, a new attempt to make,
(For Infant Sprinkling was at stake,
By means which lately, or of yore,
No wight had ever used before.

His well-known skill he thus applies,
He first of all takes out its ize, (eyes)
(The best and most sagacious way,
When one designs to lead astray),
And thus produced the sound of *Bapt*;
But still not being very apt
With tender infants to agree,
Forthwith he chisels off the T;
The sound, would now, of course be *Bap*,
But still 'tis hard,—too like a slap,
Which a poor infant can't endure.
What will he do, this ill to cure?
Take off another letter?—Ah!
He fears to hear the cry of Bah!
This were discouraging and strange.
The vowel he decides to change;
The vowel *a* shall be an *o*,
(They're oft pronounced alike you know.)
And now 'tis *bop*; but as a *b*,
Is often sounded like a *p*,
The changing process must not stop,
Till he has got the sound of *pop*.
This is the thing,—the very thing,
And, like the sage, now hear him sing,
"The truth I've found, the truth I've found;
Pop is a very little sound,
And proves as sure and firm as fact,
Baptize must mean a little act,—
A little water *popped* with grace,
Upon a little turned-up face."

See his admiring brethren stand!
Applauding much his magic wand;
They change their fear to confidence,
And think no more of mere defence.
This wondrous *pop-gun*, now they boast,
Shall rout the anabaptist host.

The baptists find a champion—Cox,
Bold as a Luther, or a Knox;
Mild as Melancthon too is he,
And courteous, as all must agree.

The pop-gun, see! he is unscrewing;
 (Alas for thee poor master Ewing,)
 And now all piece from piece he takes it,
 And soon a worthless play-thing makes it.
 Then loud he sings in lofty airs,
 "The field is ours, the play-thing theirs.
 We have the truth, a precious gem,
 Pop-ular feeling is with them."

These shouts of triumph rouse their rage,—
 A host of veterans haste t' engage.
Wardlaw and *Henderson* and *Miller*,
Munro, (a famous giant-killer,)
 And *Bickersteth* and *Hall* are seen,
 With *Godwin* and his Magazine;
 Then Master *Thorn* and *President Beecher*,
 Possessing scarce a common feature,
 Except a vow, while in retreat,
 Never to say that they are beat.

But from the regions of the Shannon,
 The baptists bring a fearful Canon;
 Out of the way, *Archbishop Whately*,
 And do not bear yourself too *stately*,
 For struck by its terrific ball,
 The highest gets the lowest fall!
 The very roar of its explosion,
 Reverberates across the ocean;
 Stunned by the noise and pale with fear,
 Few pædobaptists venture near;
 Though all complain, oddly enough,
 That baptist tactics are so rough.
 Take care, good *Mr. Bickersteth*,
 Thy friend exposes thee to death.
 See how the mighty round thee fall,
Wardlaw and *Henderson* and *Hall*!
 The *pop-gun* now is little worth,
 Except to feed th' opponent's mirth.
 The *Miller* and the magazine,
 And *Munro* now are prostrate seen.
 Oh dear! how very ill, cries *Beecher*,
 You treat a "purifying" preacher.
 Nay, you mistake me much, says *Carson*,
 I am as kind as any parson;
 I fight with error only,—here
 I've warned you often to *keep clear*.

What aileth thee, poor *Mr. Thorn*!
 Say, is there nought for thee, but scorn,
 Art thou not worth his ammunition,
 Or doth he pity thy condition,
 Or hope from what thou hast to say,
 Thou wilt be wise another day!

But see, the hosts begin to rally
 At the brave voice of *Dr. Halley*;
 He, not a very squeamish man,
 Will get recruits where'er he can.
 He will baptize the world with ease,
 In any way, just which you please!
He does not care what you adopt,
So that the baptists can be stopt.

But Truth will make its glorious way,
 And soon lead on the happy day,
 When we shall see the world's conversion,
 One Lord, one Faith, and one Immersion.

GOLD-HILL.

D. I.

RELIGIOUS TRACTS.

APPLICATIONS FOR GRANTS.

FROM A WESTERN COUNTY TOWN.—We have a population of about 6000 souls: but, with high church principles on the one hand, and romanism on the other, and the apathy of professing christians, real piety throughout the neighbourhood is lamentably deficient. Will you assist us in our efforts to advance the cause of God, by kindly forwarding us a donation of tracts? Do, if you possibly can; they are greatly needed here. Our congregations are on the increase, and we hope that the Spirit of the Lord is rendering the word preached a blessing to many. S.

MONTGOMERYSHIRE.—Could you favour us with a grant of tracts on baptism? They would do much for the cause of truth in this neighbourhood. We stand in very great need of some. I had one of Craps's tracts, and it has done great things already. One respectable family has left the established church in consequence of reading it, and the mother and her eldest son have since joined our little band. This one tract has not been idle, but the poor thing is *born to pieces* by one and another reading it. I wish we had *fifty or a hundred* of them; they are the very things for this locality. J. N.

SOMERSETSHIRE.—I am accustomed on the sabbath to speak to a little congregation in a neighbouring village; and having given away all the tracts I can beg and afford to buy, I shall deem it a great kindness, and be very thankful, if you would send me a few. R. E.

NORTHAMPTONSHIRE.—The baptist church here is chiefly composed of poor people; we have a heavy debt on our place, and are destitute of a pastor. The church folks and other denominations are very active; but the people are generally ignorant respecting the principles of baptism and dissent. R. B.

BUCKS.—You sometimes allow a grant of tracts to individuals who go out into the villages, to carry the glad tidings of salvation to their inhabitants; and as I am frequently out for that purpose, a few would be very useful to me, and very acceptable to those among whom I labour. W. C.

SUSSEX.—The baptist interest here is quite in its infancy. Can you help us by the grant of a few tracts on baptism; which will, we have no doubt, materially promote the cause of God amongst us. We are so poor that we cannot afford to buy any. C. C.

J. N. F., after seven months' delay, acknowledges the receipt of a grant, and now asks for more. This is not right. Besides, he does not give the required directions.

DONATIONS have been forwarded to—

	Handbills.	4 Page.	Reporters.
Wainsgate, near			
Hebden Bridge..	500	.. 25	.. 10
Chesterfield	500	.. 25	.. 10
West Retford	500	.. 25	..
Monmouth	500	.. 25	.. 10
Spratton	500	.. 25	.. 10
Yeovil	500	.. 25	.. 10
High Wycombe ..	500	.. 25	.. 10

Several of our applicants continue to give us much trouble by not sending proper directions. See *Reporter* for Jan., 1845, p. 42. The parcels for South Shields, West Lavington, Clevedon, Welschampton, Pontesbury, Guiting, Glasgow, Norwich (J. W.), Cuckfield, Charlton, and Sodbury, cannot be forwarded on this account.

"DIPPING is BAPTIZING" will be the title of the tract in reply to Thorn's "Dipping, not Baptizing." We are not prepared to give the name of the writer at present, but shall have more to say on the subject next month.

"THE GREAT ERROR DETECTED."—Brother Peggs, of Ilkiston, informs us that this very valuable Protestant Tract has been translated into Dutch, and that a French edition is now printing in Paris. He wants subscriptions for this important object.

SABBATH SCHOOLS.

RESOLUTIONS FOR SABBATH SCHOOL TEACHERS.

"SUFFER the little children to come unto me," said our blessed Saviour; but in order to come to Christ they must know something about him, and hence the vast importance of sabbath school instruction. In order to impress upon the minds of teachers the solemn responsibility of their position, we would request their serious attention to the following resolutions:—

1.—I will always endeavour to be at my post exactly at the time appointed.

2.—I will endeavour to realize the fact, that the souls of the children are placed under my care by the Almighty, in order that I may be instrumental to their conversion.

3.—Believing this, it shall be my first care that no one shall be a single sabbath in my class without being acquainted with the plan of salvation through a crucified Saviour, and entreated to embrace it.

4.—I will carefully study the individual disposition of my scholars, and endeavour to adapt my instructions accordingly.

5.—I will shew myself alive to all that interests them; and thus encourage them to make known to me all their trials and temptations; always endeavouring to give

them the advice they seek directly from the Holy Scriptures.

6.—I will pray for my class, collectively and individually, earnestly supplicating that they may become lambs of Christ's flock.

7.—I will prepare for my school duties during the week, and will set apart some portion of Saturday evening to renew my preparations, and seek the influence of the Holy Spirit on everything in connexion with the sabbath school, and, especially, that I may be found faithful to my trust.

8.—Each sabbath evening I will examine myself and see wherein I have failed in my duty, and cast myself and my imperfect services on the atonement of my Lord and Saviour, beseeching his gracious pardon and acceptance.

9.—And lastly; I desire, by the blessing of God and the assistance of his Holy Spirit, to be enabled, not only rightly to instruct the dear children committed to me whilst at school, but so to conduct myself at all times as to prove, by my example, that I believe what I teach, and feel its importance.

TEACHERS! Be not dismayed by this view of your duties, but with increasing fervour seek help from Him who giveth liberally and upbraideth not, and who has promised the crown of life to every faithful servant. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

CHILDRENS HYMN.

SAVIOUR, we come before thee now,
Low at thy sacred footstool bow;
Oh deign to lend a list'ning ear,
While we present our earnest prayer.

Teach us to feel our guilt within,
To know the burden of our sin;
And leaving ev'ry hope beside
To trust in Thee—the crucified.

Make us the objects of thy care;
Guard us from every youthful snare;
And grant that all our future days,
May be devoted to thy praise.

And when in sorrow's path we tread,
And earthly joys and hopes are fled,
Bid the bright beams of light divine
Amid our deepest darkness shine.

And when our course on earth is o'er,
And we shall stand on Jordan's shore,
Oh Saviour, be thou near our side,
And bear us through the swelling tide.

Then when our faith is lost in sight,
And hope in infinite delight,
We'll join with all the hosts above
And sing of Thy Redeeming love.

REVIEWS.

A CONCISE VIEW OF CHRISTIAN BAPTISM.

BY JOHN CRAPS.

London: Houlston's. Leicester: Winks.

THIS Edition of 29,000 makes up 100,000 of this valuable Tract, which Mr. Craps has now published. The size of the Tract is doubled, but the price is the same. Some valuable notes on "Halley on the Sacraments" are introduced. It would be regarded as altogether a work of supererogation for us to say a word in its commendation. We have, therefore, only further to state that the original text is retained and amended, with some additions, especially the notes already referred to. In future numbers we shall give some specimens of the "notes" for the benefit of Dr. Halley's admirers.

SANITARY INQUIRY REPORT. INTERMENT IN TOWNS.

BY EDWIN CHADWICK, BARRISTER AT LAW.

Government Publication.

At the request of Sir James Graham, Her Majesty's Secretary of State for the Home Department, Mr. Chadwick, a few years ago, entered upon an investigation of the practice of interment, and the means of improvement. Aided by Government resources and influence, he pursued his inquiries; and the results are here presented in an official report, together with an appendix containing some remarkable facts from the Continent. "Interment in towns" is here proved, by an overwhelming amount of practical evidence, to be highly injurious. How much more, therefore, when within places of worship!

THE RHYMING SERMON.

Addressed to Young Persons.

BY DAVID IVES.

London: Ives and Swan.

WE are informed in the preface that this Sermon "was actually delivered to a congregation of young people at the beginning of the present year." Truly, as the author states, "it is unique in its kind." For who ever heard of such a thing under the sun before!

THE PULPIT CYCLOPEDIA,

VOLS. 3 AND 4.

London: Houlston and Stoneman.

THE general character we have given of the first and second volumes will apply to these. The third volume contains 73 sermons, and 30 essays on the Essential Characteristics of an Efficient Ministry:—the fourth, 67 sermons, and eight essays on Revivals, &c. The four volumes contain 360 sermons, and 82 essays.

BAPTIST INTELLIGENCE.

FOREIGN.

EUROPE.—*Holland*.—Mr. Oncken says, the friends at Hamburg are looking with intense interest to Holland, where a wide and effectual door, they trust, will soon be opened. A number of persons have been converted there, and are on the point of rendering a cheerful obedience to the will of their Lord by being baptized in his name. Among these brethren are two ministers—one was a Menonite—the other was a minister of the Dutch Reformed Church.

Hamburg.—In the midst of my severe domestic affliction (says Mr. Oncken) the Lord is graciously refreshing my spirit, by the glad tidings I receive, from various quarters, of the progress of his own cause. We have, at Hamburg, a number of Dutch captains and seamen, detained by the early frost. These persons constantly attend our preaching, and the indications of the power of truth upon their minds are most delightful. Many of our single brethren left us, to return to their native places, during the past year and at the commencement of the present, for the purpose of spreading among their friends the knowledge of Christ. Some of these reached their homes without much difficulty; but others of them were imprisoned on their journey for having preached Jesus. One of these brethren is from the Boden Sea, on the borders of Switzerland, where the people are all papists. Soon after his return, his mother, brother, and sister were converted. The tidings from many others of them are equally gladdening. Two of our brethren made a long tour along the Baltic during last summer, when many thousands of immortal souls heard the gospel from their lips. Our tract operations have greatly increased, having circulated 438,000 copies during 1844. Two new Danish tracts have just come from the press. Our funds, however, are quite exhausted, and a debt of £70 presses upon us. Some of our tracts are also out of print. These wants, and the new field in Holland, compel us to look to our English brethren for immediate help, that the good work may not be retarded. Have the kindness to state these facts to all who feel interested in the work of the Lord, now so rapidly progressing in Holland, Germany, and Denmark.

Pomerania.—The baptist churches in this country continue to prosper; and could two or three efficient labourers be sent thither, they would, to all human appearance, soon have large accessions.

Silesia.—Brother Straube continues to testify to the Romanists in Silesia that Jesus is the only mediator between God and man. The priests in those parts have attempted to put him down, but the protestant authori-

ties have protected him. Mr. Oneken, of Hamburg, supplies him from time to time with Bibles, Testaments, and tracts.

Memel.—The baptist church at Hamburg has sent a brother to labour at Memel, from whence, it is hoped, he will be able also to introduce the gospel into Lithuania.

SOUTH AUSTRALIA.—Mr. Stonehouse says (March 17):—"Many thanks for your kind notice of the College in your last Reporter. It has excited much attention, and brought me many letters from parties who wish to emigrate. I am greatly in hope that we shall be able to form a little colony of baptists in the vicinity of the college. If the leading members of the denomination in England were but awake to the importance of such a movement, great things might result from it. All who have made up their minds to go, are good men and true."

DOMESTIC.

STATISTICS OF THE UNITARIAN BAPTIST CHURCHES, OF THE OLD CONNEXION OF GENERAL BAPTISTS, IN GREAT BRITAIN.

From the Report of their General Assembly—1844.

	England	Wales	Total
†Number of churches.....	26	6	32
Members on the church bks.	692	152	844
Ditto, in actual connexion..	559	152	711
Increase by baptism in 1843	26	5	31
Average number of members in each church.....	21½	25	22
†Aggregate number of persons forming the 32 congregations, including Sunday-school children....	1460	336	1796
Average number of each congregation.....	56	56	56

These churches are located in the following counties:—

England.—Cheshire, 1—Essex, 1—Hampshire, 1—Kent, 3—Lincolnshire, 1—Middlesex, 3—Monmouthshire, 1—Surrey, 2—Sussex, 5—Wiltshire, 1—Yorkshire, 2.

Wales.—Caermarthenshire, 3—Glamorganshire, 3.

There are no churches of this connexion in Scotland.

Besides these, the names of nine extinct churches in the following counties are retained, on account of property in trust:—Kent, 5—Middlesex, 1—Sussex, 3.

1 Of the 32 churches, three are strict communions, and admit members by the laying on of hands. In twenty-one, baptism is a requisite for membership, but not for communion. The other eight are open communion churches. One of the strict communion churches is founded upon the six principles, (Heb. vi. 1, 2) and the observance of the seventh day as the sabbath.

† Sixteen churches have sabbath schools, containing an aggregate of 150 teachers and 857 scholars.

CAMDEN, Gloucestershire.—On the evening before Mr. Amery left Whitchurch, to take the oversight of the baptist church at this place, a special prayer-meeting was held to commend him and his family to the protection and blessing of God, and to present him with Baxter's Jamaica Baptizing, in a neat gilt frame; Jones on Ecclesiastical History; Carson on Providence, and the Knowledge of Jesus; as tokens of christian affection and esteem. G. S.

BOOTLE, near Liverpool.—The Rev. J. J. Davies, of Tottenham, has accepted an invitation to become minister of the new baptist chapel at this place. A church will, in a short time, be formed of members dismissed from the church in Pembroke chapel, Liverpool, under the pastoral care of the Rev. C. M. Birrell. The parent church has erected the new edifice at a cost of £2000; and insured a liberal income to its pastor for the first two years.

STALEY BRIDGE—General Baptists.—We have given brother Sutcliffe an unanimous invitation to become our pastor. He labours very hard to do good, and he has not laboured in vain; a goodly number have been added to the church, and our congregation is more than doubled since he came amongst us. T. H.

STAMFORD HILL, near London.—Mr. G. Pike, who has been endeavouring to raise a baptist interest in this locality, has felt it to be his duty to retire from the pastoral office over this church, and is open to an invitation.

GLASGOW, Great Dove Hill.—A new baptist place of worship was opened Jan. 19. The church meeting here has been gathered by the labours of Mr. Arthur. Six months ago there were but eight members; now there are nearly forty.

"THE REV. MORTLOCK DANIELL, the baptist minister at Ramsgate, has recently introduced the Prayers of the Church of England at the afternoon services in his chapel."—*Patriot*. In a letter to the *Patriot*, Mr. D. says, "it is incorrect." We are glad to hear it.

CHIPPING NORTON, Oxon.—The juvenile members of the congregation have presented to their pastor, Mr. G. Stonehouse, an elegantly bound Quarto Bible, as a memorial of their affectionate regard and esteem.

BOURNE.—The last intelligence we have of Mr. Mills, late pastor of the G. B. church in this town, mentions, that having visited Naples, he is now in Rome. His health is not established, but the physicians give him hope of recovery.

RETFOND.—Our annual Tea Meeting (Feb. 4,) was well attended. Our minister presided, and love and unity prevailed. An aged member gave an history of the church during the last half century, which was remarkably interesting. W. H.

BAPTIST IRISH SOCIETY.—We are gratified to find that several churches in the Lincolnshire Conference of General Baptists, have made arrangements to admit brother Trestail to preach and collect for this important and useful institution. We hope all the other Conferences will imitate the example.

DUNMOW, Essex.—We refer our active and generous friends to an advertisement on our cover this month—"Pressing Case." From all we can learn, this is a fact, and there is some cause for fear that if an effort be not made to help them the place may fall into the hands of the Romanists.

LEEDS.—We are informed that the congregations at Byron-street chapel, General Baptists, are increasing, and the sabbath-school is in a prosperous condition. This is a new interest.

PRESTON, Radnorshire.—The opening of our new Meeting-house, on March 18, was attended by large congregations. It cost £430: we have raised £255; and now owe £175. We confidently hope the friends of Christ will aid us.

EXETER, Bartholomew Street.—The church and congregation under the pastoral care of Mr. Bigwood, have made an effort and cleared off a debt of £500.

AFFECTING CIRCUMSTANCE.—Mr. J. Curtis, a baptist minister in America, was holding a public discussion with a Wesleyan. When delivering his opening speech, he became unwell, and died in a few minutes. His wife and children were present.

ABINGDON.—The friends of Mr. Pryce, at this town, presented him, on his removal to Gravesend, with thirty guineas and a silver inkstand.

SOUTH SHIELDS, Barrington street.—The friends here have made a vigorous effort to clear off a debt of £820. This they effected, and found they had £30 over.

LEEDS.—A Yorkshire minister says, "I am happy to inform you that Mr. Giles is very much better."

REGENT ORDINATIONS.—Mr. R. Evans, late of Accrington College, at Burnley—Mr. John Sutcliffe, at Cross-street, (General Baptists) Staley Bridge—Mr. F. Smith, at Sevenoaks, (General Baptists)—Mr. W. E. Archer, at Chelsea.

RESIGNATIONS.—Mr. Hopley, of Hemel Hempstead, and Mr. Poile, of Derby; both through ill health.

REMOVALS.—Mr. W. Goodliffe, of Kirton-in-Lindsey, to Chesterfield—Mr. Francis Maekintosh, of Dundee, to Dunfermline—Mr. A. W. Heritage, to Winchester—Mr. John Fox, late of Stepney College, to Okham—Mr. John Russell, of Staley Bridge, to Stockport—Mr. H. Young, late of Ramsdell, Hants, to Beech Hill, Berks—Mr. John Ash, of Horton College to Galcar—Mr. J. Trafford, A.M., to Weymouth.

RELIGIOUS INTELLIGENCE.

THE MAYNOOTH COLLEGE is an Irish Roman Catholic establishment. It has been usual for Parliament to make an annual grant of about £8000 towards its maintenance. To please the priests, the Premier proposes to treble the sum at least, and make it permanent! The Presbyterians of Ireland are also asking for a similar favour. Grants of money from the public purse, for religious purposes, no matter to what sect, ought to be opposed by petitions from all consistent Protestant dissenters.

CHINA.—Dr. Devan and his wife, from America, baptist missionaries, arrived safe at Hong Kong, October 23. Mr. Shuck had baptized another Chinese convert.

ANTI-STATE-CHURCH ASSOCIATION.—It is proposed to convene the council in the first week in May, between the public meetings of the Baptists and the Independents.

CHURCH RATE SEIZURES.—At *Greenwich*, thirty were summoned, and twelve seizures were made. At *St. Martin's, Leicester*, several seizures; among the rest, five reams of paper from our office, which had been laid out for printing hand-bills on baptism and dissent. All these seizures were exorbitant.

NORWICH.—As a pleasing evidence of the union existing between the different denominations of dissenters in this town, it may be mentioned that on occasion of the jubilee of the London Missionary Society, lately held in this city, a collection has spontaneously been made by the different congregations of baptists in aid of the jubilee fund.—*Norfolk News*.

LEEDS.—The other two Independent chapels have been following the example of East Parade, and Belgrave. More than £10,000 is said to have been paid off this year on such buildings, in this spirited town, by the Independents alone.

FRANCE.—Mr. Toase, Wesleyan missionary, in Paris, says—"Nearly thirty years' experience in this country, has convinced me that a large amount of good may be done in France by the press. The French are a reading people—much more so than the English. The French will read something; if they have not good books they will read bad ones. One of the greatest charities for France, would be the judicious distribution of good books for the people."

POPISH FUNDS IN AMERICA.—The Association for promoting Popery at Lyons, France, has sent to America, during the past year, 1,044,895 francs, i.e., more than 200,000 dollars, to aid in the establishment of Popery in this country—nearly as much as has been received by the American Board for evangelising the entire pagan world! —*Boston Recorder*.

GENERAL INTELLIGENCE.

THE QUEEN AND THE PRINCE have visited the great school of Christ's Hospital; when the boys with bare heads and yellow stockings, sung, and ate, and drank, and paraded, much to the satisfaction of the Royal visitors.

THE QUEEN.—It is now confidently reported that Her Majesty will visit Ireland next summer.

NEW CHURCH RATE CASE.—An inhabitant of Cambridge has been prosecuted, at the assizes there, for not obeying a church rate summons, issued by the magistrates. We have not yet heard the result of the trial.

NORFOLK.—The evangelical dissenters have provided accommodation, in their chapels, for nearly half of the population of the county.

GAME LAWS.—Mr. Bright has, after an excellent speech in the House of Commons, obtained a committee to enquire into these barbarous laws. He ought to be supported by petitions.

THEATRES.—Out of fourteen in the county of Somerset, two only are occasionally occupied.

BEER SHOPS.—Numerous petitions have been presented to Parliament, for the closing of these public nuisances on the sabbath.

ENGLISH SLAVES.—Two of our countrymen are at this time in a state of slavery, in the island of Madagascar!

NEWSPAPERS.—The Post-master General says, that from 3000 to 4000 newspapers are thrown aside weekly, at the Dead Letter Office, for want of proper directions, &c.

A FOWL, the other day, perched itself on the break-shaft under one of the railway carriages, and rode safely from Bishop's Stortford to London.

SWITZERLAND is still agitated. France and Austria are interfering on behalf of the wily Jesuits.

LOVE AND RELIGION.—At Cairo, a young English lady is said to have professed Islamism for the sake of a young Egyptian.

THAMES TUNNEL.—It is proposed to carry a railway through the tunnel.

RAILWAY SPEED.—On the Great Western line, quick trains are running at the rate of fifty miles an hour!

THE JEWS.—The Lord Chancellor has introduced a bill for the relief of the Jews from certain civil disabilities.

A FLOCK OF EIGHTY SHEEP were lately drowned through being driven upon a pond of ice, which broke under them.

AT MIDDLESEX SESSIONS, a person excused himself from serving on a jury, on the plea that he had been convicted of felony!

Marriages.

Jan. 1, at the Circular-road chapel, Calcutta, by the Rev. W. W. Evans, the Rev. John Parsons, of Monghyr, to Miss Amelia Baynes, sister of the Rev. J. Baynes, of Wellington.

Jan. 26, at the Independent chapel, Southport, by the Rev. S. Bradley, the Rev. R. G. Milne, A.M., of Tintwistle, near Manchester, son of the late Dr. Milne, of China, to Catherine, fourth daughter of the Rev. S. Bradley.

Feb. 6, at the baptist chapel, Stockton-on-Tees, by Mr. Leng, Mr. G. H. Sudron, to Miss Robinson;—and lately, Mr. J. Nayler, to Miss Cordukes.

Feb. 15, at the G. B. chapel, Staley-bridge, by Mr. John Sutcliffe, Mr. Robert Hall, to Miss Mary Parkin.

Feb. 17, at the baptist chapel, Bingley, by the Rev. H. Dowson, of Bradford, Mr. James Cockin, Manchester, younger son of the Rev. John Cockin, of Holmfirth, to Miss Martha Moulding, Bingley. This being the first marriage in the place, a handsome bible was presented to the happy pair.

Feb. 25, at the baptist chapel, Guiting Lower, Gloucestershire, by Mr. E. Neale, minister and registrar, Mr. J. Clapton, Cheltenham, to Miss L. Andrews, Guiting Upper.

Feb. 26, at the baptist chapel, Silver-st., Kensington, by the Rev. F. Wills, Mr. E. De Knock, of Kensington, to Miss S. G. Banister, of Colchester.

March 2, at the baptist chapel, Ivinghoe, by Mr. Collyer, Mr. Isaac Coken, to Miss Sophia Finney.

March 2, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. George Askin, to Miss Ann Churchet.

March 9, at the baptist chapel, Wotton-under-Edge, by the Rev. John Watts, James Spencer, of North Nibley, to S. Clark, of Wotton. This being the first marriage solemnised at that chapel, the minister presented the young people with a large octavo bible, very handsomely bound and gilt, with an appropriate address.

March 11, at the baptist chapel, Guilsborough, Northamptonshire, by the Rev. Benjamin Hobson, of Welford, Mr. William Blackwell, of Harpole Lodge, to Mary, eldest daughter of Mr. John Smeeton, of Naseby Wooleys.

March 11, at the baptist chapel, Kington, by Mr. Blackmore, Mr. D. Evans, baptist minister, Presteign, to Miss E. Powell.

March 14, at Union chapel, Sheffield, Beds., by the Rev. B. S. Hall, Mr. G. Hill, of Amphill, to Miss E. Sheffield, of Stotfold.

At Acerington, by Mr. Harbottle, Mr. Jno. Lonsdale, to Miss Ellen Dean; and at the Registrar's Office, Mr. Richard Evans, baptist minister, of Burnley, to Miss Whittaker, of Holden mill, near Haslingden.

Deaths.

Jan. 19, Elizabeth Jukes, Bourton, Dorset, aged 20. She was a cripple from her childhood, and had to be drawn to the house of God in a small carriage, made by her father. She had been a member of the baptist church at Bourton, nine years.

Jan. 21, at sea, on board the Duke of Portland, Captain Homlin, bound from Madras to London, Mr. Adam Scott Dunlop, aged 36, second son of the Rev. Walter Dunlop, of Dumfries. The deceased was sub-conductor of Ordnance in the service of the Hon. East India Company, and was returning home owing to ill health, after being eighteen years in India.

February 9, Mr. Shanks, baptist minister, Paisley, aged 71. He left home on the morning of this sabbath day, apparently in his usual health. About eleven o'clock he felt unwell, and died before two in the afternoon! Mr. S. was formerly a member of the Reformed Presbyterian Church of Scotland. About fifty years ago he became a baptist, being baptized Dec. 22, 1794. For forty years he was pastor of the first baptist church in Paisley. He was highly esteemed by all who knew him, as an amiable, faithful, and laborious minister. Mr. Taylor, his co-pastor, improved his death, to a large audience, from, "Be ye also ready," &c.

Feb. 11, at Wandsworth, Mr. Wm. Mackie, master of the Christchurch parish work-house, Blackfriars-road, in the 89th year of his age. For sixty-six years he was in fellowship with the Congregational church in Union-street, Southwark, and nearly thirty-nine years a deacon. Mr. Arundel preached his funeral discourse from "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age."

Feb. 16, at Kidderminster, Mr. William Muckley, baptist minister, aged 75 years. He was brought to the knowledge of the truth while young, and united to the church in Bond-st., Birmingham, under the care of Mr. Edmonds. Having been called to the ministry of the word, and his preaching proving acceptable in the villages and neighbourhood around Birmingham, Mr. Muckley was at length chosen pastor of the church at Brettell-lane, near Stourbridge. Here he laboured with great success during a period of eleven years. He was afterwards usefully employed in his Master's work at Broseley, Wem, and Burslem. During the last eight years he has been laid aside, by affliction, from his beloved employ. He died in peace, leaving this testimony behind him. that he was a faithful servant of Christ. His aged widow, who is a sister of the late Mr. Edmonds, above-named, still survives, looking for the rest that remains for the people of God.

Feb. 17, at Eaton-hall, Cheshire, the Marquis of Westminster, in the 78th year of his age. This nobleman was supposed to be the richest man in this empire. His income has been stated at £1000 per day!

Feb. 18, universally beloved and respected, Mr. T. Helmore, twenty-four years minister of the Independent chapel, Stratford-on-Avon.

Feb. 19, at his residence, Northrepps-hall, Norfolk, Sir T. Fowell Buxton, Bart., in the 59th year of his age. This excellent man, on the death of Wilberforce, succeeded him as the leader of the anti-slavery movement.

Feb. 19, at Salterforth, Yorkshire, Mr. S. Hall, aged 87, deservedly respected, and deeply lamented.

Feb. 21, at Stourbridge, in the 47th year of his age, Mr. William Wright, a devoted member of the baptist church in that town; and a local preacher of considerable acceptance. His end was peace. He is deeply deplored by his bereaved and orphan family, and by a numerous circle of attached friends.

Feb. 22, Elizabeth Ann, infant daughter of Mr. H. W. Stembridge, baptist minister, Monmouth, aged one year and seven months.

Feb. 22, at Boston, in the 80th year of his age, Mr. James Dinnis, father of Mr. J. Dinnis, Paternoster-row, London.

Feb. 24, Mrs. Ann Abbott, aged 73 years; nearly twenty-nine years a steady and consistent member of the G. B. church, Wisbech.

On the Rock of ages founded,
Gone where sin and troubles cease;
Richly to her grace abounded,
Lived by faith, and died in peace.

March 1, Mr. W. Mills, of Newport, Isle of Wight; a deacon of the baptist church under the pastoral care of Mr. Vernon. His sufferings were great, but his end was tranquil.

March 2, Mr. George Cameron, Methodist local preacher, of Felling, expired in the pulpit of the chapel there, at the conclusion of his discourse.

March 3, at Botesdale, Suffolk, the daughter of Mr. James Richardson, baptist minister, aged nineteen months.

March 6, at Stockton-on-Tees, Mr. J. Leith, a member of the baptist church in that town. He died in peace.

March 10, Mr. William Adcock, of Loughborough, was found dead in his bed this morning. He was 78 years of age, and had been an honourable member of the G. B. denomination upwards of sixty-three years.

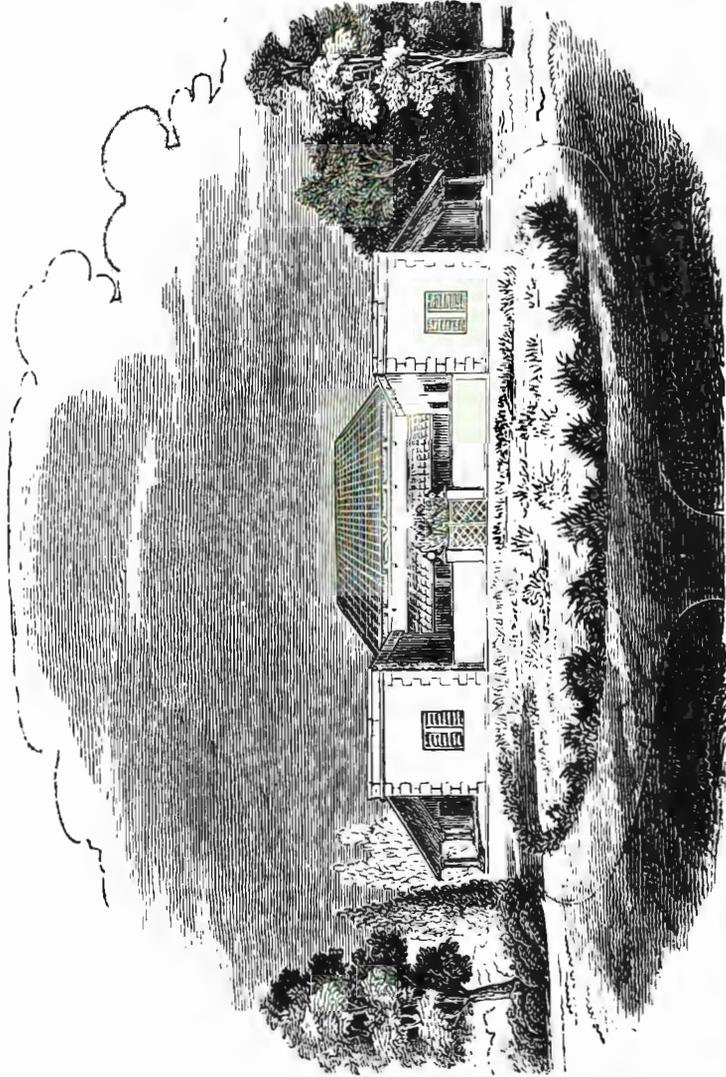
March 10, at Bedale, Yorkshire, Mrs. M. Pearson, relict of the late Mr. W. Pearson, who was the first baptist in Bedale.

March 21, at Leicester, Samuel Deacon, aged 19, son of Mr. S. Deacon, musician, and grandson of the late Mr. John Deacon, baptist minister. He was baptized in October last. Of this amiable and promising youth, his friends and the church cherished much hope. Their loss, however, is to him eternal gain.

CONVERSATION WITH CORRESPONDENTS.

- "URBANE," in *Evangelical Magazine*.—P. T. asks:—"Do you know, Mr. Reporter, if a change has taken place in the editorial department of the *Evangelical Magazine*? From the daring sentences inserted in a letter on baptism, to a young person, in the February number, it would seem as if the work had changed hands from the amiable Dr. at Chelsea, to the notorious Mr. Thorn, of Winchester; of whom Dr. Carson says,—"There is no science in his criticism, no philosophy in the principles on which he assigns meaning. His interpretation is extravagant and wild beyond almost any of his fellow-labourers. Where a Person would fail, a Thorn would triumph."—G. W. also calls upon us "as a Defender of the Faith, though no King," to take some notice of this "precious article." We are happy to say that we are provided with an able reply, which was too late for this month.
- R. M. writes—"We have seconded your appeal to get up the *Reporter* to 10,000, and will recommend it still further."
- R. H. tells us that a neighbouring Independent minister, taking up Dr. Halley's objection, has condemned Acts viii. 38, as an interpolation! We shall have more of this, no doubt.
- W. D. refers to Dr. Newton sprinkling two infants lately after a public sermon, when, among others, several baptists were present. Were baptists to act in this way on public occasions what would be said of their conduct?
- J. M. K. says—"Ought not the Congregational Union to publish a cheap edition of 'Dr. Halley on the Sacraments' for the use of the poor of their flocks?" We think they should. We promise to render them all the aid they may ask us for.
- A. B. If you had read our February number you would have found the very thing you have been at the pains and expense of sending.
- J. P. says, "Pray remind members of the obligation they are under to attend prayer meetings. It may do good."
- S. R. C. We have reasons why we should not notice the proceedings of that society. Besides, it has a periodical of its own.
- J. C. B. That subject has been so fully discussed, that our space need not be occupied with it. See Dwight's *Theology*.
- S. R. Yes: Baptists prosper best, when they act consistently with their professed principles; and they generally do. The case you refer to was an exception to this rule. No need for alarm.
- "Spiritual Railroad" we have seen before. There are some good thoughts in it; but it will not do for publication.
- BAPTIST UNION—1845. A baptist minister writes (March 14):—"The Baptist Union will hold its coming session at Leeds; I think, the first week in May." Indeed! How is it this is not officially announced?
- A. Z. Your letter respecting "Salem chapel, Ipswich," was useless, in consequence of your not entrusting us with your address. Another correspondent informs us that "it is by no means certain that the chapel is irrevocably lost to the denomination; for in the opinion of many, the trustees could easily regain possession of it."
- GOWNA. Alas, we were mistaken! We are assured that one more General Baptist minister, at least, wears a gown. We regret, also, to hear of two very talented and influential Particular Baptist ministers; and join in the lamentation of J. C. L., who says,—"Alas! alas! it is mournful to witness, in these days of protestant degeneracy and popish affinities, such doings among the baptists."
- "Philo Veritas." The only difference between yourself and those you so unsparingly condemn is, that they let the obnoxious thing go in, and you let it come out! No: we will not insert your unjust and abusive remarks. The intemperance of spirit which you display, only injures the virtuous cause you profess to uphold.
- "Observer," an aged christian, and for many years a careful observer of the religious world, says, "Frater's letter has pleased me more than anything. I have read on this subject for many years."
- J. S. C. We shall be happy to receive the original letters you refer to.
- J. H. admonishes our correspondents not to use the terms Christmas Day, Good Friday, Easter, Whitsuntide. He says he is aware that "Easter" is found in "the Acts;" but that he says, is not Luke's fault, but the translator's, for it ought to have been "passover."
- "A Forester." No: we do not "abhor" your lines on the union of General and Particular Baptists; but you are quite right in thinking that they are not "worth going through the press."
- J. S. P. Thank you; but we had already received a report.
- P. G. Your verses on "The Dove" are pleasing, but not perfect.
- "Baptism at Liverpool." See our last, page 108. One of our Liverpool correspondents, J. V., informs us that Mrs. Griffiths has publicly denied that she ever had any connection with the Comus-street baptist church.
- ERRATUM.—At the middle of page 124, first column, for "moral supplies," read "mortal supplies."

THE
MISSIONARY INTELLIGENCER.



PRINTING OFFICE OF THE GENERAL BAPTIST MISSION AT OUTTAOK, ORISSA.

MISSIONARY INTELLIGENCER.

GENERAL BAPTIST MISSION.—PRINTING OFFICE AT OUTTACK.

THE missionaries of this society, on entering upon their labours in this benighted province, in which stands the far-famed temple of Juggernaut—the monster-idol of India—were soon convinced, like their Particular Baptist brethren who had preceded them in Bengal, that the Press would be to them a most efficient auxiliary. The myriads of pilgrims who flocked to the shrine of the great idol at the annual festivals, from all parts of continental India, afforded a wide field for missionary enterprise, and had already attracted the attention of christians; but no regular and systematic attempt was made to break in upon that mass of misery and darkness, until the General Baptist missionaries settled themselves in the neighbourhood. Several years, however, passed away before they could bring all their designs into operation. At length a printing-office was established, chiefly under the superintendence of Mr. Amos Sutton, as editor. The Holy Scriptures, Hymn Books, Tracts, Grammars, Dictionaries, and Elementary School-books, have been printed and published.

Tracts have, of course, been very useful. At the Juggernaut festivals, the missionaries have usually united all their strength, and, in some cases, standing on the very ropes by which the monster is dragged from his den over the mangled bodies of his devotees, have they distributed their tracts. Thousands upon thousands have been thus spread abroad. Many of them have been carried by the pilgrims hundreds of miles into the country, into secluded villages, and towns, and districts, which no christian missionary has yet visited. Many pleasing instances of the good effects of these distributions have been met with by the brethren. And thus this guilty gathering of deluding and deluded idolaters, has been made to turn out to the furtherance of the knowledge of the gospel.

The missionaries have many schools under their superintendence, which are supplied with the Spelling and Reading books, Reward books, Catechisms, &c., printed at the office. Elementary works on Natural Philosophy—being dialogues on Geography, Astronomy, and Natural History, have also been published. The last list of publications issued, mentions, besides Scriptures, Tracts, &c., editions of Watts's Divine and Moral Songs, Pilgrim and the Pease, Little Miss Why? Why? and other popular English books for children. Mr. Lacey has

also translated Barth's History of the Christian Church.

Mr. Lacey, referring to the distribution of tracts, says—"The distribution of tracts has been made after opportunities of preaching, when those who have received them have had some general ideas of their contents communicated to their minds. Our tracts are universally known to contain and illustrate the doctrine of the only true God. The people have also had observations addressed to them when they have received the tracts, and they consider them as religious and sacred. After distribution, we have often observed little groups of people retire to the shade of some adjacent tree, to read them over and discuss their doctrines; and I am increasingly convinced that our publications are extensively read, and are producing a favourable impression on the public mind. Some will receive tracts who cannot read them, notwithstanding every discrimination; but in such cases the tracts will generally find their way, ultimately, into the hands of those who can read them; so that they are not lost. The largest distribution has taken place at festivals, when there are always many more people than can be supplied. The higher classes of the people attend these festivals; consequently our books find their way into the houses of the most respectable people of the country. I do not remember to have seen any of our tracts torn up, or otherwise misused."

The following instance of the good effects produced by one tract, is encouraging to all engaged in casting abroad the precious seed of the kingdom:—"One instance of usefulness has just been brought to my knowledge by the person who derived the benefit. A certain man of his acquaintance, who lived about eight miles from Cuttack, received a tract named the Jewel Mine of Salvation, but could not read it. This little book he sent to our friend, desiring him to read it. He soon applied himself to read and comprehend the tract. It was in easy poetical measure, and he presently understood all it contained. The tract made a powerful and beneficial impression on his mind. The first thing that attracted his attention, was the unity of design and uniformness of the book, in comparison with his own shastres. The more he read, the more his mind opened, and the greater his approbation became, till, to use his own very descriptive language, his own shastres looked like a tangled and intricate jungle

which it is impossible to penetrate, and like a cow pasture, which in this country is intersected by a thousand paths, neither resulting from or conducting to one place, but after circuitous windings terminating in nothing. The receiver of this tract sought and obtained others, till he finally became a consistent disciple of Christ, and is now baptized and become a christian preacher." Another native preacher, Seboo Patra, derived his first knowledge of christianity through the divine blessing on the publications of the Mission Press.

At the last "Special Conference" of the brethren, held Nov. 25, and 26, 1844, among other important matters, we find the following:—"The last volume of the new version of the sacred Scriptures in Oriya being presented to the Conference, it was resolved that a vote of congratulation be offered to brother Sutton, on his accomplishment of a work of so much labour and importance, and that the Conference approve of the manner in which it has been executed. We also record our fervent gratitude to God for its completion; and earnestly pray that it may be greatly blessed by the Eternal Spirit, in enlightening and strengthening the native converts, and in guiding many benighted idolaters to the Lord Jesus Christ."

We may also be permitted to add, that at this Conference it was agreed to set apart, by ordination, five native preachers. Several others were also received on probation. It was also proposed that a seminary, or academy, be opened for their instruction; brother Sutton to be the tutor.

ORDINATION OF MISSIONARIES.—*For Orissa, East Indies.*—Mr. Bailey, at Broad-street, Nottingham, May 20—Mr. Millar, at Heptonstall Slack, Yorkshire, May 27—and a valedictory service for Mr. and Mrs. Stubbins, at Dover-street, Leicester, June 3; who are expected to sail by the "Wellesley," in the course of the same month; Messrs. Bailey and Millar with them.

BAPTIST MISSIONARY SOCIETY.

THE DOVE, AFRICAN MISSIONARY SCHOONER, has ere this, we hope, safely arrived at her destination. She reached Madeira on Feb. 17, and sailed again for Fernando Po on the next day.

Too late for our last we received a note, from which we extract the following, omitting that which as intelligence is now out of date.

"It was expected that this vessel would have left our shores, on her way to Africa, eighteen months ago. She was launched about that time, and it was at first-attempted

to combine sailing and steaming properties in the same vessel. For this purpose she was rigged as a schooner, that she might sail wherever there was wind, and was also fitted with two small engines, which were to work a screw propeller during the calms and in ascending the African rivers.

It was found, however, that these two things could not be successfully combined in so small a vessel. A variety of experiments were made to test the qualities of the vessel; and it appeared that although her size would not admit of both sailing and steaming combined, yet that, with the engines taken out, she was admirably adapted for a sailing vessel. While these experiments were being made, much time was consumed, but the excellence of the Dove as a sailing vessel was so manifest, that it was at length determined to send her out, in the expectation that the missionaries at Fernando Po would be able to accomplish many, if not most, of the purposes for which a vessel was needed.

The Dove came round from Liverpool to London about the beginning of December, and stood the test of some very severe weather and heavy seas during her passage.

Some further alterations were then made, more fully to adapt her to the purpose for which she was intended, and to accommodate those who were to go out in her.

Many friends took the opportunity of inspecting her as she lay in the East India docks; and although some thought her rather small, there were not two opinions as to the beauty of her construction and the convenience of her arrangements.

Before leaving the docks, the captain was presented with a Bethel flag by the Sailors' Society, when a religious service was held on board. Farewell services were also held at Bow and Walworth.

The missionaries, Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince, and Miss Vitou, went on board at Cowes; and were accompanied to the ship by Mr. Angus, the secretary. The last hours were spent in prayer, and on Wednesday, the 5th February, she left the shores of England with a favourable breeze.

It is pleasing to know that all who have inspected the Dove, and have been able to judge of her properties, have expressed themselves highly gratified with her speed and general qualifications. Her speed, indeed, proved so great, that the run round from London to the Isle of Wight was accomplished in little more than twenty hours. It is well that her pinions are strong and her speed great. Let her fly! for the more rapid her flight, the more speedily will she carry the message of peace and deliverance to the wretched and enthralled children of Africa!

EVANGELISTIC LABOURS IN SCOTLAND.

Will our friends excuse us if we encroach upon our Missionary department this month, in order to insert the following; which we received too late for insertion in its proper place. We had no particular intelligence of a missionary character for these columns—none that would not suit another month as well as this—and therefore we feel less hesitation in occupying the space with the following details of the proceedings of brother Blair, who, it will be recollected, has been engaged by the Baptist Union of Scotland, as their evangelist. Mr. B. writes from Melrose, March 18.

“Your valuable present of 5000 handbill tracts to the Baptist Union of Scotland, I received at Galashiels, on Saturday evening last, for which I tender you the sincere thanks of the Union.

You have requested me, more than once, to give you some statement of my proceedings and progress. Our secretary has said I ought to do so, but I feel very backward to it, least, being the actor in the matter, it should seem like ostentation; and yet, I feel called upon to mention a few things.

I have now been out since the 1st of Nov. last, as the Evangelist of the Baptist Union of Scotland. I laboured for the first two weeks in Kelso, and its neighbourhood, where no baptist had ever resided that I know of. I spent the second fortnight in Jedburgh, and the neighbouring village of Aucrum. Then I preached a few evenings in the town of Melrose. I then went to Galashiels, where the Lord has so opened up our way and blessed our efforts, that it has appeared to myself, and to my brethren, right to remain till now. The palpable results have been, that five have been baptized in the neighbourhood of Kelso. One of these had been brought to the Saviour on our former visit. The other four had previously been disciples. At Jedburgh, four happy disciples were buried with their Lord in the river Jed. One of these had just turned to God; three of them were in Christ before. At Galashiels, seventeen have been baptized. Five of these had known the saving truth for some time before; the other twelve were newly brought to peace in Jesus. I can speak with some safety of nine other conversions to God, besides those who have been baptized. It is likely that five or six will be baptized on Saturday evening. Besides these, there are a number who have been conversing with me privately about their state.

Eighteen of us, including two of my family and myself, enjoyed the communion last Lord's day, for the first time in this place; I trust, much to the refreshment of all present.

Thus, you see that we are not left without witness that the Lord is gracious. In these results, there is a distinct testimony that the

prayers of many of God's people of different denominations, which I know we have enjoyed, have been heard. But, oh, how small are these effects of a preached gospel to the vast multitude of souls around us, who are equally in need of the great salvation!

I agree to the insertion of these succinct statements in your useful periodical, chiefly with this view, that they may help to stir up many of our brethren in different places, to take the Lord's way of doing good to our fellow-men; and try if he will not give a blessing, such as shall make us as men that dream, and cause us to stand still and behold the salvation of the Lord.

I have been constantly giving away our tracts and hand-bills in every place almost where I have laboured. I as regularly preach on the constitution, ordinances, privileges, and duties of a christian church, as on other subjects. I am (D. V.) to leave Galashiels on the 31st instant, for Perth, and other towns in the North.”

Thus are our intelligent and energetic brethren in Scotland *doing* the very things we are only as yet *talking* about in England! It will be observed that their operations are not of the same character as those of the English evangelists; the latter being chiefly engaged in reviving the churches already in existence, whilst our Scottish brethren aim chiefly at the planting of new ones. It is on this account that *we* feel a peculiar interest in their proceedings; not that we depreciate the efforts of the Revivalist; for we have always appreciated them highly. But in our view the Evangelist who breaks up the fallow ground, and preaches Christ where before he was not known, or his claims neglected, stands in the first and front rank of human instrumentality in diffusing the gospel. We would, therefore, most earnestly urge our beloved brethren in the North to persevere. We again promise to do all within our power, in every way, to aid them; and we cheerfully indulge the hope that their example and success will influence their brethren in the South to adopt similar measures.

BAPTIST REPORTER.

MAY, 1845.

OBSERVATIONS ON A LETTER, BY URBANE,

*In the Evangelical Magazine for Feb., 1845.**Addressed "To a Young Christian on the Subject of Baptism."*

FROM this article we learn that the "Young Christian" has "recently been placed in the way of difficulty and temptation in relation to the ordinance of Christian Baptism." In order to the removal of his difficulty, he is informed "that there had been many instances of the application of water under the Old Testament economy, to which they had been accustomed to give the name of baptism." And then he is told that "sprinkling, or affusion, or application of water in any way, among the ancient Jews, was called a baptism." Hence, it seems necessary to inform the "young christian" that this assertion cannot be proved, and that the Jews, like ourselves, had different words to signify *sprinkling, pouring, and dipping*. And as these three words occur in Leviticus iv. 6, 7, where we read,—
"The priest shall *dip* his finger in the

blood, and *sprinkle* of the blood &c.and shall *pour* all the blood of the bullock at the bottom of the altar," it may not be inexpedient to inform our "young christian" what those words are. The Hebrew for *dip*, is *tabal*; for *sprinkle*, *nazah*; and for *pour*, *shaphach*. And answering to them in the Greek version, we have *bapto*, to *dip*; *prosraino*, to *sprinkle*; and *cheo*, to *pour*: but neither of these three words denote baptism.

There is a difference between the words *dip* and *immerse*, which has been disregarded by writers on baptism; and attention to this is calculated to lesson the ground of dispute: moreover, it is particularly desirable that every "young christian" should clearly understand this distinction. The verb *to dip* is modal; it expresses the mode, or manner, of an action, and

nothing else: but *to immerse*, is at present used to signify an effect produced on an object; namely, the covering over of an object in a fluid: hence we term this an effective verb. An immersion may be effected by various modes: as, for instance, by pouring fluid on an object so as to cover it; by water, or other fluid, flowing over an object; or by the object being dipped into the fluid.

It was not required of the priest to *immerse* his finger in the blood, but to *dip* the end of it into that fluid. And it is proper here to inform a "young christian" that the Greek verb *bapto*, which signifies *to dip*, is not the word by which baptism is denoted; and that it is never, in the scriptures, applied to that ordinance.

The assertion made above, that the application of water in any way is called *baptism*, is contrary to plain matter of fact. The translators of the Bible had no more right to leave *baptizo* untranslated than any other word. Luther, the great German Reformer, when he translated the Bible into his native language, translated the word for baptism, in every place, by a word which meant to put under water; and earnestly contended that *dipping* was the true and original manner of administering the ordinance. But King James strictly commanded the translators of the English Bible to let all the ecclesiastical words remain as they were.

It is just as true to say, that to *immerse* is to apply water in any way, as it is to say, to baptize is to apply water in any way; and to say, that to baptize is to sprinkle, is about as reasonable as to say, to sprinkle is to immerse; and, with the exception that the phrase is necessary for the information of the ignorant, it is quite inconsistent to speak of *baptism by immersion*.

When this writer says, that *to baptize is to apply water in any way*, he ought to have added,—provided a sufficient quantity of it be applied to

cover the object. But this cannot be applied to christian baptism. In this case the person must be put into the water in order to be immersed by it.

But "Urbane" says:—"When the dew of heaven fell upon Nebuchadnezzar in his punishment among the beasts of the field, it is said he was baptized therewith." Now, for a person professing to examine the Greek scriptures, this is a strange assertion. The word here used of Nebuchadnezzar, and answering in our version to the term *wet*, is not *baptizo*, but *bapto*, and is a correct rendering of the Chaldee original, which signifies to *dip*. And the true reading of the passage is, that Nebuchadnezzar was dipped in the dew of heaven. We have the same metaphorical expression in our own language, when we say of a person exposed to a heavy shower, he has had a thorough drenching, or dipping. But as *bapto* is never used to denote baptism, reference to this passage is beside the point. Nevertheless, as "Urbane" refers to the Greek version of the Old Testament for the purpose of ascertaining the use of the verb *baptizo*, we will accompany him. It so happens, however, that there are only two passages in the canonical books of the Old Testament in which the word is found; namely, 2 Kings v. 14, and Isaiah xxi. 4. In the first of these it is applied to Naaman, of whom it is said that he dipped himself in Jordan; but the verb *baptizo* being used by the Greek translators, we understand them as saying that he immersed himself. This use of the word completely establishes its meaning as far as the Septuagint is concerned. For it must be apparent at once, that in the case of this leprous person, as a washing seven times was enjoined by the prophet, nothing short of a complete immersion could suffice. The word in the Greek version answering to the English word dipped, is *ebaptisato*, a derivation of *baptizo*.

In Isaiah xxi. 4, the phrase is *anomia me baptizei; iniquity hath*

immersed me (overwhelmed me). It answers to the clause in our version,—“Fearfulness affrighted me.” And the “young christian” will doubtless recollect that the Lord Jesus, anticipating those dreadful sufferings he had to undergo, said, “I have a baptism to be baptized with, and how am I straitened till it be accomplished.” He will also remember that in many places in the Psalms, the agonies and woes endured by our adorable Redeemer, are prophetically represented by overwhelming floods—by waves and rolling billows; and how, by these, he was immersed; under these he agonized in the garden; and that at last, by this awful overwhelming—this dreadful baptism in his agonies on the cross—he was swallowed up in the jaws of death! But all this he denominates a baptism, by which he had to be baptized!

Dear “young christian,” thou who art anxiously inquiring about thy Lord’s will in baptism, view thy blessed Saviour in Gethsemane, bearing *all* the sins of *all* believers in his own body; bearing those ponderous loads of men’s transgressions from the garden to the judgment-hall; from the judgment-hall to calvary: view him there in the midst of his dying pangs, and in all this behold the *baptism* himself had predicted, and say is not this immersion! If it be a pouring, it is the pouring of the cataract; yea, such a pouring as even the falls of Niagara could but faintly represent! But the writer under review says, that he *cannot find any passage in the New Testament* where baptism signifies immersion. Now it might surely have been expected that if he did not choose to venture so near the Jordan as to be able to determine whether the Baptizer was on the margin, or just within the shallows, or in the deeper part of the river, and so could not see immersion in the fact, he might, nevertheless, while meditating on the sorrows of the sin-atonig Lamb, have seen immersion there! If it be objected that a figurative use

of a word is no just criterion of its import, we reply:—The figure employed by the blessed Jesus, who is himself the truth, will surely be allowed to be the fittest and the best; and which of the two, sprinkling or immersion, most fitly represents the dying sorrows of the slain Lamb, let the “young christian” judge!

Whatever then may be said about the meaning of the word in other writings, the inquirer will see that its use in scripture is *immersion*, and, as in the two passages cited from the Old Testament, we have both the literal and the figurative meaning; and that the same figurative signification is so completely confirmed in the New Testament, and that by the *Lord himself*, further proof must be unnecessary until it has been shown that *baptizo* is ever used in any other sense than that of immersing, or of causing the subject, or the object, baptized, to be covered entirely over by the fluid. But as all prudent scholars among the Pædobaptists themselves, admit that the original and classic import of the word is to *immerse*; and as the most learned of them also affirm that the christian rite in question was performed by immersion, what need we of any further witness? But as the learned Dr. Halley has given us, in his celebrated work on the “Sacraments,” a candid exhibition of this part of the subject, I shall produce a few quotations from his Sixth Lecture; merely observing that if that erudite writer, who, nevertheless, defends infant sprinkling, says such things, it seems most inconsistent for any person to bring forward assertions without proof, for the purpose of supporting a contrary opinion, and especially so while professing to answer the inquiries of an anxious “young christian,” who is seeking to *know* his Lord’s will, in order that he may *do* it.

Dr. Halley says:—“We believe that *baptizo* is to make one thing be in another, by dipping, by immersing,

by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact."—p. 347.

"We contend that it means to make the thing baptized be in the liquid."... "With us everything is baptized which is covered with the liquid." "It may be effected by dipping, or by overwhelming, or by pouring, or by any other mode in which the baptized thing becomes in the baptizing substance. The earth was as truly baptized by the flood, as a stone is baptized when thrown into water; with this difference, the earth was baptized *by* water, the stone is baptized into water."—p. 348.

And not only does Dr. Halley maintain that such is the meaning of the word in classic Greek, but he also admits, as every scholar must do, that in the early ages christians were introduced into the church by immersion.

He says:—"The trine immersion became catholic, as an immersion before the name of each person, and citations to superfluity may be found upon the invocation of the Trinity in baptism."—p. 293.

"The fathers, it is true, early adopted this opinion of a burial by immersion; but if their authority be adduced, it is in favour of trine immersion, as signifying the three days burial of Christ."—p. 332.

But we leave the learned Doctor, and return to the writer under review. He says:—"It is true that the ancient Greek authors use it (*baptizo*) frequently to denote immersion, but they employ it also to signify other modes of the application of the element, intimating, as can be sufficiently proved, a latitude of meaning in this term which admits of its being used to designate any mode in which water, or any other element, comes in contact with any substance whatever."

In reply to this, I affirm that no one passage has yet been produced from the abounding stores of Grecian literature, in which *baptizo* has any

other signification than that of immersion. The eminent scholar we have just quoted, gives abundant proofs of its signifying immersion by various means or modes; but he has not produced a single passage in which it has another meaning. What, then, shall we say, when we hear of a "young christian" being told—gravely told—*and that by one to whom he has applied for information*—that the word denoting christian baptism has different meanings attaching to it, which neither he who says it, or any one else, can prove?

This writer further says:—"Whatever the import of the word in the classic, or other writings, may be, it is not with these we have to do. The question is, what is its general and prevailing sense in the book of God?" On this I observe, that if by an examination of the use of the word in the Holy Scriptures, it should plainly appear that it has in them a meaning different from that found in the classics, then may we be justified in adopting such meaning; but if, on the other hand, the meaning found in some parts of the bible is evidently the same as that in the classics, and unless we have substantial proof that such meaning is not the same in other parts of the scriptures, then it must be evident that the word has the same signification both in classical authors and in the inspired writings of the New Testament. As we have the New Testament in the Greek language, how can we be expected to interpret it without a knowledge of that language? And from what source shall we obtain an acquaintance with that language, if not from its best authors—its classic writings? Do not our Pædobaptist brethren apply to classic Greek for the meaning of the words in the New Testament generally? Why, then; desert them in regard to baptism? We grant that the language of the Holy Scriptures differs from that of Grecian poets, philosophers, and historians; and we know that a considerable number of words have been

affected by Hebrew use, and Jewish customs; nevertheless, to the Greeks we must go to learn the meaning of Greek words. And after all that has been advanced on the difference of *radical*, *classical*, and *scriptural* significations, we hesitate not to affirm that these attempts at making such distinctions are in most instances more shadowy than substantial.

In vain, therefore, does "Urbane" say—"Whatever the import of the word in the classic, or other writings, may be, it is not with these we have to do." But in the case before us, it so happens that the meaning against which he contends is the unquestionable meaning of the word in the Greek version of the Old Testament—in the very book to which he appeals; and unless he can *prove* another signification in the New Testament, he cannot escape from the classic meaning. And as we have seen that He who is truth itself has employed the word on a subject so vast as that of his own sufferings for a guilty world, in a sense that does not admit a doubt, what resource can he procure who rejects such an interpretation: an interpretation in every respect *natural*, *intelligible*, and *free*?

But, beyond all this, "the young christian" is furnished with several reasons why baptism cannot be immersion. He says:—"I cannot find one certain instance of immersion, that is, of one person taking another and plunging him in water, as a religious rite, in the whole of the New Testament scriptures." In support of which he refers to Philip and the Eunuch, and says:—"It is well known that the original Greek preposition signifies nothing more than *approach to*, and *receding from*, any object to which it may be applied."

By this, we understand him to mean that the preposition *eis*, means *to*; and that *ek*, means *from*. But when he says that these prepositions signify *nothing more than this*, we are struck with astonishment, and feel distressed at the thought of seeing a "young

christian" receiving such teaching. It is true that these prepositions are often used in connexions where we use *to* and *from*; but it is no less true that *into*, and *out of*, are nearly always expressed by these prepositions. If you ask any one who knows Greek what the prepositions are which signify *into*, and *out of*, he will certainly inform you that they are, for the former *eis*, and for the latter *ek*. For the purpose of enabling a "young christian" to determine what importance he ought to attach to the statements of "Urbane," I will mark a few places where each of these prepositions occur, and is translated, *into*, and *out of*. For the preposition *eis*, *into*, see Matt. v. 20, 25, 29, 30—vi. 6, 13, —vii. 19, 21—viii. 5, 23, 28, 32 twice—ix. 1, 17, twice. For *ek*, *out of*, see Matt. viii. 28—xii. 35—xv. 11. From these few examples, taken within so small a compass, it may be seen that, generally speaking, where the words *into* and *out of* occur, the words in the original are the same as those against which the objection is raised, when Philip and the Eunuch went *into* the water, and came up *out of* the water. But "Urbane" is very bold, and says:—"Just alter that little word, and render it *to*, or *from*, as it is in scores of instances translated, and you take one stronghold of the baptists away."* Alas! poor baptists! so the bible itself must be altered for the purpose of destroying your strongholds! What say you, "young christian?" Will you consent to this?

No: the strongholds of the baptists are not in *prepositions*. And we are rather disposed to think that men tolerably skilled in language, will not place any great dependance in prepositions alone, in determining the meaning of their accompanying verbs. A scholar will understand the meaning of words from their general use, and will perceive the import of

* It will be seen here, as in the quotation above, that the two prepositions are spoken of as *one*; and that *one little word* is to be rendered *to*, or *from*!

phrases and sentences as taken in their full connexion. No: the baptists are not so defenceless yet, as to take refuge in prepositions. And while some of our brethren have given their opinions respecting their meaning, when required to do so by their opponents, we will not attempt a justification of all that they have advanced on the subject.

But this writer says:—"Moreover, if Philip plunged the Eunuch, the Eunuch also plunged him; for what is said of the one is said of the other, that they both went into the water." Surely that cause must be in a very sad condition that seeks defence from such wild antics as these! And stout must be that countenance that can suppress the blush! Why, who ever entertained the thought before, that *going into the water* meant what is expressed in the following phrase: "*and he baptized him?*" But how are we to understand the writer here, when he says,—"*They both went into the water,*" when he had just before said, "*the preposition signifies nothing more than approach to, or receding from?*"

The writer contends that between immersion and burial there is no similitude. Why? Because bodies were buried in caves and rocks. But the question is not *how*, or *where*, they were buried. To be buried is, as *we* understand it, to be covered up, whether under earth or stones it signifieth not—whether *in* the earth, or *on* it—whether *in* a rock, or *under* it—whether the covering be *one* stone, or a *great heap*. If the body be covered up out of sight, it is buried. But burying is not like immersion! Why not? If to bury a body is to cover it all over; *this* is done by immersion. Is sprinkling a few drops of water on the face, like burying? Let any one who has once seen the ordinance of believers' baptism administered, and has also seen a baby sprinkling, determine which of the two most resembles a burial. And for all the rest on this subject we

refer the "young christian" to the Apostle Paul. (Rom. vi.)

Once more, and we have done.

"Urbane" says:—"All the blessings of salvation are freely communicated from above, *and therefore are not fitly represented by immersion.*"

Now it is evident that when divine communications are represented by a baptism, the allusion is to their plentifulness. Hence, on the day of Pentecost, the room was *filled* with a sound, as of a *mighty rushing wind*; and all the disciples were *filled* with the Holy Spirit! Nothing is said about the *manner* of the divine communication. Here is neither *pouring*, *sprinkling*, or *dipping*; but an immersion here is beyond all dispute; for the room was filled, and the disciples too were filled with the Holy Spirit.

This is the peculiar characteristic of the Greek *baptizo*: it is, as Dr. Halley has said, *to become in the liquid*. Thus were the assembled disciples neither *sprinkled*, or *poured upon*; but completely surrounded with—covered over with—filled with the blessed and holy influences of divine grace, mercy, and love.

Oh! that the professing church of Jesus may be as completely baptized—immersed—with the spirit of truth, and of a sound mind. And may every "young christian," who has any opportunity of doing so, learn the Greek of the New Testament for himself. It can be done; many have done it, and many more will ere long go about the delightful work.

Nothing would have so powerful an influence in removing the silly dogmas of men, and of raising the sleeping minds of christian professors. Oh that the time may soon come when all professors of the gospel of Jesus may be delivered from all anti-christian superstition, and be led to employ their noblest energies in the promotion of his cause, whose they are, and whom they profess to serve. Amen!

Kidderminster.

J. MILLS.

JUSTIFICATION BY FAITH AND WORKS.

THE faith of Abraham "against hope believing in hope," that it should be to him as God had promised, was not more wonderful than the fruit of that faith—the offering up at the command of God his only son, Isaac, whom he loved. "Now," said God, "I know that thou fearest me, seeing thou hast not withheld from me thine only son Isaac." To this the apostle James refers, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" This he adduces in support of his general principle, that a man is not justified by faith without works, and of his challenge, "shew me thy faith without thy works, and I will shew thee my faith by my works." All pressing on every man this truth, that he has no more faith than what is proved by its making him willing to yield to God what is dearest to him, in grateful return for his love in Christ Jesus.

When it is said that Abraham was justified by works, we must be far from thinking that his works gave him any claim on God, for "who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever." No man can be profitable to God as a man may be to his fellow men. The Psalmist's acknowledgment is always true, "My goodness extendeth not to thee." Indeed, the bible I conceive leads us to conclude that faith has been appointed by God as the means of bringing a man into a justified state—into the possession of the favour of God, for the reason assigned in that scripture—"Therefore it is of faith, that it might be by grace."

There is a particular correspondence between faith and grace, or undeserved favour. Faith reveals these two great leading truths. 1st. That man in his natural state is a rebel and enemy against God, under deserved condemnation. 2nd. That the love

of God commendeth itself toward us on this very ground, that "in due time Christ died for the ungodly," who not only did not deserve his love, but did deserve punishment. The belief of these two truths necessarily shuts up the individual who believes them to simple trust in the love of God, and in the perfect expression of that love in the giving of his Son to suffer for sins, the just for the unjust. These, his sufferings and sacrifice, then, are the only exclusive grounds of trust toward God. That high honour belongs neither to faith nor to our works, but to his finished work; and faith is that which brings a man into a state of justification, because it leads him to see the matter just in that light, and to "receive and rest upon Christ only for justification, as he is freely offered to us in the gospel." How then is a man justified, i.e., brought into a justified state,—not by faith only, but by works also. I conceive the meaning to be that the faith in Christ to which I have referred as justifying, can never exist without producing works of grateful obedience to God—which, for that reason are termed "Works of faith and labours of love." And this being so, it follows that a man is not justified by faith without works, for no such thing as faith in the true grace of God, unaccompanied by works, ever did exist, or ever can exist.

The matter then may be briefly summed up thus:—Faith brings the man into the enjoyment of the free favour of God in his Son. Works prove that he has this faith, and he is on the ground of the work of Christ accepted in the beloved. Suppose a man tried for a crime—evidence is adduced against him, and for him, and in any case of just judgment he is condemned or acquitted, not without, but according to the evidence; still the ground or reason on which he is acquitted is his *innocence* of the imputed crime. Yet he is acquitted, not by his innocence only, but also by the proof of it. Just in this sense do

I understand the statement that a man is justified, not by faith only, but also by works, as the evidence of his faith—while it is equally true that as to the ground on which he is justified—that is by faith without the deeds of the law—that faith which leads him as a justly condemned sinner to receive Christ Jesus as the sole ground of his acceptance with God.

Let believers, then, learn—1st. To judge of their faith by their works, and they will see reason enough to pray, “Lord, increase our faith.” 2nd. Let them see what is the great motive for fearing the Lord and trusting in his goodness—faith in the seed of Abraham. This was what led Abraham so to fear God as to offer up his only son. He saw the Saviour’s day afar off and exulted for joy. Should this meet the eye of any one who has not found rest to his mind, let him see that to nothing in him, or to be done by him, has God assigned the honour of being that, on account of which he accepts a sinner. That honour belongs to the perfect righteousness of his Son, in which even the pure eye of Jehovah sees no defect; but is well pleased, and in testimony thereof hath raised Him from the dead, and given Him glory at his own right hand, that the faith and hope of sinners might be in God through Him.

Stirling.

P. G.

THE COTTAGE, THE MANSION, AND THE DUNGEON.

DEAR READER,—I dwell in a cottage of clay. It was built for me. I know nothing of its commencement, but have some recollection of its completion, although I cannot name the exact day. Clay though it be, I value my cottage very highly, and carefully avoid injuring it; still, perhaps I may have done so ignorantly.

This house of mine is not my own property. It belongs to him who is Universal Proprietor. I am merely a tenant at will, and may be turned

out of my habitation any moment that may seem fit to the wisdom of the Proprietor. Of this also I am quite sure, that no other person shall ever inhabit my cottage. When I am ejected, the Proprietor will take it down; which to him is a work of infinite ease. Indeed, I have ere now felt it tremble, which to me was a gentle admonition to remind me of the final catastrophe.

I have often been astonished at myself, seeing that I possess the certain knowledge that I *must* quit my cottage, that I think so little of that event—an event to me eclipsing all others in importance. What a strange creature am I, to occupy myself with mere trifles, and bestow so many thoughts upon them, yet think so seldom of the day when my cottage is to be taken down, and I, its inhabitant, cast upon the shores of another, a new, and unknown country.

Strange thoughts and actions too are to be found among the children of Adam. I have lived in my present residence long enough to witness the performance of sad exploits by some of my fellow-cottagers. Some with whom I have held converse, with violent hands have torn down their own residence. Others have been engaged picking out bit by bit the very foundation of their dwelling, which in the end must bring it to destruction. Many also have I seen busily employed in tempting those who have just had their cottages completed to commence defacing and destroying them. Why then should I be surprised at myself, unless it be that I am not far worse than I am. Some there are also who have even thought that their cottages are better than any of their neighbours, while the truth is that the Proprietor has built them all of the commonest clay, and after one and the same model.

But one event which often occupies my thoughts, I must relate. When I had lived in my cottage nearly twenty years, just as others lived, I was led to think much on such ques-

tions as these:—What am I to do? Where am I to go? What house am I to occupy when the Proprietor takes down my cottage? Great anxiety took possession of my heart. Earnest inquiries I then made. I resorted to every directory that fell in my way, and eventually to the *Will* of the proprietor: which *Will* (to my shame I own it) was from the very dawn of reason within my reach, and as constantly neglected by me.

From that *Will* I learned that there awaited every ejected cottager either a mansion or a dungeon; and what was better still, the mansion was offered to every one who would humbly, and in time, beg for it at the feet of the Proprietor—not expecting to succeed on the ground of his having been a good tenant, and very deserving person up to that time, but trusting, believing, and clinging to the goodness and clemency of the Proprietor, as made known clearly in the *Will*.

I further learned that if the mansion had not been a free gift, not a single cottager could ever have purchased it, and consequently none could have hoped to enjoy it, for all the cottagers are miserably poor, and very unworthy tenants.

I need not say I was thankful for the *Will*. Who, with a mind under the concern mine then was, could feel otherwise? Nor need I say that I sought the mansion. Who could be in fear of what I feared—who could believe what I believed without seeking it most earnestly? Then it was, when I began to seek, I began to hope for the mansion; and often has that hope been to my mind what the anchor is to the mariner—a stay.

From the *Will* I have learned also something of the mansion I hope to enjoy. The amount of which is—that life in the mansion will be immensely different from that in the cottage, and all the superiority will be on the side of the former.

I also learned in the *Will* how this will be done. The cottage will be

re-built; and that by the hands of the Great Proprietor: built with imperishable materials—on an everlasting foundation—beautified—adorned with splendour, after the exact similitude of *One* already selected and perfected, and ever kept at the right hand of the Great Proprietor as the perfect model of all the rest. Yes, reader, this poor cottage I live in, and that which thou inhabitest, though taken down, will not be finally destroyed—every atom—every dust shall be restored, remodelled, and rendered immortal by the one Perfect Architect, who built all things.

With these things firmly fixed in my mind, ought I not to warn my fellow-cottagers, and exhort them to look to the *Will*—to beg for the mansion—to lay aside pride and carelessness, and go to the Proprietor entreating to give them the “joyful habitation,” and so stand prepared to leave their clay tenement. Well, that too I have done again and again; and now, reader, if you will listen, here is a word of friendly solicitude for you—Do you neglect the *Will* of the Proprietor as I once did? Do you disregard his warnings when he shakes your cottage? Or are you ignorant of all these things, though you have the *Will* in your possession? Have you never earnestly petitioned for the mansion as a gift from the Beneficent Proprietor? Perhaps you are too proud to beg, though you live in a “tumbling house of clay?” Whether you are or not, the mansion or dungeon must follow the ejection which is just at hand. You have no alternative. Leave your cottage you *must*. Enter the mansion you *cannot*, unless you have a title. What, then, awaits you but the dungeon? And what a dungeon! the central point of all horrors—the home and head quarters of eternal despair.

May our circumstances prompt us to be wise. Then, with the ejection, will come angelic guides to conduct us to a glorious mansion, eternal in the heavens. W. O.

PERSECUTING SPIRIT OF PUSEYISM.

THE pernicious influence of High Church principles is felt in some of our rural congregations, but as the majority in those districts do not understand the terms, "Puseyism" and "Tractarianism," I herewith send you a few extracts from the writings of the Puseyite party, by which it will be seen that the clergy who have embraced those views are doing much to introduce the worst forms of persecuting popery.

I preface my extracts with a fact or two. In one parish which I visit, the clergyman succeeded in driving or drawing all the hearers from the dissenting chapel, which is sold and turned into cottages; and the last time I was there, a flag was flying from the church steeple in honour of some saint or fast day; and notwithstanding the curate has become a catholic priest, yet the parishioners call themselves church people; and such is the persecuting spirit of parties, that a baptist (the only one, I believe in the village) stated, that he should be deprived of his situation as bailiff if he did not attend church once on the sabbath; and he is also obliged to send his children to the church school. Such facts as these speak volumes.

But the following extracts from the Oxford Tracts, &c. will show dissenters what they must expect if Puseyism gets the ascendancy in England. In their tract, number 59, page 3, referring to those who exercise the right of private judgment, it says, "such troublers of the christian community would, in a healthy state of things, be silenced, or put out of it, as disturbers of the king's peace, and restrained in civil matters; but in our times we are reduced to the use of argument and disputation." Dr. Newman, in his treatise, at page 170, says, "If reading the scriptures has been the cause of schism, it is because the church of England is deprived of

the power of *excommunicating*, which power is the antagonist and curb of private judgment." The *British Critic*, September, number 64, page 321, says, "A seceder from the church is as such, a criminal and a malefactor;" and after lamenting the want of power to coerce, asks whether or not "persons are not now obliged to go to church in order to escape going to jail?" Palmer, in his *Treatise on the Church*, says, "The government has a right, when necessary, to oblige the people, by penalties, to submit to the ordinances of the church, and neither to establish a different worship nor teach different doctrines from hers;" and in vol 2, page 276, he says, "No man can forsake the church without committing a grievous sin. The magistrate may restrain such men by penalties, in order to prevent them from disturbing the weak brethren, and disturbing the church." And again, Dr. Newman says, in his work, pp. 37 and 44, "That in this lies the difference between the treatment due to an individual in error and one who is confident enough to publish his views—the former claims our sympathy and attention, the latter should meet with no mercy, for he assumes the office of tempter, and so far as his error goes, must be dealt with by the authorities as if he were embodied evil."

The above extracts are sufficient to satisfy protestant dissenters as to what they may expect if Puseyism gets the ascendancy. It is the language of their leaders, and proves that its tender mercies are cruel. Dissent is an avowed offence, and argument is unlawful. It should be borne in mind that these statements are made when the party is seeking power, and therefore under temptation to conceal its tyrannical principles. Policy is now gagging them, but if Puseyism triumph, persecution must follow. Therefore it behoves all who value civil and religious liberty to notice the signs of the times. Our Scotch brethren have released themselves from the shackles of the church and state alliance, and

if dissenters, one and all, would cooperate in the Anti-state-church movement, they would paralyze Puseyism; for without state patronage it would sicken and die. The oppressions of the aristocracy and the established church in France caused their memorable revolution, which ended in the downfall of both. The same orders in this country, fearing a similar fate, preached in every parish a crusade against France, which entailed upon us a debt unparalleled in history. And as the *titles* of the aristocracy and the *revenues* of the established priesthood were protected and preserved by the war, (which impoverished other classes) they, as the chief parties benefited, ought now to be called upon to ease the public funds, and relieve the suffering poor, by the arrangement that church property, (which is national property) on the decease of each incumbent, should fall into the national treasury. By this, no class would be injured, but all would be benefited. Our beloved country would then be saved from the tyranny of a Puseyite or Popish ascendancy, and a way would be prepared for the universal reign of Him who came to bring "Peace on earth and good will towards men." To this glorious consummation we must one day come. The Lord hasten it in his time, and send us another Milton to rally and lead on the now scattered and disjointed armies of our British Israel! T. H. L.

DR. COX AND DR. HALLEY,
on,
 THE BENEFITS OF BAPTISM.

*From the New Edition of
 "Craps' Concise View of Baptism."*

DR. HALLEY says, "Dr. Cox objects to infant baptism, that it confers no benefit, prevents no evil, and contains no moral obligation. If this truly excellent minister (says Dr. H.) will show me what benefit immersion confers upon him which I do not possess; what evil it prevents

from him which I feel; or what obligation it imposes upon him to which I am not bound; he may enrol me among his converts," Sac. p. 318. The objection of Dr. Cox is not founded on the utility of immersion, but on the inutility of baptizing *infants*. If there is any point in Dr. Halley's remarks, as a *reply* to Dr. Cox's objection, he must be understood to ask—What benefit did *believers' baptism* confer on Dr. Cox, which *infant baptism* did not confer on Dr. Halley? This is an important question. I take the liberty of suggesting the following brief reply; and I may remark that it will equally apply, even if Dr. Halley mean to ask—What benefit did *immersion* confer on Dr. Cox, which *sprinkling* did not confer on Dr. Halley? 1. We do not deny that Dr. Halley enjoys many benefits, but how great soever these benefits may be, not one of them is the result of his baptism; he had no benefit *in*—he derives no benefit *from*—his *baptism in infancy*. If Dr. Cox has any benefit from his baptism, to the full extent of that benefit he has an advantage from baptism which Dr. Halley has not. 2. Dr. Halley says, "All that is good in baptism, both parties retain," Sac. p. 301. Yet he says, "In any sacrament there is—nothing of the least worth except conscientious obedience to Christ," Sac. p. 295. There was not, on the part of Dr. Halley, any conscientious obedience to Christ in his baptism; hence nothing of the least worth was retained in his baptism. But there was, on the part of Dr. Cox, conscientious obedience to Christ in his baptism, hence all that is good in baptism was retained in his baptism. Is there no *benefit* from retaining all that is good in baptism? 3. Our Lord says, "He that believeth and is baptized, shall be saved." It must therefore be important for every believer to know that he is baptized. Dr. Cox does know he is baptized; but Dr. Halley does not know he is baptized. When the circumcised in-

fant became a man, he knew he was circumcised—he had the certain evidence of it in his own flesh. When the baptized infant becomes a man, he may believe on the report of others—which report may or may not be true—but he cannot *know*, because he has no certain evidence that he is baptized. Dr. Halley cannot say, with the same confidence Dr. Cox can, “I know I am baptized.” Has Dr. Cox no advantage in the certain knowledge of his baptism? 4. Dr. Halley considers baptism a *sign*, Sac. p. 553. We are not aware that baptism is ever called a *sign* in the scriptures. If Dr. Halley is correct in considering baptism a sign, we ask, To *whom* is it a sign? Those baptized in infancy never see their baptism, nor any certain evidence of it. If baptism is a sign, infant baptism is, to the party baptized, an invisible sign! Circumcision remained visible in the flesh to the party circumcised, but baptism leaves no visible mark. As circumcision was administered in infancy, there was propriety in appointing it for a sign; but if baptism were to be administered in infancy, there would be an impropriety in appointing it for a sign. If baptism be a sign, Dr. Cox’s baptism was to him a visible sign; but Dr. Halley’s baptism was to him, and will for ever remain, an invisible sign! 5. Dr. Halley is not *certain* the apostles baptized infants; but Dr. Cox is *certain* the apostles baptized believers. Therefore Dr. Halley is not certain that he is baptized according to apostolic example; but Dr. Cox is certain that he is baptized according to apostolic example. Is there no *benefit* in this? 6. Dr. Halley’s baptism was not a conscious and voluntary act; he cannot say, in reference to his own baptism, “I do (or have done) that which my Saviour will acknowledge to be what it really is, my sincere act of obedience to his own command,” Sac. p. 296. There was, on the part of Dr. Halley, no obedience to the Saviour in his baptism—he did not therein do

the commandment of Christ. But Dr. Cox’s baptism was his own voluntary act—he did therein do the commandment of Christ. As they are blessed who do the commandments of Christ, has not Dr. Cox a blessing from his baptism, which Dr. Halley has not from his? 7. Dr. Halley did *not*, but Dr. Cox *did*, fulfil righteousness in baptism. Is there no benefit in fulfilling righteousness? 8. Baptism could not be to Dr. Halley “the answer of a good conscience.” And how an act performed by others, of which he was as unconscious as the element employed, and of which he never had, and never can have, any certain knowledge—how this act can now be to him the answer of a good conscience, it is impossible to conceive. But to Dr. Cox, baptism was, at the time of administration, and by reminiscence it may now be, the answer of a good conscience. Is there no benefit in the answer of a good conscience respecting an ordinance of Jesus Christ? 9. In his baptism, Dr. Halley neither worshipped, nor devoted himself to the worship of, Father, Son, and Spirit; but Dr. Cox in his baptism both worshipped, and devoted himself to the worship of, Father, Son, and Spirit, as his God, Redeemer, and Sanctifier. Is there no benefit in devoting ourselves to God in the way of his own appointment? 10. In his baptism Dr. Halley did not “put on Christ;” but Dr. Cox did in his baptism “put on Christ.” Is it no benefit to Dr. Cox that he has done what primitive christians did by inspired direction? 11. Dr. Halley had no edification in his baptism, and he cannot refer to it as an event that afforded him any enjoyment. But baptism was to Dr. Cox an edifying means of grace, and probably, like multitudes of baptized believers, he can refer to his baptism as one of the happiest events of his life. Is there no benefit in this? 12. By baptism Dr. Cox laid himself under solemn obligation to walk in newness of life. But Dr. Halley laid

himself under no such obligation by his involuntary baptism. In Rom. vi. 1—12, the apostle can have no reference to an unconscious and involuntary baptism. The argument of the apostle in this passage will apply in all its force to Dr. Cox, but it will not at all apply to Dr. Halley. Is there no benefit in the application of this argument to the conscience? 13. In Dr. Halley's baptism there was neither—knowledge—repentance—faith—love—obedience—self-denial—profession—separation from the world—spiritual enjoyment—nor even spiritual life; there was neither—death—burial—nor resurrection with Christ, either emblematically or spiritually; there was neither—“conscience—charity—liberty—nor the right of private judgment,” Sac. p. 297. But there were all these in the baptism of Dr. Cox as a believer in Christ. Is there in this respect no benefit in believers' baptism? 14. We may adopt Dr. Halley's own words when he is speaking of the mode of baptism, and in this case we may truly say, his baptism in infancy “appears precisely equivalent to the assertion, that it is our duty to perform as religious service what, so far as we can ascertain, HAS NO USE, MEANING, OR BENEFIT WHATSOEVER,” Sac. p. 318. Not so Dr. Cox's baptism as a believer, for it had *use, meaning, and benefit*.—Can Dr. Halley deny that there are many benefits in believer's baptism? Can he prove that there are any benefits in infant baptism? May we “enrol” our worthy brother among the “converts” to believers' baptism? His conversion might not prove to his temporal advantage; but we venture to predict that he would find it greatly to his spiritual benefit.

. POETRY.

LUTHER'S CELEBRATED HYMN.

A STRONGHOLD is the Lord our God,
 A good defence, and armour true;
 The darkness scatters at his nod;
 The blinding mists he leads us through!
 The wicked fiend of hell draws nigh;
 In might and craft he takes the field,
 With efforts dread to make us yield;
 And on the earth no match hath he,
 Our sworn and earnest enemy.

Of our own strength we nothing can—
 Smitten by ruin's rapid sword;
 But for us fights th' unfallen Man,
 The elect and champion of the Lord.
 “How name ye him who is your stay?”
 Jesus the Christ our heart replies,
 The only God of earth and skies;
 To him heaven's host their homage pay;
 We doubt him not, he'll win the day.

Though banded devils throng our path,
 Like beasts of prey to work our ill:
 Why should we greatly fear their wrath?
 Jesus will make us victors still.
 This world's proud king with vengeful frown,
 Marshals is demon hosts in fight;
 We calmly bide his fiercest might!
 Doomed soon to lose the usurper's crown,
 Christ's slightest word can strike him down.

Thro' storm and change Christ's word endures
 Why should hell's frown our hearts appal?
 God's firm decree our soul insures;
 His Spirit's sunbeams hourly fall;
 Ours is the conquest,—ours the gain,
 Driven, homeless, far from child and wife,
 And spoiled of fame, of goods, of life,
 Still Canaan's bowers for us remain;
 A father's smile; a deathless reign!

CONVERSIONS.

ROBERT THE LABOURER.

ROBERT, the subject of the following remarks, was one of those individuals who are found in most of our rural villages—sober and industrious—but though careful as regards this life, reckless or indifferent as respects “that which is to come.” They may be regular at the parish church, and if there be a dissenting chapel in the village, they may occasionally resort thither, and especially if any of the influential men of the parish are found among the congregation; but they scruple not to work in their gardens, or to go journeys of business, or pleasure, on the Lord’s-day; and in many other ways they show that they have not the fear of God before their eyes. Such was the individual who, at the close of a prayer-meeting in a small village chapel, requested the pastor to inform him where he could obtain a good bible. In giving the desired information, a few words were said on the advantages to be derived from making the word of God our guide, and a hope was expressed that it might be as “a lamp unto his feet, and a light unto his path;” to which he replied, “I have seen that light since you preached about it.” The singularity of this reply, together with the peculiar manner in which it was made, induced the pastor to fear the poor man’s mind was disordered; and as several persons were present, he judged it prudent not to make any reply. On walking from the chapel, the pastor remarked to one of the deacons, that there was a strangeness about Robert’s manner which surprised him: when he was informed that a sermon which he had preached a short time before, had very much impressed Robert’s mind; and that whilst returning from his work on a recent evening, Robert had seen, or thought he had seen, a bright light shining around him, by which he was so much alarmed, that on his arrival home, his agitation and distress were such that he could not take his accustomed meal, nor his usual rest, but continued greatly excited through the night; most part of which he spent on his knees. The sermon was from Psalm xliiii. 3,—“O send out thy light and thy truth,”—and was for the benefit of the mission. A popular preacher from a neighbouring town was expected, but

from some unknown cause was prevented, and the pastor did as well as he could. Perhaps Robert was attracted by the expectation of hearing the stranger; but this is not certain; however this might be, his feelings were such as greatly to affect his health. Religious friends were not deficient in their attentions, but such was the state of this awakened sinner, that nothing but religion occupied his mind; and as he walked, leaning on two sticks, which were needful from the weakness of his frame, which weakness was occasioned by the intensity of his emotions, he would repeat scripture, portions of hymns, &c., even when he did not seem aware that any one was listening. At Robert’s request, a sermon was preached from Isaiah i. 18,—“Come now, and let us reason together, &c.”—From this he seemed to take great encouragement; and, indeed, from the first, his feelings were not those of despondency, but there was a commingling together of sorrow and joy; and it was difficult to determine which had the preponderance. It was some time before he was enabled to resume his employment; and that he did so at all, was a matter of surprise to many; for some rather expected to see him sink into the grave, and others feared his case would prove one of confirmed derangement. Though he was again enabled to engage in his accustomed employment, it was, nevertheless, evident that he was influenced by new principles; he was now not only diligent in business, but, it was hoped, fervent in spirit. It was pleasing to witness the interest he felt in spiritual conversation; his eyes would glisten with delight, and his whole demeanour was such as to shew, though he was slow to speak, he was swift to hear. No one could be more regular than Robert in his attendance on public worship. Though his work was several miles from his home, he was seldom absent from the week evening services, and as, in returning from his daily toil, he passed the chapel, it was his practice to turn in before he went home, preferring the service of God’s house to his daily food. He had previously been very negligent of his children, of whom he had three, all sons; and, as might be expected, the two eldest, who were somewhere about twelve years of age, had gone far astray; but now he was determined to make what amends he could in obtaining for each of these two sons an apprenticeship with a

master whom he regarded as pious, giving to each a bible and a hymn-book, and, no doubt, often supplicating the divine mercy on their behalf. The youngest was put to school; and in nothing did the fond father seem to take more delight than in speaking of this his favourite child's improvement. Robert's partner was not altogether like-minded with himself; and this, it is likely, was a source of trouble, "for how shall two walk together unless they are agreed?" It was seldom, however, that he ever spoke of his troubles; and when he did, it was not with a desire to expose the faults and failings of others. He was evidently of a very "saving turn of mind" previous to his conversion, perhaps covetous, but when grace takes hold of the heart, the muscles of the close-fisted are relaxed, and the filthy lucre is then consecrated to the Lord. Oh, that all the lovers of money could be brought seriously to consider that He who cannot lie, has said, "Nor covetous, shall inherit the kingdom of God." The following, among other evidence that his mind was changed, as regards money, is remembered with pleasure, and recorded as an example worthy of imitation. On the evening of a very wet and stormy day, Robert was found at the pastor's door, and when requested to come in out of the rain, he chose to comply no further than to stand on the mat. The erection of a chapel in a destitute village was then contemplated, and Robert had brought a sovereign, which he had saved up for this object. "I would not have chosen so wet a night," he said, "but it is not always I can do a thing of this sort without its being known, and it is better to keep peace." Probably this man's wages were not more than twelve shillings per week. If all professors were to contribute in an equal proportion, our rural districts would soon be studded with chapels in every direction. Robert was punctual in attending to his daily calling, but he would sometimes treat himself with a day's pleasure; and once he was seen about ten miles from home, at the opening of a new chapel, and as he appeared in his working clothes, some one of his friends inquired why he did so? and his reply was, "he liked to keep peace if he could;" and on a remark being made that his clothes did not hinder his hearing, he replied, "I would gladly walk an additional ten miles in the same dress to hear another such a sermon." Robert

continued to walk to his usual place of labour, and his health appeared unimpaired, but his end was near. One evening, when the toils of the day were ended, as he was sitting in his chair, with no one present but his youngest favourite son, he suddenly fell, and when the neighbours arrived, his spirit had fled, it is hoped, to join the assembly of the blessed above! The rector was soon at the cottage, and expressed his hopes that Robert would be buried at the church, when his sorrowing widow said, that his heart was at the chapel, and there his body should lie. "Watch, for at such an hour as ye think not, the Son of man cometh."

S—.

J.

BioGRAPHY.

MR. ADAM SCOTT DUNLOP,

*Sub-conductor of Ordnance to the Hon.
East India Company.*

WE briefly noticed the death of Mr. Dunlop in our last number. In 1841, Mr. D. was at Maulmein, Burmah, and his valuable testimony respecting the missionaries there, together with his own views of baptism and scriptural order, were given at page 332 of the *Reporter* for that year.

The character and conduct of the deceased, whether in private life, or the department of service to which he belonged, were all that could be desired; abroad he had endeared himself to every one connected with his own department of duty; while his letters proved how anxiously his heart was set on revisiting the scenes of early life—but the parental roof and the beloved inmates, he was permitted to behold no more!

From the *Dumfries Standard*, we extract the following:—

"We doubt not but most of our readers will peruse, with much sympathy and interest, the following account of the last illness and death of Mr. Adam Scott Dunlop, second son of our venerable and respected townsman, the Rev. Walter Dunlop, secession minister. The severe trial and affliction which his worthy father and other relatives must have endured, may well be conceived—when, instead of the return of his beloved son to the paternal roof, whose arrival was daily ex-

pected, after an absence of eighteen years, a letter was received announcing his sudden and unexpected death; but we have reason to believe, that those consolations of religion which the venerable minister has so often administered to others, were not lost upon his own mind, but that his heavy trial was borne with a christian resignation and submission to the sovereign will of the Disposer of events, in a manner worthy of his sacred office. Last sabbath was the first day in which Mr. Dunlop has appeared in his own pulpit since receiving the afflicting news of his son's death. He had for his text the appropriate words descriptive of the conduct of the first High Priest of Israel, when his two sons died before the Lord.—Leviticus x. and iii, "And Aaron held his peace;" from which he discoursed of the christian duty of resignation to the will of God; and many of his hearers were deeply impressed and affected with the discourse, and the peculiar circumstances of the speaker.

Captain Hamlin, of the ship 'Duke of Portland,' whose kind attention to Mr. Dunlop is above all praise, thus writes to his father:—"For a month after he embarked, he seemed to rally with the change of air and salt-water bathing; but after that he gradually sunk. It would be difficult for me to say what was the immediate cause of his death—there seemed to be a general breaking up of the system. He suffered great pain from rheumatism in the limbs, but latterly he was free from any acute pain, though constantly harassed with dysentery, which nothing could effectually check. For three weeks previous to his death he entirely lost the power of both his legs, and almost all the use of his hands, especially the left one. Mortification had begun twenty-four hours before his death.

But let me turn to the bright side of the picture. You have indeed more cause to rejoice than to weep for his death. Sorrow not, then, as those who have no hope. Death to him was the beginning of eternal life. By his walk and conversation he gave evidence of having become a new creature in Christ Jesus. During the whole of his trouble I never heard him complain; he always said that his sufferings were light in comparison with his sins. I was a good deal with him after he was confined to his cabin; I trust our intercourse was for mutual improvement. To the very last he had hope

of reaching his home, but always expressed his acquiescence in whatever might be the will of God concerning him. He retained his senses to the last, and died apparently without pain. About half an hour before he breathed his last, I asked him if his mind were at ease. 'O yes; Christ is able to save me.' I then asked him if he felt Him to be as willing as He was able. He said again, 'Yes; and He is my only Saviour.' These were his last words, except requesting me to turn him on his side: this done, he breathed his last, and there is every reason to hope, entered on his eternal rest."

The last letter Mr. D. sent to his father breathes the spirit of ardent piety, and meek resignation to the divine will; and concludes thus—"After an absence of more than seventeen years, I will return to Dumfries, a broken-down man; but God cau and will restore me to health, if He has any further use for me in the world; and if not, not my will, but His be done."

In a letter to Mr. James Potts, of New-castle-on-Tyne, dated, Madras, Sep. 23, 1844, he wrote,

"My Dear Brother,—You will be glad to hear that I have got a medical certificate to come home to my native land, and should it please God, I purpose to embark in the 'Duke of Portland,' Capt. Hamlin, about the 12th of next month. I have been spared to reach Madras, though in much pain and suffering, and I am still very helpless from rheumatism. I am much reduced, in fact, almost a skeleton; but am a wonder of divine patience and forbearance, and oh I am enabled to believe that 'whom the Lord loveth he chasteneth;' that it is his hand—the hand of a Father, a reconciled Father, through Christ my Saviour, and my eternal all. I am fortunate in getting such a good ship; the Captain, poor man, has lately been tried sore: he lost his wife and child at sea, and committed their bodies to the great deep, there to rest until the great day when the sea shall give up its dead. He fears God, and came ashore to ask the missionaries of the 'Free Church' here to go aboard and preach to his crew, but it was their sacrament sabbath, so they could not comply. I was at the table of the Lord on that day, and tasted that the Lord was indeed gracious. But oh how prone I am still to forget his mighty works. Lord help

me! for I am weak. The 'Free Church' here are but a handful; twenty-nine of us only commemorated the dying love of our divine Redeemer, but they are increasing, and the missionaries are most devoted men.

I trust soon to see you all, and to praise His holy name for all his goodness to me, the chief of sinners; meantime, let us meet at the throne.

Ever yours most affectionately,
ADAM SCOTT DUNLOP."

RICHARD TURNER.

THE parents of Richard Turner were members of the Church of England, but by his own account, though they professed to make him, without his consent, "a child of God," he was more a child of the devil. When a youth, he had strong convictions of sin. Residing at that time at Alfriston, in Sussex, a pious young man in the family often talked with him seriously, and led him to hear the gospel. But he did not at that time give up the world and its pleasures. Removing to Lewes, he attended the baptists, became decided, and was baptized. He afterwards resided at Hailsham. His religious experience at this time was of a desponding character, but he found peace and joy through a sermon from Isaiah xxxv. 10. Mr. T. was now encouraged to preach, which he did with much acceptance, and was also appointed a deacon of the church at Hailsham, which office he filled well. The last twelve years of his life were spent at Uckfield. Many miles did he travel, in all weathers, to preach the gospel in the villages. But his days on earth were numbered. Finding his end approaching, he removed to Lewes, to die among his children. He attended the public means of grace as long as he was able. He was patient and resigned in suffering. When retiring to rest, he would say, "If it were the Lord's will, I should be glad not to awake again in this world." His confidence in his Saviour never failed, and he enjoyed solid peace. When heart, and flesh, and speech, were failing, he was asked, "are you happy?"—"Yes." "Still trusting in Jesus?"—"Yes." "Wishing to return to the world?"—"No!" He gently fell asleep in Jesus, Sep. 24, 1844, aged 75. Mr. Davis preached a funeral discourse for him from 2 Tim. iv. 6—8; words selected by himself. J. T.

NARRATIVES, ANECDOTES, &c.

DR. ARNOLD, OF RUGBY.—The following affecting narrative of the closing scene in the life of this justly-respected man, cannot fail, we think, to be peculiarly interesting to our readers; many of whom, in the midland counties, have, no doubt, heard of his high reputation as a scholar, a tutor, and a liberal-minded clergyman.—"On Sunday morning, June, 1842, Dr. Arnold, who had been previously no more than slightly indisposed, awoke with a sharp pain across his chest, which he mentioned to his wife, on her asking whether he felt well, adding, that he had felt it slightly on the preceding day, before and after bathing. He then again composed himself to sleep; but her watchful care, always anxious, even to nervousness, at the least indication of illness, was at once awakened; and on finding from him that the pain increased, and that it seemed to pass from his chest to his left arm, her alarm was so much roused from a remembrance of having heard of this in connexion with angina pectoris, and its fatal consequences, that, in spite of his remonstrances, she rose and called up an old servant, whom they usually consulted in cases of illness. Mrs. A. observed him, as she was dressing herself, lying still, but with his hands clasped, his lips moving, and his eyes raised upwards, as if engaged in prayer, when all at once he repeated, firmly and earnestly, 'And Jesus said unto him, Thomas, because thou hast seen thou hast believed; blessed are they who have not seen, and yet have believed;' and soon afterwards, with a solemnity of manner and depth of utterance which spoke more than the words themselves, 'But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.' From time to time he seemed to be in severe suffering; but to his wife he uttered no expressions of acute pain, dwelling only on the moments of comparative ease, and observing that he did not know what it was. But the more than usual earnestness which marked his tone and manner, especially in repeating the verses from scripture, had again aroused her worst fears; and she ordered messengers to be sent for medical assistance, which he had at first requested her not to do, from not liking to disturb at that early hour the usual medical attendant, who had been suffering from indisposition. She then

took up the prayer-book, and was looking for a psalm to read to him, when he said quickly, 'The fifty-first,' which she accordingly read by his bedside, reminding him, at the seventh verse, that it was the favourite verse of one of the old alms-women whom he was in the habit of visiting.' Of the physician who was called in, Dr. Arnold calmly inquired, 'Is it (the disease) generally suddenly fatal?' 'Generally.' On being asked whether he had any pain, he replied that he had none but from the mustard plaster on his chest, with a remark on the severity of the spasms in comparison with this outward pain; and then, a few moments afterwards, inquired what medicine was to be given; and on being told, answered, 'Ah, very well.' The physician, who was dropping the laudanum into a glass, turned round, and saw him looking quite calm, but with his eyes shut. In another minute he heard a rattle in the throat, and a convulsive struggle—flew to the bed, caught his head upon his shoulder, and called to one of the servants to fetch Mrs. Arnold. She had but just left the room before his last conversation with the physician, in order to acquaint her son with his father's langour, of which he was still unconscious, when she heard herself called from above. She rushed up stairs, told her son to bring the rest of the children, and with her own hands applied the remedies that were brought, in the hope of reviving animation, though herself feeling, from the moment that she saw him, that he had already passed away. He was indeed no longer conscious. The sobs and cries of his children, as they entered and saw their father's state, made no impression upon him—the eyes were fixed—the countenance was unmoved: there was a heaving of the chest—deep gasps escaped at prolonged intervals; and just as the usual medical attendant arrived, and as the old school-house servant, in an agony of grief, rushed with the others into the room, in the hope of seeing his master once more—he breathed his last. It must have been shortly before eight a. m. that he expired, though it was naturally impossible for those who were present to adjust their recollections of what passed with precise exactness of time or place. So short and sudden had been the seizure, that hardly any one out of the household itself had heard of his illness before its fatal close. His guest, and former pupil, (who had slept in a

remote part of the house,) was coming down to breakfast as usual, thinking of questions to which the conversation of the preceding night had given rise, and which, by the great kindness of his manner, he felt doubly encouraged to ask him, when he was met on the staircase by the announcement of his death. The masters knew nothing till the moment when, almost at the same time at the different boarding-houses, the fatal message was delivered, in all its startling abruptness, 'that Dr. Arnold was dead.' What that Sunday was in Rugby it is hard fully to represent: the incredulity—the bewilderment—the agitating inquiries for every detail—the blank, more awful than sorrow, that prevailed through the vacant services of that long and dreary day—the feeling as if the very place had passed away with him who had so emphatically been in every sense its head—the sympathy which hardly dared to contemplate, and which yet could not but fix the thoughts and looks of all on the desolate house where the fatherless family were gathered round the chamber of death."

SELECTIONS.

"WHERE can we find a name so holy that we may surrender our whole souls to it; before which obedience, reverence without measure, intense humility, most unreserved adoration, may be duly rendered? One name, and one alone, in heaven and earth,—not truth, not justice, not benevolence, not Christ's mother, not His holiest servants, not His blessed sacraments, nor His very mystical body the Church, but Himself only, who died for us, and rose again, Jesus Christ, both God and man."—*Dr. Arnold.*

"God is the fountain of honour, and the conduit by which he conveys it to the sons of men, are virtues and generous practices. Some, indeed, may please and promise themselves high matters from full revenues, stately palaces, court interests, and great dependencies. But that which makes the clergy glorious, is to be knowing in their profession, unspotted in their lives, active and laborious in their charges, bold and resolute in opposing seducers, daring to look vice in the face, though never so potent and illustrious. And, lastly, to be gentle, courteous, and compassionate to all. These are our robes, and our maces, our escutcheons and highest titles of honour."—*Dr. South.*

ARTS AND SCIENCES.

LORD ROSSE'S TELESCOPE.—A lecture has been delivered at Norwich Museum, by Capt Stanley, R. N., on Lord Rosse's New Telescope. He gave a minute account of the experiments, and showed how his Lordship had obtained a composition of metals, and a method of cooling and grinding the speculum by steam-power to the requisite curve. Though the distance between the spherical and the parabolic curve was only a fraction of the thickness of gold-beater's skin, yet the former curve was useless, and Lord Rosse had invented a very ingenious machine, by which the parabolic curve was formed with the requisite precision. The tube of the enormous telescope is 55 feet in length, and the speculum six feet in diameter (the composition being 59 parts of tin to 120 of copper,) and its weight $3\frac{1}{2}$ tons. The tube, with the speculum in it, was swung between two walls of granite, about 100 feet high, built north and south. The telescope could be elevated to any angle with the greatest ease, one hand only being required to turn the machine. There was a scale of ladders on the west wall, by which the observer could reach the top, where a row of galleries was erected that could be moved from one side to the other by the machinery of the tube. Supposing it was necessary to make an angle with the tube from the centre of the heavens, when the tube would be out of the reach of the galleries, then there was a frame-work, in which the observer could place himself and be raised from the bottom to the tube by a winder. In fact, he could be moved with the tube in every direction. The apparatus, by which all this was done, displayed great mechanical skill. There was, throughout the whole, a wonderful combination of mathematical, mechanical, optical, and chemical science, in the construction and machinery of this colossal instrument. It will not be a matter of surprise that so little use has yet been made of it, when it is remembered that Sir John Herschell could only reckon upon about 100 hours in the entire year as fit for observation with his forty-foot instrument, on account of the uncertain state of the atmosphere; and as the greater the power of the instrument, the more pure the air is required to be for its efficient employment, not more than 50 hours in the year can be anticipated as favourable for observation by the levia-

than telescope. At present, stars may be seen 192 times further off than by the naked eye. This telescope will show stars 2000 times more distant than the nearest fixed star, from which light could not travel to this earth with all its velocity in less than seven years. Therefore, some idea may be formed of the nearest of the fixed stars. One great object of Lord Rosse will be, the observation of the nebulae.

CORRESPONDENCE.

ON ACTS VIII. 37.

Is not that a misprint in your notice of R. H.'s letter, in the *Reporter* for April, page 152? Should it not be Acts viii. 37, instead of 38? Surely no anti-immersionist has ventured on denying the authenticity of "went down both into the water"?

As to the 37th verse, I think we must give that up. We can do without it, and it is both the most honest and the most politic, not to press an unfair, or even a doubtful advantage. The evidence on both sides of the question is summed up with remarkable perspicuity and conclusiveness in the *Record*, for March, page 182, by one whose intellectual power and christian loveliness combine to make him both the strength and ornament of our denomination. He concludes with the following sentence, in which the very argument of our opponents is turned into irresistible proof against them.

"Those pædobaptists who deny the necessity of faith, either in the individual himself, or by his sponsors, are put into this dilemma. Either the passage is genuine, and so decides the question, or it was inserted into the text as early as the second century, and so gives evidence of the practice of the church at that period." S—N.

SABBATH-SCHOOL ANNIVERSARIES.

For several years it has been to many pious persons a cause for serious complaint that there should be so much stir and so little devotion at many of our Sabbath-school Anniversaries. In the country this is especially the case, so that an individual, unaccustomed to such

• It is. It should be the 37th verse —Ed. B. R.

scenes, might naturally conclude that the congregation had been brought together, not so much to hear the gospel, as to listen to the undevotional sounds which proceed from the singing pew.

To such a pitch has this singing exhibition system reached, that hundreds of ignorant people have now begun to expect it as a matter of course, and in some places it would be next to impossible to bring together even an ordinary congregation, unless it were well understood that there would also be a gathering of great and small instruments, and the performance of some celebrated or novel piece of music. It is only necessary to be present on such occasions to perceive that all the attempts of the preacher to fasten upon the mind religious impressions are altogether fruitless, and, indeed, he might almost as well be absent. I have been looking for an article in your *Reporter* upon this very important subject for a long time. Will you permit me thus to call attention to it, and also to suggest that it might be well if our ministers would try to check this evil, by agreeing to decline preaching at all such places till the parties have reformed their practice.

Perhaps some of your able correspondents will favour us with their remarks upon the subject, and if any truly effective course can be put into operation, hundreds of devotional christians will feel gratified.

PHILOMOSUS.

ATTEMPTS TO DO GOOD.

YORKSHIRE.—There cannot be anything more pleasing to the mind of a believer in the Lord Jesus than to hear of the advancement of his kingdom, and the progress of truth in the earth. Your *Reporter* is an efficient means of diffusing much pleasing intelligence of this kind among the churches. In the years 1842—3 you inserted reports of two baptisms at Wetherby, in the West Riding, where the Lord had blessed my feeble efforts. I have now to inform you of another place where the foundation of a baptist interest has been laid, and where, before, the baptists were scarcely known even by name. Being employed on the ordnance survey of England, I was stationed at Knaresborough, in December last. I obtained a large old room, and preached in it on the Lord's day, and on one evening in the week. We were remarkably well attended, and soon found the place too strait for us. I delivered three discourses on the

subject of baptism; and such was the effect produced, that eleven persons (nine of whom were members of the Independent church) requested to be baptized. Just let me here mention a little fact of a conversation I had with an aged man, a member of forty years standing in the Independent church. The old pilgrim was remarking that the blessed gospel, and its hopes and duties, were adapted to the lowest capacity. I replied, "Yes; we cannot plead ignorance in those matters. When you sit down to partake of the memorials of the Lord's death, you can give a reason for doing so." "Oh yes, I would not be long without my answer." "Well," I replied, "this is as it ought to be; but now can you give an answer as readily to this question—Why do you sprinkle infants?" My old friend looked confounded for an instant, and then candidly confessed that he had not given the subject proper consideration. The dear old man can now answer for himself, why he was immersed in the name of the Father, and of the Son, and of the Holy Ghost. As I had received orders to remove to Hunmanby, about sixty miles from Knaresborough, and having a number of christian friends at Leeds, who were anxious to be present on this interesting occasion, I baptized the eleven candidates at Wetherby, on Lord's-day, March 23, and was kindly assisted at the services by Mr. Thos. Morgan, of Leeds, and Mr. Whitaker, who are taking active measures to supply and strengthen this infant cause. The brethren baptized are going on their way rejoicing; and in a letter received from them a few days since, I was informed of seven or eight more candidates for baptism. I had to leave Knaresborough in a few days after the baptism, to the great regret of the brethren. I am now stationed at Hunmanby, East Riding, to which place I trust the Lord has directed my steps. There is a small baptist meeting-house here, but the cause is very low. The first Lord's-day after my arrival the minister preached his farewell sermon, being about to remove to some other place. I have now undertaken to preach to them during my stay. Should the Lord bless us with success you shall hear of it. Yours, in the gospel of Christ,

GEORGE PATERSON,

Royal Sappers and Miners.

[No doubt our friend Paterson is an efficient servant of her Majesty. We want such men as he is for another service, viz:—to take a spiritual survey of the length and breadth of our land, on the plan proposed last year in our pages. Surely the Lord in his mercy and goodness will raise them up! We begin to hope now that we shall find one, at least, ere long. Let those who are disposed to this service communicate with the Editor.]

REVIVALS.

SOUTH SHIELDS.—The church at South Shields, under the ministry of the Rev. I. Sneath, has paid off the entire debt on their chapel, of £027, which has for years burdened and fettered their operations. They are now free—and thanks to the many kind friends who have assisted in this noble effort. The people made the move, and the trustees gave it an impetus, and by a right division of labour, every man and woman in the church was called into active work; so that in fifteen months the whole of this amount was raised—thus giving another triumphant proof of the efficiency of the voluntary principle, when faithfully tested. From the 9th to the 16th of February we held revival meetings every evening, when prayers and addresses were made by the various ministers and friends in the neighbourhood. On the sabbath following, the Rev. C. H. Roe, of Birmingham, (to whom the church feels greatly indebted for the valued services rendered in the carrying out of this plan,) preached the anniversary sermons, in the morning and evening, and the Rev. G. Sample, Newcastle, in the afternoon, to overflowing congregations. Mr. Roe preached again on the Monday evening. A tea party was held on the Tuesday evening, at which upwards of 350 persons attended; and on the Wednesday evening Mr. Roe again preached, to a crowded congregation, after which the pastor, Mr. Sneath, baptized three females, who have since been added to the church. A good influence is at work, and a general moving is felt, as of divine power, from which we are looking for an ingathering of much fruit. After the sermon on the sabbath morning the ladies took the plates and made the collection. The total sum raised from all the services, inclusive of the tea, was £44. When it is remembered, that four years ago this church was reduced to the lowest extremity of weakness, the number of members in communion not exceeding sixty, and all that was realized for the support of the gospel did not exceed £20 in a year, it stands out as a remarkable and extraordinary achievement, and must afford great pleasure to the officers and supporters of the Baptist Home Missionary Society, who took it up in its lowest condition, and have continued to give it their support. The number of members now exceeds 144; three stand proposed for baptism, and a large class of inquirers meet the minister weekly, and ere long we hope to receive them into communion. Let no christian, or church, after this instance of personal and united effort, despise the day of small things, but taking encouragement therefrom, go and do likewise.

R. I.

WIMBESWOLD, Leicestershire.—The General Baptist church at this place, has recently experienced a gracious revival of the work of God. In November last, Mr. Bott, the minister, delivered an address on revivals, which produced a most beneficial effect on the members of the church; who became more watchful, prayerful, and very anxious for the salvation of others. Crowded meetings for prayer were held every night in the week. Brother Stapleton, of Sheepshead, spent a week with us, visiting and praying from house to house. We never saw it in this wise before. The results were—numerous inquirers and candidates. On March 24, fifteen were baptized by Brother Osborn, when Mr. Bott preached to a large congregation. We distributed tracts to the spectators. On Tuesday, another was baptized. About fifteen more hopeful persons are candidates. On the 24th, the Wesleyan minister preached against our views of baptism, and thus excited many to further inquiries after this way. Our village was never known to be in such a state of religious excitement. And in addition to all this, something is doing at the “church:” the vicar is repairing and ornamenting it in regular puseyite style!

A.

BYTHORN, Hunts.—The church of Christ in this place, after a serious depression, has been honoured by the special visits of the Lord, and the out-pouring of the Holy Spirit. Twenty-four have been baptized during the past year—chiefly young people. We have other candidates waiting to obey their Lord.

R. T.

SPALDING.—A member of the G. B. church here, writes:—“We are in a good condition—nine candidates, and seventy inquirers.”

BAPTISMS.

FOREIGN.

JAMAICA.—On Lord's-day, Dec. 29, 1844, the ordinance of believers' baptism, by immersion, was administered to 105 persons in connexion with the Jericho baptist church, St. Thomas in the Vale. This solemn ordinance was administered by Mr. E. Hewett, early in the morning; and in the afternoon, the newly baptized were received into the church. May those who have thus been “buried with Christ,” rise to a newness of life in Him!—*Bap. Herald.*

BAHAMAS—Blanket Sound.—In a letter dated Feb. 12, Mr. Capern states that while on a recent tour among the out-islands, he baptized six persons at the small settlement of Blanket Sound, on sabbath, Dec. 13.

DOMESTIC.

A CONTRAST.—In the absence of any notice from the friends at Exeter, of the "public baptism," (March, p. 109) will you allow space for the following, which presents a striking contrast to baptizing six persons in an hour and a half? On Jan. 21, I had the pleasure of baptizing sixteen persons—nine men and seven women. I was just seven minutes and a half in the water. Happily, all things were well arranged; the baptistry was in the meeting-house, and most of the converts were under thirty years of age; so that I had not to wait for any of them. I am the more disposed to send you this statement, because many persons are much mistaken in their notions about the time and imaginary difficulties connected with immersion, and have therefore erroneously concluded that the 3,000 could not be immersed. Now, allowing half a minute—and that is rather more than it took me—to baptize each convert, 3,000 would require only 1,500 minutes; and supposing that only the twelve apostles baptized, the work would take them only two hours and five minutes each for his 250 converts. Mr. Phillippo, of Spanish Town, Jamaica, baptized 360 on one occasion, and he at that time was like me, not a very strong man; and yet, when I had immersed the sixteen persons in seven minutes and a half, I felt no great fatigue, and, for aught I know, I could have continued the work for two hours and five minutes, though I had preached an hour just before the baptism. After all, it is not requisite to conclude that the 3,000 were baptized in two hours and five minutes, nor to suppose that only the twelve apostles baptized on the day of pentecost; for why should not the seventy helpers of our Lord help the apostles on that day? I earnestly wish there were many baptisms of 3,000 now-a-days! We should know how to manage them.

Norfolk.

I. W. E. D.

BURNLEY.—Mr. Gill administered the ordinance of believers' baptism to a young man, on April 6, who was received into the general baptist church. There are more inquiring the way to Zion. We intend erecting a new school-room at the end of our chapel. The congregations are good, and things wear a pleasing aspect. J. S.

SEMLEY, Wilts.—On Lord's-day, March 2, five persons were baptized by Mr. King. The candidates were all under the age of twenty—motherless, and the children of many prayers. During the administration of the ordinance the greatest solemnity prevailed, and many were much affected. Forty have been baptized, and all, except two, added to the church in this place within the last two years. Truly the Lord is good!

CARRICKFERGUS, Ireland.—A few days ago I baptized Mr. MacLune, who has, for several years, been studying for the ministry among the Presbyterians. He made a good profession before many witnesses, who came to see the ordinance administered in the sea, which flows up to our old city. Afterwards, on Lord's-day, he gave some of his reasons for joining our body, before a congregation of attentive hearers. He has very excellent certificates from the professors of the colleges of Glasgow and Aberdeen, and good testimonials from several Presbyterian ministers. His talents and attainments are considerable. But he has, by this step, deprived himself of all support from his family, and has alienated himself entirely from the church of his fathers. What is to be done with him? It is a pity we have not a "Ministers protecting society," as an immediate resource for those who come over to us. The high church people here have a "Priests protecting society" in Dublin.* But what is to be done with him? I fear the Baptist Irish society, with its almost exhausted funds, cannot engage him. Will not one of your wealthy readers, or 100 of your hearty friends, engage to support him as a herald of salvation to the lost sons and daughters of Ireland? Men of Britain, help!

G. C. M.

WIGAN.—Nine females were baptized at Lord-street chapel, April 6; six of them by Mr. Millard, the pastor of the second baptist church, and the other three by Mr. Ellison, the pastor at Lord-street. The chapel and school-room were crowded in every part, and copies of the "Strange Sight," and other tracts and hand-bills, were distributed to the congregation, previous to the administration of the ordinance. W. P.

CUPAR, Scotland.—Mr. Johnstone says, "I baptized two young men on the last sabbath in March, who came ten miles for the purpose. It is worthy of remark that they were first led to think of believers' baptism, from observing the holy and consistent walk of those baptists whom they knew. They were formerly members of the United Secession church."

WOODCHESTER, Gloucestershire.—Feb. 27, after addresses had been delivered by brother Aldam, and brother Yates of Stroud, the pastor, Mr. Chapman, immersed five persons. A father, brought a little Samuel, in his eleventh year, saying, "I have brought you the fifth; I have two more, and these I hope to bring." This exceeds the promise, "I will take you one of a city and two of a family, and I will bring you to Zion."

* We have some doubts as to the utility of such societies.—Ed. B.R.

NEWCASTLE-UPON-TYNE—Tutthill Stairs.—I have often witnessed both the baptism of believers and the sprinkling of infants; but with far different feelings! What so cheering as to see the willing converts of Jesus openly avowing their allegiance to him? Never have I witnessed such a scene without tears of joy. Last night the thrilling pleasure which I often experienced on the shores of India and China, was again revived, when ten individuals, mostly young disciples, four being teachers, were "buried with Christ by baptism," by Mr. Sample; Mr. Pengilly, having, in the spirit of "that disciple whom Jesus loved," in a short address, stated the scriptural "doctrine of baptism." It was deeply affecting to hear this venerable man of God say, "It is now fifty years since I was, after the example of the Redeemer, baptized in a river. I have never, no never, had cause to repent. I have baptized hundreds in this chapel, but I shall baptize no more!" You have no doubt heard that Mr. Sample has accepted the call of this church to become their pastor, on the retirement of Mr. Pengilly.

April 4. J. WILSON, 26th Regiment.

LIVERPOOL—Pembroke Chapel.—March 30, after a thrilling discourse by the pastor, Mr. Birrel, five persons were plunged beneath the watery flood, in obedience to the command of their Lord. Tears of joy were shed by some on this solemn occasion. **Myrtle Street.**—April 2. This evening five followers of the meek and lowly Jesus, put on Christ, by being buried with him by baptism. A large congregation assembled. Many strangers were present. Mr. Lister preached, and Mr. Lancaster baptized.—May these services tend to enlighten the understandings of many, who have indulged ignorance or prejudice against this scriptural ordinance. J. N.

LIVERPOOL, Soho-street.—On sabbath, April 6, our pastor, Mr. Lancaster, immersed two candidates. Upwards of seven hundred people were present, and listened attentively to a powerful discourse from Acts viii. 36. J. V.

SARN, Montgomeryshire.—We had a public baptism in the open air on April 6, when Mr. Jones, our pastor, immersed six candidates. The day was delightful, and a large and orderly concourse assembled to witness the ordinance. Our place was afterwards crowded to hear a discourse by brother Drew, of Welshpool, which excited no small attention. Our pastor has now baptized forty-eight in two years. The high church party are greatly excited against us, and even threaten us with legal proceedings.†

T. W.

† For what? Are ye "robbers of churches?"—Ed. D. R.

LONDON.—Stoke Newington.—Mr. Cox, of Shacklewell, baptized four candidates, April 10. One was the policeman who was wounded by a shot at Highbury, in attempting to secure a notorious robber. A fellow police officer was killed on the spot, and the murderer was executed. **St. John-st.**—April 10, Mr. Evans baptized seventeen. **At New Park-st.,** March 30, Mr. Smith baptized five. The place was full, the hearers were very attentive, and many were deeply impressed. **At Providence Chapel, Shoreditch,** by Mr. Miall, four, on Feb. 27.

IRELAND.—Mr. Mulhern, of Conlig, says, Feb. 4, "Last week I baptized five persons, and addressed a large audience on the occasion, who listened attentively." It appears that two were from the sabbath school, and that two others are expected.

CONN, Ireland.—Mr. Watson mentions, March 15, the baptism of a domestic in his family, on the previous evening, who had been an Independent. There was a large attendance. A father and his son are also candidates. The congregation is much increased; doubled, at least, in the last year.

TAUNTON.—At Silver-street chapel, on the last sabbath in March, Mr. Jackson baptized six candidates. Five were females, members of the Independent church in North-street. The other, a young man, is a member of the Independent church, in Paul-st. This baptism has excited much attention, and although the candidates remain in their former fellowship, there seems to be an increasing conviction that immersion is baptizing after all! Z.

NEMPNETT, Somerset.—Five persons were baptized Jan. 5, at the Pithay chapel, Bristol, by Mr. Probert; and on Feb. 18, he formed them, with two others, (see Reporter of July last, page 240) into a church, and administered the Lord's-supper. This is a first-fruit of the Bristol Baptist Itinerant society. There are more waiting to cast in their lot amongst us. J. W.

PANDY, Denbighshire.—Two candidates were immersed in February, and five on April 6. We have sixteen more candidates. Blessed be the name of the Lord! Great efforts are made to interrupt our views. Last week three persons were excluded from the Welsh Calvinistic church, for attending our place. We want tracts on baptism.

J. G. O.

PERSHORE.—After an impressive address by Mr. Overbury, five persons were baptized on Thursday evening, April 3. It was a serious, yet refreshing service. May they all be faithful! W. S.

AIRDRIE, Scotland.—Brother Taylor has furnished us with a list of seven various baptisms, comprehending thirteen persons, from Dec. 15 to March 11.

BIGGLESWADE.—Three persons—one a teacher—were baptized at the old meeting-house on April 2. Mr. Kent, our pastor, delivered an address, proving that believers only should be baptized; after which the candidates followed the example of their Lord. Last October five were baptized. We regard these conversions as a proof that God is with us. T. E. D.

IVINGHOE.—On the last Lord's-day in March, an Independent minister was baptized by Mr. Collyer, after which, the candidate preach a sermon on the Lord's leading in providence and grace, in bringing him to a settled judgment concerning this ordinance. We hope much good will follow. W. C.

LEWES.—After a sermon by Mr. Davis, three candidates followed their Lord down into the water, on the 3rd of April; one was seventy years of age, and was very happy. Others are enquiring for the way of peace. T. E.

CAERSWS.—Eight persons were baptized on a profession of their faith on Lord's-day, March 30, and on the same day were added to the church. The scene was delightful, and will long be remembered. The tracts you sent us have stirred up a spirit for searching after truth in this neighbourhood. J. N.

SOUTH SHIELDS.—Our pastor baptized four candidates, March 30, and received them into fellowship on the next Lord's-day. R. I.

NORTH SHIELDS.—On sabbath evening, March 30, two persons were baptized at Stephenson-street chapel, by Mr. Carrick, who was assisted in the service by Mr. Sample.

EVESHAM, Cowl-street.—On what is called Good Friday evening, March 21, our pastor, Mr. Hockin, baptized six individuals. Truly it was a refreshing season. We anticipate a similar scene next month. May the Spirit be poured out from on high! T. W.

KEYSOE, Beds.—We have had the following baptisms at Brook-end:—Dec. 15, three; Jan. 19, one; Feb. 16, two; March 16, one.

SLIMBRIDGE, Gloucestershire.—We had a baptism of five persons, some time ago, at Canbridge, a small village near this place. Two of them had long been members of the Wesleyan society; one of them for some years a preacher. The latter has now become the pastor of a baptist church.

TROWBRIDGE—Bethesda.—Mr. Gwinnell baptized nine believers on the 23rd March. The place was crowded. It was a most delightful day. D. D.

CARNARVON.—Two baptisms have recently taken place here; in each case, of a young man. Several have also been restored.

QUANTON.—Mr. Walker, our pastor, immersed three candidates, March 30. Two of them had been Wesleyans; one an acceptable local preacher, who, on the brink of the water, before his burial, gave an account of his convictions, made chiefly through reading the baptisms of the New Testament. J. K. Q.

WHITEHAVEN.—In Dec. last, Mr. Tunley baptized three young persons, children of the deacons of the church. Several other young disciples are expected soon to follow their example.

CRADLEY.—Two scholars and one teacher were baptized, March 2, by Mr. Davies. T. W.

OADBY, near Leicester.—Our pastor, Mr. Rees Price, baptized four persons, April 6. The services of the day were solemn and profitable. J. W.

BAPTISMAL HYMN.

[SERGEANT WILSON informs us that the following Hymn was composed by Dr. A. Judson, and used to be sung at the baptisms during the revival in Maulmein.]

OUR Saviour bow'd beneath the wave,
And meekly sought a watery grave;
Come see the sacred path he trod,
A path well-pleasing to our God.

His voice we hear, his footsteps trace,
And hither come to seek his face,
To do his will, to feel his love,
And join our songs with those above.

Hosanna to the Lamb divine!
Let endless glories round him shine;
High o'er the heavens for ever reign,
Thou Lamb of God, for sinners slain!

We love thy name, we love thy laws,
And joyfully embrace thy cause;
We love thy cross, the shame, the pain,
Oh Lamb of God, for sinners slain!

We plunge beneath the mystic flood;
Oh plunge us in thy cleansing blood;
We die to sin, and seek a grave
With thee, beneath the yielding wave.

And as we rise with thee we live,
Oh let thy Holy Spirit give
The sealing unction from above,
The breath of life, the fire of love.

Come, Holy Spirit, heavenly Dove,
On these baptismal waters move;
And teach our tongues in highest strain
To praise the Lamb for sinners slain!

RELIGIOUS TRACTS.

CRAPS'S "CONCISE VIEW."—Your tracts have been making a *plash* here, the history and adventures of which would be a tale. Please to understand that not being in "holy orders," *except pretended*, I nevertheless dream that, somehow, I am in the true succession, having a good many, at least, of the "outward and visible signs" to show for it; so I am so high-minded as to tread in the steps of those who, "daily in the temple and in every house, ceased not to teach and to preach Jesus Christ." The tract is my *manuductor*, and a good one too, I think; but these baptist tracts! shocking! yet not so in all cases. Brother Craps, if I should chance to have any acquaintance with him more than through his good production, I might perhaps say that he is to keep an eye upon *his* business, namely, to thank his God and go on with his work. Last sabbath, a family (high church!) who had had the tract in reading, seemed as full of delight as if they had found a wedge of the pure gold of Ophir. The bright looks and full tones of the matron were very remarkable as she exclaimed, "Oh, Sir, I have been the mother of ten children that I got 'christened,' and have stood godmother for eighteen others: if I had known what I do now, I should not have been seen at any such work. Well! that I should have been so blind, with the Testament in my hand all the while. The thing is, that what this tract says is scripture, every word, and I have found out the places, every one." I know not how long the discourse would have held on—I had to break off for the evening service, with—"If ye know these things, happy are ye" then? no; but "if ye do them." Since then—over the hills—just returned, through a regular snow-storm.

E. L. W.

COULD I afford it, I would purchase 100,000 copies of Craps's "Concise View," and send them all round the county of Essex. It is the best pamphlet I ever read on the subject.

J. S.

SCOTLAND.—Mr. Johnston, of Cupar, in a note, a few days ago, says, "I thank you kindly for another grant of 5000 Hand-bills, and for the deep interest you take in our Union. We are in prospect of more Evangelists being engaged shortly."

A SINGULAR CIRCUMSTANCE has happened in this neighbourhood. A young woman being seriously impressed, attended with us as an inquirer. The curate heard of this, and went to her father's house (who was a conformist, and opposed to believers' baptism) and expostulated with her, in order, if possible, to dissuade her from becoming a baptist; he also left them some tracts. Hearing of this, we thought that

we too could do something in that way; and introduced some of your tracts to the family, which the father read, and compared with the New Testament, and the result was, that *he also became convinced, and was baptized with his daughter*. Was not this good? And is it not an encouragement to you, and to tract distributors generally! Much execution is often done by this kind of missile. T. W.

APPLICATIONS FOR GRANTS.

OXFORDSHIRE.—I visit upwards of fourteen villages around the renowned city of Oxford, and preach in many of them on the week-day. Puseyism, in its worst forms, prevails. I mention a few facts among many others: for my visits among the poor people bring me into acquaintance with strange things. One of these "successors of the apostles" was sent for to sprinkle a child, but coming too late (for it died) he exclaimed with uplifted hands, "O dear what shall I do? I have lost a soul!" Another, in answer to an inquiry, declared an unchristened child could not be saved except its parents intended its baptism. Another prevailed on her parents to bring a girl of seven to the font, and then asked her if she did not feel better; she said she thought she did, and so next sabbath he preached about it! A boy of one of our members was playing with some lads who went to his school, when he was ordered off and informed that no unbaptized boys should play with his! Another told an aged woman it was a "great sin" in her to go and hear those "awful dissenters." Some of my hearers have suffered much in temporal things for coming to hear of Christ. A son of one of our members was engaged in a gentleman's family, but the parson hearing of it interfered on the ground that he had never been baptized—and a message was sent declining his services. Are not such facts enough to instigate us to renewed efforts to stop the progress of such illnaturaed and pernicious proceedings? Do send us a grant of tracts. Our case you see is urgent. G. B. C.

DONATIONS have been forwarded to—

	Handbills.	4 Page.	Reporters.
Clevedon	500	25	10
Sodbury	500	25	10
Dunmow	500	25	10
Beech Hill	500	25	10
Caersws.	500	25	10
Ovendon	500	25	10
Magdalene	500	25	10
West Bromwich	500	25	10
Liverpool	500	25	
Hull	500	25	10
Pontypool	500	25	10
Whitehaven	500	25	10
South Shields	500	25	10

J. N., Feckenham. We tell you again that we cannot send you a parcel, because

you do not follow the directions at page 42 of *January Reporter*. Read them; they are plain.

J. K., Quainton, too, has not sent proper directions.

SABBATH SCHOOLS.

THE ANNUAL SERMONS AND REPORT.—In your good *Reporter* I am happy to perceive there is a niche for the sabbath-school. Not long ago, I preached the annual sermons and made collections for one of these valuable institutions, at a certain village station. The following document, which may be called the annual report! was put into my hands to read. It was drawn up by the superintendent, an aged man, who was earning a subsistence by day-labour. If you should think well to print it, I would say by all means let it go as it is, *verbatim et literatim*. The *scholarship* of this production may, perhaps, excite a smile, but let the laughers look at the facts, and say— if so much may be done only with one talent, and this but *so so*; what might not result from an occupation of their ten talents, their five, or even their two, which, moreover, may be found in a somewhat better condition. The harvest, in this department, is great, and the labourers still few, while a good many hands are standing idle. I should state that the school had been commenced, and was almost entirely carried on, by the good old brother and his dame:—*Annual Report*.—"Twelve have joined the church by baptism. One boy, aged 12 years, was taken ill in the school; he wrote in his copy-book, 'Gather not my soul with sinners, O Lord, but deliver me from going down into the pit;' and the next sabbath he was a corpse: he died happy in the Lord. Another boy, aged nine years, was taken ill in school; he also wrote in his copy-book, 'Set your affections on things above, and not on things on the earth, for here we have no continuing city;' he also left his book open as a caution to others; and the next sabbath he died, happy in the Lord. One youth, since he left school, has been constantly employed in warning sinners to flee from the wrath to come; and we trust that 30 others have been savingly converted to God. To his name be all the praise! We made no collection for the school last year; therefore we are in debt, and in want of books." E. L. W.

BRADFORD, *Yorkshire*.—Dec. 25, 1844. A new school-room, capable of containing about 500 children, was opened in the densely populated portion of Bradford, called Birkeland, or New Leeds. Upwards of 400

friends sat down to tea, and after tea a meeting was held, Mr. Dowson, pastor of the baptist church at Woolgate, with which the school is connected, occupied the chair, and addresses were delivered by J. Acworth, A.M., president of Horton college; T. Pottinger, pastor of the second baptist church; Mr. Pitts, of Horton college; and one of the Superintendents, who gave a sketch of the progress of the school, of which the following is the substance:—About five years ago there were only from twenty-five to thirty scholars in regular attendance, but by the blessing of God on the efforts of those who were appointed to the charge, that number increased till both the rooms in the cottage in which they then met were filled, when another cottage was kindly lent by Mr. Murgatroyd, which was also speedily filled; and applications for admission still continuing, a place which had been built for a school room by some persons, members of another denomination, but not used, was then taken, and, for a short time, afforded comfortable accommodation; but the neighbourhood increasing in population, and numbers being constantly admitted, it became inconveniently crowded, and at length the present spacious edifice was built, at an expense of upwards of £600. He also mentioned that about twenty of the scholars and teachers had joined the church at Westgate, and several had also joined themselves to other churches. A collection was then made towards liquidating the debt which remained on the school. Sermons were preached on the following sabbath, and collections were made for the same purpose, when the greater part of the requisite amount was raised. S. W. S.

LIVERPOOL, *Myrtle Street*.—On Monday, March 24, we had our annual teachers' tea meeting—on Tuesday, the children were regaled. The teachers' meeting was large, and of an edifying character. A branch school was proposed for Birkinhead, a new locality over the river, where there are now 14,000 inhabitants—in 1818 there were but 50. There is not a baptist congregation in Birkinhead at present. It is hoped this step will lead to one.

LAMENTABLE, IF TRUE.—The *Eclectic Review*, in a recent number, states that 7-10ths of the children educated in Sunday schools are not in after life found attending any place of public worship. We hope this is not correct. Mr. Sibre, of Hull, says it is true, so far as relates to seat-holders.

CUPAR, *Fife*.—The members of Mr. Johnston's female bible class presented Mrs. J. with a neat brass tea urn, as a token of gratitude. Out of the bible classes, ten have been added to the church; and there are four or five inquirers.

ANNIVERSARY HYMN.

It seems but yesterday
 Since thus we met before!
 Yet thro'gs have passed away,
 To see the light no more!
 Thousands, within the year, have died;
 But we, in mercy, still abide!
 And Oh, from heathen lands,
 What countless souls have fled,
 With blood upon their hands,
 To join the guilty dead!
 Laden with every hateful crime
 They sank forlorn, from earth and time!

In dark idolatry,
 Delusion, or despair,
 They laid them down to die!
 No gospel hope was there!
 O can we not that hope convey,
 Ere thousands more, shall die, as they?

Jesus, what thanks we owe,
 That we thy name have heard!
 Thy Spirit's help bestow
 To bless to us thy word:
 And give us work to do for thee,
 At home, or over many a sea.

When, men and women grown
 Be this our happy choice,
 To make thy mercy known,
 By life, and deed, and voice;
 So may we all thy servants be,
 At home, or over many a sea.
Nottingham.

A. G.

EDUCATION.

IMPORTANT MOVEMENT IN SOUTH WALES.

A CONFERENCE was held at Llandoverly on the 9th and 10th April, for the purpose of deliberating on the feasibility of uniting the Congregational, Wesleyan, Calvinistic, Methodist, and Baptist bodies of christians in one general effort to promote the advancement of education in South Wales.

The meeting was attended by the Rev. R. Ainslie, and the Rev. H. Richard, of London, as a deputation from the Congregational branch of education; and the Rev. W. Scott, and the Rev. M. Crowder, as a deputation from the Wesleyan board of education; and by a very numerous and respectable assemblage of delegates of various denominations of christians, from all parts of the principality.

Several excellent speeches were made; and very important papers were read bearing on the subject; and certain resolutions passed in favour of the measure. A committee, consisting of an equal number of ministers and laymen from each denomination, was appointed to carry those resolutions into effect.

REVIEWS.

A MEMOIR OF
THE LATE MR. WILLIAM GADSBY.

London: Groombridge. Manchester: Gadsby.

THIS is a Memoir of William Gadsby—such a memoir as one might have expected to see of this remarkable man. Like the subject of its pages, its external is rather rough; but there is some good stuff in it notwithstanding. Born, like Bunyan, of very poor parents, his early conduct and experience were something similar to those of the mighty dreamer. We do not wonder at all, after reading the narrative, that Gadsby adopted those peculiar views of which he was the zealous and uncompromising advocate. Some few things in the book should, in our opinion, have been left out. There are, however, many that we cannot but admire; especially his trust in Providence, his concern for the poor, and his sterling integrity. Some remarkable facts, and the dying scene, we have marked for extracts. The book is very readable, and will, no doubt, be a favourite with many.

NOTICES.

MR. BURNS, of Marylebone, has in the press a new and original work on "Christian Philosophy."

The venerable William Jones has announced another volume—"The Dissenter's Plea for his Nonconformity."

PASSING EVENTS.

THE GRANT TO MAYNOOTH.

IF that proposal of Sir James Graham on education raised a storm, this of Sir Robert Peel for the endowment of popery, has raised a hurricane! But as some of our readers may be unacquainted with the leading facts in the history of this College, we give the following brief detail of them:—

Previously to the year 1795, it was unlawful to endow a Roman Catholic College in Ireland, and the whole body of the Catholic Clergy of that country received their education on the continent of Europe. The Irish Catholic Bishops professing to fear the influence of scepticism and infidelity on the minds of their students in France, and our Government dreading the introduction of republican sentiments, it was proposed by the Romish Clergy to open a College in Ireland; to which proposition Government assented on certain specified conditions. In April, of that year, permission was given to introduce a Bill into the Irish Parliament for this purpose, and £8,000 were voted towards *establishing* a College at Maynooth. In the course of four years

various sums, amounting to £35,000, were granted for the erection of the building; but a proposal for a grant for the maintenance of the College, though only for one year, was rejected. That the establishment of the College was all that was originally contemplated is evident from the words of the Act; and, in corroboration, the Duke of Wellington, then Sir Arthur Wellesley, in his place in Parliament, April 29, 1808, observed,—“When the Maynooth institution was first established, it was not intended that it should be maintained by the public purse.” Notwithstanding, an annual grant has been made, and for nearly fifty years this College has received from £8,000 to £10,000 per annum from the Government. Still this grant was dependent on the vote of Parliament, which might be withheld. Now, however, the Prime Minister proposes not only greatly to augment the grant, (probably to more than three times the amount that has been voted previously) but to secure it in perpetuity, and make it independent of an annual vote. He also proposes that all repairs and alterations of the building be superintended by the “Board of Works,” and be paid for from the public funds.

In the course of last year, a measure was passed, “The Charitable Donations and Bequests Act,” which contains the germ of a Roman Catholic Establishment in Ireland. This proposed grant follows upon that measure; and these, there is sufficient reason to apprehend, are only preparatory steps towards the permanent endowment of the Popish religion in the sister island. Indeed, many of our legislators have expressed a strong desire that this may be done; and if it should be done, dissenters will be further taxed to pay for the endowment of popery.

At the time of our going to press, the second reading of this obnoxious measure had been passed in the House of Commons by a large majority. Two things, we shrewdly guess, Sir Robert has in view. First and foremost, that he may have a holiday in going with the Queen to Ireland next summer, where, without some such introduction as this, he dare not shew his face; and next, that he may ruin O’Connell’s influence, by tempting him to take this bribe. In the latter he has already succeeded. Dan accepts the gift, though he knows it comes, in part, from the pockets of unwilling and protesting dissenters. *Then Daniel O’Connell is no voluntary!* We always suspected he did not understand the principle. Our fears of him are now fully confirmed. We write it with regret, but let it be written plainly and legibly, that there may be no mistake in future—**DANIEL O’CONNEL IS NO VOLUNTARY!** As to Sir Robert going to Ireland with the Queen, as her Prime Minister, next summer, why we shall see!

BAPTIST INTELLIGENCE.

FOREIGN.

NOVA SCOTIA.—We understand that our friend Dr. Belcher has been elected one of the chaplains of the house of assembly of this province. His colleague is a clergyman of the church of Scotland. Their principal duty is to open the daily business of the house with prayer. Formerly the office appertained to the episcopalians; it is now conferred on the leading denominations of the country, the ministers being elected by the house at the commencement of each parliament.

DOMESTIC.

BAPTIST UNION, 1845.—We have received from the secretaries of the Baptist Union the following official notice:—The Annual Session of the Baptist Union of Great Britain and Ireland, will be held at South Parade chapel, (Rev. J. E. Giles’s) Leeds, the last week in May, 1845. A sermon is to be preached on the evening of Tuesday, May 27; service to commence at half-past six. The meeting for business will commence at ten o’clock on Wednesday morning, May 28; and a public meeting will be held on the evening of the same day, at six o’clock. The meeting for business is composed of the members of the Union exclusively; but any members of baptist churches are admissible as visitors, upon recording their names.

THE REV. C. STOVEL intends delivering a course of lectures on the Personal and Spiritual Qualification to Christian Discipleship; with its recognition, privilege, and responsibilities, as opposed to the indiscriminate system advocated by Dr. Halley, in his Congregational Lectures. The Committee of the Baptist Missionary Society have granted the use of the library in Moor-gate-street, on this occasion; but the lectures have no connexion with the society, nor are the committee in any way responsible for what may be delivered. In order to facilitate the attendance of all friends to personal religion in the churches of Christ, it is intended to deliver the course in October next. A private committee will be formed to superintend the incidental arrangements; and a syllabus and tickets will be early circulated to facilitate the activity of those who will grant him their attention and support.

HAY, Brecknockshire.—A new gallery and school-rooms have been erected. Mr. Etheridge, the minister, has lately received two valuable folio volumes from his young friends, as a testimonial of esteem.

ASHBURTON, Devon.—Mr. C. Tippit, after serving the baptist church here fourteen years, has resigned, and is open to invitation.

ANNUAL MEETINGS OF BAPTIST ASSOCIATIONS IN 1845.

MAY.

* Name of Association, and Place of Meeting.	Day
Berks and West Middlesex—Windsor..	13
Bristol—Pithay, Bristol	28
Buckinghamshire—Buckingham	6
East & North Ridings (Yorks)—Soarbro' unk.	20
Essex—Thorpe-le-Soken	20
General Assembly of General Baptist Old Connexion—Worship-st., London	13
Gloucestershire—Chepstow	14
Herts & South Beds—Breckwood Green unk.	
Lancashire and Cheshire—York-street, Manchester	14
Midland—Heneage-street, Birmingham	13
Northern—Stockton-on-Tees, Durham..	12
Southern—Forton, near Gosport, Hants	14
South Western—Truro, Cornwall	21
Western—Lyme, Dorsetshire	14
West Riding (Yorks.)—Zion Chapel, Brádford	13

The Cambridgeshire, Leicestershire, Lincolnshire, Monmouthshire, Northamptonshire, Notts. and Derby, Oxfordshire, and S. W. Essex Associations will also meet in May, but the secretaries have not made us acquainted with the place and time of their meeting. We wish they had.

JUNE.

Carmarthenshire and Cardiganshire— Rhydwylym, Carmarthenshire	10
East Kent—Ramsgate	3
General Bap. New Connexion—Leicester	24
Glamorganshire—Hengoed	19
Kent and Sussex—Rye, Sussex	10
Pembrokeshire—Llangloffan	4
Suffolk and Norfolk—Otley, Suffolk	3
West Kent and Sussex—Battle, Sussex..	3

The North Wales, Old South Wales, Shropshire, and Suffolk and Norfolk New Associations also meet in June. Will our friends be kind enough to inform us where and when, that we may publish in our next?

JULY.

Norfolk and Norwich—St. Clement's chapel, Norwich	23
Worcestershire—Alcester, Warwickshire	8

AUGUST.

Baptist Union, Ireland—unk.	unk.
Baptist Union, Scotland—Aberdeen....	6

MASHAM, Yorkshire.—Mr. D. Mackay, on leaving, after seven years' residence, received several valuable volumes, including the works of Howe, Fuller, Hall, and Dick, accompanied by a written memorial "of the sincere respect and esteem he has won, from all classes, during his faithful ministry."

HUNSFLET, near Leeds.—"We are making an effort to clear off our entire debt of £300 in six months. We hope to succeed. Leeds friends and others are aiding us nobly."

HIGH WYCOMBE.—We are informed that the erection of the new baptist meeting-house has been commenced.

CREWKERNE.—A debt of £300, of twenty-five years' standing, has recently been removed. A happy day was enjoyed (March 21) when this event was celebrated. The minister, Mr. S. Pearse, was presented, on the occasion, with a curious piece of needle work, accompanied by a somewhat humorous, but very appropriate address. [Our limits compel us thus to abridge the lengthy but very interesting report we received.]

WILBURTON, Isle of Ely.—Forty long years we have met in a house fitted up by Mr. Camps. Now we are building a house for God. The first stone was laid, March 26, by Mr. Langford, who for many years was our faithful minister. The spiritual house is also rising. A great spirit of hearing prevails. We hope soon to baptize upwards of twenty.

WILLIAM KNIBB, THE NEGRO LIBERATOR.—A Yorkshire minister, in a note, April 10, says, "Are you aware that Mr. Knibb is expected to be in England on the first of May? I have received information from two of the Jamaica missionaries to this effect."

DEBBY—General Baptists.—The church in Sacheverel-street, numbering 250 members, has been divided; nearly half this number having gone to occupy the meeting-house in Brook-street, once occupied by Mr. Pike and his friends.

FARSLEY, near Leeds.—Our beloved brother Foster, for twenty-one years the pastor of the church here, has been presented with a valuable set of silver tea-service utensils and a pair of silver spectacles, accompanied by a written testimonial, unanimously adopted by the church, expressive of their high estimation of his moral worth and faithful labours.

BROADSTAIRS—Providence Chapel.—The baptist church formed here a year ago, now numbers seventy-five members, with a sabbath-school of one hundred, and a day-school of fifty children. A delightful tea meeting was held, March 21.

MANCHESTER.—The meeting-house in Grosvenor-street was to be re-opened for the use of the baptists, on Lord's-day, April 20.

NORWICH—Orford Hill.—Mr. Isaac Lord, late of Horton College, has received a call to the pastorate of this church, on the duties of which he is expected to enter in June.

REMOVALS.—Mr. J. L. Hall, from the third baptist church, Trowbridge, to West Bromwich, Old Providence Chapel.—Mr. Staddon, late of Burton-on-Trent, (G. B.) to Quorndon.

RECENT ORDINATIONS.—Mr. W. Hulbert, at Lays Hill, Herefordshire, as a missionary to Canada. Mr. H. has been under the tuition of Mr. Wright, of Lays Hill, and sailed from Bristol to Quebec, April 8.—Mr. Thomas Collings, at Budleigh Salterton, Devon, when a church was also formed.

RELIGIOUS INTELLIGENCE.

A COMPARATIVE VIEW OF THE PRESENT STATE OF THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

	Congregations.	Communicants.
Baptists	14,419	1,001,238
Calvinists, Dutch ..	197	22,515
Calvinists, German ..	600	30,000
Christ-ians	1,000	150,000
Congregationalists ..	1,300	150,000
Episcopalians	950	55,247
Friends	500	105,000
Jews	unk.	15,000
Lutherans	750	62,266
Methodists	unk.	906,303
Presbyterians	3,744	355,000
Roman Catholics ..	512	unk.

Besides the above there is also a number of Menonites, Moravians, Mormonites, Shakers, Swedenborgians, Tunkers, Unitarians, and Universalists.

STATISTICS OF THE ANGLICAN EPISCOPAL CHURCH IN THE UNITED STATES.—Bishops, 22; Presbyters and Deacons, 1,200; Congregations, 950; Communicants, 55,247; Communicants and attendants on public worship, 1,200,000; Universities, 7.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Report for 1844 informs us that, during the past year, this Society has issued the following copies of the holy scriptures; viz—Bibles, 112,668; New Testaments, 104,994; Psalters, 6,139; Total, 223,795. That its income has amounted to £90,942 19s. 11d.; and its expenditure to £90,066 7s. 8d.

GENERAL INTELLIGENCE.

A LITIGANT.—Letters from Rome announce the death of the greatest litigant in the world—Prince Francesco di Massino, in his seventy-second year. He was so eager in resorting to the law, that on the day of his death he had seven hundred legal processes pending. His heirs have abandoned every one, in the hopes of saving a remnant of the fortune that he had wrecked.

ACORN TEA.—A woman in Wales lately died through drinking this beverage as a substitute for coffee.

RAPID POSTAGE.—A letter, posted at Balina, on the north-west coast of Ireland, on March 28, reached Leicester on the 30th.

[We had several other little matters of intelligence to insert, but the "Maynooth Grant" being at this time the all-absorbing question, we have devoted our usual intelligence columns to its brief history. We rejoice in this agitation, which is worth more than all pecuniary considerations. Perhaps in some such way as this only can the "voluntary system" be pushed upon the attention of the legislature and the public.]

Marriages.

Feb. 24, at the baptist chapel, St. Albans, by the Rev. W. Upton, Mr. G. Doudle, to Miss H. Warrel.—March 24, Mr. W. Whitehouse, to Miss A. Seers.

Feb. 20, at the baptist chapel, Wellington, Salop, by Mr. Keay, Mr. J. Jones, Lawley Bank, to Miss H. Price, Donington Wood.

March 4, at New Park-st. baptist chapel, London, by Mr. Smith, Mr. John Gauntlett Mason, to Miss Charlotte Warmington.

March 6, at the baptist chapel, Gamlingay, Cambridgeshire, Mr. S. Cockin, of Biggleswade, to Miss S. Woodham, of Gamlingay.—March 25, Mr. J. Topham, to Miss E. Woodham, both of Gamlingay.

March 19, at the baptist chapel, Quainton, by Mr. Walker, Mr. James Griffen, of Doddershall, to Miss Jane Frost, of Quainton. This being the first marriage solemnized in this chapel, it created a general excitement in the village.

March 21, at the Superintendent Registrar's office, Birmingham, Mr. W. Harrison, late deacon of the baptist church at Bromsgrove, to Miss M. Back, of Leamington.

March 22, at the baptist chapel, Sabden, by Mr. J. P. Griffiths, late minister, Mr. E. Brigg, to Miss M. Little.

March 22, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. Samuel Clevely, to Miss Candia Atkins.

March 24, at the Old Meeting, Kidderminster, by Mr. Mills, Mr. Henry Augustus Jordan, to Miss Eliza Conway.

March 25, at the Independent chapel, Foleshill, by Mr. Shaw, G. B. minister, Longford, Mr. Henry Chaplin, of Exhall, to Miss Louisa Eaves Pinches, of Longford.

March 26, at Myrtle-street chapel, Liverpool, by the Rev. J. Lister, Mr. J. M'Murtrie, to Miss E. Lea.

March 28, at the Upper Meeting, Saffron Walden, by Mr. N. Haycroft, A. M., Mr. S. Wakefield, to Miss Selina Living, both of Great Chesterford, Essex.

March 29, at the baptist chapel, Brayford, by Mr. Cutcliffe, Mr. Wm. Small, of Brayford, to Miss Elizabeth Tucker, of Stoke Rivers; and, previous to their embarkation for America, Mr. John Harding, of Stoke Rivers, to Miss Mary Tucker, of Brayford.

March 30, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. Joseph Cook, to Miss Eliza Robinson.

March 31, at the Independent chapel, Barnstaple, by Mr. Cutcliffe, previous to their embarkation for America, Mr. J. Tallyn, of Stoke Rivers, to Miss E. Lee, of the same place; and Mr. J. Nott, of Swinbridge, to Miss E. Gibbs, of Stoke Rivers.

March 31, at the baptist chapel, East-st., Southampton, by the Rev. T. Morris, Mr. Alfred Millward to Miss Clevely.

April 3, at Waltham, near Great Grimsby, Lincolnshire, the Rev. W. Jarrom, late of Northampton, son of the late Rev. J. Jarrom, Wisbech, who is about to go as a missionary to China, to Miss Simpson, eldest daughter of Mrs. Simpson, Waltham.

April 8, at John-street chapel, Bedford-row, London, by the Rev. Octavius Winslow, of Leamington, Mr. J. Webb, of Ipswich, to Frances, second surviving daughter of the late Mr. W. Ward, M.A., Diss.

April 10, at the baptist chapel, Eythorne, Kent, by the Rev. J. Webb, Mr. J. I. Webb, to Miss C. Glover, of Eastry.

April 21, at the Registrar's office, Bedale, by the Rev. W. B. Davies, the Rev. David Mackay, baptist minister, late of Masham, to Miss Sarah, third daughter of the late Mr. T. Theakstone, near Masham.

Deaths.

Feb. 18, in the 70th year of his age, greatly respected, John Walters, Esq. banker, Haverfordwest. He had been a member of Lady Huntingdon's chapel, Swansea, about fifty years; a warm supporter of the various benevolent institutions of the day.

Feb. 20, at Wilford Cottage, after protracted illness, W. Chamberlain, Esq., aged 49; a respected deacon of the baptist church, George-street, Nottingham.

March 3, Obedience, widow of the late Rev. Wm. Gunn, of Aylesbury, aged 72.

March 3, at Ilkiston, Derbyshire, Mr. W. Skevington, aged 70. This pious and singular man would be measured for his coffin on the Saturday, and gave directions to be buried very soon after his death. He was interred next day in the baptist burial-ground.

March 8, Hanrah Haden, of Soar End, near Bacup, in the 86th year of her age. She had been united in marriage to her surviving husband sixty-two years, and was the first death out of the family, leaving behind her nine children and a great many grandchildren. She had been a member of the baptist church at Bacup nearly forty-eight years.

March 14, William Croft, Kidderminster, aged 20 years, who, after having suffered a long affliction and experienced a delightful assurance of interest in Divine mercy, confidently resigned his spirit into the hands of the Redeemer.

March 17, at Great Chesterford, Essex, after a short illness, Mr. Thomas Richardson, aged 60. He had been a member of the Upper Meeting baptist church, Saffron Walden, twenty-nine years, throughout which period, and under his last affliction, his deportment was as becometh the gospel of Christ.

March 19, aged 15, at her father's house, Vernon-square, Pentonville, Sophia Christiana, youngest daughter of the Rev. Owen Clarke, minister of Vernon chapel. "She sleeps in Jesus."

March 20, at her residence, Nottingham park, aged 65, Elizabeth, wife of John Heard, Esq., Alderman for the borough.

March 21, Mr. George Stepiens, a highly esteemed member of the society of friends, and well-known as the registrar and manager of the friends' burial-ground, White-chapel. He was suddenly prostrated by the stroke of death, while looking into a grave preparing for the interment of a friend.

March 22, at Llandyssil, Cardiganshire, Mrs. Williams, the widow of the late Rev. J. Williams, baptist minister, Trosnant.

March 23, aged 19 years, Sarah, eldest daughter of Mr. E. Brunt, baptist minister, Bwlchysamen. She was zealous and faithful even unto death. An early flower, faded on earth, to bloom again in the regions of immortality!

March 26, at Carmarthen, aged 76 years, Mrs. Williams, the mother of the late Rev. J. Williams, of Trosnant, and of the Rev. T. Williams, pastor of the baptist church, Sharnbrook, Bels. She was an old disciple, and a highly-revered mother in Israel.

March 29, at Covington, Hunts, Mrs. Ann Barber, widow of the late Mr. Thos. Barber, deacon of the baptist church at Bythorn. She was universally beloved, and extensively useful in the church and the world. Seven children deplore their loss.

April 1, at Marsden Hall, near Colne, Lancashire, Richard Thomas Roe Walton, Esq., in his 73rd year. His constant delight was to visit the widow and the fatherless in their afflictions, clothe the naked, feed the hungry, and do good to all in necessitous circumstances. It is said he expended £8000 a year in this manner. His munificent donations to the religious denominations in this town, will long be remembered. He was an Israelite, indeed, in whom was no guile.

April 3, Mr. John Keed, Lynn, aged 63. The deceased was deacon of the baptist church upwards of 33 years—a consistent and conscientious protestant dissenter—a faithful and unflinching advocate of civil and religious liberty—a pious and devoted christian—and the urbanity of his manners rendered him universally respected.

April 8, Mrs. Eliza Herbert, of Blockley, aged 50 years. For upwards of twenty years she had been a consistent member of the baptist church in that village. During the last few years she was much afflicted, but was peaceful and resigned to the Divine will.

April 8, the Rev. David Morgan Williams, English baptist minister, Tredegar, aged 41, after a short illness. Favoured with excellent abilities, he was an eminent scholar, a fluent speaker, and an able theologian.

April 11, at Bampton, Oxfordshire, Hannah Maria, only daughter of Mr. J. Dutton, and sister of the Rev. H. J. Dutton, baptist

missionary, Jamaica; aged 30. She was for many years an upright member, and a laborious teacher. Her last words were, "It is well"—It is *all* well.

April 12, at Hugglescote, near Leicester, the Rev. T. Orton, upwards of fifty years minister and pastor of the G. B. church assembling at Hugglescote, in his 77th year.

April 13, at Bow, Middlesex, aged 67, Elizabeth Newman, widow of the late Rev. Dr. Newman. She died in peace, trusting in Jesus, to whose delightful service she had, through grace, devoted herself from youth.

April 17, at Melbourn, near Derby, in a

good old age, Mrs. Sarah Dunningcliff, for many years a worthy and respected member of the G. B. church. She was truly a mother in Israel.

At Spalding, the eldest daughter of Mr. Edward Foster, aged 16. She was an active and useful teacher. A sudden disease in the throat, prevented her from saying much. A little before her death, she exclaimed, "Tell my dear father and mother my sins are forgiven—I shall soon be in heaven!"

At Hong Kong, China, Nov 27, suddenly, Mrs. Shuck, wife of Mr. Shuck, American baptist missionary.

CONVERSATION WITH CORRESPONDENTS.

THE STRICT BAPTIST CONVENTION.

—J. H. C. says, "The test for membership proposed by the Strict Baptist Convention committee, is, to say the least of it, very injudicious, and calculated to defeat the object they have in view—a test, they will find impossible to bring into general operation. The congregation with which I am connected, is avowedly 'Particular Baptist' but no one who has heard the gospel regularly amongst General Baptists would ever be able to find any material difference between the doctrines taught by us and by them. It is in thousands of cases, a distinction without a difference."—W. C. observes, "I am very glad to see that the subject of the Strict Baptist Convention has been taken up by some of your able correspondents. Although we are Calvinists and strict baptists, yet I should be delighted to see a greater and stronger bond of union drawn around the church of Christ generally, and the two sections of the baptist body in particular."

THE LIVERPOOL BAPTISM. F. C. informs us that though it is true that Mrs. G. was not a member of the Comus-street church, yet her parents were, and she was a regular attendant. After her marriage she attended "church," with her husband; but not having been baptized at all, she preferred dipping to sprinkling; and the clergyman consented.

FOURPENNY *versus* FOURTEEN SHILLINGS! H. D. B. says "Some of us do not feel disposed to give fourteen shillings for a book (Dr. Halley's) to prove the right mode and proper subjects of baptism, when we find all satisfactorily settled in a fourpenny one—the Testament!"

REPLY TO DR. HALLEY. J. M. K. Yes: we are rejoiced to find that Mr. Stovel has undertaken this task. Yours in our next.

H. H. We could not make out the name of the place at which the meeting was held. We wish our friends would write plainly.

HANSERD KNOLLEYS SOCIETY. W. E. G.

Look at page 4 of the prospectus stitched up with our January number, and you will find directions how to send your subscription by post-office order.

R. I. informs us that thirty copies of the *Reporter* were taken among his friends last year. "We had," he says, "its merits and claims urged from the pulpit. I am happy to say the sale has increased to fifty, and the *Children's Magazine* to seventy. We hope to make further headway, as we conceive they are two of the most useful of publications."

E. T. B. says, "The *Reporter* was not known to us before the beginning of last year, when one was taken by myself; now ten are taken. I deem it to be the very thing that was wanted to arouse and impel the baptists to work. God grant it may have that effect!"

T. Y. Your tale of a church parson not being able to preach through having accidentally broken his spectacles, is amusing enough. Did you ever hear of a dissenting minister being placed in a similar predicament?

"Marriage of Believers." Several letters on this subject are received, but they only repeat the arguments of J. W. H. in our last.

J. C. I. Have we not said as much as need be said now, on that business?

LATE HOURS OF BUSINESS. To J. N. L.

We thank you for the papers; but the evil of the practice is self-evident, and needs no essay to prove it.

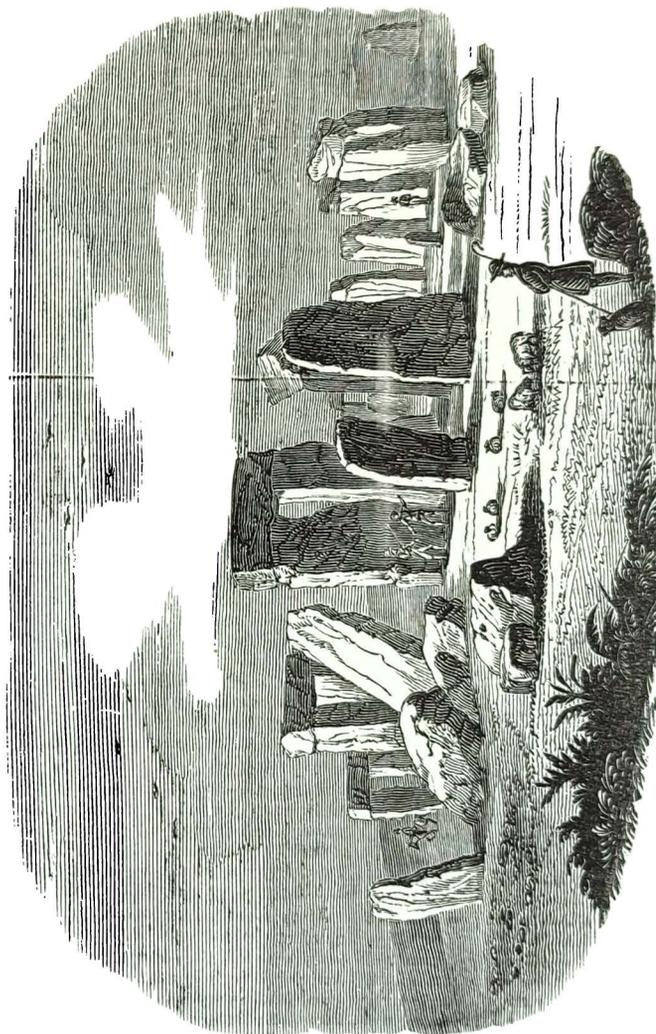
T. W. S. What was the "first paper" to which you refer?

PHILO. We have published that affecting narrative in our *Children's Magazine*.

Memoirs of Jane Brucher, Elizabeth Godfrey, and Hannah Matthews, will appear.

NOTICE.—One other thing we wish our Correspondents would carefully regard, and that is—the correct quotation of Scripture passages, which should never be cited from memory.

THE
MISSIONARY INTELLIGENCER.



STONEHENGE.

MISSIONARY INTELLIGENCER.

STONEHENGE.

THE cut on the preceding page is a representation of a mysterious monument of antiquity on Salisbury Plain, about seven miles from the city. It is supposed that they are remains of a temple of the Druids, the pagan priests of Britain. Some of the stones are seventy tons weight. A deep ditch and an embankment surrounded the whole; and numerous graves have been found all around upon the plain. When those stones were reared, Britain was enveloped in heathen darkness. What Britain was then pagan nations are now. China, with its "world of souls," knows not God. Christians are now, by Divine permission, conveying the light of the gospel to China. English and American missionaries are already stationed on its borders. This month, we expect, two general baptist missionaries—Messrs. Hudson and Jarrom—will depart from England on this important mission. We therefore devote these columns to the insertion of some recent intelligence from the land of the "Rising Sun."

AMERICAN BAPTIST MISSIONS.

We have selected, from the *New York Baptist Advocate*, the following very interesting extracts of a letter from Mr. Shuck, the American Baptist Missionary at Hong Kong, to Mr. Tucker. They appear in the form of a Journal of the events, and we have no doubt will be read with deep interest by British christians.

THE FIRST CHINESE PRAYER MEETING.
—Hong Kong, 26th Sep., 1844.—This evening commenced a Chinese prayer meeting, which is to be regularly held every Thursday evening. I designed it especially for the native christians and inquirers, to be conducted by such of them in turn as are most capable, not expecting to be present often myself, as this is the evening of the united English prayer meeting among the missionaries. I conducted the meeting this evening, merely to show them how, and was deeply interested with the interview. The promise of the Saviour to be with even two or three who assemble in his name was first commented upon, and I led in prayer. After making some observations touching the duty and importance of prayer, Luk-seen-sang prayed. I then arose and mentioned that there was something upon my mind which had deeply interested me twelve years ago, and I now wished to communicate it. Every eye stared at me, while Yang-see-sang, who was sitting near me, with a Testament in his hand, really seemed alarmed at the announcement I had made. I remarked, that when I used to think of coming to China, before I left my native land, I thought if I should ever be permitted to join in a formal prayer meeting with a company of Chinese disciples, how truly grateful should I feel to God for so great a blessing. I left my country, and now to-

night, after nine years' toil and drudgery, I am permitted to enjoy so high a privilege. They all seemed deeply interested as I proceeded, almost every eye glistened with a tear, while several, with evident emotion, audibly ejaculated, "It is God who has done it! it is God who has done it!" Yang-see-sang having prayed, I took occasion to impress upon them the high duty of growing in knowledge and grace, and of being careful, circumspect, prayerful, and active christians, assuring them that if they diligently and prayerfully did all in their power to teach the gospel to others, God would add his blessing and great would be the increase of the disciples. I told them that American christians, when they heard of their faith, would delight to remember them with the prayerfulness and sympathy of genuine brotherhood, as being fellow-disciples of the Lord Jesus and co-heirs of the heavenly inheritance. Kwo-seen-sang prayed, and the interview ended to the satisfaction of all, judging from appearances. Informal remarks were made by several of the disciples during the meeting. May God's special blessing attend this Chinese prayer-meeting!

BAPTISM.—Sep. 30. I had the happiness of baptizing Yow-chong and Le-aman in the presence of a large congregation, at seven o'clock this morning. Zoming, one of the inquirers, who was to have been examined last night, was absent from Hong Kong.

CHINESE PREACHING.—Oct. 6. This morning held Chinese prayer meeting at seven o'clock. Chinese preaching at eleven o'clock. A large assembly convened. I was aided in the pulpit by three of the disciples, Yang-seen-sang, Wong-seen-sang, and Kwo-he-seen-sang. At half past ten, we four met

in the vestry for mutual exhortation in view of the service we were about to engage in; and, kneeling down, each of us prayed in rotation before we rose from our knees. I hold this service every sabbath, at half-past ten, with those native preachers who that day aid me in the pulpit. Established a meeting to-day at half-past one, to be held every sabbath, at the school-house, with the disciples, inquirers, and scholars, and any others who choose to attend. It partakes of both the character of a Sunday-school and also a Bible-class. I was deeply interested in it to-day, and I think, with the Master's blessing, will be very useful. At night, English preaching to a large and attentive audience.

INQUIRERS.—Oct. 9. Introduced to the Kow-loom inquirer—a genteel and pleasing looking man, and of considerable literary attainments—formerly an instructor of youth, now has no school, but lives on a small property which he owns at Kow-loom. Oct. 10. To-day Luk-seen-sang presented an elderly man, Een-fat, for a final two months' trial, preparatory to baptism. He has been a regular attendant at chapel for a long time, and really seems interested in the truth. Held a long and close interview with him at the vestry in conjunction with Luk. After Luk and I had offered prayer, the old man also prayed with much apparent sincerity. I have known him for some time, and pray that he may, indeed, be taught by the Spirit.

DEATH OF A CONVERT.—Oct. 14. For some days one of the disciples, Che-ho, the former priest, has been seriously ill with cholera, and this morning, at three o'clock, I was called up, the man stating that Che-ho was dying. I hastened to his room, but when I arrived at his side, the vital spark had fled. His father and brother were weeping over him. He is a great loss to us, being a valuable man, and a most active christian. During his illness I often conversed and prayed with him. The deacon, Luk, also prayed with him, and he seemed to enjoy our prayers. He said he relied solely upon the Lord Jesus, and was not afraid to die. His christian career was a short, but an eminently useful one, and was the primary instrument of bringing into the church his father, his only brother, and one of his friends. I hope to send you a somewhat longer notice of his life. At eleven o'clock his remains were decently interred. At the grave many attended. I made a short address, the coffin was lowered, Luk-seen-sang offered prayer, I followed with a few more observations, and most of the disciples, and also boys of the school, having thrown in a handful of clay upon the coffin, we all separated.

CONGREGATION.—Oct. 20. Attended to the usual services of this sacred sabbath day. At Chinese preaching, at eleven o'clock, we had a congregation of nearly two hundred persons, who gave marked attention to the word spoken. The truth is evidently winning its way among the Chinese.

ARRIVAL OF DR. DEVAN.—Oct. 23. To-day we had the high privilege of welcoming to our hearts, our family, and our field of labour, the Rev. Dr. Devan, and lady, from New York. The whole circumstances of their coming are deeply interesting to Mrs. Shuck and myself, and they are just such colleagues as we have long prayed for. May God make us a blessing to each other, and to this great land of heathenism!

BAPTISM.—Nov. 3. Lord's-day; at seven in the morning, baptized Fatko, whose case received the approbation of the church on Friday evening.

MR. DEAN expects to leave soon for America, on account of health. Pray receive him as a brother beloved. His department, (the Tie Chew dialect,) I fear will suffer much, as Mr. Goddard, at Bangkok, is the only other missionary who has attended to the Tie Chew speech. The board have requested Mr. G. to join us at Hong Kong, which we hope he will do. Dr. Devan and his good lady have become the immediate colleagues of Mrs. S. and myself, and are already hard at work at our dialect—the Canton. Our new bazaar chapel will soon be completed, when we hope to have a series of services there similar to that now held in the Queen's Road chapel. This last chapel we hope soon to enlarge again, and otherwise much improve, by funds raised here.

INFIRMARY.—Dr. Devan accompanied me and two of the native preachers yesterday to Kow-loom, one of our out-stations, about eight miles from Victoria. We saw both of the mandarins of the district—Ma-ter-yay, the military, and Hen-ter-yay, the literary or civil mandarin. They were both very friendly, and we told them we designed opening an infirmary, where once, at least, per week, we intended gratuitously healing the sick, dispensing medicines, and preaching the gospel. To our surprise, they offered one of their temples for the purpose. Dr. Devan selected one admirably adapted to the purpose, and located in a beautiful grove. At Kow-loom there has been an interesting inquirer for some time, and altogether it is an encouraging out-station.

NATIVE PREACHERS.—Dr. Devan and I have now immediately connected with us seven native preachers, and we are very anxious for some good brother to join us, with a special view of giving these helpers Theological instruction. This is a most

serious point, and we are praying that the great Lord of the harvest will send us a Theological tutor for our native preachers, whose efficiency is suffering for want of such instruction.

DR. DEYAN, American Baptist Missionary, recently arrived in China, gives the following extracts from the journals of the native Chinese Colporteurs. They were translated by Mr. Dean. The Colporteurs, like those of France, are employed to distribute scriptures and tracts.

CHINESE ATHEISM.—8th month 2nd day. Met a Tie-chiu man, who said he was a learned man, and a master of style and good writing. I asked him if he had seen the Sacred Books of the true God, and if he worshipped the God of heaven. He said, "It is proper to worship Heaven and Earth, but you ought not to neglect wooden gods." I told him that it was written in the Book, "Beside me there is no God;" why, then, should we not cast aside idols? He said that idol gods, on the first month of the year, went about the streets, and from house to house, expelling demons, and protecting the people. He said, "I have long been in the habit of worshipping Heaven and Earth." I said, "You mistake by worshipping heaven, and earth, and wood, and clay, and stone. A house is made by the hands of man; you would not say that a house had life and intelligence. So Heaven and Earth are made by God, and have not life and intelligence, but are inanimate. Man has life and not his house; so God has life, and not his dwelling, and we ought to worship God, who has power to protect and save, and not to worship the house in which he lives, and which he made." He asked "Where did God come from? Where was he born? Who is his father?" I said, Man was produced by God, but God was not produced; he has no birth-place, no father, no beginning, no end, no limit, no decay. He asked if I had seen with my own eyes that God made the heaven and the earth, and produced man. He said, I know that gods and men are produced by Heaven and Earth. I asked him if he had seen with his own eyes, gods and men produced by Heaven and Earth? I said, Heaven and Earth produce vegetables and fruits and trees, which nourish men and beasts, but who ever saw the earth producing a man or even a cow? Moreover I have read in the Sacred Book, which has evidence within it that it came from divinity and not from humanity, and must be true, that God made the heavens and the earth, and created man and all things. I then gave him the Sacred Book and said, You are a learned man; will you read this for yourself, and see if it be not true? Now, said I, what is your evidence that Heaven and Earth made the gods

and men? Did you see them do it? He said nothing. After this, I went to Yellow Bay, where I gave a few copies of Romans and Ephesians, and exhorted the people to repent and believe.

NEGLECT OF IDOLS.—13th, I went to West Point, near to which I entered a man's house, and knowing that he could read, gave him a portion of the New Testament (Ephesians) and explained the gospel to him for a long time. As I was leaving, I pointed to his idol and asked him what he thought of it? He said since I heard you on a former occasion, I have been thinking much about it, and am convinced that it cannot protect me; and as a proof that I do not trust to it, you may take it away with you.

RECEPTION OF THE SCRIPTURES.—I then called at the house of Kwan Nio, who formerly lived at Peng-chiu, and who had since opened a shop for selling salt fish, near West Fort. He invited me in, and appeared glad to see me. He said, "The Testament you gave me at Peng-chiu," holding it up in his hand, "has been read not only by myself, but by many of my friends. See how it has been worn through—it has been carefully used." What do you think of it? He said "Its style is not elegant, but its doctrines are very deep, and I think many of them are true?"

BAPTIST MISSIONARY SOCIETY.

"THE DOVE."—We have been favoured by Mr. H. A. Wilkinson with a sight of a letter from Mr. T. Thompson, sent dated Madeira, Feb. 17. "The Dove" left Coves, Feb. 5, at seven, p.m. It appears that whilst in the channel Captain Milbourn had a narrow escape. On Thursday night the weather was rough, and he had been out on the jib boom, only just before it was carried away by a heavy sea! In the Bay of Biscay they had a storm. Mr. T. says, "If you could have seen us when the waves were like great mountains all around us, and our little vessel mounting over them with perfect ease to herself, and no small comfort to us, (going at the same time ten or eleven miles per hour) you would have been astonished; indeed, the captain says she should be called 'The Wonderful.'" On Feb. 12, they had a fair wind and fine weather—as fine as in May in England. Mrs. Newbegin, who had been very sick, was now able to leave her cabin for the first time. They came up with a French brig, spoke her, passed her, and soon left her miles behind. "What an excellent navigator Capt. Milbourn is! He told us the very time we should see the land, and we found it just as he said. It is well for us, and well for the society, that we have him for captain."

THE

BAPTIST REPORTER.

JUNE, 1845.

EARLY BAPTIST WRITERS.—No. II.

THE LIFE AND TIMES OF MR. WM. KIFFIN.

OH! when shall FAITH, of soul sincere,
Of JUSTICE pure the sister fair,
And modesty, unspotted maid,
And TRUTH, in artless guise array'd,
Among the race of human kind,
An equal to my KIFFIN find?

AMONG the worthies of the seventeenth century, who acquired eminent reputation and distinguished celebrity as ministers of Jesus Christ, WILLIAM KIFFIN stands prominently conspicuous. This devoted servant of God was, for more than sixty years, one of the brightest ornaments of the baptist denomination; and so numerous and remarkable are the incidents in his life, that they furnish alike a copious fund of materials for the biographer, and an example calculated to excite the reverence and imitation of the reader. His lot was cast in most eventful times; and he himself was so constantly the object of implacable

malevolence and the most iniquitous, and tyrannous persecutions, that the greater part of his history presents one continued scene of outrage, vexation, and trouble. But while he passed the most of his days amidst the storms of religious intolerance and civil despotism, it was his happiness to die in peace, several years after the iron rule of oppression and arbitrary power had been succeeded by the more peaceful sway of civil and religious liberty. Endued with superior mental powers, Mr. Kiffin became (without the aid of extensive erudition) an able and a most successful minister of the New Testament, and also a most skilful and expert disputant. Such, indeed, was his natural acumen that when he was associated with others in any of those public theological disputes, or polemical battles, so frequently held in that age, the pre-

cedence was generally assigned him.* Few ministers of his day equalled, and none surpassed him, in labours to extend and defend the interests of Messiah's kingdom throughout our own country. But during the civil convulsions, and the unsettled times which followed, Mr. Kiffin, like many other public characters, was compelled to perform very different and most opposite kinds of service; so that we find him engaged in duties civil and military, municipal and religious;—vocations (to us) singularly incongruous. Yet in every variety of condition and circumstances, throughout the whole of his eventful life, which was extended to the unusual period of eighty-six years, he preserved an unspotted reputation for sterling integrity, great solidity of judgment, and eminent piety.

This remarkable individual is supposed to have been born in London, in the year 1616. He was descended from a Welsh family, and his parents appear to have been in respectable circumstances. But they both fell victims to the great plague which ravaged London in 1625, and he himself narrowly escaped sharing the same fate; for he had six large plague boils upon his body; so that his death was confidently anticipated. Being left an orphan when only nine years of age, he was placed under the care of some relatives, who possessed themselves of the property his father had left him; but as they afterwards failed in business, he recovered only a small part of it. In 1629, young Kiffin was apprenticed to the redoubtable John Lilburn, of turbulent renown, who was at that time a porter brewer and cooper

* The age in which Kiffin lived has been appropriately designated the Age of Theological Chivalry; for in it homage the most devoted was professed to truth, and sacrifices the most heroic were cheerfully made to promote its interests—religious principles were tested by public disputations; in these contests of words, grave men sat as judges, whose office it was to declare the laws of the combat, and to regulate the onset and the defence. The skill and prowess of the combatants were exerted to the utmost, the people applauded, or hooted, as they happened to be moved, and the battle was generally a draw: one, in which both sides claimed the victory.

in London.† Two years afterwards, in a fit of melancholy, he left his master; and in wandering about the streets of the metropolis, he was induced to enter St. Antholin's church, where Mr. Foxley was that morning discoursing upon the fifth commandment, and showing the duties of servants to their masters. A subject so applicable to his own case surprised him greatly, and caused him to think that the preacher knew him, and was preaching only to him; which so alarmed his conscience that he immediately returned to his master's house, before his absence had been noticed by any one. This sermon led him to attend the ministry of the Puritans, by whose teaching (under God) he was brought to a saving acquaintance with the truth as it is in Jesus. Shortly afterwards, circumstances prompted him carefully to examine the controversy on nonconformity, which resulted in his becoming a dissenter. In 1633, he united himself with a society of Independents, of which Mr. John Lathorp was then pastor; and by the desire of his brethren he began to preach in their public assemblies. At this time Archbishop Laud was in the zenith of his power, and the nonconformists were persecuted with the most sanguinary and inhuman cruelty by him and his emissaries; so that they were compelled to hold their meetings as secretly as possible, assembling at different places, either early in the

† LILBURN made a considerable figure during the civil wars; being of a very restless and quarrelsome temper, and possessing the most indomitable courage, he became the opponent of government in every form—the chief ringleader of the levelers—a great proposal-maker and modeler of state, and the publisher of several seditious Pamphlets. In 1638, he was fined, whipped, pilloried, and imprisoned, by the Star Chamber, from which he was released in 1641 by the Long Parliament; he afterwards obtained a Colonel's Commission in the Parliamentary army, and fought against Charles the First; subsequently he opposed the Long Parliament, by which he was banished the kingdom. On the dissolution of the Parliament he returned, and resisted the power of Oliver Cromwell, by whom he was tried and imprisoned for several years. Such an inveterate spirit of contradiction did he possess, that Judge Jenkins said of him, "If the world were emptied of all but John Lilburn, Lilburn would quarrel with John, and John with Lilburn." Towards the end of his life he fell into the acquaintance of the Quakers, became one of them, and settled at Eltham, in Kent, where he died, August 29, 1657.

morning or late in the evening, to elude the vigilance of their enemies, which, for a length of time, Mr. Kiffin was enabled to do. But on coming out of a house on Tower Hill, where they had that sabbath day been worshipping, a crowd, incited and headed by a strong man, (by trade a smith) assembled and stoned him. Happily. Mr. Kiffin escaped with only a slight injury on one eye. It is remarkable that the instigator and ringleader in this lawless outrage, after having returned home that day, was taken ill, lingered in a wasting condition for twelve months, and then died. On the day of his death he sent for Mr. Kiffin, to whom he was a stranger, related the above particulars to him, and intreated him, if he had any compassion for so vile a wretch, to pray with him, which Mr. Kiffin did most readily; but the man expired almost immediately afterwards.

In 1638, Mr. Kiffin married an amiable young lady, one of the members of the same church as himself. In the same year, he and several other members of that church, avowed themselves baptists, and were, by their own request, dismissed to the baptist church, Wapping, (now Little Prescott street) of which Mr. Spilsbury was at that time the pastor. This union was shortly afterwards dissolved, in consequence of Mr. Kiffin's adopting views on communion different to those of the pastor and the majority of the church; † upon which he removed to Fisher's Folly, now called Devonshire Square, where he founded the baptist church, which has continued to hold its meetings in that place to the present time, and of which he became the first pastor. This church has long been distinguished by the number and respectability of its members, which, in 1843, amounted to 387. In antiquity it ranks, at this time, as the

second baptist church in London. Its present pastor is Mr. J. H. Hinton. §

Soon after the assembling of the Long Parliament, Mr. Kiffin was arrested for the first time at a meeting in Southwark, and committed for trial at the assizes. On the following day he was tried, and sentenced by Judge Mallet to confinement in White Lion prison, where he remained until Mallet was himself sent to the Tower, on an impeachment of the House of Commons. While Mr. Kiffin was imprisoned some of the vilest criminals in the same gaol formed a conspiracy to murder him; but the God whom he served frustrated their bloody design at the very moment it was about to be carried into execution. Shortly after he had regained his liberty, it pleased God to afflict him so severely that, for several months, his life was despaired of. When restored again to health, he and three other baptists engaged in a public disputation on the rights of infant baptism, with the notorious Dr. Daniel Featley. This took place in Southwark, October 17, 1642, in the presence of Sir John Lenthall, marshal of the King's Bench, and many other persons of great respectability. Unfortunately, the only account extant of this disputation is that published by the Doctor himself, in 1644-5, in a work under the ludicrous title of "The Dippers Dipped; or the Anabaptists Ducked and Plunged over head and ears at a Disputation in Southwark." A title so ridiculous gives us but a low idea of the modesty of the author; while in the book itself, says a late pædo-baptist writer, "the vapouring and unfairness of Featley are more prominent than the strength of his argument." In the preface he tells us that in writing about the baptists he

§ The following is a list of the pastors of this church. Those marked thus (*) were co-pastors with Mr. Kiffin. Ordained. Ordained.
 William Kiffin . 1638 John Stevens . . 1750
 * Thomas Patient . 1666 Walter Richards . 1762
 * Daniel Dyke, M.A. 1668 J. Macgowan, M.A. . 1766
 * Richard Adams . 1690 Timothy Thomas . 1781
 Mark Key . . . 1703 Thomas Price, D.D. 1824
 Sayer Rhudd, M.D. 1727 J. H. Hinton, M.A. . 1837
 G. Braithwaite, M.A. 1734

† The reader will find the subject of difference that arose between Mr. Kiffin and Mr. Spilsbury, and the consequences to which it gave rise, fully detailed in the *Baptist Reporter* for 1844, pages 295 and 296.

could hardly dip his pen in anything but gall. In the work he is careful to inform us how he disposed of three of his opponents. He also introduces Cufin, (Kiffin) but does not inform us how he got rid of Cufin; and it is evident, from the rancour and scurrility of Featley, that Cufin was a match for him. He complains that this sect had thrust out its sting near the place of his residence (Lambeth) for upwards of twenty years, but that they have now grown insolent, and discover themselves with open faces;—they preach, print, and practise their impieties openly; they hold their conventicles weekly; they flock in great numbers to their Jordans, and are dipped after their manner, with a kind of spell containing the heads of their enormous tenets, and engaging themselves in their schismatical covenants; they defile the rivers with their impure washings—the pulpits with their false doctrines—and the press groans under the load of their blasphemies. But lest the reader should still entertain too favourable an opinion of the poor baptists, the Doctor relates some marvellous stories to prove them an illiterate and sottish sect—a lying and blasphemous sect—an impure and carnal sect—a cruel and bloody sect—and lastly, a profane and sacrilegious sect. He then sums up the whole by recording some fearful judgments of heaven on the ringleaders of the sect. And such was the demand for this book, that it passed through six editions in six years; not the best proof, certainly, of the taste and liberality of that age. It nevertheless supplies irrefragible proof of the indefatigable zeal with which the baptists of those days disseminated their principles, and the amazing rapidity with which their numbers increased, even under the almost unparalleled amount of contumely, reproach, and obloquy, with which the chagrin and mortification of their adversaries loaded them, and of which Featley's book furnishes a most copious and exquisite specimen.

(To be concluded in our next.)

THE MINISTER'S COMPLAINT,

OR, "I HAVE LOST MY PRAYER BOOK."

I HAVE somewhere heard or read the following anecdote. A minister, whose labours had become somewhat less acceptable to his people than during the earlier part of his ministry, was waited upon by some of the leading members of his church, who suggested the desirableness of his removing to some other sphere of labour. The minister plaintively replied, "I have lost my Prayer Book." He meant *his people neglected praying for him!* The reproof had its desired effect. The people began to pray for their minister—a revival of religion soon followed—and his removal was no longer thought desirable.

There is at present a too prevalent desire among churches, after the lapse of a few years, for a change; a desire arising out of the supposition that their present minister's work is done among them, and might be resumed elsewhere with the probability of greater success. They are given to changes, having itching ears, and often because they have no change they turn away their ears from the truth.

Now we admit that in some cases a removal may be attended with advantage both to the minister and people; but generally it will be otherwise; and nothing but a conviction of duty should induce so very important a step. When a general disaffection prevails (which will be sufficient to destroy his entire usefulness) it would be folly for him to remain. But ministers frequently become unsettled through a disaffected few in the church, and to remove to gratify their caprice would be very imprudent. Many ministers discover that those who have been the warmest at the onset to secure their settlement, and loudest in their praise, are the first to turn up their heels against them, and to spread the leaven of disaffection. They should not be alarmed at this. The

apostle of the Gentiles met with such treatment, Gal. iv. 12—16; and may ministers hope now to escape? If so, they hope to fare better than the apostle.

Much of the unsettled state of things in many churches between pastor and people may be removed by a free use of "the prayer book." Reader! do you say you do not profit by your pastor's ministry? Why is it? Does he preach to you the whole counsel of God, as faithfully and affectionately as when you *first* chose him to watch over you in the Lord? "Yes," you say, "but I dont profit. I have no food for my soul under his preaching." Then there must be something wrong—wrong *in you!* If he preaches the gospel—and his conduct accords with his teaching—you *ought* to profit by his ministry. Your not doing so, is a symptom that you have a bad appetite, and loathe the heavenly manna.

But do you pray for your minister? In your closet—in your family? You do when he is present at the prayer-meeting! *Then* you appear deeply anxious for his happiness and prosperity. You call him your "dear pastor," your "beloved minister." But you know it is all hypocrisy. You cherish towards him a secret implacable dislike. Thus you deceive him, and attempt to deceive God. Awful! Be ashamed! Enter your closet—humble yourself before God—confess and forsake your sin—ask forgiveness. Begin anew to pray fervently and believingly for your pastor, and God will speedily make him an instrument for good.

You have no right to expect a blessing under your pastor's ministry if you do not pray for him. Some seem to feel that *the minister must bless the people*—and all depends upon a good sermon, or an indifferent one, whether the people are blessed or not—whether souls are converted

or not. How absurd! He is but a man—a frail man—an earthen vessel. Go now and read 1 Cor. iii. 6, 7. Keep your eye on that scripture, reader, when you next hear your pastor preach. If you wish to profit you must pray as well as hear. You must ask if you would receive; ye receive not because ye ask not, or ye ask and receive not because ye ask amiss. Pray for your minister as well as for yourself. If you wish his tongue to be as the pen of a ready writer, and his word to you the savour of life unto life, you must give yourself unto prayer for him. Pray always for all men, but for your bishops in particular. God requires of you to do it. Look at the following scriptures:—2 Thess. iii. 1, Eph. vi. 18, 19, Col. iv. 2—4, Rom. xv. 30—32. Read and inwardly digest these texts—catch their spirit—act them out—and God, even our God, shall bless you!

And what think you must be the state of your minister's mind if he should be apprehensive that you do not pray for him? How great his heaviness and continual sorrow of heart. Is there want of energy in his address? Do his labours seem to be in vain? Is his soul discouraged? Is he unhappy? How can it be otherwise? You do not pray for him! Can his zeal burn—his devotion rise—his spirit rejoice—while his people are dead and prayerless? It cannot be. If he has lost his "prayer book" his hands will fall, and one of the best sources of his comfort will be dried up. If you long to see him endued with power from on high—cheerful, happy, prosperous—pray for him. Try to induce others to pray with you for him. Have your special seasons for prayer on his behalf, and on your hill of Zion shall descend the blessing, even life for evermore. Talk not of his removal—it would be to him in many respects a serious disadvantage, which you should not overlook. Let the prayer of faith first do its work. Try what love for your minister can do.

Show your love. Never, by unkind words or works, injure his mind; or by backsliding, destroy his usefulness, or prejudice others against his ministry. If you will not say anything in his favour, do not insinuate anything to his disparagement. Many, alas! appear to be disposed for nothing so much as speaking indifferently of their ministers; whose insinuations, often lay the foundation for a minister's unsettlement and unhappiness for life.

Pray then for your minister—If you do not it is more than probable you do not pray for yourself. Much of that indifference which many feel to the “under shepherd” is the result of a low state of piety—great want of devotion—habitual neglect of the ordinances of the house of the Lord, or inattention when present. It is very affecting to witness the dulness and carelessness which many professors manifest in the house of God. I have known some sleep during the greater part of the sermon, and then complain “A very poor sermon this morning—did not enjoy it at all.” How could they? It is not often that individuals enjoy a good sermon and a good nap at the same time. It is melancholy to listen to the conversation of such thoughtless hearers when leaving the house of God. They know but little of the word preached, and yet they will blame the preacher because they are not blessed. It is a wonder that God does not visit such sleepy professors with judgment. (Acts xx. 9.) Oh when will some professors rise superior to all suspicion of formality and hypocrisy; and learn, instead of weakening the hands, hindering the usefulness, and oppressing the heart of their ministers by unkindness and neglect—love them for their works sake, sympathize with them in their trials, ease their labours by co-operation, and bring down upon the whole church the copious showers of divine influence!

JOHANNES.

HINTS ON REVIVALS.

IN support of the observations in the preceding article, and to pave the way for active and united efforts to promote the extension of religion, we give the following valuable extracts from John Angell James:—

As very much depends upon ministerial fidelity and devotedness, you should abound in prayer for your pastor. If apostles felt *their* need of the prayers of the brethren, and in the language of affectionate entreaty, said, “Pray for us!” how can it be expected that the ordinary ministers of the gospel can do without the intercessions of their people? Oh what force and beauty are there in Paul’s words to the Corinthians; “You also helping together by prayer for us!” Christians are almost ever in the extremes of idolizing or despising their ministers; of overvaluing great talents, or undervaluing such as, though solid, are not brilliant; and thus are in danger of not praying for the former, as above the need, nor for the latter, as below the reach, of Divine power.

It is of no less consequence *that you should do everything to encourage the hearts of your ministers.* In order to the bringing about of a revival there must be the most harmonious feeling, the best understanding, and the most cordial good-will, between the pastor and his flock. Where the minister does not live in the affections of his people, or is dispirited by a want of proper attention to his ministry, or of due regard to his comfort, all hope of a renovated state of things in the church is utterly vain. It is in the calm of peace, and not in the storm of contention—in the summer season of affection, and not in the wintry frost of indifference or ill-will—that a revival can be expected. It requires so much mutual confidence, deliberation, and co-operation, that the most undisturbed cordiality is essential to its existence. If you would wish your ministers to promote this great work, you must take care to keep

them in a state of mind that leaves them at leisure to carry it forward. You must *constantly attend their ministry*, and not dishearten or paralyze their zeal by the sight of pews vacated by those who have left their own teacher for some pulpit novelty in another place. Curiosity is a passion which should have little scope for operation in religion, whether it relate to doctrines or to preachers. Has the stranger studied for *you*, prayed for *you*, as your own minister does continually? And let your attendance be as serious as it is constant. Take earnest heed to the things you hear, lest at any time you let them slip. A revival of religion always, or at least usually, begins by a renewed solemnity in the congregation. People listen to sermons as voices *from* eternity, speaking to them *of* eternity. There are no sleepers, no idle gazers, in such assemblies; all turn to the pulpit, as to a door opening into the unseen world, through which are partially visible the realities of heaven and hell; objects too awfully momentous to allow a spirit of trifling. You must, if you would have a revival, *change your whole design and manner in hearing the word*. Instead of that careless and thoughtless rush into the sanctuary, you must go from praying to hearing, and return from hearing to praying. It is shocking to think how some professors of religion treat both the preacher and his sermon. They go to the house of God, as others go to a play, for entertainment, not for improvement; and return not to apply the discourse, but to criticise it. In the hearing of servants, children, or guests, they assail it with the shafts of ridicule or the bolts of anger; and thus messages from the eternal God to immortal souls, on the high themes of salvation and damnation, are treated with the same jocularly and merriment as are bestowed on the veriest trifles that float on the breeze of popular gossip! All this arises from, or is connected with, the idolatrous regard which is paid in the present age to

eloquence. It is man that too many go to hear speak, and not God; it is eloquence that they want, and not the gospel; and to be entertained, but not to be sanctified, the object they seek. True it is that it must be sound doctrine that they hear, and orthodox preachers that they follow; but it is not for the truth's sake that dwell in them, but for the musical voice, the fine imagination, the master-mind, or the captivating style with which the truth is announced. This must be altered; and if we would have a revival, we must come back to the simplicity that is in Christ Jesus.

ADMIRABLE DEDUCTIONS!

Alias CAPITAL MISREPRESENTATIONS,

From the "Christian Witness" for May.

THE *Witness*, in an article most inappropriately designated "A Plea for peace between the Baptists and Pædobaptists," declares the following to be "the uncharitable and exclusive ground assumed by our baptist brethren:"—

"1. That all other denominations are unbaptized because unimmersed, and that they are therefore in a state of disobedience to God.

"2. That other denominations cannot be recognized and treated by them as members of the church of Christ, because unbaptized, and are therefore to be excluded on this ground from communion with them at the table of the Lord.

"3. That other denominations are guilty of mistranslating the word of God, or at least of covering up its sense on the subject of baptism.

"4. That to the baptist denomination is assigned the great work of giving a correct translation of the Bible to the world, and of restoring the gospel to its primitive purity and simplicity."

In reply to these representations we observe,

1. Believing, as we do, that to *baptize* is to *immerse*, we must necessarily regard our pædobaptist brethren as unbaptized; but this writer evidently wishes to convey the impression that we charge them with wilful disobedience to God; which is untrue, and it is not too much to affirm that

he must know it to be untrue. It is not a little amusing to observe how self-complacently pædobaptist voluntaries will speak of the disobedience of state-churchmen to the revealed will of Christ, and how sore they are when similar modes of expression are applied by baptists to the advocates of infant sprinkling.

2. Whatever particular individuals or churches may do, this writer can scarcely be ignorant that the baptists generally *do* recognize pædobaptist believers as members of the church of Christ. They are not unchristianized even by the strict baptists, who decline communion with them at the Lord's table. The strict baptist loves his pædobaptist brethren as partakers of like precious faith and fellow heirs of the grace of eternal life, though he will not, to please any man, alter what he believes to be the order of Christ's house. This principle is asserted by the Editor of the *Witness* himself, in this very number, p. 217, where he makes the reception of alcoholic wine a term of communion at the Lord's table, and declares that "if any persons, how excellent soever their character," require "to be accommodated," contrary to apostolic usage, our reply should be, "We have no such custom, neither the churches of God." Here is the principle of the strict communionist very complacently adopted. Yet what an outcry is made by their pædobaptist brethren when the same principle is applied by baptists to themselves. The conscientious, but mistaken, ultra-teetotaler, however pious, will be excluded, or compelled as a term of communion to use alcoholic wine; but to exclude the conscientious, but (as we believe) mistaken pædobaptist is an unpardonable sin! And we gather, from a recent "notice to correspondents" in the *Witness*, that the Editor would himself refuse admission to the Lord's table to the unbaptized believer, and expressly claims the admission of himself and his brethren to communion with baptist churches, on the ground of a

recognition of infant baptism! Their admission as unbaptized believers would be of no value; we must admit their infant sprinkling to be New Testament baptism, of equal validity with our own!

3. *We* have never attacked the translations of our brethren. Dr. Morrison, Mr. Peter Jones, and others, were allowed to translate the words referring to baptism according to their own convictions; and the late excellent John Williams publicly stated, that in the Polynesian translations, they made the original terms signify "*anything you please.*" It was our pædobaptist brethren who attacked *our* translations, and prevailed on the Bible Society to withhold its aid, and so compelled us to make the separate denominational effort of which they now complain.

4. We believe that "the great work of giving a correct translation of the Bible to the world, and of restoring the gospel to its primitive purity and simplicity," is assigned, not to any one particular denomination, but to all the faithful in Christ Jesus; and woe to him that handleth the word of God deceitfully, or shuns to declare the whole counsel of God, or departs from the simplicity that is in Christ, whether he be a baptist or a pædobaptist. We judge him not; to his own Master he stands or falls: and with regard to our own faith and practice, it is a light thing to be judged of man's judgment. We serve the Lord Christ, and however our brethren may misunderstand and misrepresent us, we will seek to *know* and *do* our Master's will. T. N.

REASONS FOR NONCONFORMITY TWO HUNDRED YEARS AGO.

It is of the highest importance that every dissenter should be possessed of the most convincing and unanswerable arguments for the defence of nonconformity, and be able to state them intelligently and concisely. The too

usual mode of defending their separation from the state-endowed sect amongst the poorer and less-informed members of our churches, by a reference to the religious advantages connected with the simpler worship of dissenting congregations, and objections to the prolixity and monotonous repetition of the episcopal prayers, with other adventitious considerations, must be felt by every reflecting person to be insufficient.

I have for some time been in possession of a small work, lately reprinted, containing an account of the persecutions and sufferings of the Society of Friends in Wales, especially in this neighbourhood, where one of them died in prison, in the seventeenth century, in which is also recorded the laconic arguments whereby they defended themselves before bishops, and magistrates, and clergymen, drawn out into a few simple propositions. Nothing so plain has, from any other source, met my eye. I have therefore thought that it may not be unacceptable to your readers.

Being interrogated by the men they were cited to appear before, as to the cause of their withdrawing themselves from the worship of the legally authorized sect, they would reply dispassionately and formally:—

1. "Your church is not a *gospel* church.

2. Your worship is not *gospel* worship.

3. Your ordinances are not *gospel* ordinances.

4. Your ministry is not a *gospel* ministry.

5. Your maintenance is not a *gospel* maintenance."

Nor did they confine themselves to the opportunities thus afforded them by judicial citations, but sometimes went to the "parish house of worship," and after the sermon, would address the congregation, and challenge the "priest" to disprove these positions; and on such occasions never failed gaining a favourable hearing from the people. It is proper however to state that they never did this but when urged by some one in authority to attend, and they never consented to go without obtaining leave to speak, if they should feel any particular "concern" on their minds.* These were calm but bold unshrinking men, who were not afraid to stand as witnesses for the truth in a dark age; and the immunities granted them, and the profound respect felt for them, as a body, are some of their present rewards for the conscientiousness and consistency which so eminently distinguished their conduct.

No modification has, since the time referred to, taken place in the ecclesiastical establishment of our country, so as to take the point and force from these arguments used two hundred years since; but they may still be used with equal truth and justice, and will be found formidable weapons with which to contend against every redoubtable champion of the "church as by law established."

Welshpool.

J. D.

* Did they not sometimes attend and protest without invitation?—ED, B. R.

POETRY.

MAY YOU DIE AMONG YOUR KINDRED.

BY MRS. ABDY.

"How much is expressed by the form of oriental benediction, 'May you die among your kindred.'—GREENWOOD.

MAY you die among your kindred: may you rest your parting gaze
On the loved familiar faces of your young and happy days;
May the voices whose kind greeting to your infancy was dear
Pour lovingly, while life declines, their music on your ear.

May you die among your kindred : may the friends you love the best,
List to your fainting accents, and receive your last request,
Read your unuttered wishes on your changeful features dwell,
And mingle sighs of sorrow with your faltering faint farewell.

May you die among your kindred : may your peaceful grave be made
In the quiet, cool recesses of the graveyard's hallowed shade ;
There may your lov'd ones wander at the silent close of day,
Fair buds and fragrant blossoms on the verdant turf to lay.

'Tis a tender benediction ; yet methinks it lacks the power
To cast a true serenity o'er life's last solemn hour.
Ye whom I love, I may not thus love's christian part fulfil ;
List, while I ask for you a boon more dear, more precious still.

So may you die that, though afar from all your cherished ties,
Though strangers hear your dying words and close your dying eyes,
Ye shall not know desertion, since your Saviour shall be near,
To fill your fainting spirit with the "love that casts out fear."

So may you die, so willingly submit your soul to God,
That evermore your kindred, as they tread the path you trod,
May picture your existence on a far-off heavenly shore,
And speak of you as one not "lost," but only "gone before."

So may you die that, when your death to pious friends is known,
Each shall devoutly, meekly, wish such lot may be their own ;
Not heeding if you died in want, in exile, or in pain,
But feeling that you died in faith, and thus "to die is gain."

A CLUSTER OF SIMILIES.

I HAVE just been reading the Book of Martyrs, by Henry Southwell, Rector of Asterby, Lincolnshire. In the preface are some general observations on persecution. The author remarks : "God, by exposing some to persecution, expects their reformation ; and designs that by their afflictions, their errors may be removed : " and concludes with the following cluster of similies :—

J. H. W.

"God's children are like STARS, that look most bright
When *foes pursue* them thro' the darkest night ;
Like TORCHES *beat*, they more resplendent shine ;
Like GRAPES when *press'd*, they yield luxuriant wine ;
Like SPICES *pounded*, are to smell most sweet ;
Like TREES when *shook*, that wave but not retreat ;
Like VINES, that for the *bleeding* better grow ;
Like GOLD, that *burning* makes the brighter show ;
Like GLOW-WORMS, that *shine* best in dark attire ;
Like CEDAR-LEAVES, whose odours gain by *fire* ;
Like the PALM-TREE, whose humours *force* removes ;
Like CAMOMILE, which *treading on* improves ;
Like everything that can withstand the test,
Are those God loves, and who love God the best."

CONVERSIONS.

A SON OF ABRAHAM.

DID any of your readers ever encounter a man of modest demeanour, and diminutive stature, on board one of the Gravesend or Richmond steamers, plying his calling as a cutter of profiles? I can easily imagine the look of good humoured contempt which his diffident request for employment often met with. It is indeed characteristic of the conduct of vain man, that he looketh on the outward appearance, and considers not that the faded garment may cover a heart more noble than his own—that the mind which dwells within that mean exterior, is not only a partaker of the joys and sorrows common to humanity, but may have traversed a range of mental experience far higher than his own, and may have encountered difficulties he has never known, and achieved victories he has never made!

EMANUEL SCHWIEZTER, was born of Jewish parents, in the year 1809, at Breslau, in Germany. Being of a delicate constitution, his early education was much interrupted, but he had a great thirst for knowledge, and very soon displayed much mechanical skill. He was apprenticed to a draughtsman and engraver. During the term of his apprenticeship, he suffered much annoyance, as every Jew does, from his Gentile fellow-workman; but his conduct was such as to gain the esteem of his master.

In 1835 he came to England, which was the native country of his mother. Here he obtained employment at his trade; but an internal ailment from which he suffered, rendered bodily labour painful and difficult, and he at length abandoned his former employment for the profession of an artist.

He had been brought up by his parents as a strict Jew, but when he entered on the business of the world his views and conduct were evil; and he pursued the downward path of infidelity and atheism. In this dark and hopeless state he continued until January, 1842, when it pleased the Lord to visit him with sickness, that messenger of mercy, which is so often sent to recall the wandering sons of men to their father's house. During his illness he was visited by a Jewish brother, who had long known him, and who had been some years a convert to christianity. The counsels which Schweitzer had rejected with scorn in

time of health, were again offered in the season of illness. In the prospect of death infidelity has no consolations to offer; the only refuge she can present is annihilation—a fate from which humanity shudders. The tidings of a full and free salvation were now a more welcome sound, and the sufferer listened, patiently at least, if not with approbation. No immediate or decided change, however, took place; but the arrow of conviction had reached his heart; and soon after his recovery, he told his friend that he felt himself a great sinner. But he could not see Jesus as the promised Redeemer, and therefore knew no way of escape from condemnation. His daily prayer was in the words of Psalm xxv. 4, 5. His conscience was now so awakened that he could no longer pursue his worldly calling on the Lord's-day, although the profits on that day had hitherto been his chief support. He found much benefit from reading "Baxter's Call," and told his friend that he was almost convinced that Christ was the promised Messiah, but he would like to ask some learned Jew's opinion. A meeting was therefore arranged with a clever disputant, the fallacy of whose arguments more fully convinced him of the truth of christianity. During all this time he regularly attended the preaching of the word, at one place of worship or another, and was often powerfully affected by the tender invitations of the gospel, as well as by the danger and guilt of impenitence. To the instructions thus received by the ordinance of preaching (1 Cor. i. 21) he attributed his conversion to the faith of Christ.

On the 13th of May, 1842, he was baptized by immersion, at John-street chapel, London; and he became a member of Chadwell-street chapel, Pentonville, under the pastorate of Mr. Herchell.

From his baptism until his death he walked as a sincere, humble, and consistent follower of the Lord Jesus Christ. He continued to pursue his calling six days in the week, and on the Lord's day joyfully joined the assembly of christians. The happy hours he spent in the house of God fully made up for the labours of the week. In the winter season, when the steamers brought but few customers, he often found great difficulty in obtaining employment; yet he was never forsaken by his heavenly Father. Help often came at the moment it was needed. "Often have I gone out in the morning," said he

to a friend, "with a heavy, yet confiding heart, and before evening I have been helped in a way that I knew not."

His was indeed a life of faith, and his faith was often severely tried. The relinquishment of his calling on the Lord's-day was a great sacrifice. But this was not the only one he made. On one occasion, when hard pressed for a sum of money, he received an offer of the exact amount required, if he would attend on the sabbath at a house at the West End of London to cut profiles; which he at once rejected. Another very lucrative opening offered itself, that of attending a refreshment room connected with one of the places of public amusement. He did this for one evening; and gained as much in a few hours as he ordinarily did in as many days; but he felt that attending at such a place might bring a stain on his religious profession, and he at once abandoned it. Thus he left all and followed Christ!

The internal ailments under which he laboured, increased much during the last two years of his life, and often caused him great pain. He told a friend that had he not been a christian, he must have committed suicide. In the beginning of last September he found himself so ill that he wished to go into a hospital. His christian friend objected to this, and offered to procure him whatever attendance he might require at his own lodgings; but he expressed his decided preference to the airy rooms of an hospital, and the freedom from outward care which those asylums afford. He was therefore admitted into the wards of University hospital. There the friends who visited him were, for more than three weeks, privileged to witness his patience, faith, and hope; and the serenity with which he looked forward to death, not only as a happy release from suffering, but as an entrance into life everlasting. He fell asleep in the Lord on the 25th September, and the following week was interred in New Bunhill-field, Islington. Though a stranger in a strange land, and forsaken in life by nearly all his Jewish brethren, he was followed to the grave by several converted Israelites, and other christian friends, who knew, respected, and loved him. Another of the children of the covenant gathered into Abraham's bosom! May we be earnest in efforts and prayers for the conversion of the Jews.

W. D. L.

BioGRAPHy.

MR. WILLIAM WRIGHT,

A DEVOTED and esteemed member of the baptist church, Hanbury-hill, Stourbridge, was born at the Leasowes, in the parish of Hales Owen, Shropshire, at the house in which the poet Shenstone lived and died, Sept. 15, 1797. At an early age he became usher in the school of the late Mr. Beasley, of Stourbridge. From this situation he removed to the school of Mr. Hill, whose establishment was located near Birmingham. From thence, after a short time, Mr. Wright went to reside with the Rev. S. Barber, Independent minister, Bridgenorth, in the same capacity of usher, in the academy kept by that gentleman. Up to this period, the mind of the subject of this sketch, appears to have remained in a state of indifference to eternal things. His character was free from those gross blemishes which are found so frequently upon young men of the intelligent class; still he was a stranger to the way of life. An extract from a letter to the writer, from the christian minister named above, will best describe the change which took place in Mr. Wright's mind at this period.

Mr. B. observes—"Mr. Wright came to me a mere youth. He was unacquainted with divine subjects, and as indifferent as most are in early life who have not sat under an evangelical ministry, nor been connected with a christian family. Still his conduct was strictly decorous; he conformed to our domestic plans of worship, and they never appeared to be irksome to him. Some time after Mr. W. joined my family, a dear youth who had been a pupil with me died. Hoping to improve the event, especially to those who had known him at school, I preached from Ecces. xii. 1. Mr. W. was deeply impressed by the sermon, and shortly gave evidence of this in an increased decorum, and evidently pleasurable attendance on the means of grace. He now laid himself out to benefit the young people of my establishment; felt a pleasure in attending the more retired means; and was in the habit of going on a sabbath evening to address a few villagers at Eardington, about two miles from Bridgenorth. He was with me seven years; and we parted on such terms that I allowed him to remain in the house gratuitously for three months."

Mr. Wright, while united with the church under the pastoral care of the respected minister from whom the above communication was received, sustained the office of deacon; and was beloved by his brethren. After quitting the house of Mr. Barber, Mr. W. was engaged for some years as accountant to Mr. McMichael, who resided at Bridgenorth. The change which took place in his views on the subject of baptism is ascribed to a careful perusal of Mr. Pengilly's "Scripture Guide to Baptism." It was put into his hands by a lady, and he read and compared it with the New Testament, and became a baptist. He and his wife were baptized Sept. 2, 1832, and joined the church under the care of Mr. Robert Clark, then pastor at Bridgenorth. After some years, for the benefit of his health, he came to reside at Stourbridge; and received his dismissal from that church to this August 2, 1838.

Here Mr. Wright resumed his former profession, and had the satisfaction of soon finding himself at the head of a respectable school; the duties of which he discharged with great efficiency. He devoted himself also to the cause of the Redeemer with much zeal and energy. For several years he preached at a village station—Holy Cross, in Staffordshire; and at the request of his friends there, presided at the Lord's table, and occasionally baptized the candidates. His monthly visits to this place, and other efforts of the same kind, appear to have been blessed in some instances to a pleasing degree. Mr. W. was largely a partaker in that tribulation which is common to the saints of God in this world. He suffered much from feeble health; and from the loss of his pious and amiable wife, which took place about three years since, and from the shock of which he is thought never fully to have recovered.

His last illness commenced in the latter part of December, 1844. Great debility, a violent cough, and a gradual decay, brought him to the grave. The state of his mind during his lingering illness was spiritual and satisfactory. He did not, for a considerable part of this period, suppose that "his sickness was unto death;" and earnestly desired to live if it were the Divine will, for the sake of his family. The kindness shown him by his friends of the church with which he was united, was great, and uniform, and unwearyed; and scarcely less attentive and

affectionate were the servants of Christ of several other denominations in the town, by whom Mr. W. was deservedly esteemed. He became convinced that his end was near some days previous to his death, and manifested calm and christian confidence in the prospect of what awaited him. Many interesting and never-to-be-forgotten statements were made by him to his pastor and other friends, who watched over him daily for some weeks prior to his end. At length, apparently from exhaustion, in the night of Sep. 21, he breathed his last, aged 47.

For the last half hour immediately before he ceased to live, he was observed to be incessantly engaged in prayer. He paused from the exercise, and lifting up his hands and eyes towards heaven he exclaimed, "I am the resurrection and the life—he that believeth"—Here he was compelled to stop: he struggled for a moment or two with "the swellings of Jordan," and then, in the arms of his own child, his spirit departed.

An exceedingly crowded congregation listened to his funeral sermon, by his pastor, who also improved his death to a full and affected congregation at Holy Cross. He is generally and deeply lamented. It is pleasing to add, that a prayer-meeting being announced after the funeral sermon, to commend his orphan family to the care of the "God of the fatherless," several brethren, members of different churches in the town, remained, and devoutly engaged in the interesting service.

J. P.

MISS JANE BRACHER,

Was born Nov. 20, 1825, at Semley. She was privileged from childhood with the prayerful instruction of pious parents, who carefully endeavoured to train up their beloved child in the nurture and admonition of the Lord. At an early age she attended the sabbath-school, and being an amiable interesting girl, she soon won the affection of her teachers. Shortly it became apparent that the pious instructions she there received made a salutary impression on her mind. She had a sinful heart, she said, but with trembling timidity expressed her humble hope that Jesus would accept and save her. Still she remained in an undecided state until nearly two years ago, when she became anxiously concerned for the salvation of her soul. She now felt sin to be

an intolerable burden, and earnestly sought deliverance from its guilt and power, as well as a clear apprehension of her acceptance in the Saviour. Though situated at this time three miles from the house of God, she eagerly seized every opportunity to be there, and heard the glad sound of the gospel with marked attention and earnestness. At length divine mercy was revealed to her soul, and, to her ineffable joy, she felt herself interested in the glorious atonement of Christ. Her language now was—

"This is the way I long have sought,
And mourned because I found it not;
Till late I heard my Saviour say,
Come hither soul, I am the way."

She strongly desired publicly to avow her separation from the world and attachment to Christ and his people, by being baptized and united to the church. This privilege she was soon permitted to realize. Her great object now was to promote the cause of the Redeemer which she had so warmly espoused. She rapidly grew in spiritual knowledge and holiness. About the 25th of November last, she was violently seized with typhus fever, from which there appeared but little hope of recovery. On my first visit I was gratified to find her composed and tranquil, submitting with readiness to her painful visitation, and saying,—“It is the Lord; let him do as seemeth him good.” I spoke of the support, the cheering promises of the gospel afforded in affliction, to which she rejoined with great earnestness,—“My light affliction, which is but for a moment, worketh for me a far more exceeding and eternal weight of glory.” At another interview, as I entered the room, she said,—

“Rather than not my Jesus love,
O may I cease to be!”

The nature of her disease very soon caused her speech to become very indistinct. She appeared to be often engaged in communion with God. Her eyes, beaming with heavenly joy, were frequently raised to Him. She continued to endure her affliction to the last with much fortitude, and peacefully fell asleep in Jesus on Dec. 10.

“Farewell, dear saint, a short adieu!
Some angel calls thee to the spheres;
Our eyes thy radiant path pursue,
While rapture glisens in our tears.”

Some who knew the deceased will probably read this brief notice. Let them remember that they will themselves need the support of true religion in the hour

of death: it may be soon—much sooner than they anticipate. Let them learn that tranquility at that season can only arise from a living faith in Christ. May they, with immediate earnestness, seek the salvation offered in the gospel, that, like our departed young friend, they may live usefully, and die happy.

Senley, Wilts.

T. K.

NARRATIVES, ANECDOTES, &c.

A PRACTICAL ILLUSTRATION OF 2 TIMOTHY, iii. 15.—*From France.*—About eight years ago the Mayor of a certain Commune had a conversation with a Colporteur. The Mayor listened to what he said; making light of it, however, and pretending that what he advanced might do well enough for a set of children or old women, but that it was too ridiculous to be palmed upon any man of sound sense and matured judgment. It happened that his own child, a girl of eight years of age, heard all that her father said, and being anxious to learn what good things were contained in the Colporteur's book, that he acknowledged were suitable for children, begged him earnestly to buy her a copy, which, in a kind of joke, he immediately agreed to. The brother of the Mayor, who was present at the interview with the Colporteur, and in the course of the conversation manifested symptoms of the most deplorable and degrading infidelity, on seeing the Bible put into the hands of the child became more enraged than before, and would have laid violent hands on the Colporteur, had not the Mayor, in order to screen him from the assaults of the other, prevailed upon him to retire. The Bible, however, was left in the house. After the Colporteur had been dismissed by the Mayor, the two brothers engaged in a serious altercation respecting what had taken place; the infidel insisting upon the destruction of the Bible which had been given to the child, and the Mayor as strenuously declaring that he would keep it at all hazards, and let his daughter read it. In short, after a long and angry dispute, the two brothers separated, swearing that they would never see one another again. The children, however, did not share in the hostility of their parents, but continued on the same friendly terms of visiting as before. On such occasions the little girl would frequently speak of the book which her father had bought her, and which she reported as being highly

interesting; so that at length her cousin, the son of the brother who had signalized himself in the conversation with the Colporteur by his violence and infidel sentiments, had his curiosity roused, and borrowed the Bible from his relative. The reading of it produced the same impression on the boy as it had done on the mind of the girl; and the interest and relish which he manifested for the sacred volume attracted the attention of his father. At a time when he fancied no one saw him, he suffered his curiosity to prevail upon him to look into the book against which he had so bitterly inveigled, and which had led to the rupture between himself and his brother. But his curiosity speedily gave way; and he found himself so deeply interested in what he read, that when his son spoke of returning the Bible to his cousin, who was desirous of having it back again, he continually invented fresh pretexts for putting off the restitution of the book. The little owner of it, however, was at length tired of her cousin's repeated excuses, and complained to her father, earnestly begging him to cause the treasure to be restored to her, which she could no longer do without. It may be imagined what was the astonishment of the mayor on finding that the Bible was actually in the house of a person who, some time before, had behaved so violently at the mere sight of it; and the first thought which struck him was, that in all probability his brother had obtained possession of it in order to destroy it. He was however, quickly undeceived, and not a little surprised, to learn that the Bible had not only suffered no injury, but was even being read by his brother. Though no way favourably inclined to the book itself, his anxiety to get it back increased. "The Bible" he thought "belongs to me; I should like to read it; and I cannot bear the thought of my brother seizing on my property." Application was therefore made for the book through a third party, and the immediate restitution of it insisted upon. But it was all in vain; and for a time there was reason to fear that the sacred volume, which in every page breathes peace and goodwill, might tend to increase the hostility between the two brothers, by giving rise to a scandalous action at law. Thanks be to God! the result was altogether different. In the meanwhile the brother, who had kept possession of the Bible, continued to read in it diligently. Day after day the scales fell

from his eyes; he became more and more sensible of the folly and wickedness of his former infidelity; and his ardent wish at length was, to yield obedience to the teaching and the commandments of God. In short, a work of grace was begun in his soul, without the aid of any human effort, in the most astonishing manner. Under this change of sentiment, being kept at home by reason of sickness, he sent to his brother, requesting him to come and see him, and promising to restore his Bible to him. An interview took place which was truly affecting on the part of him whose heart had been changed by reading the Holy Scriptures. The conversation which he addressed to his brother, which was of a truly christian character, was abundantly blessed to him, and paved the way to a perfect reconciliation between them; and to render their good understanding the more lasting and beneficial, they both pledged one another to study and to practise what they found written in the Bible; for enabling them to do which, they agreed that the copy which had been bought should be their joint property; that whenever they could not read it together they should have it by turns; and that in the meantime they would pray to the Lord to afford them an opportunity of obtaining the precious volume, each for himself. After a considerable interval their prayers were granted; and the Colporteur who has furnished the above details, having been directed to visit the district in which the brothers resided, experienced a very different reception from that which his predecessor had met with eight years before. They not only purchased copies for themselves, but also for the two young cousins who had learned to appreciate the value of the word of God, as well as for other members of their respective families, and even for distribution among their poor neighbours.

"*ANABAPTISTS.*"—A few years since, when soliciting for a chapel case, I ventured an attempt upon a rev. doctor, the principal of a large academy near the metropolis, when the following scene occurred:—Enter the rev. doctor, dressed in his full canonicals, and surmounted by a cap, shaped as if it were designed for an index to the four points of the compass, and which was now laid upon the board with muob dignity. The case was stated in a few words. "What are you, sir?" "Why, sir, they call us baptists." After this I beheld, and lo, it took a good while

to erect and to inflate the machine; then (*Eurus notusque ruunt!*) a fine blast, indeed! with the arms akimbo. "You Anabaptists! the worst of all enemies of our church!" Such a salute could not, of course, be worthily acknowledged without a profound obeisance, and I now felt pretty sure! "Sir, you have advanced two things, in that small space, which I think will require a much longer space for you to make good." "What d' ye mean, sir?" said the rev. doctor. "First, then, allow me to enquire how you make it appear that we are Anabaptists. I am, for once, a happy man in having to do with a gentleman who understands the meaning of words. Bapto—baptizo; what does it import? Does it signify either to pour or to sprinkle? As a gentleman and a scholar, do you not know full well that, in all its uses, it signifies to immerse, and nothing else but immerse?" It was rather curious to see how those learned eyes looked first at all things, then at nothing, and, last, seemed to be looking out for *another nothing* to look at. "Very well, sir, if the ministers of your church do *not* immerse—do not baptize, but only rhanitize, how can we who come after be said to *anabaptize*? Sir, we are *not* Anabaptists; the name is a nickname, and, if you please, we wont have it! Then, sir, how does it appear that we are enemies to your church, much more the worst? Our church is the enemy of sin and satan alone. Is your church on the side of sin and satan? If so, certainly you may expect that we shall be against you in all that we possibly can: so look well to your church!" Whereupon, the gentleman, with a brief apology, left the room, and after a good while, returned, not with a strong footman, or an officer of police to convey me to "*durance vile!*" but with some *contributions*, from himself, and from two other members of the household, who, it appeared, had, Nicodemus like, sometimes *stolen* into this said "*Anabaptistic*" chapel. Thus the good Lord favoured the cause of simple honesty, and, after an agreeable confab, the parting was even friendly. Should there ever be any more "*pelting*" from this quarter, I believe it will not be with the nickname of "*Anabaptist!*" E. L.

COVETOUSNESS.—A Missionary, in Jamaica, has just sent us the following facts:—"A man, who was connected with one of our religious societies, has lately gone quite mad from the accusa-

tions of a guilty conscience. He has been for two years professing deep poverty, living upon a sister, refusing to give anything for the support of the gospel, while he had £35 sterling buried in the ground. This, in his distress of mind, he confessed, and producing it, wanted to ease his mind by giving a large sum to the church! In another part of the island, a covetous professor lately lost eleven hundred pounds old currency, which he had hoarded and secreted in the roof of his house, and which was stolen while he was away from home. This man asked a friend for the loan of a Testament, as he said he wanted a little christian consolation under his affliction!"

VISITING THE POOR.—Dr. Rippon once said from the pulpit, "I have gained more by visiting the sick and pious poor than I have by all my reading and study. I have gone to comfort them, and they have comforted me."

ARTS AND SCIENCES.

GLASS.

The Phœnicians are said to have accidentally discovered the mode of the formation of glass, when a ship's crew were cooking their provisions on the sands. Having brought some pieces of saltpetre from the ship, which was laden with that article, they formed of them a fire-place; and having kindled a fire, a clear liquor (glass) was observed to run out from beneath the pile. But recent discoveries among the tombs of Egypt have brought out some curious specimens of glass manufacture, such as even modern art is not able to imitate; some of which are supposed to be 3500 years old. Glass is said to have been introduced into England in 663, by Benedict, Abbot of Wearmouth, who glazed the windows of his monastery; but no regular manufactory was opened till 1557. In those days glass windows were moveable, and were only used by the nobility during their residence at their castles. They were not used by the people generally till the time of the Stuarts. Before this, lattice work, or panels of horn with wooden shutters, were their usual windows.

How superior, then, are our accommodations to those of our ancestors, in the admission of light into our dwellings by this beautiful article. And this is not all; for, as Dr. Johnson has observed, "Who,

when he saw the first sand or ashes by a casual intenseness of heat melted into a metalline form, rugged with excrescences, and clouded with impurities, would have imagined that in this shapeless lump lay concealed so many conveniences of life, as would in time constitute a great part of the happiness of the world? Yet by some such fortuitous liquefaction was mankind taught to procure a body at once in a high degree solid and transparent, which might admit the light of the sun, and exclude the violence of the wind; which might extend the sight of the philosopher to new ranges of existence, and charm him at one time with the unbounded extent of material creation, and at another with the endless subordination of animal life; and, what is yet of more importance, might supply the decays of nature, and succour old age with subsidiary sight. Thus was the first artificer in glass employed, though without his own knowledge or expectation. He was facilitating and prolonging the enjoyment of light, enlarging the avenues of science, and conferring the highest and most lasting pleasures; he was enabling the student to contemplate nature, and the beauty to behold herself."

CORRESPONDENCE.

DISPLAYS AND ATTRACTIONS AT RELIGIOUS ANNIVERSARIES.

UNDER the head "Sabbath-school Anniversaries," there appeared some admirable animadversions in your last *Reporter*. As I read them over, my mind almost unconsciously adverted to a kindred impropriety; viz., the practice of allowing immoral men to conduct the psalmody in connexion with some of our christian churches. I am myself associated with a church where this impropriety, to a certain extent, prevails; and as often as I remonstrate upon the subject, it is pragmatically replied,—"If these men be not allowed to come as singers, they will not come as hearers, and therefore of the two evils let us choose the lesser." This reasoning, however, appears to me to be unsanctioned by scripture rule. Jesus declares that his kingdom is not of this world. It does not depend upon ungodly men for its existence; and the church is competent to conduct every part of divine worship without at all relying on the

assistance of the enemies of her Lord. The man who, on the Saturday night, is to be found for hours inhaling the impure atmosphere of a pot-house, standing in the way of sinners, and occupying the chair of the scorner, is certainly not the man who, on the following sabbath morning, should lead the church in singing—

"My God, the spring of all my joys,
The life of my delights,"—

and other hymns of the same devotional character. Indeed, that such improprieties should be encouraged in any congregation, is truly awful; but encouraged they are. There are persons whose views of the spirituality of Jesus' kingdom are so crude, and who are so indifferent to the purity with which every part of God's service should be performed, that they are prepared to resist every attempt at reformation on this point. Their vision has become so obscured, that they see no evil or inconsistency in it; and rather than have the drunkard singer displaced, or the swearing and obscene flutist removed, they would withhold their pityful subscription, and withdraw themselves, in whole, or in part, from the means of grace. Sometimes it is said, the congregation is not dependent on these men; but instances are not wanting in which the hymns selected by the minister have, without his consent, been changed—those substituted having no connexion with the subject of meditation—upon the plea that the chief singer, from some questionable cause or other, was not in his place in the gallery. But what remedy do I propose? I have no wish to drive these men from the house of God. I have no wish that they should absent themselves from the preaching of the word. I have no wish even that they should not sing. My wish is that no immoral man should be appointed to *conduct* the singing; and that neither the congregation nor the men themselves should indulge the supposition that the service of God cannot be conducted without their aid, or that the cause of Christ would at all be damaged by the removal of the anomaly complained of. Let the members of the church sing. If there be amongst them any who cannot sing, let them learn; so that instead of taking no share in this delightful part of divine worship, instead of being content that grossly immoral men should perform part of their duty for them, they may at once, and for ever, wipe off the foul blot which a vitiated taste and de-

praved habit has, to our dishonour, placed upon the fair escutcheon of the christian church.

AMICUS RUSTICUS.

SABBATH-SCHOOL ANNIVERSARIES.

I CONCUR in some of the remarks, by "Philomousas," on Sabbath-school Anniversaries, in the *Reporter* for May. I believe, with your correspondent, that it is an evil, and a growing evil, but at the same time I fear that we cannot dispense with it at present. Your correspondent writes as though he would act rashly, and I think he must have written in haste when he penned his suggestion for checking this evil. It is evident to me that he did not believe his suggestion could ever "be put into operation," or if it were, that it would be effective, or he would not tax the inventive genius of "your able correspondents" to propose some *truly* effective course that might be adopted, whereby "this singing exhibition system" might be dispensed with.

To effect a cure of a disease of long-standing requires all the skill that can be brought to bear upon it, and that skill is never rewarded with success, unless the remedies applied reach the root of the disease. So it is in this case—this diseased part of the sabbath school system—until the root of the evil can be eradicated, and dispensed with, all that can be said or suggested will be non-effective. The apostle Paul tells Timothy that "The love of money is the root of all evil," 1 Tim. vi. 10; and if this is a great evil, love of money must be at its root. But sabbath schools cannot be carried on without money. Booksellers sell school requisites for money. Coals can be procured only for money. It thus resolves itself into a matter of money. Where is the money to come from? We know that "hundreds of devotional christians" do give, and liberally too, towards the support of these institutions; but do they give as the cause deserves, or as its magnitude demands? I find a reply to this in the words of "Philomousas," where he says, "in some places it would be next to impossible to bring together even an ordinary congregation, unless it were well understood that there would also be a gathering of great and small instruments." We find then that these institutions cannot exist without support; that "devotional christians" who are the promoters, and consequently the natural supporters of

these institutions cannot, or do not, give sufficient to support them. Artificial means must be resorted to, and experience proves that the most effectual to bring together even an ordinary congregation, is to announce that there will "be a gathering of great and small instruments." I cannot agree with "Philo," "that *all* the attempts of the preacher to fasten upon the mind religious impressions, are altogether fruitless." This would imply that the "devotional christians" had all staid away, and that the congregation was composed entirely of those who had been brought together by "the understanding that it would be a singing exhibition."

I hope that the hundreds of "devotional christians" will speedily be multiplied to thousands, who will feel gratified in having opportunities afforded them of giving their support to so noble a cause, and that the time will one day come when all will feel it to be their duty, and their privilege, to instruct the young at home by their own firesides; where a father's love could superintend, and a mother's tender care could guide the infant mind, as it grew up under a parent's roof, in the nurture and admonition of the Lord.

Worcestershire.

B—N.

LECTURES ON BAPTISM, WITH REFERENCE TO THE THEORY OF DR. HALLEY.

SINCE the publication of Dr. Halley's work on baptism, you have repeatedly expressed a desire that the subject should be taken up by some competent person in our denomination. I now congratulate you, and your numerous readers, on the fact that arrangements are at length made for that purpose; and that our very esteemed friend and brother, Mr. Charles Stovel, has engaged to deliver a course of lectures on that subject in October next, in the Library of the Baptist Mission House, Moorgate-street, London, which has been granted for that purpose.

From a syllabus of the intended course, it appears there is good reason to expect that *the recognition of Christian Discipleship in Baptism* will be clearly developed. The plan proposed is worthy of the learned lecturer, and promises an exhibition of the whole question of the most conclusive character; nor will it be doubted by those who have read the truly valuable lectures on the Baptismal Regeneration Controversy, and are acquainted with the critical acumen of their author, that the result in

the anticipated course will be highly satisfactory.

The subject proposed for discussion, is—"The *personal* and *spiritual* qualification, responsibility, and privilege of the recognized disciples and followers of Christ, in opposition to the indiscriminate theory advanced by Dr. Halley, in his Congregational Lecture."

The concurrence and concessions of Dr. Halley will receive attention, and will doubtless meet with that respectful and candid acknowledgment they justly demand.

That our esteemed friend Mr. Stovel may receive that encouragement which his persevering and indefatigable labours deserve, it is necessary that general publicity should be given to the subject.

Praying that our brother may be divinely assisted in his work,

I am, truly yours,

PHILALETHES.

ON RELIGIOUS TESTS.

As you have printed a sentence of my letter wherein it is stated that "I repudiate *all* tests in religion," I feel it right to offer a word or two of explanation, or qualification, of that expression. My intention was to disclaim all human creeds as rallying points for christians, in distinction from taking the New Testament scriptures as our sole authority. Nevertheless, as I believe that every christian church ought to be composed exclusively of baptized believers in Christ, and that every church is bound to preserve her purity in this respect as far as possible, every such church must of course possess the right of judging of the fitness of the candidates who offer themselves to their communion, and to institute such inquiries as in their opinion are necessary to ascertain that fitness. A person is not to be received into communion merely because he says he believes the bible; but if a church is satisfied of the piety of any candidate, my opinion is that such church ought to receive him, even though his views may not on every point square with those of the church: at least, I am prepared to commune with such as I can recognize as real christians, and who have been baptized, even though their views, on all points, might not harmonize with my own. I am what is called a Calvinist, as regards the disputed doctrines; but as I could not commune with all Calvinists merely because they believe

on some points as I do, so neither can I withhold communion from all Arminians merely because, on some points, they differ from me. I think no general rule, or standard creed of doctrines, ought to be imposed, but every church ought to be left at liberty to act towards candidates of all evangelical creeds as their individual piety may render expedient or proper.

D. I.

[Our Correspondents have long been gaining upon us. We find their papers accumulating. We fear some will think we neglect them. This is not the fact. We give every letter we receive our best attention. We must give preference to correspondence on passing events. Abstract subjects must wait for opportunity. Some of these we have disposed of summarily in our "Conversation with Correspondents," but we cannot, and perhaps we ought not to dispose of others in that way. We propose therefore to abridge them.]

ABBRIDGED CORRESPONDENCE.

UNSCRIPTURAL MARRIAGES.—W.G.B. is surprised that more decided steps have not been taken by the churches to stop this awful evil. He cites another affecting case of defection through an unholy marriage. A believer thus acting defileth the temple of God—Eph. ii. 21, 22; 2 Cor. vi. 16; 1 Cor. iii. 17. These scriptures should be read by every believer with fear and trembling. Beside, for what purpose are all those solemn admonitions of the divine word warning believers against fleshly lusts, for the indulgence of evil and unrestrained desire is the secret of all the mischief,—for what purpose are all these if not to put us on our guard; and for what purpose are promises made from God to us, to afford grace to help us that we may mortify the deeds of the body, and crucify the flesh, if not that we may be preserved from such corruptions. He who disregards these admonitions, and allows his passions to run loose and wild, is no christian, and ought not to have a name or a place among the followers of the holy Jesus—he walks not after the spirit but after the flesh, and his end, if he repent not, like all other transgressors, will be death! How awful.

S. T. suggests the propriety of churches interfering wherever an unholy alliance is about to be formed, first, by remonstrance, and then by giving notice to the erring member that his, or her, case will be brought before the church meeting,

and the exclusion of the party proposed, for disobedience to the injunction to "marry in the Lord."

Another correspondent has sent us the following little fact on this subject:—*"Being Wise too late.*—A female member of one of our churches having very unscripturally encouraged the addresses of an unbeliever, contrary to the advice of her best friends, happening one evening to meet her pastor, inquired if he had any objection, or whether there would be any impropriety in his praying for her, that she might not be 'unequally yoked.' The good man very wisely replied, that it would be useless his praying for her unless she herself was resolved to break the acquaintance. Judge the pastor's surprise when he afterwards learned, that the lady *had been married about a week* when she made the above singular request!

VERITAS."

THE JEWS.—J. W. would direct increased attention to the 11th Romans; and urges that more efforts and prayers should be used to remove the "blindness" of the children of Abraham, that the "fullness of the Gentiles" may come in. He does not call for less missionary effort among the heathen; for then, says he, "I should condemn the means most mercifully employed in my own conversion;" but he regards it as our bounden duty to return back to Israel some of the advantages we have derived through Israel—for "salvation is of the Jews." The Jews, he observes, are found scattered over all nations, and will, if turned to the Lord, be the most efficient missionaries of the cross the world has ever known. Paul, the apostle to the Gentiles and prince of missionaries, was a Jew.

PERSONAL EFFORT.—W. F. complains of the indifference which many professors manifest to the spread of religion, and refers their conduct to the absence of all proper impressions of its value on their own minds; and observes, "Were every member of a church of Christ to exert his own personal influence to the full extent, its members might be doubled in one year with the greatest ease."

MORE EFFORT.—J. H. complains of the half-heartedness of many dissenters whilst papists and Puseyites are all alive and active. John Milton, he says, would have been ashamed of their supineness and cowardice. He feels assured that if talented ministers would turn out into the streets and fields and preach publicly and

boldly the word of life, great good would follow. In the county in which he lives, he says, many places of worship are closed for want of ministers, and no man seems to care for the souls of the people; who are as sheep having no shepherd. "Oh that a second Whitefield might be raised up!"

HINTS OF USEFULNESS.

It is now generally admitted amongst real christians that as our days are few, our means limited, our obligations great, and our responsibility solemn, we should seize every opportunity to do good to our fellow-sinners in the name of the Lord Jesus, in order that we may extend his cause. Much is now done; and we are thankful that it is; but that much more may be done, is very clear. We certainly ought to take advantage of every circumstance that offers for the circulation of the truth of God; the present is a reading age; the generality of people will read a TRACT on a religious subject, but they will not sit down to peruse a *Jolio*. The present arrangements of the post-office afford us an excellent opportunity of putting tracts into the hands of our correspondents; the post-office engages to take half an ounce for one penny; and a tract of eight pages, a moderate letter, and an envelope, will not weigh more. Now I do think such an opportunity ought not to be trifled with or lost: I have found it a means of usefulness, and can recommend it to all my brethren and sisters in Christ.

Just look at the matter a little; a number of christians adopt the plan recommended; a letter arrives at the counting-house, the tract is thrown on the desk; perhaps the master does not read it, but in his absence the clerk may;—or it is received in the workshop, laid on one side, and left, and the apprentice takes it up and, at his leisure, peruses it;—or it is delivered in the parlour, laid on the table, and the child or children read it, or perhaps the servant takes it away the next morning when she dusts the room: now as God hath promised a blessing to his word, who can tell what good effects may follow in these instances? If sent to ministers or christians, they may, as I do, read them, and then enclose them again to some one else; and thus make them tell the same tale of redeeming love many times over, to as many persons.

Another thing which weighs with me considerably just now, is, that the subject of baptism is engrossing much attention, and is the means of circulating many fearful errors. Comparatively few persons trouble themselves to think upon the subject of that holy ordinance, nor will they buy a

book written upon it unless they know beforehand that it favours their own preconceived opinion; and in some places it is but very seldom introduced into the pulpit: now it is of importance that the public mind should be enlightened upon that subject.

If believers, whose views are scriptural on that subject, would procure Tracts on Baptism, and inclose them in their letters, an immense deal of good might be done at a very small expense. The times in which we live are such that no christian can be justified in neglecting any one means by which he can circulate the truth of God, and assist in driving soul destroying, church-dividing error from our land. Papists write and circulate;—Puseyites write and circulate;—Christians who hold the unscriptural dogma of infant sprinkling write and circulate. And shall we be still, or shall we allow our brethren to write, print, and publish, and not purchase and circulate their productions? On the subject of christian or believers' baptism, I would have every baptized believer manifest a becoming zeal at the present time; for if ever there was a time when providence sounded the trumpet to call us into the field, it is now. We are God's witnesses on *this subject*, and our witness ought to be plain, public, constant; let us not be dumb when popery, and puseyism, and so many other isms, speak out so boldly and fearlessly, but let us be jealous for our God, and zealous in his cause. Infant baptism is the root of a multitude of errors; and we should bear our testimony against it honestly, firmly, and kindly: without infant baptism there could be no carnal establishment of religion, or doctrine of baptismal regeneration.

Let our motto be—CIRCULATE, CIRCULATE, CIRCULATE! Follow every tract with prayer, and the God who heareth prayer will send you an answer of peace. The way is clear, the path is plain, the means are provided, and difficulties there are none. READER! will you adopt this mode of doing good? Will you begin to day? Send at once an order for your tracts, place them by your envelopes, and inclose one with the first letter you write; follow it up in faith, and you will find that "*in due season you will reap if you faint not.*"

New Park Street.

J. S.

REVIVALS.

WALES.—*Cardigan.*—The state of religion having been at an ebb in this neighbourhood for some time back, the pastors of the different churches thought it their duty to use means for its revival. At a Quarterly Meeting held at Ebenezer, Pembrokeshire, January 28, 29, they unanimously agreed to appoint Lord's-day, February 16th, to hold

prayer-meetings, in lieu of preaching, to supplicate the God of all grace to visit the Churches through his Spirit. Accordingly, a prayer-meeting was held at Cardigan on that day four times: and the Church finding that their anticipations were realized in some measure, resolved to hold them every evening through the week. The spirit of prayer and the congregation increasing, the meetings were prolonged for three weeks. Prayer was not offered in vain: God was pleased to answer them beyond our expectations; forty-two appeared to register themselves on the Lord's side; witnessing that they had given themselves first to the Lord, and then to us by the will of God. Five sailors were among the number. On the 23rd of February one man was baptized here in the river Twy; and on the 23rd of March, in the same place, fourteen more, seven men and seven women, in the presence of a large assembly, by Mr. D. Rees, the minister. We may now exclaim, What hath God wrought?

Blaenywaun.—(Two miles from Cardigan.) Similar meetings to those at Cardigan were held at Blaenywaun and the effects were very gratifying; fifty persons having come before the church as candidates for baptism, seventeen of them were baptized on the 30th of March by the minister, Mr. W. Thomas, who addressed a large congregation at the water side on the subjects and mode of baptism; and many had cause to say, "it is good for us to be here."

Penypark.—(Two miles and a half from Cardigan.) Prayer-meetings were held here in accordance with the resolution made at Ebenezer Quarterly meeting, which lasted a fortnight, and produced twenty-one candidates for baptism: five of whom were baptized on the 13th of April, by Mr. J. Lloyd, the minister.

Penybrin.—(Two miles from Cardigan.) The fruits of the prayer-meetings held here were nine persons, who were all baptized on 6th of April, by Mr. John Lloyd of Ebenezer.

P. S.—Since I wrote to you last, thirteen were baptized at Cardigan, on the 20th of April, and thirty-seven at Blaenywaun, on the 27th of April.

RETTFORD, *Notts.*—We have held special revival services here recently, and we have not laboured in vain; 150 persons have been brought under conviction, and many of them into the enjoyment of peace with God. Many and rich have been the tokens of the Lord's approval; and while they have filled us with shame for past unfaithfulness, they have inspired hope of good things to come. Eleven persons were baptized by brother Fogg, on Wednesday evening, April 9.

T. L.

W. H. informs us that eighteen more were baptized April 20, and nine May 11; and yet there are more candidates.

BAPTISMS.

FOREIGN.

A BAPTISM IN THE UNITED STATES.—The baptismal scene at half-past four o'clock, in the North river, was truly delightful. The voice of supplication for the Spirit's presence ascended.

"How happy are they
Who the Saviour obey"

in sweet notes were sung out in the clear open air, while a man and his wife, of middle age, attended by the pastor and an assistant brother, went calmly down into the water, and while the opposite setting sun reflected from the water its rays of glory, were, in the name of the Sacred Three, buried in the likeness of Christ's death. These were quickly followed by eight men, successively, seven of whom were husbands and fathers, then five females, fourteen in all, each of whom seemed so well prepared in soul and body, that they advanced with promptness and apparent eagerness to imitate the Saviour's example, and each returned with a countenance as smiling and serene as that of a joyful bride, while the administrator's happy tact, and earnest yet solemn manner, with the animated responsive singing at the water's edge, so fixed the attention of the crowd of hundreds of spectators on shore, that they seemed to forget the severity of the cold until the delightful services were over. In the evening the pastor preached an appropriate discourse on "Holding fast our profession," presented the hand of fellowship to twenty-four candidates, twelve males and twelve females; when the anxious were invited to appropriate seats, and prayer offered in their behalf, after which the Lord's Supper was administered, with nearly every member of the church present: and a melting scene indeed it was! Some of our young converts became so happy at the close of the services, that had they been among our Methodist brethren, they would doubtless have shouted most heartily. Thus the day closed.

"How sweet a Sabbath thus to spend
In hope of one that ne'er shall end."

DOMESTIC.

LONDON.—Last evening, April 17, our pastor, Mr. S. J. Davies, baptized two females, at Salter's-hall chapel; one of them is a descendant, I think, great granddaughter of the late Dr. Stennet, four descendants of whom, in a direct line, have been, and if my historical recollections do not fail me, his ancestors were, for many generations, devoted to God. What a blessing, and what an argument in favour of prayerful, pious, parental education! These, together with a friend and his wife dismissed from the P. B. church at Buffalo, America, are to be united to our church. J. C.

EMSWORTH, *Hants.*—We continue to enjoy tokens of the divine presence. On what is called Good Friday, six of our friends, three of whom are teachers and one a scholar, were baptized at Meeting-house Alley, Portsea, by Mr. Lemmon, after an excellent exposition of baptism by Mr. Room. The ordinance was witnessed by several persons from Emsworth, who have not been accustomed to consider believers' baptism as the "one baptism;" but the devout manner in which the ordinance was administered, and the lucid remarks of the worthy preacher, carried conviction to their minds; and it may now be said to them, "as ye know these things happy are ye if ye do them." We hope soon to form ourselves into a church; unto which we pray that the Lord may add many such as he will save with an everlasting salvation. E. P.

BURNLEY.—Mr. Gill, General Baptist minister, immersed a Roman catholic on Lord's-day, May 4, who previously gave satisfactory evidence that he had passed from death unto life; and had exercised repentance towards God, and faith in our Lord Jesus Christ. He was brought to a knowledge of the truth by reading a tract on the ten commandments. He had been a papist forty-four years. May he be faithful unto death and receive the crown of life!

J. S.

AMERSHAM.—*Upper Meeting.*—May 11, four women were immersed in the name of the Father, Son, and Holy Ghost, after a sermon by Mr. Cocks. Two of the candidates had been scholars in the sabbath school. It was a solemnly delightful season; and we have reason to believe was sanctioned by the Great Head of the church.

MAIDSTONE.—*Providence chapel.*—Fifteen persons were baptized on sabbath evening, May 4, from the neighbouring village of East Farleigh. These persons, with others, about thirty in all, will form an infant church in the above village; where a chapel will likewise be shortly erected. *King-street chapel* is undergoing thorough repair. The congregation now meet in the Town Hall.

W. S.

IPSWICH, *Stoke Green.*—Since my last report of baptisms, we have had the following additions:—On March 2, three; April 6, three; May 4, ten. Since February we have also received ten by testimonials, &c. A female upwards of 80, was one of the three in April. Those in May were chiefly young, which, with the fineness of the morning, attracted a crowded congregation. W. P.

SCARBRO'.—The Lord has again favoured us with his blessing, chiefly through the instrumentality of Mr. Joseph Burton. Our pastor, Mr. Evans, baptized six on March 2, and eight on April 6. Some were from the bible class. T. J.

SMALLEY, near Derby.—On Lord's-day, April 20, Mr. Felkin baptized twenty-seven persons on a profession of faith in the Lord Jesus Christ, in a beautiful piece of water which was kindly lent by John Radford, Esq. Nine were males, one had been a Wesleyan eighteen years; and eighteen were females, two of whom had also been Wesleyans. The day was very fine; about four thousand persons were present, and good order prevailed. Mr. F. preached in the chapel in the morning, but as great numbers could not get admittance, a friend preached to them in the yard. In the afternoon, at the Lord's table, the candidates were publicly received. Many from other churches sat down with us. It was a glorious and happy day. We have twelve other candidates, and several inquirers. These make fifty-four baptized since September, 1844. To God be all the glory!

J. K.

HAVERFORDWEST.—Four persons were baptized on Lord's-day, March 9, by Mr. Harris, our home missionary. One was the son of Mr. H., another was a teacher, and the other two, a man and his wife, had been Independents. On March 11, two other candidates were baptized by gaslight by our minister, Mr. Davies. One of these had also been an Independent. Yes: the Independents are coming, and they will come! [This witness is true.] Our sabbath school has been very productive of good.

T. J.

BUCKINGHAM.—On March 31, Mr. W. H. Carryer, pastor, baptized Mr. T. Doxsey, late Independent minister, of Marsh Gibbon, Bucks. We are still going on; but it is hard work; all sorts of prejudice and shyness stand in the way of "the dippers."

THORPE-LE-SOKEN, Essex.—We baptized seven March 23. Three had been Wesleyans. Some tracts I distributed on the evil of Infant Sprinkling, have set us all in motion. The "Church" and the Wesleyans are at high war with us on the subject.

J. B.

KIRWAUN.—Mr. B. Evans, our pastor, immersed six candidates April 6, in the river Cynon, before an immense concourse of spectators. One of the females had been an Independent, and three others had been scholars. Others are inquiring for the good old way. May the Lord still prosper us!

W. E. G.

PORTSEA—White's Row.—Five persons were baptized on the last sabbath in Feb., after an impressive sermon by our pastor, Mr. Williams. The chapel was crowded in every part. We have several more coming forward, and our congregations are increasing.

J. H.

KEYSOE, Beds.—Three candidates were immersed here on Lord's-day, April 20. Two of these are teachers—they once were scholars.

T. G.

STALYBRIDGE.—The ordinance of believers' baptism was administered in the G. B. chapel, April 20. Mr. John Sutcliffe, minister of the place, preached to a crowded and attentive audience, after which, he led down into the water seven females and two males, and baptized them in the name of the Holy Three. We have great cause for thankfulness, and we pray for continued prosperity.

W. S.

BRAYFORD.—On Lord's-day, April 13, we went down into the water again with three disciples, who thereby testified their obedience and love to their risen Lord.

W. C.

PORTSEA.—We have received the following rather singular communication:—"Having been united for fourteen, and my wife for fifteen years, to a paedobaptist church, and having seen for several years past that baptism by immersion is scriptural, accompanied by a young female convert, we were 'buried with Christ in baptism' on the last sabbath; having previously received the following lines from my nephew, who is fifteen years of age and a member of a baptist church. Will you favour us by the insertion of them in the *Baptist Reporter*?"

Yours in christian love,

Landport, Portsea, Hants. J. P."

Dear Uncle, whom I much esteem,

With pleasure now to you I write;
And though I silent long have been,
You're still in mind, though out of sight.

And may these friendly lines find thee
In health and in prosperity;
With heavenly blessings compass'd round,
Like showers which refresh the ground.

I think with pleasure on that day
Which draweth nigh—the fourth of May;
When, as a proof of love to Christ,
At his command you'll be baptiz'd.

May Christ the Lord his ord'nance own,
And pour abundant blessings down;
That peace of mind to you display
Which none can give, nor take away.

[After referring to the love and baptism of Christ, and the expression of similar good wishes, the youthful writer thus concludes his poetic epistle:—]

But I shall tire you with my rhyme,
And make intrusion on your time.
To you and each inquiring friend,
My love and best respects I send.

My love to all the Saviour's friends,
Whose love to him stands firm and sure;
From God may mercy, peace, and grace,
Upon them rest for evermore!

I hope to see thy face again
Shortly, and may our joy be full;
Till then farewell; I still remain
Your loving nephew,—

April 26, 1845. JOSEPH POOLE.

NEWARK.—Two young females, in the bloom of life, were baptized April 6. One was sister to our departed friend, (see *Reporter*, 1844, page 87) making the third daughter from one family, and we hope to see the fourth. Two others remain. May they *all* come!—May 11, four were immersed. One was the youngest brother of the writer, a sergeant and head mess waiter to the officers of the 15th regiment of foot, which is under orders to embark early in July, for ten years, to Ceylon. He came home for a few days at the commencement of the revival services at Newark, and entered the chapel as Mr. Pulsford was giving out, in his own peculiarly impressive manner, one of the verses of a Revival hymn,

"You'll hear the sentence passing,
In that great day,"

accompanied by a few solemn remarks, which so impressed his mind that he became a new creature in Christ Jesus. Since then he has been stationed in various parts of England and Ireland, and now, after an absence of more than three years and a half, he was permitted to come from Limerick, in Ireland, to visit his friends. This happening to be a few days before the baptizing, he gladly embraced the opportunity of publicly professing his love to Jesus. May all these be faithful!

R. P.

ABERSTYCHAN.—Three persons were immersed, in the presence of a numerous and attentive congregation, April 20th. Our minister, who for several months has been laid aside by affliction, during which the church was constant in prayer to God for him, was enabled to take part in the services.

C. A.

NEW ROMNEY.—We have had several additions of late. On March 9, one, who has been under impressions ever since she saw her husband baptized, three years ago. March 30, two; April 20, four—one was the daughter of our home missionary, Mr. Hedge. Others, we hope, soon will follow. We gave away the tracts you sent us.

T. S.

MARKET HARBOROUGH.—Three persons were baptized in the General Baptist meeting house, April 27. Two were teachers. Mr. W. Stevenson, from the G. B. college, Leicester, preached from "Why baptizest thou?" It was a happy day. We have several more inquirers.

S. F.

BUBY ST. EDMUNDS.—Eight believers put on Christ by baptism here, on the first Lord's-day in April. Others are desirous of entering the sacred fold. Come in ye blessed of the Lord, for wherefore stand ye without?

J. B.

BRISTOL, *Counterslip*.—On the first Lord's-day in May, Mr. Winter baptized twenty-six individuals on a profession of their faith in the Redeemer.

S. R.

LEICESTER, *Carley-street*.—On Lord's-day, April 6th, the ordinance of believers' baptism was administered to five persons, one of whom had been a Methodist, and another, an Independent, for several years; the rest are teachers in our Sabbath-school. We have reason to hope that the work of God is steadily reviving amongst us. J. G. W.

RECENT BAPTISMS.

April 6.—at Beverley, by Mr. Johnston, three—at Hunslet, near Leeds, one—at Chesham, G. B., eight—at Dover Street, Leicester, three, one was the wife of Mr. W. Jarrom, G. B. Missionary to China—at Stoney Street, Nottingham, twelve.
10—at Hull, by Mr. Pulsford, five young men.
13—at Blackroad, Macclesfield, by Mr. Barlow, two.

BAPTISM FACTS & ANECDOTES.

A TEXT FOR PÆDOBAPTISTS.—About fifty years ago, the society in London for promoting religious knowledge among the poor, sent to the Rev. Benjamin Francis, of Horsley, in Gloucestershire, a number of bibles for distribution among the poor members of his church. As soon as the information of their arrival had circulated in the neighbourhood, a poor woman, named "Mary," a member of a pædobaptist church in the neighbourhood, called on Mr. Francis, to solicit him for a copy of the holy volume. He told her that the number was limited, his poor members were numerous, and that they were sent exclusively for his own church. "However," added he, "I do not like, Mary, to refuse you, and so, on one condition I will give you a bible:—you shall bring me, on this day month, a single text from the New Testament in favour of infant baptism." Mary very readily engaged to do this, asserting the perfect ease with which she could adduce many. Mr. F. told her he only wanted one, and she went home to look for it. On that day month, according to their arrangement, Mary again made her appearance, but with somewhat less of confidence about her than before. On being asked for her text, she observed, with some hesitation, that she had not found her task quite so easy as she had expected, but that she had found a text in one of the epistles of Peter, which she thought would answer the purpose. Mr. Francis became very desirous of seeing what could be found there in favour of the practice, and the old lady directed his attention to 1 Peter ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake." Mr. F. handed her the bible, to which he thought her fully entitled!

BETA.

A CLERICAL INQUIRER.—The moving of the waters so often here of late, has moved the parish clergyman so much that he has had two interviews with one of our deacons, to inquire into the principles we hold; and, although a Puseyite, at the request of our friend he has read Stock's "Sermons on Baptism." He confesses himself astonished to find such arguments in our favour, and acknowledges that he is unable to answer them, and that the principles we hold deserve the greatest respect and consideration. He intends reading Dr. Halley's Lectures; but our friend also intends him to read Dr. Carson.

G. S.

BAPTISM OF BELLS AT TOURS.—We have just been present at a signal parody on the fundamental rite of Christianity; a Pagan ceremony has been celebrated by the minister of Christ in a chapel consecrated to his worship. The two bells presented to the hospital are baptized! This solemnity was conducted with great pomp by the Archbishop, assisted by his clergy, and aided by the giver of the bells, who played the double part of father and godfather.—*Courrier d'Indre et Loire.*

RELIGIOUS TRACTS.

APPLICATIONS FOR TRACTS.

OXFORDSHIRE.—Having often in your *Reporter*—of which I am a reader—observed the willingness you display to make grants of tracts wherever they are likely to be of service, I beg the favour of a small grant on account especially of the following circumstances. I have been constantly in the society of Independents, and neither thought of the subject of baptism, nor heard it spoken of, except as administered to infants by the affusion of water on the face; or, in few words, all the baptism I knew of was infant rhanatism; till, having been placed, by the providence of God, in a situation where, for the first time, I heard of baptist principles, I examined the scriptures to see whether those things were so, and discovered, what amazed me, that scripture did not even mention the baptism of infants either by command or narrative, and that the only way in which "the baptist" and the apostles baptized, was by immersion. These feelings I endeavoured to stifle by consulting Wardlaw, Thorn, Davis, and other pseudo-baptist champions, but in vain; conscience still repeated her still small voice, till I came to the determination of following my Lord and Master in the ordinance of baptism, by going under the water. There not being a baptist chapel here, I have written to a neighbouring minister, by whom I expect shortly to be baptized. He is in London at

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present. Now, what do I want with tracts? The dissenters here are of the Independent denomination, and as I have not yet publicly made known this change in my sentiments, when I am baptized I shall be questioned by a great many persons, to whom I can give a very effective answer by placing in their hands one of your excellent tracts on the subject. I assure you they shall be well used. Also, if you could spare a few on dissent, they would be very useful, as, being in the vicinity of Oxford, many people are as ignorant of dissenting principles, as of the ceremonies of Juggernaut.

A. G.

BEDFORDSHIRE.—I should be very happy to purchase, but since we are very poor, I must beg. You would be doing most essential service if you could grant us a quantity of baptism tracts. Our vicar is circulating a tract entitled "Infant Baptism; or John Jackson's Christening," in which, with a great deal of other *twaddle*, it is stated that "for several hundred years after our Lord's time, all christian people worshipped together; they had the same creed, and the same customs; they were all called the church, instead of being called as men now are, some of them the church, and others dissenters. Now, while this lasted, any body who had stood up and said that children might not be baptized, would have been put to shame, when he was by himself, and all the rest of the church was agreed." Again: "Now the Prayer-book was universally believed and used in this land for nearly a hundred years, during which there was no such thing as a dissenter heard of; and those were the best times that ever were in this country." You will excuse my troubling you with these quotations; I have done so that you may judge what kind of tracts are required.

T. G.

KENT.—Having noticed your kind grants of tracts to some poor baptist churches, and as ours is far from being rich, and I have set our people to work to rub off an old debt on the chapel, I cannot urge too many things upon them at one time. One of my members bought, when in town, fourteen shillings worth: we have distributed them among the poor, dark, wicked people of this wicked place, but we need a supply to change those distributed. I have only to say if your store is not run out we shall feel thankful for a few.

W. R.

YORKSHIRE.—A number of our friends, members of several churches in this district, have taken a room at O—, where preaching is maintained twice on the sabbath, and a school is about to be established. The neighbourhood is populous and the prospects are encouraging. The people are very ignorant in reference to our views as

baptists. The friends are quite anxious to have a few tracts on our distinguishing tenets. This is a very deserving case, and your compliance with this request, will confer a great obligation on a number of poor, but pious friends. W. B.

DONATIONS have been forwarded to—			
	Handbills.	4 Page.	Reporters.
Kirkstall	500	.. 25	.. 10
Frankton	500	.. 25	.. 10
West Lavington ..	500	.. 25	.. 10
Quinton	500	.. 25	.. 10
Charlton	1000	.. 50	.. 20
Holy Cross	500	.. 25	.. 10
Lineholm	500	.. 25	.. 10
Thorpe-le-Soken ..	500	.. 25	.. 10
Canada (by Mr. T. H. Carryer)	1000	.. 50	
Bicester	500	.. 25	.. 10
Keysoe	500	.. 25	.. 10

SABBATH SCHOOLS.

NOVEL MEETING.—An English baptist minister, travelling in the Principality, in giving a very pleasing report of a sabbath-day's services at Cardigan, observes—"In the evening of the day, we had, to me, a very novel service, which the Welsh call the *Punk*. It is a kind of catechetical exercise, connected principally, if not entirely, with the Sunday school. The gallery was wholly occupied by children and grown up persons arranged in classes. These classes responded, separately and alternately, to questions asked by the minister from the pulpit. Some of the answers were very long, containing different passages of scripture, in proof of what was said. The classes were so trained to speak, that though ten or twenty, or even more, were speaking at once, it appeared but as one voice; but so many speaking at the same time, the effect was like a peal of thunder. The whole was done with perfect order, and, to me, seemed very imposing. At one time a little company of youthful voices commenced replying to the question of the minister; these were followed by a company of young women; then a company of men concluded the answer; all speaking to the utmost stretch of their voices, but so in unison, in point of tone, emphasis, and time, as to appear but one voice. Upon enquiry, I found that the schools connected with different baptist churches in the neighbourhood, meet once or twice a year, and go through an exercise of this kind. A spirit of emulation is thus excited, and the influence upon the schools is very good. An exercise like this in England would be very novel, but would require the training of years to bring it to a state of perfection."

ANNIVERSARY HYMN.

MAN goeth to his work, and we
 Shall soon go forth to ours;
 A little space, the length shall be,
 A few short years, or hours;
 And when that little space is gone,
 O where again shall stand
 The crowds that now we look upon,
 Like spring-flowers of the land?

And what the tale our lives shall tell
 Of good or evil wrought,
 When, in the sight of earth, and hell,
 The judgment books are brought?
 Shall Christ those blessed words repeat,
 "Well done, ye faithful few?"
 Or will he spurn us from his feet,
 With those he never knew?

O Lord, may every bosom cry,
 This dreadful doom prevent;
 Now, let us to thy mercy fly,
 Now, teach us to repent:
 When forth to life and toil we go,
 Be thou our God and guide;
 And, having served thee here below,
 A heaven above, provide.

A. G.

REVIEWS.

THE DISSENTER'S PLEA FOR HIS NONCONFORMITY.

BY WILLIAM JONES, M. A.

London: J. Snow; and G. & J. Dyer.

A NOBLE old Veteran in authorship is William Jones! Only think of a book like this from a man now entering his eighty-fourth year—containing Fifteen Lectures on the "Rise, Reign, Religion, and Ruin of Antichrist"—536 pages, octavo! When we received a copy, and found written on the title page, in a bold and clear style, and by an untrembling hand—"With the author's kind regards"—we were surprised and delighted. Honour to William Jones! To commend his writings would now be a work of supererogation.

THE CHRISTIAN URGED TO USEFULNESS.

BY CHARLES LAROM.

London: Houlston and Stoneman.

THIS neat little book, by the minister of the first baptist church in Sheffield, is full of valuable information. It is addressed to the Churches of Christ; and we cordially concur with our senior publication, that "An extensive circulation of the work will be a great blessing to the churches."

BRITISH PSALMODY.

A Collection of 437 Psalm and Hymn Tunes, consisting principally of those in general use for Congregational Worship, both in Scotland and England; together with many Original Compositions and Adaptations from the Old Masters. The whole comprising Forty seven Varieties of Metre, Harmonized in Four Parts.

Edited by ALEX. HUME, of Edinburgh; assisted by THOMAS CLARK, of Canterbury, and B. F. FLINT, Esq.

Edinburgh: Gall. London: Houlston & Co.

WE copy this copious title that our friends, who are lovers of harmony, may have a knowledge of the contents. Not trusting altogether our own judgment, we placed this collection in the hands of an eminent musician, who observes, "With the exception of a few of the tunes, the collection, as a whole, is a very excellent one; and one that may be very useful. I do not hesitate to give it my approbation, and I wish it every success." We must also add, that after a well-written preface—biographical, metrical, and numerical indexes are given, as well as brief notices of Composers.

THE COTTAGER'S SABBATH.

BY JOHN HURREY.

London: Bartlett. Spalding: Albin.

CAN a flat produce a sharp? Can a land without hills, or rocks, or streams, produce a genius? We fear not. And our fears are confirmed by the book now before us. The religious views of the writer are very misty, and often decidedly unscriptural. Fighting for liberty

"Till heaven itself seems darken'd with the sight
Of burning towns, and war's dread revelrie,"

is very objectionable. Yet some of the pieces are pleasing, and there is promise of talent. We wish Mr. H. had not been in a hurry to print his thoughts, for he might then have produced a better book. At present, however, *Spalding* must weep for its poet!

PUBLICATIONS APPROVED.

Paul and Agrippa, by F. Johnstone—The Christening, by James Smith—The Law of Christ for Extending and Maintaining his Church, by Dr. Young—The Shopman, a Tract for Short Hours, by Dr. Cumming—Infant Baptism without Authority from Scripture—Infidelity, or the Sceptic's Death Bed, by O. Winslow—Character of the True Church, by W. Leask—Protestant Christianity Contrasted with Romanism, by Dr. Sprague—The Christian Treasury, Part 1—Prize Essay on the Evils of Late Hours of Business.

PASSING EVENTS.

THE GRANT TO MAYNOOTH is the great question of the day. Whilst we write, the third reading of the Bill is under debate in the House of Commons. It will pass: there can be no doubt of that. We again express our gratification that the subject has been mooted: it will do immense good. The Free Church of Scotland is all but converted to voluntarism by it; and even "churchmen" in England, sooner than have popery endowed, are declaring for no endowments at all. Never were so many petitions presented, in so short a period, against a public measure. But it will pass.* The Whigs will pass it. A majority of Tories are against it. Even Cobden votes for "protection" here—making the English dissenter pay for the Irish Catholic. Oh, Cobden! Further, Sir James Graham—"the Whig renegade, the hero of the Olive branch, the craven of the Factories Education Bill, Peel's dirty boy, the Post-office spy, the Ahitophel of the council, the Iscariot of the ministry"—proposes three new secular colleges for Ireland. But Dan won't have these, and is quite saucy again; so he, whose character is given above, tells the Lord Mayor of Dublin, that the Queen must not come to Ireland this summer! So much for conciliation by the sop to Maynooth. Sir Robert will not have his holiday after all.

THE ANTI-STATE-CHURCH ASSOCIATION has held its first Council. At present we only state the fact, as we propose giving the substance of the report of the committee, and an account of its proceedings. But chiefly at the suggestion of some of its leading members, another Conference has been convened in London, which (May 21) is now sitting. This Conference protests against all endowments. We hear that it is numerously attended.

A few weeks since, another Conference of Protestants of all denominations was held, but as that adopted the no-popery-endowment principle, this was called, on the no-endowment-at-all principle. Of course we approve of the latter, and should have attended its meetings had not our Editorial engagements prevented.

THE REGIUM DONUM, we rejoice to find, has again been brought before the attention of the dissenting public, and denounced and disowned. What a shame that, among dissenters, men should be found who clandestinely act as almoners and recipients of this paltry pittance! It has been proposed to create a fund equal to the amount, and our liberal friend, Mr. Nicholson, of Lydney, has offered £10; but we fear that even this would not stay the plague. Verily, "the love of money is the root of all evil."

* It has, by a majority of 133.

BAPTIST INTELLIGENCE.

FOREIGN.

UNITED STATES.—*The Baptists and Slavery.*—We are delighted to find that a separation is taking place between the pro-slavery and anti-slavery Particular Baptists. It appears that for thirty years, no baptist slaveholder has applied to the American Baptist Board of Foreign Missions to be employed as a missionary; and now, in reply to an inquiry from a slave-holding state, the Board declares it would not employ him if he did. This has offended the slave-holding baptists, who declare that all the southern churches will withdraw from the Triennial Convention. Let them. The sooner the better. The Northern Churches can then be recognized by British baptists. Thank God, the churches of the General (or Free-will) baptists of America, are already free—they have not a slave-holder amongst them! *A Slave-holding Baptist is the greatest and vilest anomaly in creation.*

JAMAICA.—A neat little chapel was opened at Mavis Bank, Port Royal Mountains, in December last, by Mr. J. H. Wood. It is connected with the church at Hanover-st., Kingston. It will seat 400, with two rooms beneath it.

DOMESTIC.

IRELAND.—It is twelve years since I left the church in Eagle-street, over which Mr. Ivimey ministered, to come and dwell in this land. I have generally enjoyed good health, the country has been quiet, and I have been permitted to go on in my Master's work. Most of the churches in this island have been visited; all the counties, except five or six, have been travelled through, and in many of them I have been enabled to preach the gospel of Jesus. I have written thirty-one tracts, from twenty-four pages in size, down to the hand-bill; and 60,000 of them, or more, I believe, have been circulated, including a few grants from the Religious Tract Society, some from Mr. Winks, and a few from the Baptist Tract Society. In January last, I visited four counties. During my journey, I preached every day, once or twice, except one. The people, if let alone, are willing to attend; and in many places the congregations were pretty good. Yet our friends are constantly saying, "What are you doing in Ireland?" Well: they have a right to ask; and it can be no harm for me to inquire, "What are you doing for Ireland?" Here I am dwelling alone on this western coast, surrounded by nearly two millions of souls in this province, and about 100 miles from any other baptist minister. Difficulties of almost every description cross my path. Tory landlords

threaten, crafty priests curse, rectors and curates rage, and say that they would "rather meet the devil in all his fury, than a baptist." The people in this province are sunk down in the greatest poverty, buried in ignorance, rooted in superstition, without any concern to come to Jesus. In one sense the country is open—*quite open*—to the preaching of the gospel, for no one molests me; in another sense it is *not open*, for landlords, priests, and rectors, threaten the people if they hear a dissenter preach, which keeps numbers away that would otherwise come. During the past twelve years, a complete revolution has taken place in the public mind—especially among Episcopalians—for the worse. The church, with many, is everything, and the gospel little or nothing. They are daily narrowing themselves up in their own party. It is the *existence* of dissent, in its simplest form, that is the unpardonable sin *now*, and not so much *zeal* for its extension. It appears to me, however, that our duty is plain, and we must honestly go on in our work. Our doctrine is from heaven, and our mission is divine. Besides, to be conservatives in theory and dissenters in practice, will procure neither favour nor mercy; for it has always been the policy of state churches, when in power, to destroy those whom they could not subdue. They may change their colour like a chameleon, or their shape like a proteus, but they are *inwardly* the same. Men of Israel, help! This a day for tract distribution, and I am fully persuaded that they are doing much good. The Peace Society has circulated above a *million and a half*—the League has distributed *two millions* of publications—Puseyites, Infidels, and Roman Catholics are all alive in this work. This is not only a day for action, but for prayerful, vigorous, magnanimous action. Who will send me a few thousand tracts? Surely you will help me in some way or other, if I am to be left alone in the midst of so much ignorance, superstition, and popery, on this western coast. If the mountains and glens around where I sit could become animated and vocal, they would unite with me in saying, *Men of Israel, help!*

Ballina.

J. B.

GENERAL BAPTIST CENTENARY.—The church at Barton, Leicestershire, was formed in 1745. From this secluded spot the word of the Lord sounded out through all the region round about. Nearly all the G. B. churches of the Midland district trace their origin to this as their mother church. On Thursday, May 15, the centenary of its formation was celebrated. But the interest excited, the numbers who attended, the scene exhibited, and the delightful proceedings, require a more extended notice, which we intend to supply in a future number.

MANCHESTER.—A new baptist church of forty-five members, was formed April 7, at Grosvenor-street East chapel, Chorlton-on-Medlock, by Messrs. Lister, Voller, and Dyer; when about one hundred members of other churches sat down with them at the Lord's table. On Lord's-day, April 20, the chapel was publicly opened for divine worship by Messrs. Griffith, Burchell, and Acworth. About two hundred took tea on the following evening. The trustees of the chapel in George-street, having disposed of that property, have now invested the balance of its proceeds in the purchase of the above place of worship. It was built by the Evangelical Friends, about nine years since, at a cost of nearly £4000. It is a very substantial building, beautifully finished, and replete with almost every necessary convenience. It will seat 700 persons. There is a large and convenient school-room underneath capable of accommodating 500 children. About 250 young persons are now receiving religious instruction every Lord's-day. The chapel is admirably located, being surrounded by a large population of the middle and higher classes of the community. May the Lord eminently bless this new effort in this densely populated town to the extension of His kingdom and glory!
J. J.

THE NORTHERN ASSOCIATION met May 12 and 13, at Stockton-upon-Tees, Mr. W. Leng, in the chair. Resolutions, approving and recommending the Baptist Union of Scotland, and the Anti-Endowment Conference, were passed. Petitions to both houses of parliament against the Maynooth Grant, were also agreed upon. Ten churches reported 909 members—village stations 26—sabbath school children 800—teachers 142—increase by baptisms, &c. 70; decrease by deaths, &c. 50; clear increase, 20. The churches were earnestly exhorted to humiliation, prayer, and activity.

NEWCASTLE-UPON-TYNE.—Mr. Pengilly, after a thirty-eight years pastorate, preached a farewell discourse from the latter clause of Rev. ii. 10, on the 27th April, to a numerous and deeply affected audience. On Monday evening, a farewell prayer-meeting was held. And on Wednesday, another, for the divine blessing on Mr. Sample, his successor, who preached on the following sabbath from Rom. xv. 29. Mr. P. retires to Eggescliffe, near Yarm, followed by the affectionate sympathies of a numerous circle of sincere friends. A purse of gold was presented to Mr. P. on his departure.

OATHS.—Lord Denman is proceeding with his bill for relieving certain parties from taking oaths. All baptists who regard "Swear not at all," as a christian obligation, should directly petition the House of Lords in favour of his bill.

BAPTIST HOME MISSION.—*Scotland.*—The annual services were held May 1, at Edinburgh. Mr. Aikenhead, of Kirkcaldy, preached from "By whom shall Jacob arise? for he is small." The attendance was numerous. At the business meeting, Mr. Innes in the chair, Mr. Haldane read the Report. Twenty-five missionaries are employed, whose journals record gratifying instances of success. This society requires and deserves enlarged support.

THE MIDLAND GENERAL BAPTIST CONFERENCE, held at Nottingham, passed a most spirited resolution against the imprisonment of parties in America for aiding slaves to escape, and advised such persons, as soon as liberated, "again to break these wretched laws" which have made "American liberty stink in the nostrils of all the nations of the earth."

MR. HUXTABLE, classical tutor at the baptist college, Bristol, has sent in his resignation of the office, preparatory to his joining the Established Church.—*Wilt's Independent.* [The above also appeared in the *Patriot* uncontradicted, and therefore we presume it is a fact; and if so, what a fact! Who will tell us more about it?]

WOLSTON, *Warwickshire.*—On Tuesday, April 22, this village was much enlivened by the re-opening of the baptist place of worship, after enlargement, and the erection of two new school-rooms. About 300 took tea in the evening. The expences, about £80, were all cleared off. A purse of five guineas was also presented to Mr. G. Jones, the minister.
J. H.

CHELTHENHAM, *Ebenezer.*—The followers of the Redeemer at this place were much encouraged at their first Anniversary services, April 13 and 15. On the 17th Mr. Smith, of New Park street, London, preached, and immersed nine candidates before a crowded assembly.

FENNY STRATFORD.—Mr. Thomas Carter has accepted an invitation to take the pastoral charge of the church here, and we hope that the success which has attended his probationary course, is an earnest of a richer harvest awaiting him in this enlarged field of ministerial labour.
E. A.

SCOTLAND.—One of the objects of the recently-formed Union is the training up of pious young men for the ministry. We are gratified to hear that there are at this time three young men under the care of brother F. Johnstone, of Cupar.

TUBBERMORE.—We are informed that about one hundred members have withdrawn from the church at this place, lately under the pastoral care of Dr. Carson, with the intention of forming a new interest.

LONGTOWN, *Hereford.*—Mr. R. Fisher has resigned the pastoral charge, and is open to invitation.

MR. KNIBB has again visited England, but we are sorry to hear that his health is somewhat impaired, and that his stay will be brief. He came to tell of the unjust fiscal laws, oppressive on the new-made freemen of Jamaica, and to seek assistance for several congregations now under peculiar pecuniary burdens. The Baptist Missionary Society have afforded prompt and efficient aid.

ACCRINGTON.—After sermons by the resident ministers, nearly £100 were obtained; clearing off the whole debt, and leaving a small overplus.

HIGH WYCOMBE.—The foundation of the new meeting-house was laid a few days ago, when £70 were obtained.

RECENT ORDINATIONS.—Mr. David Davies, of Pontypool College, at Doleu, Radnorshire—Mr. F. M'Intosh, of Horton College, at Dunfermline—Mr. J. S. Hughes, of Carmarthen College, at Mount Pleasant, Swansea—Mr. John Bird, at Hammersmith—Mr. Julius Caesar Smith, over the G. B. Church, at Stowe Bridge, Norfolk—Mr. John Penny, at Coleford—Mr. H. Young, at Beech Hill.

REMOVALS.—Mr. G. W. M'Cree, late of Boroughbridge, Yorkshire, to Monkwearmouth—Mr. Walton, of Lockwood, to Pleasant Street, Liverpool—Mr. Rootham, of Towcester, to St. John Street, Canterbury.

RELIGIOUS INTELLIGENCE.

THE FREE CHURCH AND VOLUNTARIISM.

—The position of the Free Church in regard to the Voluntary question may now be considered as settled; and settled satisfactorily, in so far as that body is concerned, by their giving in their adhesion to the principle, carried lately in an overture passed by the Edinburgh Synod, on the motion of Dr Candlish, that the Free Church should petition for the abolition of all existing endowments, from the conviction "that the Establishment principle can never be consistently worked out by the statesmen of this world."

Glasgow Chronicle.

THE CHURCH.—Our church bears, and has ever borne, the marks of her birth; the child of regal and aristocratic selfishness and unprincipled tyranny, she has never dared to speak to the great, but has contented herself with lecturing the poor.—

Dr. Arnold.

THE SECOND PRIZE ESSAY of the Anti-State-Church Association, on "State churches not churches of Christ," is from the pen of E. S. Pryce, B.A., baptist minister, late of Abingdon, now of Gravesend.

DR. CHALMERS has retired from active life through physical debility. What ravages time makes!

TWO MORE COLONIAL BISHOPRICS have been formed, one at Ceylon, the other at New Brunswick.

GENERAL INTELLIGENCE.

AMERICAN LIBERTY!—Mr. Torrey, a minister, has been sent to prison for six years, because he aided a slave to escape. He may only write to his wife once in three months, and is not allowed "to know what is going on in the world." And this in America! Horrible! Oh horrible! most horrible!

ENDOWMENT OF MAYNOOTH.—Nearly 10,000 Petitions have been presented against this measure, signed by above 1,100,000 persons—more than all the electors now on the register for Great Britain.

RAILROADS.—The rise in the cost of iron alone, will make an addition to the estimates formed last autumn, of at least six millions sterling.—*Economist.*

AN EXPEDITION ROUND THE WORLD, from Hamburg, is to leave that city on the 15th of August next. The route which has been chosen has been so arranged as to secure continual summer to the voyagers.

EXPLOSIONS.—The total number of explosions in the Northumberland and Durham collieries, from January, 1743, to June, 1845, inclusive, was ninety-four, attended with the loss of 1247 lives, averaging thirteen for each explosion.

NEWLY-PAINTED HOUSES.—An American physician attributes the deaths of several members of his family, and other patients, to living in newly-painted houses, the effect of which, he states, is to engender disease of the lungs.

FLAX will be grown this year, more or less, in every county in England.

THE NEW TARIFF.—18,000 watches have been imported instead of 3000, as heretofore.

RAILWAYS.—The Pope will have none of these in his dominions!

APPALING CATASTROPHE.—Nearly 100 persons were lately drowned at Yarmouth, through the breaking down of a suspension bridge, on which they had crowded to witness a foolish exhibition on the river.

SWEDEN.—The Diet, at the request of King Oscar, have decreed the abolition of slavery in the island of St. Bartholemew.

THE ANTI-CORN-LAW BAZAAR.—This splendid exhibition has been visited by thousands.

THE DEAN OF WELLS, whilst in the act of lifting his cane to chastise a boy for gathering crowslips in his field, fell down and expired!

THE REV. W. C. MILNE said that some twenty months ago, he was travelling to the north of China, but by a storm they were driven to Manilla. He there obtained a passport, in which he was thus described: "Hair, green; eyes, red; nose, hooked; shape of the face, half moon; colour of the face, negro; beard, very long; size, piccanniny; age, eighty years!"

Marrriages.

April 22, at the baptist chapel, Sharnbrook, by Mr. Williams, Mr. Wiles, of Somersham, to Miss Tassel, of Sharnbrook.

April 22, at the baptist meeting-house, Gamlingay, George Ellis, Esq., of Edmonton, to Miss Mercy Paine, sixth daughter of the late James Paine, Esq., of Gamlingay.

April 23, at York-street baptist chapel, Walworth, by the Rev. Samuel Green, Mr. William Collings, baptist minister, of Kingston, to Miss Louisa Burrows, Walworth.

April 24, at the baptist chapel, Towcester, by the Rev. Mortlock Daniell, of Ramsgate, George Belsey, of Stone Farm, Broadstairs, to Elizabeth, only daughter of Richard Gallard, Esq., of Towcester.

April 28, at the baptist chapel, Braunstone, Northamptonshire, by Mr. D. Rowe, Joseph West to Sarah Chambers. Also, at the same time and place, John Liddington to Elizabeth Turl, both of Drayton.

April 29, at the baptist chapel, Kidderminster, by Mr. Mills, Mr. R. Richards, to Miss S. Ankrett.

May 4, at Heptonstall, Mr. J. Sutcliffe, to Miss G. Rigg, both of Lineholm.

May 6, at the baptist chapel, Calne, by Mr. Lush, Mr. John Bradfield, of Highway, to Miss M. A. Clifford, of Compton Bassett.

May 11, at the G. B. chapel, Quorndon, by Mr. Staddon, Mr. John Tyler, to Miss Mary Walton, both of Queniborough.

May 12, at the G. B. chapel, Loughborough, Mr. T. York, to Miss C. Staples.

May 13, at the baptist meeting-house, Lydney, Gloucestershire, by the Rev. E. E. Elliot, Benjamin Howells, to Eleanor Protheroe, both of Lydney. At the close of the ceremony, the young couple, who had been Sunday scholars, were presented with a handsome Bible by the superintendant of the school.

May 18, at Dover-street chapel, Leicester, by Mr. J. Goadby, Mr. William Pywell, to Miss Mary Johnson.

Deaths.

Jan. 29, at Landbeach, Mrs. Hannah Long, aged 60. She was present at the last ordinance, when eight persons were admitted by baptism, and spoke of the services as the happiest she had ever enjoyed. She departed rather suddenly, but quite peacefully.

Feb. 17, at Kilbeggin, Ireland, aged 58, the wife of Mr. Isaac McCarthy, after sixteen years' severe affliction, borne with wonderful patience. She literally set her house in order before her death, as if preparing for a journey. Mrs. C. was much respected. Hundreds followed her a distance of three miles to the grave. Mr. Gould, of Dublin, at his own expense, went down and preached the funeral sermon.

March 20, at Landbeach, Mr. E. Chapman, aged 53. He feared God above many, and had a clear perception of the truths of the gospel, which he adorned by a consistent and holy life. Diligent in his attendance, and blessed with an extraordinary gift in prayer, his loss is much felt. The closing scene was joyful and glorious.

March 25, at Neully, near Paris, A. M. Noel des Quersonnieres, aged 117 years.

April 11, at Dover, aged 45, where he had removed for the benefit of his health, the Rev. Thos. Hopley, for twenty-three years the beloved pastor of the baptist church at Hemel Hempstead, after a painful illness. "O death, where is thy sting? O grave, where is thy victory?"

April 13, at Stourbridge, aged 22, Mr. John Smith. He endured a lingering illness with great patience, and died in peace.

April 14, at Andover, Mr. James Chappel, aged 48. He was an active teacher, and often conducted worship at a village station. His affliction was long and painful, but he was wonderfully supported. "Christ is all my salvation—I am waiting for the signal—I shall soon meet old friends—the cords of life are snapping; but all's well!" were among his last words.

* April 21, at Camp-terrace, Lower Broughton, Manchester, John the beloved and eldest son of the Rev. J. W. Massie, D.D., aged 18 years and 6 months, after a painful and protracted indisposition.

April 21, at Islington, Mrs. Styles, in her 83rd year; mother of the Rev. Dr. Styles, of Foleshill, and of the Rev. Thomas Styles, of Great Marlow. Her sufferings were protracted and severe, her faith and patience exemplary, and her end peace.

April 25, in her 89th year, at Shefford, Beds., Mrs. Nash, having professed and adorned the Redeemer's name for upwards of fifty-five years. On May 4, her death was improved from Psalm xxvii. 4—a passage selected by her half a century since—the sentiments of which, during that lengthened period, were peculiarly endeared to her.

April 29, suddenly, aged 62, Mr. John Tingle, Kettering, for many years a deacon of the Independent Church in that place. His loss will be most deeply felt by his affectionate family and a numerous circle of friends, to whom he had strongly attached himself, by the kindness of his disposition, but above all by the uniform display of a humble consistent christian example and a conscientious undeviating discharge of all the duties of social and commercial life.

May 3, Mary the wife of the Rev. J. Mather, of Brompton, late of Shepperd's-market. She died relying on Christ as her only Saviour. Her end was peace.

May 4, at Northampton, M. A. Perkins, aged 20. Long and painful was her affliction, but she died in full assurance of eternal life.

May 4, at his residence, Southcot place, Bath, in the full assurance of faith in Jesus, Mr. Richard Harris, aged 72, the senior deacon of the baptist church, Somerset-street.

May 8, at Long Crendon, Bucks, Mr. William Hopcroft, the pastor of the baptist church in the above place, where he preached the gospel thirty-nine years.

May 8, at Colne, Lancashire, Mary Cross-dill, aged 43; for nearly twenty years a truly pious and consistent member of the

baptist church in this town. With patience and resignation to the Divine will she bore a long affliction.

May 11. On the evening of this sabbath the happy spirit of Mrs. Blackmore took its flight to brighter worlds, after an illness of only eight days. During the long affliction of her husband, who was for many years the successful pastor of the baptist church at Upottery, Devon, she watched over him with tender affection. Little did we then imagine she would be removed first. Her dying experience was bright, calm, and joyful.

May 14, Sarah Ann, only child of Mr. Ward, Ripley.

CONVERSATION WITH CORRESPONDENTS.

STOVELL'S LECTURES.—S. R. asks how humble individuals in the country can promote the object of the lecturer. By talking about the matter, and by subscribing to purchase the lectures when they are published—reading them also, or lending them, to their neighbours.

DISSENTERS MARRIAGES.—S. R. also asks "Is it right for Dissenters to solemnize marriages in the Establishment?" We think it is not, certainly; better go to the Registrar's Office at once. But "solemnize!" would not "joyfulize" be a more appropriate term?

LOCAL PREACHERS.—B. H. T. is anxious to know how it is that the baptist churches furnish so few local preachers in comparison with Methodists.

CLERICAL DISTINCTIONS. J. G. is curious to know what goes to make a M.A., B.A., D.D., LL.D.; and also why some clergymen wear scarfs, and the meaning of their various colours.

POOR LAW GUARDIANS.—L. E. O. asks "Can a minister be justified in adding to the duties of his pastorate those of guardian of the poor?" We are guilty of this irregularity, if it be one; and we believe Mr. Cramp was for some time chairman of a Board in Kent.

ON GOWNS. "Nonconformist." We have some doubt as to whether your paper is genuine. Will you send us your address?

HUSBAND AND WIFE. R. P. M. asks whether, if the husband be a member of one church and the wife of another in the same town, the wife ought not to submit and go with her husband!

J. H. C. suggests that a spirited, active agent should be engaged, if possible, in all our large towns, like Bristol, Liverpool, Norwich, and other places, where the *Reporter* is little known, to promote its sale. We can only say that we should be happy to hear from parties on this subject.

A WELSH ANNIVERSARY.—One of our warm-hearted Welsh friends has sent us a report—but alas for us! we can neither read, write, or speak the names of the places. We are, however, able to make out that one honourable woman "took the whole cost of the tea-party on her back—cards, tea, sugar, cake, and everything," beside travelling many miles to collect, and then gave "every farthing" to the Minister. In return, he wishes "she may give her soul to the Lord."

THE DEPARTED BABE. J. B. The clergyman you refer to, who told that sorrowing mother that there was no hope for the soul of her departed babe, was an unfeeling fellow, and ought to be ashamed to show his face in civilized society.

W. L., a northern minister, says, "I am much pleased with the manner in which the *Reporter* is conducted; it is a great favourite with us, and a considerable number of copies is circulated among our people. I hope ere long your wishes will be gratified by the monthly circulation reaching 10,000."

J. P. P. You complain that some of your members attend the established church every Lord's-day, and when their own place of worship is open. We could hardly have believed that any baptists would have acted so inconsistently.

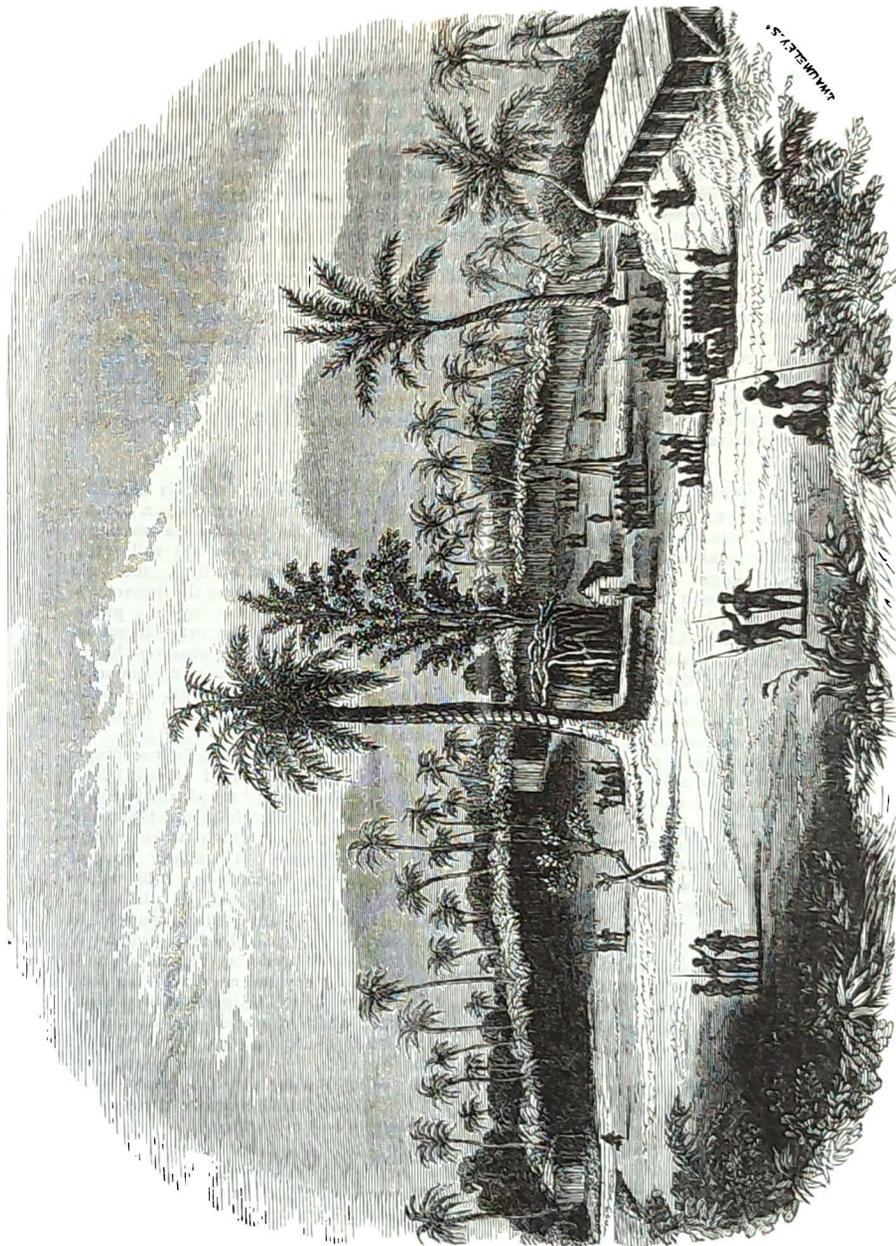
J. F. S. Your verses are too much like those of D. L., in April. We join you in wishing for the time when

"Sprinkling will go back, we hope,
Into the regions of the Pope,
And Popping will be laid aside,
That truth o'er all may glorious ride;
And 'Halley's Comet' in disgrace,
Be lost in universal space!"

"AN INDEPENDENT" wishes to know why, if baptism by immersion is right, God does not convince every christian of it!

SERGEANT WILSON. Please to send the statement respecting Hong Kong.

THE
MISSIONARY INTELLIGENCER.



MISSIONARY INTELLIGENCER.

WESTERN AFRICA.

PLAY-PLACE AT BASSILLI, FERNANDO PO.

THE ent on the preceding page was sketched by Dr. Prince, and is the scene of some of the missionary essays in which he and his colleagues have engaged. It represents the "Play-place" where dances and festivals are held by the inhabitants of Bassilli, a native village in the interior of Fernando Po. This Play-place is about one hundred and thirty paces in circumference; and is surrounded by palm-trees, wild canoes, and a variety of shrubs. The open shed upon a bank of earth at the right hand of the spectator is the Palaver House, a place for discussing grievances, deciding disputes, and settling other social business. It was from the uprights of this shed that our friends suspended their hammocks for the night. A little beyond this is the stump of a tree and a small shed of dried sticks, constituting a charm for the cure of diseases. The low building on the left-hand side is a kind of cage, intended in like manner to deter the rats in the neighbourhood from destroying yams; and, somewhat nearer, is a tree supporting two stakes united at their tops so as to uphold a cluster of palm-oil nuts, another charm prescribed for the prevention of personal injuries to the players when handling or hurling their spears. In the central part of the back-ground is an arbour of living trees, originally planted as stakes, by order of the Dotter, or magician, to avert sundry evils. Within this arbour the king, with some of his elder subjects, takes his place on public occasions; and here he sat, when the missionaries first addressed him and his subjects respecting the Great Salvation.

AGRICULTURE IN AFRICA.

AGRICULTURE forms the most important branch of industry in every society, and it may safely be affirmed that in no quarter of the world might it be turned to a more profitable account than in Africa. The capabilities of its soil are almost unlimited. Park gives it as his opinion—an opinion which every succeeding traveller has confirmed—that all the rich and valuable productions, both of the East and West Indies, might easily be naturalised, and brought to the utmost perfection in the tropical parts of this immense continent. These vast capabilities have never yet, except in a very small measure, been developed.

The principal grains cultivated by the natives, are rice, Indian corn, Guinea corn or millet, wheat and dhoura; the roots are manioc, yams, arrow-root, and ginger. Large plantations of cotton, indigo, and tobacco are met with in the interior districts.

The soil is naturally so rich and prolific that it needs but little assistance from the hand of the cultivator. The natives plant their corn and rice on the same ground for fifty years successively, without carrying to it any manure.

In some districts, however, a singular practice is adopted for the improvement of the pasture lands. When the grass is sufficiently dry, it is set on fire. This annual burning is soon followed by a fresh and sweet verdure, and the country is rendered more healthful and pleasant.

The scene thus occasioned is described by Park as one of terrific grandeur. In the middle of the night you may see mountains and plains, as far as your eye will reach, variegated with lines of fire; the light reflected on the sky making the heavens to appear in a blaze. In the day-time pillars of smoke may be seen in every direction, while the birds of prey are observed, hovering round the conflagration, and pouncing down upon the snakes, lizards, and other reptiles attempting to escape from the flames.

The process of agriculture is exceedingly simple. The application of animal labour is nowhere adopted, and the plough is wholly unknown. The chief implement used in husbandry is the hoe, which varies in form in different districts. It is mostly made of hard wood, but in some parts it is manufactured of iron. The corn is planted in trenches drawn in straight lines, parallel to each other. The ground being broken up with the hoe, the grain is dropped in with the hand, and covered over with the feet. "Frequently the toil is lightened from being performed by the whole village in common, when it appears less a scene of labour than a gay festival. The village musician plays the most lively airs; and a spectator at a little distance would suppose them to be dancing instead of working."

Vegetation proceeds with the utmost rapidity. The sowing season commences at the end of the periodical rains in April; after which, in a few days, the fields are

covered with verdure. The harvest is generally commenced in July; but of course varies according to the nature of the grain, and in different parts of the continent.

When the corn is ripe, the women and slaves are employed to break off the ears with their fingers, which they accumulate in baskets, and carry away on their heads.

The threshing is usually performed by means of a hooked stick, like that used by boys in this country in the game of hockey; and is, as may be supposed, very awkwardly and incompletely done. The grain is afterwards exposed to the sun, till it becomes quite dry, when it is sometimes preserved in holes dug in the ground, which are lined and covered with chaff.

East's Western Africa.

JAMAICA.

[We received the following letter too late for our last number; its contents will be read with interest.]

MY DEAR SIR,—In the hope that my correspondence may be for our mutual benefit, I again address you. I am scarcely ever privileged with a sight of your publication, and regret that you do not have a stamped edition, which would reach us, and all parts, free of postage. I think, also, that pamphlets are now transmitted at a cheap rate per ounce. Be that as it may, we should like to see your *Reporter* here.* Your *Baptism Tracts* are stirring things, and have, I believe, done much good. Did I tell you in my last, how I distributed them previously to a baptizing, and how large a congregation we had, and how wrathful a Presbyterian minister was because some, by accident, reached him? He took up his pen and favoured the world with three letters in advocacy of infant sprinkling, and the damnation of all who died without it, attributing to the unbelief of this doctrine all the evils which exist in christendom! My plan was, to enclose the tracts in a circular, stating that the ordinance of baptism would be administered at such a place and time, requesting their attendance, and, as we were much misrepresented, soliciting their acceptance of the tracts sent. My brother, in London, purchased ten dollars worth, and they have served me very well. As to your *Ecclesiastical Tracts*, they are stirring up the church people amazingly. At Montego Bay, last week, the Bishop was confirming; and, previous to his arrival, the baptist friends circulated a large number of your tract "On Confirmation." This was like an explosion in a magazine. Devout state-church people went

* Stamping the *Reporter* is impracticable. Postage would still be too expensive. We send monthly a parcel to Jamaica, in which other parcels might be enclosed.

to the churchwarden to know why he permitted it, as they were informed that one was put in every pew of the church, and a distribution was made at the church doors. He said he was not aware of it. Others came to the Mission-house, throwing them into the yard, threatening the servant—an active member—with a horsewhipping. One elderly lady, not finding her servant girl willing to be confirmed, tried a flagellation, and, when seen in the act, was heard to say,—“I’ll make you know that there is confirmation in the bible.” She justified herself by saying, that as she was the child’s godmother, she was bound to bring her up well! The climax at last arrived. In the Cornwall Courier a most abusive and scandalous tirade against the baptist minister appeared, closing with a remark to this effect:—“That he had only one more thing to do; viz., to go to the gallows!” We have reason to believe that several, if not many, were deterred from going to the ceremony. I am sorry to say there seems to be a growing liking among what may be called the populace, to the state church. “They have nothing to pay.”—“The buckras go there.”—“They are not watched,” and “can do as they please.” These are enticements; and thus, if a member be excluded from other churches, he takes refuge—if he be not a penitent—in the state church: it gives ease to his conscience by flattering his vanity, and by the idea of being a religious person still. However, though I believe we have arrived at sifting times, I do not fear the result, only we want more knowledge. The people, like some of your dissenters in England, are ignorant of their principles, or are afraid of acting them out. I am doing what I can, and endeavour to cultivate among my people a spirit of inquiry—a boldness of thought—a stern integrity—and a love of liberty. They are now—from a three years training—I believe, regularly trained in their duties as freemen and citizens, and I still keep them to their exercises; I mean by this, that I teach them to regard themselves as men—as dissenters—as having a right to think and act—and as responsible for their influence upon society. I believe we are progressing. Our *Baptist Herald* they read eagerly—the same with the *Missionary Herald*, and I have now regularly eight missionary prayer meetings every first Monday. Our school has commenced well this year, as you will see by the Educational Report in the *Herald* a few weeks back. But I want to educate them better, as the state-church people are making a desperate struggle. The House of Assembly, last session, passed three thousand pounds into the bishop’s hands to do what he liked with! A “Board of Education” was formed—the bishop in-

cluded—with one thousand pounds to do the same with! and both these plans are to be permanent, and every year this robbery is to be practiced in the Honourable House! We are now so poor that we cannot do much. My church is upwards of £600 in debt, owing to drought and want of employment. Has England cast us off? † We worship in our chapel, which is only two thirds of the length built—without floor, windows, doors, seats, &c. Still we are thankful. As for myself, I have suffered much, but I do not wish either to complain or to write about myself, or my difficulties. But can you get a kind friend to make me and Mr. Cornford, of Montego Bay, a small present of tracts and hand-bills? If it be only forty shillings worth, it would do an immense amount of good. I am quite sure you will if you can. And can you help our *Baptist Herald*? You see what it is, but perhaps you do not know our difficulties. ‡ I distribute in my neighbourhood eighty-six, and send five home to England. I know some of our friends in England despise it, or find fault with it, but let them consider the price, and the almost insuperable difficulties we have to contend with, and the fact that it is the only voice of liberty in Jamaica, and then let them say if they ought not rather to help us. We want a new press. O that the friends of Africa and freedom would give us one! If we could but clear a present debt of about £50, and get about four or five hundred new subscribers, there would be no loss. Our weekly circulation is nearly 1000; and it is a *bona fide* circulation.

I have filled my sheet, and I beg your indulgence if I have pressed our claims too urgently. You will, I trust, soon see a dear brother in England, || who will tell you the whole truth, and then I trust we shall find help and sympathy. With an earnest prayer for your happiness and prosperity, though unknown by sight, I remain,

My dear sir, your sincere friend,

E. WOOLLEY.

Gurney's Mount, March 6, 1845.

P. S. We very much require a sound plan for Benefit Societies. I perceive that at the Association of the General Baptists, the subject was mooted, and a committee appointed to confer with the Union. Have you heard any intelligence of the result? or can you put me in the way of obtaining it? §

† No; she has not.

‡ Yes we do; but it should be got out in better style. Mr. Knibb should take back with him a new press, and new types.

|| Mr. Knibb, we presume.

§ The Report of the Committee is expected at the Annual Association of the body, at Leicester, on the 24th of this month.

FAREWELL OF A MISSIONARY,
ON HIS DEPARTURE TO THE FIELD OF HIS
LABOURS.

HOME, kindred, friends and country—those
Are things from which we never part;
From clime to clime, o'er land and seas,
We bear them with us in our heart.
And yet 'tis hard to feel resign'd
When these must all be left behind.

But when the pilgrim staff we take,
And follow Christ from shore to shore,
Gladly for them we all forsake,
Press on, and only look before;
Though humbled nature mourns her loss,
The spirit glories in her cross.

It is no sin like man to weep,
"For Jesus wept o'er Lazarus dead;"
O'er years for home beyond the deep—
He had not where to lay his head:
The patriot pang will he condemn
Who grieve'd o'er lost Jerusalem?

Take up your cross and say "Farewell!"
Go forth without the camp to Him
Who left heaven's throne with men to dwell,
Who died his murderers to redeem!
Oh! tell his Name in every ear,
Doubt not the dead themselves shall hear;

Hear, and come forth to life anew:
Then while the Gentile courts they fill,
Shall not your Saviour's words stand true?
"Home, kindred, friends, and country still,
In earth's remotest realms you'll find,
Yet lose not those you left behind."

JUBILEE HYMN.

WAKE, wake the trumpet's joyful sound,
Loud hallelujahs raise;
From Britain through the world resound
The chorus of our praise.

To thee, oh! Lord of Hosts, to thee,
Be grateful homage paid;
The offerings of our Jubilee
Are on thine altar laid.

Jesus a Missionary came—
Oh! post of high renown;
"Mighty to save!" we'll still proclaim
A Saviour and a crown.

Let faith and zeal be firm and strong,
For signs of sanction given;
Onward! till every tribe and tongue
Keep Jubilee in Heaven!

BAPTIST REPORTER.

 JULY, 1845.

ON THE PROMOTION AND MAINTENANCE OF SPIRITUAL-MINDEDNESS IN OUR CHURCHES.

WHILE the church of Christ continues in her militant state, three questions must be of unceasing importance in the apprehension of all her sincere friends.—1. How may the advancement of christianity, by accessions to its ranks from the world, be best promoted?—2. How may the professed disciples of Jesus be best preserved from declension and apostacy?—and 3. How may the church best sustain her hallowed primitive character, and answer the intention of the Divine Being in her institution?

The first of these questions embraces the consideration of all expedients for aggressive movements on the part of believers; the other two are so connected that what would be a proper answer to the one, would, in nearly every respect, be a proper reply to the other; for nothing will serve the end proposed in the former of these two that will not promote that mentioned in the latter. On the first of these inquiries we do not now enter. The simple answer to the two which follow is—The followers of Jesus Christ must maintain spiritual-mindedness. In other words, the predominance of the spiritual over the sensual part of our nature, must be sufficient in degree to repress the insurrection of every sinful affection from within, and to repel the incursion of every moral

adversary from without. “This I say then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh.”

But, though this reply is simple enough, it suggests the farther inquiry, How may this be done? which is not so easily answered. Still, since the safety, and comfort, and usefulness of christians, and the glory of God, and the good of mankind, depend upon it, the subject should not be shrunk from, but attentively considered.

It is very generally felt that the tone of individual piety in our churches is not high—that the standard of christian excellence to which professors commonly attain, in these times, is far from eminent—and therefore the church is not occupying that exalted position in the world which her Divine Founder assigned her, and for which she is so admirably adapted by her spiritual constitution and laws. This is accounted for on these two principles,—First, some who become her members never attain to elevation of piety—Secondly, many who have once attained it, fall from it. These facts account for that circumstance; but something else must account for these facts.

Does the piety of young converts generally increase after their introduction to the communion of their

brethren? Their knowledge, and prudence, and circumspection nearly always do—it would be strange if they did not. But ordinarily, does their piety become more exalted, their spiritual perceptions more keen, their zeal more intense, their love to souls more ardent? Not *ordinarily*, or why the confidence of old professors that they will by and by lose their “first love?” By fresh converts the church is kept in existence; and if these *lose*, instead of *gain*, by being added to the faithful, what are those influences within the church, contact with which results thus? Or, what is that process of cooling down, to which they are subjected after initiation? Do they meet with that warmth in older brethren, that sympathy in their ardent juvenile emotions, that encouragement to throw all their energies into the good work, and to devote themselves unreservedly to the glory of God, which perhaps they were not extravagant in expecting? If these interrogations must be negatived, the secret of many a promising young disciple not advancing in the divine life as expected, is revealed. It would be strange if the temperature of the atmosphere did not affect the constitution.

Then is it a sinking, and not a rising, that is to be looked for on admission into the christian church!

We have a few thoughts on the subject of religious deterioration from the time of publicly professing attachment to religion, which we submit, with the suggestion, whether the circumstances we shall mention, may, or may not, be regarded as possessing some influence in the way of causing it.

Many persons become, with the advance of years, more deeply immersed in worldly affairs. When their christian course was first entered on they might have had but little to do with commercial speculations, few transactions with worldly men, and few things to care for in a temporal capacity. But since then the claims of a family have begun to press on

them. They have arrived at that period of life when the advantage of pecuniary competence is so vividly perceived. The universal practice and conduct of men begin to have their power over the heart. Habits of piety and devotion are broken in upon. Too many thoughts are withdrawn from religious subjects, and devoted to those which are worldly. The heart becomes harder. The conscience less impressible. A cloud obscures the moral perceptions. Religion becomes less habitually a subject of thought, and a theme of the tongue. The deportment may continue unblemished, but the lights are going out in the breast; and a clouded brow, or irksomeness displayed on reference to experimental christianity, manifest that there is a falling off from primitive feeling, and that first emotions are no longer felt. Worse—many christians are in ways of business which cannot be attended to, with profit, without involving a compromise of christian principles. This misfortune may not belong to the business itself, but to the mode which the custom of their neighbours has rendered the only profitable one of prosecuting it. There must be equivocation, subtleties, evasions, or sheer mendacity practiced, or they cannot compete with their fellow-tradesmen! “All do it.” “It must be done, or they might just as well give up.” “’Tis all in the way of business.” But here is the effect of the pleaded necessity—the Holy Spirit is grieved, his operations are quenched; their religious feelings are blunted; their piety corroded, stupefied, murdered!

There are times of religious controversy. The tongue and the pen are wielded as weapons of theological warfare. All feel themselves interested in the issue of the contest, therefore all engage; and the consequence is precisely what might beforehand have been expected and dreaded. The mind is imperceptibly beguiled into the too often unhallowed track of the noisy polemic. “Inasmuch as there

are envyings, and strifes, and divisions, among you, are ye not carnal and walk as men?" It may be possible to be highly gifted in religious debate, and yet be very spiritual; but it is far more easy to submit to its influence, and allow the thoughts to bewilder themselves in mazes of logical jargon, scholastic subtleties, selfish dogmas, and refined distinctions, to the prejudice and prostration of all that is exalted and noble in virtue and piety.

We just intimate, also, that the purely intellectual, may be cultivated to the neglect and injury of what is properly spiritual. The evidences of this are too well known to require pressing. When churches wish their pastors to be more intellectual than evangelical, more popular than useful, practical godliness is sure to decline.

The spirit of christianity is not sufficiently fostered at home. Is it? Children and servants, and wives, and husbands, should reply to this. The old adage, "Saint abroad," &c., is too vulgar for us: would it were in every instance untrue. A man cannot be irascible, morose, authoritative, haughty, covetous, or tyrannic, in his own family, and devotional in the church, at religious meetings, or anywhere else. Whatever men are at home, they are from home. They may appear different, but they *are* not different. The expression of their features and their reformed manner of address on sacred days, can make no greater moral difference in their souls than their Sunday apparel makes of physical difference in their bodies. Both are equally superficial and fictitious; and if they hide deformity, they do but *hide*, not remove it. If, as an individual, a man is worldly, he is not heavenly as a member of a religious society.

The reflex influence of extensive revivals in churches has been, in some cases, found to produce injurious effects. During a state of general excitement some may find their way into the church whose hearts have never

been renewed. While the revival lasts, their religious feelings last; and when that dies, all that was good in them dies also; and all the evil lives, to become perhaps more active and potent for mischief than ever. The evil influence of such cases on the church, and on religion generally, must be great. As in the human body languor and ease succeed, and are occasioned by arduous, application, so in churches, lethargy and indifference may follow after intense feeling and heated imagination. Let not these remarks be misunderstood. It is not affirmed that these effects must necessarily follow revival efforts; but they may, and sometimes they do.

Now comes the question, How may these evils be prevented, or removed where they are felt and deplored? It must be of as much consequence to the well-being of Zion that her internal healthfulness be maintained, as that her boundaries be enlarged.

The following remarks are offered as merely suggestive, not with a view to furnish answers, in detail, to the inquiry.

Would it not be well, if the members of religious communities could be induced to seek religious employment on all convenient occasions? Such as would bring them in contact with the sufferings of human creatures appears specially desirable. The exhibitions of misery are, alas! too easily met with; and the near approach of our contemporaries to death, and another world, teaches not the least successful lesson that survivors learn. Impressions from such scenes are apt to be salutary and lasting. Perhaps the instructions of a death bed may do more to empty the spirit of the world than all the sermons which a person may listen to for twelve months. Every act of benevolence tends to benefit the performer. Read Eccl. vii. 2.

Should there not be some plan for the facilitating of familiar intercourse between the members of the same church? We may not be permitted

to decide whether this might best be effected by class meetings, or bible meetings, or some other means; the experience, however, of those who have tried these two plans goes to place their value, as means of grace, very high.

Could not a more habitual perusal of the sacred records, especially in secret, be practiced? The utmost advantage might be expected to attend the systematic and frequent study, in retirement and devotion, of a book which has so many precepts to direct, so many doctrines to stimulate, so many promises to invite, so many prospects to inspire, and so many examples to emulate. A spiritual mind cannot be maintained without constant application to these fountains of spiritual life.

Might not a habit of holy contemplation be more generally cultivated? Nothing is more easy than transitions from one extreme to another. We ridicule the affected abstractions of ascetics and other philosophical fanatics, and are, it is to be feared, driven by the impulse of our censure, to a culpable extent, in the opposite direction. The middle way is the best; and he who neglects exercises of this kind will do so to the detriment of his moral health and comfort. There is probably no one who could not afford an hour or two every day to such purifying and refining occupations.

Would it not be expedient to convene meetings for prayer, occasionally or at stated times, with the sole view of advancing, *specifically*, the spiritual interests of the church? Pastors are prayed for; God is intreated to convert the world; the spread of the gospel among the heathen is considered of moment enough to call for special and periodical supplication; but here is an object, confessedly not less valuable, left without any such special efforts for its promotion. Something is gained by defining the object of a meeting, and holding the attention down to that one object.

A comparison of the present state of the church with what it was at the beginning, gives rise to the most painful reflections. Zion is not now the praise of the whole earth. Christians are not now known by those sublime virtues which composed their peculiar distinction at first. The broad line separating the provinces occupied by christians and infidels, is not so clearly marked. Men's thoughts are confounded when they begin to consider how far a believer may be like the world without being a worldling; and it is questioned by some whether there really is that difference between them in the sight of a heart-searching God, which some imagine.

"Save now, I beseech thee, O Lord! O Lord, I beseech thee, send now prosperity!"

Welshpool. DISCIPULUS.

EARLY BAPTIST WRITERS.

NO. II.

THE LIFE AND TIMES OF MR. WILLIAM KIFFIN.

IN 1643, Mr. Kiffin went to Holland upon a mercantile speculation, which proved to him a most profitable adventure. Two years afterwards, he, in conjunction with a young man whom he sent thither, carried on, for some time, a series of mercantile transactions in that country, by which they realised several thousand pounds. Many opportunities subsequently presented themselves to Mr. Kiffin of increasing his property; so that in process of time, through the blessing of God upon his lawful endeavours, he became possessed of considerable wealth. His affluence, with the general esteem in which he was deservedly held, not only gave him great influence among the dissenters of that day, but also placed him foremost in their ranks. At this period the Presbyterians were the ruling party in the nation, and by their intolerant proceedings were demonstrating the truth of Milton's assertion, that "Presbyter is but Priest writ large." The prin-

cial agents in exciting and urging arbitrary measures were their most noted ministers. Among these that far-famed calumniator, Edwards, the lecturer of Christ Church, and author of the *Gangrene*, acquired peculiar notoriety. This furious son of the Kirk, in his sermons, vehemently urged the magistrates to execute some exemplary punishment upon the most distinguished sectaries, and to prosecute as vagrants and rogues those that dipped persons in cold water in winter; or else to take some severe course with all dippers, as the senate of Zurich did;* stating at the same time that he wished with all his heart there were a public disputation on pædobaptism and dipping, between some of the Anabaptists and the Presbyterian ministers; whereupon Mr. Kiffin immediately challenged Edwards himself, in the following very curious letter:—

“Sir,—You stand as one professing yourself to be instructed by Christ, with abilities from God to throw down error, and therefore to that end do preach every third day (Tuesday). May it therefore please you, and those that employ you in that work, to give them leave whom you so brand, as publicly to object against what you say, when your sermon is ended, as you declare yourself. And we hope it will be an increase of further light to all that fear God, and put a large advantage into your hands, if you have the truth on your side, to cause it to shine with more evidence; and I hope we shall do it with moderation, as becometh christians.

Yours,

WILLIAM KIFFIN.”

It does not, however, appear that this Presbyterian champion took up the gauntlet so handsomely thrown down, but it afforded him a most desirable opportunity for defaming his opponent, which he did in the following manner: “Another of those fellows, who counts himself inferior to none of his seduced brethren, is Will Kiffin, sometime servant to John Lilburn, a brewer. This man is now become a pretended

preacher, and to this end hath, by his enticing words, seduced and gathered a schismatical rabble of deluded children, servants, and people, without either parents’ or masters’ consent. The giddy-headed children and servants of a near relation of mine are his poor slavish proselytes. In the Confession of Faith of the seven Anabaptistical churches, he is there written first as metropolitan of that fraternity. I could relate, if time would permit, somewhat I have had to do with him, [referring, probably, to the foregoing letter] in which he appeared to me to be a mountebank.” Mr. Kiffin was, however, too much the christian and the gentleman to take any further notice of so unprincipled and scurrilous a writer.

But while the prominent station in society, to which the providence of God had elevated Mr. Kiffin, exposed him to the virulent ravings and malignant slanders of such men as Featley and Edwards; he was nevertheless very much respected by the different parties that held the supreme government of the country, and was employed in various ways, both by the parliament and the Lord Protector. For though his prudence and policy led him to avoid all connexion with political posts, during the many and varied mutations of the changing period in which he lived; yet in 1647 he was entrusted by the parliament with the office of assessor of taxes for the county of Middlesex. In 1648; such was the low state of religion in the county of Suffolk, that the parliament issued an order to Mr. Wm. Kiffin and Mr. Hanserd Knollys, to go thither and preach. In 1654, Mr. Kiffin held the post of Captain of Militia; and in 1659, that of Lieutenant Colonel, which may excite surprise in some minds; especially as Kiffin was at the same time the pastor of a christian church, and a most distinguished and laborious minister of Jesus Christ. But during the periods of Civil Dudgeon and the Commonwealth, it was very common for per-

* The illustrious senate of Zurich decreed, that whosoever baptized any that had been formerly baptized, he should be cast into the water and be drowned. (Epist. Zuingl., li. f. 84.) By a second decree of the same illustrious senate it was ordained, “That the Anabaptists should nowhere be tolerated within their Canton, but taken up in order to be brought to capital punishment.” (Brandt, vol. i., b. ii., p. 58.)

sons to be both soldiers and preachers. The commixture of those vocations, at that time, was often the effect of necessity—sometimes of choice. On one occasion the parliament voted £50 to Mr. Kiffin, for the service (evidently of a military kind) in which he had been engaged. During the Protectorate, he was employed to write to his own party in Ireland, and to recommend them to live peaceably, and to submit to the civil magistrate. His services on that occasion were acknowledged by Henry Cromwell, son of the Lord Protector, and Lord Lieutenant of Ireland at that time. But while these statements present us with a singular combination of the most opposite employments, yet none of them imply that Kiffin's engagements were of a lucrative nature, or that he obtained them by his own solicitations. They nevertheless augmented the malevolence with which he was regarded by some, on account of his religious principles, and by others, for the large estate with which God had blessed him. † Of this he was made to feel the full weight after the profligate and unprincipled Stuarts had been again invested with the supreme power in Great Britain and Ireland.

Throughout the time of the Commonwealth, Kiffin's troubles were few. An attempt was, however, made, in 1655, to prosecute him under the Act for punishing blasphemies and heresies, for preaching that the baptism of infants is unlawful. A few months

before the Restoration, he and several others were seized at midnight, by soldiers, and conveyed to the guard-house, by the orders of General Monk, whose conduct at this time was not only deceitful, but very arbitrary. By the interference of the Lord Mayor they were, however, released the following day. On the death of the Princess of Orange, six months after the Restoration, some of Mr. Kiffin's enemies concocted a plot, which, had it succeeded, his estate would have been confiscated to the crown, and he himself executed as a traitor. A letter was written, addressed to him, as if from Taunton, stating that the Princess of Orange being now dead, they were ready to put their design into execution, and that Mr. Kiffin, according to his promise, was to provide and send down powder, match, bullet, &c., for they believed the word "that one of them should chase a thousand." This letter having been shown to the ministers of state, they caused Mr. Kiffin to be arrested late on Saturday night, and placed in custody of a military guard, at Whitehall, where he remained the whole of the sabbath, subject to the taunts and threats of the soldiers. On the evening of that holy day he was examined by the Privy Council, and on the following day by Lord Chief Justice Foster, to whose satisfaction he demonstrated the letter to be a forgery; upon which his Lordship told the Lieutenant Colonel (who had Kiffin in custody) that it was altogether a trepan, and expressed great indignation at so malicious a proceeding. He then told Mr. Kiffin he was perfectly satisfied of his innocence, and discharged him. Not long after this, he was arrested on the Lord's-day, at a meeting in Shoreditch, taken before the magistrates, and committed to prison; but at the expiration of four days he was liberated. Nearly two years afterwards, he was seized and taken to York House, at the instigation of the Duke of Buckingham, who charged him with having hired two men to

† As evidence of Kiffin's great wealth, we are told that after the Restoration, king Charles II. sent to him, requesting the loan of £40,000. Mr. Kiffin apologised by declaring he was unable to lend his Majesty so much, but that if it would be of any service he would present him with £10,000, which the royal libertine readily accepted. Kiffin used afterwards to say that by this happy expedient he had saved £30,000.—Crosby, vol. iii., p. 4. Kiffin's truly christian benevolence also was evinced when the French Protestants were driven to England for refuge. At that time Mr. Kiffin received into his protection a numerous French family of considerable rank. He fitted up and furnished a house of his own for their reception, provided them with servants, and entirely maintained them at his own expense, in a manner that bore some proportion to their rank in France; and when this family afterwards recovered some part of their ruined fortune, he would not diminish it a single shilling by taking any retribution for the services he had done them. Such were the City patriots of these times. Noble, vol. iii., p. 367.

assassinato the king, and also with having engaged to do it himself if they failed in their attempt. Astonished at so base a charge, Mr. Kiffin declared his utmost abhorrence of so foul a design, even towards the meanest of his majesty's subjects. The Duke threatened, and cajoled him to confess it; to which Mr. Kiffin replied, that "the duke could not be the king's friend, if he would save the life of any sane man that contemplated a design so horrible." After remaining in confinement a few days, through the kindness of Lord Clarendon he was released, without even being examined on the Duke's charge. On another occasion he was summoned before Sir Richard Brown, who interrogated him most closely on several matters. Among other things, he demanded to know if he had not engaged the people with whom he was united in church fellowship, to enter into a covenant against the government? Mr. Kiffin replied, that the object and end of their assembling together, was to edify one another in matters of religion, and not to meddle with affairs of state. These are a few of the numerous instances of tyranny and outrage with which this good man's history abounds, and to which the licentious and arbitrary measures of the court at that time gave encouragement. Lord Arlington, some time Secretary of State, and Lord Chamberlain to Charles the Second, told Mr. Kiffin, on one occasion, that "in every list he received, of persons who ought to be secured, the name of William Kiffin was sure to be found." Were we not assured that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry," we should be utterly at a loss to determine how, amidst enemies so numerous, determined, and powerful, his ruin was not accomplished. To these trials succeeded a series of severe domestic afflictions. His eldest son, a pious and dutiful young man, was removed by death, in his twenty-first year. This was soon afterwards followed by the death of his second son,

who was poisoned, at Venice, by a Catholic priest, on his return from Aleppo, where he had been to recruit his health. And also by the death of one of his daughters, in her twenty-fourth year. In little more than three years subsequent to her death, he was bereaved of his amiable wife, with whom he had lived forty-four years in the greatest conjugal felicity. Speaking of her, Mr. Kiffin says, "Her tenderness to me, and faithfulness to God, are such as cannot by me be expressed. She sympathised with me in all my afflictions, and I can truly say I never heard her utter the least discontent under all the various providences that attended myself or her. But owing the hand of God in them, she was a constant encourager of me in the ways of God. Her death was to me the greatest sorrow I ever met with in this world. She died Oct. 5, 1682."

In 1685, a deep and permanent wound was inflicted on the heart of Mr. Kiffin, by the death of his grandsons, Benjamin and William Hewling, who were executed for being concerned in the Duke of Monmouth's rebellion. Three thousand pounds were offered to a great man, for the lives of these virtuous and amiable young men; but nothing could induce the ferocious and inhuman judge Jefferies, or his cruel and iron-hearted master, James the Second, to pardon them. This mean and unfeeling monarch, as a balsam for the wound he had so wantonly inflicted, nominated Mr. Kiffin an Alderman of the City of London, for the Ward of Cheap, an office which he was compelled to fill. But amidst his numerous trials, public and domestic, and his various avocations as a merchant, a soldier, and an alderman, he steadily and diligently pursued his high vocation as a minister of Jesus Christ, labouring more abundantly than his contemporaries, not only in London, but also in different parts of the country. In the church of which he was pastor, he was assisted by various colleagues, some of whom were

most distinguished individuals in their day. Much to his honour, all his labours in the cause of truth and righteousness were entirely gratuitous and eminently successful.

From the Revolution, in 1688, till his death, Mr. Kiffin appears to have lived in tranquillity, without any material occurrence to interrupt his quiet, or to augment his justly-acquired celebrity. In conjunction with his contemporary and friend, Hanserd Knollys, he took a leading and active part in the measures of those times, for promoting the interests of the baptist denomination, as the Minutes of the Associations and General Assemblies held in London during his life fully attest. Thus Mr. Kiffin continued to labour in his Master's service to a good old age, and died in peace, Dec. 29, 1701, in his eighty-sixth year.

*"Cast in an age fraught with illustrious events,
And men yet more illustrious;"*

Men whose daily and hourly companion was the word of God; who furnished themselves with examples of heroism and devotedness in the cause of God and their country, from its history; who supplied themselves with songs that soothed their grief and animated their ardour, from its poetry; who, in the day of battle, drew their "word" from its precepts, while its promises and consolations lighted up their countenances in the dungeon and the prison, on the scaffold and at the block. Here, then, we have the secret of that composure, firmness, resignation, and religious comfort, which William Kiffin exhibited, amidst the alarm and excitement, the numerous and momentous changes of the times occasioned, and which also the despotic and cruel persecutions by those in authority produced; and likewise of that amiability of disposition, inflexible integrity, upright deportment, and elevated sanctity, for which he was so pre-eminently distinguished, and which will cause his name to be had in everlasting remembrance.

J.

AN APOLOGY FOR OPEN-AIR PREACHING.

If the preaching of the gospel be not right and excellent in itself, it ought not to be done at all; but if it be, then of what consequence is it whether it is carried on under a roof or without one? As though the mere circumstance of being enclosed within walls, and covered with tiles or with copper, could make it better or worse! Would anybody complain of a surgeon who set a broken limb, or of a person who gave bread to the hungry, or of a messenger who announced release for the prisoners, because he did it in the open air? But to preach the gospel is to do better than all these; and why should the inestimable excellency of the thing itself be lost sight of, in the very trivial matter of its being done in or out of doors?

What would have been done formerly, if preaching the gospel had been confined to places set apart for it? When the apostles were sent out into the world, there were no such places for them to occupy. Were they to stop at Antioch or at Ephesus, at Athens or at Corinth, till a meeting-house could be built? It is certain, at least, that they did not do so. They went into all places of public resort, whether in doors or out, wherever people could be collected, and they had a chance of obtaining a hearing. And why should we be more scrupulous than the first preachers of the gospel were? Can that be wrong for us in this respect, which was right for them? Or what they did herein shall we be afraid or ashamed to do?

But we have a greater example and companion in this work than the apostles. Did not our Lord Jesus Christ preach in the open air, in the fields, the villages, and the towns of Israel? And did he ever do anything that was either wrong in itself, or indecorous and inexpedient? What would those who complain of preaching out of doors now, have said if they had lived when our Lord was upon

earth? Or what would they say to him if he were to appear again, and pursue a similar course? We are told that he left us an example, that we should follow his steps; and in no point can this pattern be more safe, or more obligatory, than in the preaching of the gospel. If we must incur censure for preaching in the open air, it will be some satisfaction to bear it in common with our divine and adorable Lord.

If we are asked why we cannot be content with our places of worship, our answer is, that many persons do not go to any place of worship at all, nor will they be persuaded to do so. What is to become of them? Their souls are as precious as our own, though they are not sensible of it; and are they to be abandoned to their guilt and misery? Christ has commanded us to "preach the gospel to every creature" within our reach; which we may do if we go to them, but which we shall never do if we wait for them to come to us. It is plainly incumbent on every minister of Christ to carry the gospel to those who will not come to hear it: it is quite immaterial whether he preaches in doors or out; but if he cannot find any way so suitable or so effectual as preaching in the open air, what blame can attach to him for discharging his duty in this manner? Or rather, what can justify him if he does not do so?

There is not, as some persons have alleged, any such change in the times as renders preaching out of doors less suitable now than it was ages ago. Men are still sinners. The wrath of God is still revealed from heaven against them. Christ is still exalted to be a Saviour, and except they repent they will all perish. These are the grand features of the times we live in, as they were those of former times. In comparison with these, every other particular is unimportant and even trifling. Men have still ears to hear, and consciences to be addressed, and passions to be moved; and the truth is still clothed with power, being

mighty through God. Nor does he fail to give testimony to the word of his grace. When the gospel is preached in the open air, persons do attend who attend nowhere else; they listen, and in various instances they are turned from darkness to light, and from the power of Satan unto God. And even if men should denounce and despise it, is it to be given up while God testifies his approbation, and affords his blessing?

So far from being unsuitable to the present times, it is acknowledged by men of the best information and judgment, that carrying religious instruction to the people, either in doors or out, as may be most convenient, is the only effectual method of applying it to any dense population.

As for those who pretend to take offence at religion on account of preaching in the open air, little respect certainly is due to them. What deference can he deserve, who tells you that the only condition on which he will go to heaven, is that you let his neighbour go quietly to hell? Yet this is just what people mean, when they forewarn us that we shall create and strengthen prejudices against religion itself! And these are the people whom we are to be so very careful not to displease by using scriptural methods of saving their fellow-sinners!

At all events, let preaching in the open air have fair dealing in this land of liberty. Those who think it folly, why should they treat it with more asperity than they do other follies which they see in the streets, and which they pass by in silence, or with a smile? It *can* be nothing *more* than folly. A crime it is not, in any sense; for no law exists intended to prevent it. Neither, if it has any result at all, can it produce anything but good. The noise and riot with which it has sometimes been assailed by a few individuals, cast dishonour on none but themselves and their instigators. Those who undertake the labour, neither expect nor derive emolument or reward; they know

that they not only encounter fatigue, but that they sacrifice a certain kind of reputation; and if they are willing to make the sacrifice and endure the toil, for the welfare of their fellow men, it is surely not too much to hope that they may do so in quietness and in peace. Those that will hear, let them hear; those that will not, let them forbear: and God in mercy bless both the one and the other!

CHAPEL DEBTS AND MINISTERS.

I AM well aware you like original pieces rather than borrowed ones, yet the following extract bears so pointedly upon a subject which demands the deep consideration and immediate attention of all our church members, and at the present time is of such peculiar importance, that it well deserves to be circulated far and wide.

“Evils connected with this, constitute one of the most intolerable nuisances, the most crying grievances, of modern times. Chapel-debt is a dead weight upon the cause of God. It often prevents for a generation the rise, increase, and prosperity of a congregation; or, where this matter is in some degree surmounted, it cripples every movement, both in behalf of home and foreign objects: and often, very often, it cuts up by the roots the comfort of a pastor's family. The interest of this debt, and sometimes the principal, must be paid, should the children of the pastor go without bread! The cases are not few where this has literally occurred, and where “good ministers of Jesus Christ” have relinquished their stations to preserve their characters and the lives of their families, and where the debt might soon have been wiped off by official activity, and systematic liberality. But in such cases as we now speak of, the practice is this: the deacons calmly pay the interest of the debt out of the fund raised by seat-rents and collections, and coolly hand over

to the poor, half-starved, hard-worked servant of Christ, the beggarly remainder, without any attempt at its augmentation, and often without an expression of regret at its insufficiency! Yes, and this is frequently done where the deacons, or some of them, as well as members of the church, are men of large substance! One hardly knows whether more to admire the superlative meanness or the cruel injustice of such conduct! Common decency, common honesty dictates that the claim of the minister's children is prior to that of bricks and mortar, to that of a house which exists for the people's accommodation rather than for his.

What, then, should be done? The method of providing against such evils will be set forth afterwards; in the meantime, we say to office-bearers, first,

Let the pastor have bread out of the proceeds of his own labour!

And, if there be a deficiency for the interest, convene the people and acquaint them with it; for they will never suffer a laborious and faithful servant of Christ (and we plead for none else) to be impoverished and distressed to pay for their accommodation. How could they? They might with little more injustice come upon his salary to pay for their private dwellings! Perhaps no case of such injustice ever occurred, where the deacons were not either heartless, or covetous, or negligent men, or all three in one. How heavy the responsibility that attaches to one or more wealthy men, in small poor churches! What enviable opportunities they enjoy of displaying the grace of God, of adorning the gospel, of clothing the christian profession with “a good name;” of earning the love, confidence and gratitude of “poor saints;” and of transmitting an inheritance of honour and esteem to their children's children! Were such men to combine, and make a generous effort, hundreds of burdened interests might be extricated, and languishing causes

might soon flourish like the cedars of Lebanon. Such a course would redound more to their honour and credit with the wise and good, to their heart's ease in the sight of God, to their spiritual profit and personal happiness, than the enlarging of their establishments, and the setting up of their carriages. Facts on this subject might be told, that would make more than one reader turn pale!"

To add to these just and stirring remarks might diminish their force. I only express my hope that they will move many to take immediate and decided steps in the right direction.

JUNIOR.

ON ACTS VIII. 37.

PERCEIVING, from the *Reporter*, that not only Dr. Halley, but also some of the baptists, are disposed to give up the genuineness of Acts viii. 37; and being very strongly persuaded that this cutting-off system (which is being resorted to on other subjects as well as this) is a very dangerous one, and should be very cautiously used, I feel inclined to send you Dr. Whitby's note on the passage. I feel the more inclined to do this from the fact, that the Dr. being a Pædobaptist, cannot be supposed to be prejudiced in favor of the passage, but must have written his remarks from a conviction of their truth.

Verse 37—"If thou believest with all thine heart, thou mayest."—This clause, by Dr. Mills, is taken for a *supposititious clause put into the text from the first ages of the church*, as many other clauses are in the Acts of the Apostles: and yet this clause is found in the Vulgar* and Arabic versions; in Irenæus, l. 3. c. 12., l. 4. c. 40; in Tertullian de Baptismo, c. 18; in Cyprian ad Quirinum, l. 3. § 33; in Jerom Tom.

* Otherwise called the Vulgate. Dr. A. Clarke also, though he says the "whole verse is omitted by A. B. C. G., and several others of the first authority, Erpen's edit. of the Arabic, the Syriac, the Coptic, Sahidic, Æthiopic, and some of the Slavonic," yet acknowledges "it is found in E., several others of minor importance, and in the Vulgate and Arabic."

4. fol. 46. lit. 1.; in St. Austin de Fide, and Operibus, c. 9. 12; and in Oecumenius in locum: and even the Doctor Proleg, p. 40. col. 2., owns it in contradiction to his former self; and hence we may judge of his other supposed additions, so confidently and so frequently mentioned in this and the other sacred books; which, were there any truth in what he says, as blessed be God there seldom is, would render the whole scriptures of the New Testament dubious and uncertain."

On these extracts I make two remarks. First,—As the words are found in some manuscripts, and not in others, we are naturally led to enquire whether the discrepancy originated in mistake or design? and whether it is the more likely to have been omitted in the copies where it is not found, or put in the copies where it is found? That it is more charitable to suppose the discrepancy to have originated in mistake than design, can hardly be questioned; and as we know nothing to the contrary, the judgment of charity should be preferred. And if the discrepancy originated in mistake, there can scarcely be a doubt as to the side on which a mistake is the more likely to have been made. Let any person turn copier, and he will soon find how much easier it is to make a mistake by omitting a passage, than by adding one. Second,—My second remark is in reference to the passage being quoted by the fathers. Most of the fathers above mentioned, if not all of them, flourished a considerable time before any of the versions, or manuscripts, which omit the passage, were made. And as they could not quote the passage from manuscripts which did not contain it, it is highly probable, to say nothing more, that it existed in their copies, and is therefore genuine.

I readily grant that we have no need to insist on the passage, in order to prove that none but believers should be baptized, and that those who should insist on it merely for that purpose,

would manifest a want of confidence in their principles; but then, on the other hand, to give up the passage merely because we can prove our point without it, though it may manifest abundance of courage, does not manifest much prudence. To give up passages because we can prove the points to which they refer without them, would open a flood-gate into the integrity of the sacred text, which would not only deprive us of much pleasure and confidence, but would also unsettle the faith of thousands of

sincere believers. On these grounds, I think we ought strenuously to adhere to the integrity of the received text, as long as ever it can be sustained by solid argument. And believing this to be the case with the passage in question, I still adhere to it, and hope others will do the same.

If these remarks meet your approval, and you think they will be of any service in the cause of truth, please to insert them in your candid and well-conducted miscellany.

AMOS DYSON.

POETRY.

AN ACROSTIC.

Composed and presented to his Pastor, by Joseph Watson, a Hedger, aged 76.

N o name is so dear and so charming to me,
 A s that of my Jesus, whose grace is so free;
 T he love which constrained him my nature to take,
 H im urged to suffer and die for my sake.
 A fountain was opened from his precious veins,
 N ew life to procure and purge out my stains;
 I nhumanly tortured and cruelly slain,
 E ternal redemption for me to obtain;
 L ike a conqueror He rose in glory to reign.

H ow shall I his matchless achievements proclaim,
 A nd tell of the wonders comprised in his name?
 Y on glorious sun appears feeble and dim,
 C ompared with the glories essential to him.
 R esplendent in all his perfections, he shines
 O n all the bright armies of angelic minds.
 F urnish me, Saviour, with eye-salve, to see
 T he infinite beauties inherent in thee!

THE DEPARTING CHRISTIAN.

My life is but a shadow,
 And has quickly pass'd away;
 But soon upon these closing eyes,
 Will ope a brighter day.

My Saviour, he is coming now,
 My refuge and my trust;
 Dissolve, thou tenement of clay,
 Thou dust, return to dust.

It is not fit that I should meet
 My Saviour clad in sin;
 But with his righteousness begirt,
 The heavens I enter in.

Angels, methinks, now welcome me;
 I see a glorious throng
 Who hail me as they near approach;
 I shall not tarry long.

Farewell, receding world, farewell,
 My eyes are closed on thee;
 And time with me is changing now,
 To vast eternity!

Farewell, my dearest friends, farewell,
 I cannot stay with you;
 Away, away my spirit flies,
 Adieu! adieu! adieu!

Liverpool.

T. J. P.

Biography.

MR. JOHN KEED

HAD been thirty-five years a member, and thirty-two years a deacon of the baptist church, Lynn; and in his removal from earth to heaven, not only have his surviving family, but his pastor and the church to which he belonged, experienced a severe loss. The church at Lynn, in years that are past, was called to pass through deep waters, but our beloved friend stood firm by the ark of God. More than once, the whole weight of the cause fell on him—and he was always found ready to render it all the assistance in his power. His zeal for God's glory—his single devotedness to the cause—his uncompromising fidelity—his sterling christian principle—combined with a heart full of love to all the followers of the Lamb, secured for him the regard and affection of all good men, although they might differ from him in other matters of religious conviction. His unfaltering attachment to the cause was manifest even to the last—while in heaven and on earth there are not few who will ever regard him as the instrument of blessing their souls. His religion was all practical—he said but little—he did, and gave much. His time, talents, and money were cheerfully rendered to the cause, while his house was always open to receive the friends of Jesus. Among the number of those who shared in this genuine christian hospitality, and who have gone to their reward, may be mentioned the names of Fuller and Kinghorn.

As a sterling nonconformist, he has often suffered the spoliation of his goods to support the bloated rich state-church of these realms. He suffered, however, not "as an evil doer" but as a "christian." And even those who condemned his principles admired the man.

His end was perfect peace. To attend at his dying bed, and minister to his dying wants, was a privilege. Christ was precious, and his heart was full of joy at the prosperity of the cause of his Redeemer here, and the unclouded prospect of union with the triumphant church in glory.

His humble dependence on Christ was his great preservative from sin—and this was manifested to the last. When asked by his now bereaved widow what he was

thinking about, he replied, "I was thinking,

'Other refuge have I none,
Hangs my helpless soul on thee.'"

Without a struggle or a groan he fell asleep in Jesus, at five o'clock in the morning of the 3rd April, 1815, aged 63.

The esteem in which he was held by both the young and the aged, was apparent on the day of his funeral, when nearly three hundred persons, all attired in deep mourning, followed his body to the tomb. And the hundreds who crowded the spacious chapel, together with hundreds more who could not obtain admission, proved that he was truly beloved.

On the following Lord's-day, his pastor, J. T. Wigner, improved the solemn event from Matt. xxv. 21, to an immense congregation, who completely crammed every part of the chapel, while numbers went away unable to obtain admission.

The church and congregation intend erecting a tablet to his memory, as a small tribute to departed worth.

Reader—He was *what* he was by grace.

"Behold the lovely portrait, and admire—
Nor stop at wonder—imitate and live."

HANNAH MATHEWS,

A SABBATH SCHOLAR.

"He shall gather the lambs in his arms."

THE Good Shepherd has gathered another of his tender lambs! The departure of this young disciple furnishes a further illustration of the blessedness of early piety, and a fresh evidence of the happy consequences of early instruction in divine things. Hannah entered the Scotch baptist sabbath school when about six years old, and soon manifested a strong attachment to it. Her attendance was as punctual and regular as a delicate constitution would permit. The things she was taught at school soon began to spread a salutary influence over her mind, and led her to love that Holy Book which contained such wondrous and glorious truths. Her mind was now anxious for instruction; and when not able to attend school, she would read the scriptures at home, and ask her mother to explain them.

These, and other indications of piety, gave promise of future devotedness; and at the age of sixteen she was baptized. She was now a decided and humble christian. Her delicate health, however, frequently interrupted her attendance at the house of God. For the last nine years of her life she suffered from a slow

progression of disease, which terminated fatally soon after she had attained her seventeenth year. The excellence of divine knowledge, and its power to sanctify the soul, appeared eminent in this young disciple. Towards the close of her life, she increased in spirituality of mind, and deadness to the world, being totally resigned to the Lord's will.

Speaking at one time of the danger in delaying repentance to a death bed, she said "Oh! what must I have done now were it not for the promises of the gospel." Her sufferings were considerable, yet on being asked by her pastor if she were willing to stay a little longer, her answer was "I leave that entirely with the Lord," yet she wished, "yea longed to be at home with Jesus." Seeing her friends in tears, she said, "O do not weep, it will be but a very short separation, and beside, you know I shall be happy, oh! yes happy, happy, happy, in that happy place. Come Lord Jesus and take me to thyself, if it be thy blessed will." To her mother, she said, "Oh! mother, I hope the Lord wont be angry with me for wishing to be gone. I pray for patience, mother, but still you dont know how I long to be gone"—and immediately repeated with great emphasis,

"Death is no more a frightful foe,
Since I with Christ shall reign;
With joy I leave this world of woe,
'For me to die is gain."

Fain would my raptur'd soul depart,
Nor longer here remain;
And dwell, dear Jesus, where thou art,
'For me to die is gain."

On one occasion she said to her sister, "I have sometimes thought it hard that I should have so much affliction, while you have been so exempt from it; but now I see it is all right, I have not had one illness too many." Seeing her mother weep, she said, "Why do you weep? what are my sufferings compared with those of my Saviour?" and repeated the passage "He was led as a lamb to the slaughter"—exclaiming, "that was love." Once, when rather more free from pain, she conversed with her young friends on the vanity of worldly things, and with great earnestness exhorted them to seek the Lord *now*, and not put off religion until sickness came; "that may be too late," said she, "Christ is worth all." In this frame of mind she continued till she calmly and sweetly fell asleep in Jesus, on January 3, 1844. Her death was improved in the evening of the following

sabbath, by Mr. Robinson, pastor of the church, in an affectionate and faithful discourse, to a large and attentive congregation, from 2 Tim. iv. 6—8.

Thus have we been blessed with another evidence of the excellent adaptation of sabbath school instruction, as a means of imparting to the youthful mind a perception of the glorious nature of the gospel, and of securing and interesting the affections.

While writing these lines I have a lively recollection of several young people of this place who have departed this life, but have left behind the most satisfactory assurances that the labours of their teachers were not in vain. We have every reason to believe that in this village sabbath schools are doing much for the youthful mind; consequently, much for the next generation.

New Basford.

I. C.

ELIZABETH GODFREY,
ANOTHER SABBATH SCHOLAR,

Was the eldest daughter of Mr. John Godfrey, of Ebbw Vale, Monmouthshire. Her mother, who had been a useful and respected member of the Wesleyan's, was baptized and joined to the baptist church at Salem about two years ago. Elizabeth was remarkable in early life for love to her parents; and her attachment to the sabbath-school was ardent, and even proverbial in the neighbourhood, both as a scholar and a teacher. She committed numerous portions of scripture, poetry, &c., to memory.

In the summer of 1842, with several other young friends, she offered herself as a candidate for baptism and fellowship. After careful examination she was approved; but some of her relatives objecting on account of her youth, her baptism did not take place, and she beheld her young companions go down into the water, and sit down at the table, whilst she remained without. But she did not repine: her love to the school and the cause of her Saviour continued and increased.

In September last she was attacked by fever. This further proved her faith in the atoning sacrifice. The graces she displayed were so manifestly wrought in her of God, that even those who had objected to her making a public profession of religion, regretted now that they had done so. Patient and resigned, she desired to depart and be with Christ, "for," she said, "I know it will be far better for me."

On the 9th of October, 1844, with a gentle smile on her countenance, she departed. Another most gratifying instance of the blessing of the Most High on affectionate parental instruction. P. P.

ANN HARRIS.

OUR departed friend had passed nearly half a century in this world before she was convinced of the necessity of preparing for another. She was born in 1783, and resided at Overbury, in Gloucestershire. When brought to ascertain the value of her own soul, she earnestly and sincerely sought after the way of salvation; and God, who is rich in mercy, revealed his Son in her as the all-sufficient Saviour. She was now baptized and joined to the baptist church at Westman-cote, under the oversight of Mr. Francies, and continued to display her attachment to the people of God, and his cause, until her death. In her last affliction, she displayed the resignation of a child of God, and the faith which looketh at things unseen. She said, "I know in whom I have believed—God is worthy to be trusted—I find him faithful—I feel him near me—God is love!" Her bible, and Watts's hymns, were often quoted—those precious hymns which many a pilgrim has sung with rapture even as he entered the valley of the shadow of death! She suffered much from severe pain. "One hour in heaven will make amends for all," was her reply to her daughter's affectionate sympathy. Her limbs were apparently dead a few hours before the vital spark fled. "All is dead but just my heart. Come Lord Jesus! come Lord Jesus!" she exclaimed, and at length the weary wheels of life stood still, October 18, 1844.

Often, before her departure, she would talk familiarly about her funeral, and desired that—

"Why do we mourn departing friends?"—

should be sung at the grave. A crowded audience attended the funeral sermon, which was preached by her pastor.

"Be not slothful, but followers of them who through faith and patience inherit the promises." R. W. B.

MR. JOSEPH JONES.

AMONG those whose holy lives and happy deaths deserve a place in your *Reporter*, Mr. Joseph Jones, of Kemerton, Gloucestershire, may be mentioned. He was born in September, 1770. He pos-

sessed good natural abilities, and had a great taste for reading; but he was thirty years of age before he was convinced that he must disown his own works and trust in Jesus alone for salvation. Now the things that were gain to him he counted loss for Christ. His future course was the path of the just. He grew in grace, and in the knowledge of his Lord and Saviour Jesus Christ. When his last illness arrived it found him watching, and his friends were cheered by the faith and patience he displayed. He talked much of the love and grace of Christ. His observations were pointed and forcible. A few may be mentioned—"Oh the wonderful goodness of God to me!—Oh the precious blood of Christ!—I am on the Rock—I have a blessed hope—Oh praise the Lord!—I long to be with Christ—Come, Lord Jesus, come! come!" His addresses to his wife and children were very affecting—"I love you all; may God be with you!—Love one another; and meet me at last on Mount Zion above."

When the final hour arrived, he had been silent for some time and then exclaimed, "I have been musing on the promises—Christ is increasingly precious—The Lord shines with power on my soul—I am full of rapture—victory! victory!"—and so he fell asleep, March 22, 1844. He had been a member of the baptist church at Westman-cote, under the pastoral care of Mr. Francies forty-four years. "Mark the perfect man and behold the upright, for the end of that man is peace." H. J. K.

NARRATIVES, ANECDOTES, &c.

A ZEALOUS CHRISTIAN.

HAVING tarried a few days in a beautiful village of the West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on found us waiting for a breeze.

About nine o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbour he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket, and read a few minutes. Suddenly, from on deck, was heard the voice of the captain uttering oaths, terrific

before description. The youth arose, laid his book on the chair, and kneeling beside it, in a low whisper engaged in prayer. I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as "mercy," "dying heathen," "sinners," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired, with my fellow-passengers, to rest, not having spoken of God, or committed myself to his care.

Early in the morning I was waked by a loud voice at the door of the companion-way: "Here! whose Tracts are these?" followed by other voices in threats and imprecations against Tract distributors, Bethels, Temperance Societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; "Those Tracts, sir, are mine. I have but a few, as you see, but they are very good, and you may take one, if you wish. I brought them on board to distribute, but you were all too busy last night." The sailor smiled, and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his blessing on our repast."

"If you please," replied the captain, with apparent good will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, "it was perfectly common among sailors, and they meant no harm by it."

"With your leave, captain," said the young stranger, "I think we can put an end to it."

Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer; but after a little hesitation, replied, "I might as well attempt to sail against a head wind as to think of such a thing."

"But I meant all I said," added the young man.

"Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors seated himself on the quarter deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest; had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do anything that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar, "and will not be outdone, my word for it."

"Well, when a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing; and did so."

"Ah," said the old sailor, "you've anchored me; I'm fast—but I can do it."

"I know you can," said the young man, "and I hope you will anchor all your ship-mates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly on the subject of his soul's salvation, and gained the hearts of all.

After supper, he requested of the captain the privilege of attending to worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then looking round upon us, he said, "He is risen—yes, Jesus lives, let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sang a hymn. It was a happy place, a *floating Bethel*. Instead of confusion and wrath there was sweet peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

The captain, deeply affected, went into the cabin, lit his lamp, took his bible, and was engaged in reading till we had retired to rest.

After this, for three days, we regularly attended to this worship, and had much interesting conversation on various subjects, for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the bible, his readiness in illustrating its truths, and presenting its motives; and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered laurels to cast at his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port we ascertained that he was a *mechanic*.

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell; declared that he was resolved to live as he had done no longer; his wife, he said, was a christian, and he meant to go and live with her; and added, "I have had ministers as passengers on my vessel, sabbath days, and week days, but never before have I been reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and christian faithfulness, won the gratitude of many, and the esteem of all. *From America.*

SELECTIONS.

Bishop Hall says, "It is a dangerous thing in the name of God to decline from his own institutions. We have to do with a God who is wise to prescribe his own worship—just to require what he has prescribed—and powerful to punish what he has not prescribed."

Neutrality seems to me a natural state for men of fair honesty, moderate wit, and much indolence—they cannot get strong impressions of what is true and right; and the weak impression, which is all they can take, cannot overcome indolence and fear.—*Wisdom* is knowledge, rich and varied, digested and combined, and pervaded through and through by the light of the Spirit of God.—*Prayer, and kindly intercourse with the poor,* are the two great safeguards of spiritual life.—*Dr. Arnold.*

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ARTS AND SCIENCES.

GLASS.

As our legislators have made arrangements by which the price of glass will be greatly reduced, it may be interesting to give a few particulars respecting this curious and beautiful manufacture.

But the manufacture has been bound in fiscal chains in this country. A license of £20 was required, and duties from 200 to 300 per cent. were exacted. This so cramped the trade, that ten years ago there were only about 120 manufacturers of glass in the united kingdom! This year the trade is set free and its chains are broken. What will be the immediate beneficial effects to the shopkeeper, gardener, chemist, and above all, the poorer classes, by affording more light and air in their dwellings, may be easily imagined. Indeed, as Chambers observes, (from whom we extract these facts) "We might go to a tedious enumeration of trades and professions by which this important change in our fiscal laws will be benefited. It will be better, however, to mention a few of the novel uses to which glass will in all probability be put.

"The coarse 'bottle glass' will make better, clearer, and more durable pipes than the iron ones which are at present used for subterranean conveyance of water to the inhabitants of towns. They will be more durable, because not liable to rust; and more wholesome, because the fluid will not be impregnated with oxide. If they supersede the smaller leaden pipes, there will be no danger of our drinking sugar of lead with our daily meals. Tiles will also, it is expected, be fashioned out of a more transparent glass; and the light denied to more than six windows at the side of a house by the other tax, may be received into the top rooms by the roof. The number of household utensils which will be fashioned out of the coarser qualities of glass, such as green, clouded, and other semi-transparent sorts, are infinitely too numerous to allow of our mentioning more than a few; such as milk-pans, ewers, cups and saucers, and various other kinds of crockery; slabs for tables, side-shelves, &c. which might be varied by the mixture of several coloured glasses.

"Of the finer sorts for ornamental purposes, a great scope for taste and ingenuity will be afforded. Vases, standishes, and many other such articles we shall see

in new forms and brilliant colours. Looking-glasses, the best of all ornaments to a room, and useful too for reflecting and retaining light entering from windows, will also be found in more habitations than at present. It is always gratifying to see in the houses of the poor this emblem of self-respect and tidiness. It is, we know, adopted by the poets as the emblem of vanity; but the use of a mirror generally proceeds from a pardonable, respectable vanity.

"The removal of the duty from glass is universally regarded by those best able to judge, as one of the most important fiscal regulations which has been made for many years, chiefly from the influence it will have in increasing the comforts of the poor. The only persons who seem to object to it are the few glass-makers, who, knowing the old excise regulations are an effectual barrier to new speculators entering into competition with them, dread the throwing open of the trade by their removal."

CORRESPONDENCE.

STRICT BAPTIST CONVENTION.

To the Editor of the Baptist Reporter.

DEAR SIR,—As some of your correspondents have introduced the (then) proposed plan for the organization of a Strict Baptist Convention into your pages, and brought it under discussion; and moreover, as one of them has appealed to my brother Rothery and myself for an explanation, I have to request the favour that you will allow me space in your periodical for this purpose. It so happens that I did not know that any such observations had appeared until the month of April was far advanced; and then I thought it better to defer any reply until the public annual meeting of the Strict Baptists had taken place, and the plan for the Convention had received the sanction of the brethren, and assumed a permanent form.

The communications of your correspondents refer either to creeds in general, or to the particular creed which was recommended by the Central Committee. Mr. Saml. Wilkinson, jun., of Walsal, dwells principally on the former—"Philo," of Newcastle, on the latter. You will perhaps allow me to make a few remarks in reply to both.

With regard to the connecting of a creed at all with the plan of organization, and making an implicit and absolute agreement with the leading articles of christianity, as therein stated, a term of admission into the Convention,—though my name, as well as that of my esteemed brother Rothery, went forth with it, *it had not my sanction*. So far as I am concerned, I should have been content with the statement contained in the first rule of the organization, as adopted at the last annual meeting, viz., "That it appears desirable to this meeting, that *the Particular Baptist churches* throughout the United Kingdom, holding Strict Communion, should unite together," &c. I should have been quite satisfied with this well-known and well-understood designation, without the addition of a creed; or if it was thought desirable to set forth a manifestation of our religious belief, I should rather that it had been made by itself, apart from the plan of organization.

But your Walsal correspondent objects to the proposed convention, "because it aims at a moral impossibility, viz., uniformity of belief in things not essential to salvation, and that it makes the belief of a creed, including those now essential points, the condition of obtaining a privilege, and the non-belief of it an offence, which it would punish by withholding the privilege. Now what is this but following at an humble distance, to be sure, in the footsteps of the establishment?" &c., and goes on to complain of the matter as "a serious infraction of religious liberty."

I suppose your correspondent will not deny that it is desirable that the whole church should be brought, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" so that there shall remain no serious error in doctrine and practice among the people of God: and I think the word of God justifies the expectation that such a state of things will arrive: then shall the church "be clear as the sun, fair as the moon, and terrible as an army with banners." Upon what authority your correspondent pronounces such a conformity a moral impossibility I am at a loss to conceive. In my opinion it is incorrect to say so; and I think that it is the duty of all true christians to seek, by every scriptural means, to bring about a consummation so devoutly to be wished. Whether the means used in the present

case are scriptural I will not now determine; nor is it necessary in answer to the observations of your correspondent.

With regard to making no articles of faith essential to communion, but such as are essential to salvation—it appears to me that *that* communion must be very lax which proceeds on such a principle. Is a belief in the doctrine of transubstantiation, or consubstantiation; or such a belief as attributes considerable efficacy to the prayers of departed relations who have died in the faith; or the belief, equally unscriptural and irrational, that infants are fit subjects for baptism, and there is some undefined, and perhaps undefinable, efficacy connected with the rite so administered—is a belief of any one, or of all, of these, necessarily incompatible with salvation? If so, then, what is become of Augustin, Fenelon, Luther, Cranmer, and ten thousand other good and holy, but in these respects mistaken, men? And yet, because such errors are not necessary to salvation, are we to retain persons professing them in our communion? Are there not some errors so serious and so injurious, as, that though they are not necessarily incompatible with salvation, they are such as to justify us in withdrawing from those who hold them, after all attempts to reclaim them have been made in vain? I will not speak too confidently on the point: but I think it requires further consideration than Mr. Wilkinson seems to have given it.

When your correspondent speaks of “following at an humble distance in the footsteps of the establishment,” and characterizes the creed as “a serious infraction of religious liberty,” he appears to me to confound things that differ. The great error of the establishment does not consist in its having a creed, nor in its making, if it does so, a belief of that creed essential to its communion or to holding office in it, but in enforcing it upon others by civil exercises, and by the same unlawful and tyrannical means, making us pay for that from which we conscientiously dissent. But let the Church of England be separated from the state, let her cease to depend on the aid of the civil power—and though she should retain her creed as a term of communion, I am not aware that we could charge that upon her as “a serious infraction of religious liberty.”

The truth is, that as churches we are bound to require a profession of faith, in

other words, a creed, from every one that assays to join himself to the disciples. The question is, to what extent are we bound to require such confession; and this must be decided not by reasoning on general principles, but by a reference to the acts of the apostles. I am free to confess that I do not think the writings of the apostles require us to demand conformity of belief as regards all the articles contained in the creed now under consideration, as terms of church membership. Nor should I think of requiring it. Acting in the church of Christ, I feel bound to abide by the laws which he has laid down for its government. But your correspondent will allow me to remind him that a church of Christ, and a convention of certain individuals deputed as messengers from churches to carry out a particular object, are very different bodies: and that the latter being not a divine institution, as the former, is not bound by the same rules.

I greatly prefer, however, the way in which the creed is introduced, as it stands in the plan of organization adopted at the Annual Meeting of the friends of Strict Communion. It is as follows:—“That whilst we conscientiously abstain from binding the consciences of the brethren to any human form of words, we hold the following as setting forth generally our views of divine truth, and adopt them as the basis of the convention and its operations.” By this wording it appears to me that we stand clear of requiring the same implicit faith in our declarations of divine truth, as are due only to the infallible word of God; whilst we state what are generally those views of divine truth which we conscientiously hold ourselves, and to the maintenance of which we solemnly pledge ourselves. And who can justly blame us for this?

Should it be objected that “one entire section of the body, (the General Baptists) though almost without exception practising strict communion, is entirely excluded from all participation in this movement?”—I can only say that I am heartily sorry for it. We ask, however, our brethren to consider that after surveying attentively the signs of the times, we deem it as much at least our duty to endeavour to maintain the doctrines of grace—as they are commonly termed—including election, particular redemption, final perseverance, &c. as to promote Strict Communion. I ask then could we

have done this in association with our General Baptist brethren? We thought, as I am sure every reflecting person, on both sides, must think, that we could not. Feeling, therefore, that this part of our object was far too important to be lost sight of, we concluded that it was our duty to form the Convention on the basis on which it has been formed, and to make it evident to all on what principles we intended to proceed. At the same time, if there is any way, distinct from this, in which we can act with our General Baptist brethren for the maintenance of that in which we are agreed, I shall be thankful to have it pointed out. Though differing from them as it regards some important parts of divine truth, we esteem and love many of them whom it is our happiness to know, in the gospel of our blessed Lord, and are prepared to cooperate with them as far as we can in the spread of the truth, and in maintaining the apostolic constitution of our churches.

With regard to the articles of the creed which was attached to the proposed plan, your correspondent, "Philo," will perceive that notwithstanding he took us, either for dolts that could not, or for obstinate fellows that would not, learn, we have adopted his suggestion with regard to the sixth article. It now reads thus: "Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of the truth." He must allow me, however, to express my surprise that in commenting upon the second article, "Eternal and personal election unto salvation," he should have omitted, both in his quotation and remarks, the terms "*unto salvation*:" and then have concluded that "Arminians, who believe in an election of character, and that it is conditional"—"could subscribe to this creed—holding a view different from the creed maker, yet a view consistent with a fair grammatical construction of the words."

Sincerely wishing you success in your useful labours; and praying that grace, mercy, and peace may rest upon our General Baptist brethren, and upon the Israel of God, I am, dear sir, yours truly,
R. W. OVERBURY.

[We have to apologize to several correspondents that their papers are postponed; but we were anxious to afford our friend, whom we love in the truth, the fullest opportunity of reply on this important

matter. We, of course, only notice his remarks on the exclusion of the General Baptists, respecting whom we made a few observations. Brother Overbury seems to admit that, on some grounds, he could join with them. Then why not have proposed such an extended platform, rather than this limited one? Would it not have been more noble and useful? Our beloved brother seems to feel some compunctious visitings respecting the exclusive scheme he advocates, for he cannot conclude his letter without again expressing his good wishes for the General Baptists. We have no doubt they will receive all he says in good part, and, as on many former occasions, bear with resignation and patience, the misapprehensions and neglect of their brethren. They are, however, we believe, wide awake, and quite sensitive; our "strict" brethren, therefore, must not wonder if some sly G. B. should exclaim, "'Tis all very well; you proclaim your kind love; but why do you kick us down stairs?]"

HINTS OF USELESSNESS.

HOW TO MAKE A MINISTER MISERABLE.

You have a pastor. He is over you in the Lord. For you he devotes his powers of body and mind. You have his heart, his life, his prayers. *Your* good is his only object. To bless you, to see you blest, engages all his thoughts, draws forth his warmest wishes, his most intense supplications. You must meet him, your best friend, in that day—must see him then to witness for you or against you. He hopes you will then be his glory and his crown. In short he wishes to lead you to immortality! You wish to make such a man miserable. Then take the following directions:—

1. Profess to love his ministry; but neglect it.
2. Fall in with all his plans of usefulness; but take care never to execute any of them.
3. Leave week-night meetings to the minister, and the seats, and the walls, to manage in the best way they can.
4. Pour contempt upon the Lord's table, by turning your back upon it for months together.
5. Absent yourself from church meetings, whenever called, or whatever be the business. If you should go, read before you go the third Epistle of John. Dont imitate Gaius (verse 1-8) and Demetrius (verse 12); but make Diotrephes your pattern (verse 9, 10); he's *your* man. If he plagued the amiable apostle, surely you may plague your minister. And dont forget, in the 11th verse, to put "good" for "evil" and "evil" for "good," and read it so.

6. Chiefly promote strife and discord. If there is any mischief going on, be sure to have a hand in it.

7. Neglect the sabbath school—the tracts—the sick—and the inquirers. Have nothing to do with *revivals*.

8. Come regularly to the house of prayer when the service is half over. This you may hope will be an excellent example to others.

9. Spend the Sabbath day chiefly at the fire-side, or in idle gossip. Do just as you like on that day.

If any one should have the impertinence to question your consistency, by asking you why you do these things, tell him that your minister does not preach the *truth*—that you want *stronger meat*—that he is *legal*—or you cannot *profit* under him. Anything of this sort will do. But you know how to do it, especially one thing—You have a button to your pocket hav'nt you? then keep it buttoned—that's all!

Do these things then, and persevere in doing them, and you will embitter the cup of your minister's happiness, and either drive him away with a heavy heart, or make him miserable with a broken one all the days of his life. VIVAT.

N. B.—You need not perhaps do all these things—a few may do the work just as effectually—so try a few first.

EVANGELISTIC TOURS.

To the Editor of the Baptist Reporter.

As your kindness and attention to the Baptist Union of Scotland, is felt by all concerned, I have been instructed to furnish you regularly with some account of our progress in evangelistic effort.

After my last communication to you, I remained in Galashiels till March 31. We attended to the Lord's supper, &c., for the three preceding Lord's-days. On the 16th, nineteen of us celebrated the dying love of our Lord; most part of us, for the first time, believingly. It was a pleasant, and I trust a profitable, season to us all. On the 23rd, twenty-two enjoyed the ordinance. On 30th, thirty-seven were present, but one dear sister had to leave, very unwillingly, being unwell, before the ordinance; so that thirty-six sat that day at the communion. Three of these (females) had travelled that morning sixteen miles to enjoy the Lord's supper and have fellowship with their new brethren. They were from Jedburgh. Two of these have been for years in the faith, and baptized, and have maintained their profession unwaveringly amidst much opposition, and were the means of drawing our attention first to the South. The other I baptized at my second

visit to their town; and in zeal, and devotion, and desire and effort to be useful, she is not unworthy to rank with the other two. We had also a very worthy and devoted brother from Selkirk, who was baptized when brother Johnstone and I first visited that town. I had the great happiness, on that day, of giving the right hand of fellowship, in the name of the church, after some remarks on the subject, to ten disciples, seven of whom had been baptized on the Friday evening, and three on the Saturday evening, previous. Thus, when the four visiting brethren, and those of my own family, are deducted, I left thirty baptized believers associated in church fellowship, and three ready for baptism, but hindered by indisposition. I could record many very interesting instances of conversion, in one case a whole household, consisting of four adults, but from motives of delicacy I forbear. I trust all believers who read, will give glory to God on their behalf.

They are setting their faces to the work of the Lord. They are subscribing regularly to the Union, and have agreed to raise besides about £30 per annum to assist in supporting a pastor amongst them. I am happy to be able to add, that brother David Mackay, lately from England, has been with them for the last four weeks, and that the accounts from them, and regarding them, since, are most cheering.

After assisting, on April 3rd, at the ordination of my successor, Mr. Mackintosh, in Dunfermline, I left my family for Perth, to supply for our secretary, Mr. Thomson, during his visit to England on behalf of the Union. I have preached here three times on Lord's-day, and generally on week evenings since, with some success, with the exception of two weeks, during which our aged and respected brother James, of Edinburgh, supplied here. These two weeks I spent in Kinross. I went to Kinross on Friday, April 18. Held meetings in the Town Hall till I returned to Perth on Thursday, May 1. These were very hopeful. Increased regularly, on week nights, from forty or fifty, to two hundred and fifty. Preached three times on each Lord's-day. Out of doors at mid-day, on the 20th, to a crowd of church people at their dismissal. People seemed much interested, and earnest for our return. In this town there is a parish church, two secession churches, and a free church, as they are usually denominated. No other kind of dissenters than Presbyterians. I design visiting them again soon. The people listened to the discussion of "a Christian Church in operation"—to my "Objections to Infant Baptism," and read your tracts, and my lectures on Baptism in answer to Mr. Law, without any great seeming prejudice, but rather very much the contrary. It is a great matter to be

honest, straightforward, and, at the same time, kindly with the people. I was asked in a number of cases to visit the sick and the dying; and in all the cases most kindly received and welcomed, and thanked, I believe, from the heart.

Thus, you see, my brother, we are going forward according to the ability which God hath given us. I am sorry that we have not the prospect of being enabled to add to the number of our labourers this year. Surely our wealthy and devoted brethren in the South cannot but feel interested in our success. From the state of matters at home, we are obliged to feel a good deal of dependence on their aid. May the Lord give largeness of heart and liberality of soul where he hath bestowed the means of helping on his own cause! We have great need of two or three more evangelists. For the right men and the means of their support, we shall look to the Lord; and we know that we shall not wait upon Him in vain.

My dear brother,

Your's, in the gospel,

Perth.

JAMES BLAIR.

REVIVALS.

CARDIGAN, *May 20.*—On my arrival here, on Saturday evening last, to plead the cause of the Bible Translation Society, I found brother Rees ready to give me a hearty reception to his house and pulpit. The services of the Lord's-day were, to me, very interesting, though, from my ignorance of the Welsh language, I was not able to enter fully into them. I have thought that an account of them would perhaps be interesting to yourself, and pleasing to the readers of the *Reporter*.—On Lord's-day morning, at eight o'clock, the friends met in the chapel, and united in prayer to God. After this, we walked to the river side, where brother Rees preached from those words, "What is truth?" After the sermon, seven persons were baptized in the river. The greatest attention and order were observed during the whole service. From the river side we returned to the chapel, where I preached a short sermon, which brother Rees afterwards translated into the Welsh. The ordinance of the Lord's supper was then administered, to nearly 400 members, and the newly-baptized admitted into full communion. During the last three or four months, brother Rees has baptized thirty-six persons. For some years previously but few had been added to the church in this town, or to other churches in the neighbourhood. An enquiry was proposed at one of the monthly meetings of the ministers, as to what could be done to revive the churches; when it was concluded to give up

preaching for one Lord's-day, and to devote the whole day to meetings for prayer and supplication; also, to meet for prayer every evening in the week. After a week's prayer meetings, it was proposed to continue them another week. They were continued the second week—also the third week. It is hoped that the prayers which were offered up during these meetings, were answered. The churches have been revived, and many additions have been made to them. If our churches in general were occasionally to adopt a similar course, would it not be acceptable to God, honouring to the Holy Spirit, salutary to the churches, and productive of good to the souls of men? But it must be done without show or parade, under a deep sense of our unworthiness, and in humble dependence upon the promised presence, aid, and blessing of the Holy Spirit. I suggest the idea; and is it not worthy consideration?

Yours in the gospel,

MANOAH KENT.

LIVERPOOL—*Myrtle-street.*—June 9.—This morning, a special prayer meeting was held, at seven o'clock, to supplicate God for an abundant outpouring of the Holy Spirit upon our churches and congregations. Many copious showers of divine influence be the result; watering, refreshing, and re-invigorating our drooping spirits. Oh! that such early hallowed meetings were more frequent!

BAPTISMS.

ASHDON, *Essex.*—Six females were immersed here by Mr. Tubbs, May 18, after an able and impressive discourse on the duty and advantages of publicly confessing Christ. In the afternoon, these six disciples were received into the church. It was a hallowed season. One of the baptized is far advanced in life, four approaching its meridian, and the other is young—"only fourteen"—a scholar in the sabbath school. How important to have for teachers those who have themselves felt the power of the truths they teach! The *Baptist Reporter* is a favourite with both pastor and people at Ashdon, and every means is used to extend its circulation in this neighbourhood.

W. B. S.

TROWBRIDGE—*Back Street.*—May 4, Mr. Barnes administered the ordinance of immersion, in the river, to fifteen believers, who were received into the communion of the church the same day. The Statistics in the *Baptist Reporter* for 1844 serving as a text-book (page 156) we learn that this church was at that time the largest baptist church in Wilts, a position it still continues to maintain. J.

BARTON, Leicestershire.—Lord's-day, June 1, was, to the friends at Barton, a day of pleasing and solemn interest. In the morning, after a sermon by Mr. Cotton, the ordinance of baptism was administered to seven females, by Mr. Derry. Mr. Chamberlain opened the service in the afternoon, when our beloved brother, Mr. Stubbins, G. B. missionary, preached his farewell sermon. The chapel was crowded; and when, at the close of a very able and interesting discourse on the love of Christ, the devoted missionary proceeded to take his leave of us, in his own faithful, earnest, and affectionate manner, an effect was produced that will, we trust, be of real and permanent benefit. The candidates were received into the church by Mr. Derry; and, at the particular request of the friends, Mr. Stubbins administered the Lord's supper. His last sermon was preached in the evening, to a large and deeply affected congregation, in the chapel at Barlestone. And thus closed the services of a day that will never be forgotten. The Lord grant that they may be productive of great good, and that our beloved brother, and his not less beloved partner, may long live and long labour, happily and successfully, amongst the benighted millions of Orissa! J. C.

SMALLEY, Derbyshire.—*General Baptists.*—On Lord's-day, June 8, eighteen persons were buried with Christ by baptism, in the same water as on the last occasion, (see June, p. 215); six were males—two had been Wesleyans—one came a distance of fourteen miles to be baptized: twelve were females—one had been a Wesleyan, and four had been scholars in the sabbath school. Mr. Felkin, our pastor, preached to a crowded audience. The day was rather unfavourable, but there was a great concourse of spectators. The afternoon was devoted to the reception of the newly baptized, and the celebration of the sacred supper. May all these be faithful! We have eight more candidates. What hath God wrought! J. K.

ILKESTON.—Fourteen persons were baptized near this town, April 27th. Mr. Poggis preached, and Mr. Plowright immersed the candidates. The weather was very unfavourable, but it is supposed 2000 persons were present. A number of hand-bills on baptism were distributed, which were eagerly received. The Lord send many such days!

BOSTON, General Baptists.—Brother Matthews, our pastor, immersed fifteen candidates on the 6th of June, and two more on the 7th. On the previous sabbath two persons were baptized. One of these had been for many years a local preacher among the Wesleyans, and is now actively engaged in assisting us. We have several more candidates. Our prospects are cheering. F. M.

PARLEY, near Wimborne.—Five persons were baptized in the name of the Sacred Three on the first sabbath in June; one an aged man of seventy, the others were young. We have several more whom we expect will soon give themselves to the Lord and to us in the same way. We had a glorious and soul-refreshing day, and our chapel filled to overflowing. Within a few years past eighteen of the sabbath school children have joined the church at Parley, and six have joined the church of Christ in other neighbourhoods. Our sabbath school is in a prosperous state, and fast increasing. We thank God and take courage.

CWM, near Sarn, Montgomeryshire.—On Lord's-day, May 18, our pastor, J. Jones, immersed two candidates, in the open air. The first that went down with him into the water was an aged man of nearly ninety. The almond tree flourished, the grasshopper was almost a burden, and yet he went through the service. The other had been an Independent. The chapel here was built by the Independents, and was retained by them until they had scarcely any congregation, and no preacher. It is now made over to the baptists at Sarn. Is it not time for the name "Independent Chapel," which is engraved above the door, to come down, and let the despised name of "Baptist" be exhibited in its stead? [Why not?] T. W.

SAFFRON WALDEN—Upper Meeting.—May 25, five persons were baptized by Mr. Hayeroff this morning, in the presence of a large and attentive audience, to whom he delivered a luminous and forcible appeal, on the duties involved in "putting on Christ." One candidate is brother to the administrator—another, a youth, but sixteen. The other parts of the service were conducted by the senior pastor, Mr. Wilkinson, who had on that day completed the thirty-sixth year of his pastoral engagement amongst us.

PUBLIUS.

TUNBRIDGE WELLS, Kent.—April 27, after delivering an instructive and forcible discourse from Acts v. 38, 30, Mr. H. Kewell baptized four persons. The interest of the occasion was enhanced by the natural relation in which the baptized stand to each other—being the mother, her two sons, and her daughter-in-law. Y. Z.

SCARBOROUGH.—On Lord's-day, June 1, two persons were baptized by Mr. Evans, after a discourse by Mr. Parkinson, late of Bishop Burton. One of these was again from that interesting circle—the Bible-class. J. J.

HADDENHAM, Bucks.—Ten candidates were immersed, May 25, all belonging to the new baptist church, at Longwich. Several more are on the way. A few weeks before, three were baptized to unite with the baptist church, at Haddenham. P. T.

KIRTON-IN-LINDSEY, Lincolnshire.—On the last Sabbath in April, Mr. Billings, of Crowle, preached in the G. B. chapel, from, "What meaneth this?" to a large and attentive congregation, and baptized two candidates. This service excited extraordinary interest—one of the candidates, Mr. J. Cookman, having travelled about ten years among the Primitive Methodists as a preacher—the other was a Wesleyan local preacher. Mr. C. has supplied the pulpit here for about three months acceptably, and the congregations have considerably improved.*

D. D. B.

COLEFORD.—Your reports of baptisms being as interesting to us as any part of your spirited publication, I beg to inform you that on Lord's-day, May 23, we again witnessed the observance of the ordinance of believers' baptism, when our pastor, Mr. Penny, immersed five candidates. Two were husband and wife.

Z.

PORTSEA — Landport.—On Lord's-day, May 4, Mr. Cakebread baptized three persons; one a teacher in the sabbath school; the other two had for many years borne a high christian character among the Independents, but having been led to see the scriptural nature of believers' baptism, at length followed their Lord in his appointed way, and having withdrawn from their former communion, have cast in their lot with us.

E. L.

LONDON.—*Romney-street, Westminster.*—May 25, Mr. Hammond administered the ordinance of baptism to five persons.—*Westbourne-street, Pimlico.*—April 27, twelve persons were immersed by Mr. Stenson.—*Little Prescott-street.*—April 27, Mr. Stovel baptized four candidates.—*Cumberland-street.*—April 13, twelve persons were immersed, by Mr. H. Killen, in the presence of a deeply impressed congregation.

J.

LIVERPOOL, Myrtle Street.—May 28, after a discourse by our venerable pastor, a female candidate was buried with Christ in baptism by Mr. Walton, the newly-chosen pastor of the Pleasant Street baptist church.

FORTON, Hants.—Twelve believers were baptized by Mr. Tilley, April 27, and on the 12th of May, four more were buried with their Lord.

WATFORD.—A correspondent says, "Great doings here in baptizing, but I am not quite certain as to numbers, when I know I will tell you."

TOWENSEY, Bucks.—Lately, five persons were baptized here, four of them belonged to the sabbath school.

P. T.

* We are pleased to hear this, and yet there is something irregular in inviting an unbaptized minister to supply a baptist pulpit for several months. We knew a similar case which did not result in satisfaction. Why did not one of our brethren at Kirton go down into the water and baptize brother Cookman at once?—Ed. B. R.

HOLYWELL.—The annual meeting of the baptists was held here, May 11 and 12. On the 11th, after a discourse by Mr. J. G. Owens, three candidates were baptized by Mr. O. Williams, the minister of the place, before an attentive audience.

SMETHWICK, near Birmingham.—Two believers were baptized in the river on Lord's-day, May 18. There was a large concourse of spectators. This is a new station of the G. B. church at Lombard St., Birmingham.

T. A.

EVESHAM, Cowl Street.—Our pastor, Mr. Hockin, baptized three persons, April 27th. We are delighted to find that our congregations are increasing, and that others are under serious impressions. May the result be salutary and saving!

T. W.

WREXHAM.—Three persons were baptized here, May 11, after a discourse by Mr. Gaythorpe, of Tarporley; and these were added to the church.

J. S.

CRANBROOK.—We are reviving. On May 25, after a sermon by brother Boulton, brother Parker baptized three persons, when great interest was excited.

S. G.

MONMOUTH.—On the 13th April, two persons, and on the 18th May, three more, were baptized by our pastor, Mr. Stenbridge. These additions cause us to thank God and take courage.

LEWES.—On Sabbath evening, May 25, after an impressive discourse by Mr. Davis, four persons put on Christ by baptism. It was a refreshing season. Others are on the way.

T. E.

WEST BROMWICH.—Yesterday May 4, three persons were baptized by Mr. Hall. Others, we hope, are coming forward.

CROWLE, Lincolnshire.—We have had two public baptisms here lately, which have made no small stir. Crowds attended.

BATH, Somerset street.—The ordinance of believers' baptism was administered to eight persons by Mr. D. Wassell, April 13.

RAMSGATE, Cavendish chapel.—On the last sabbath in May, our pastor, Mr. Daniell, baptized six believers. One of these was a Wesleyan.

W. W. S.

RECENT BAPTISMS.

April 13, at Magdalen, Norfolk, two females.
May 1, at George-street, Hull, by Mr. Pulsford, six.

—11, at Brook-street, Derby, (another G. B. church, recently formed) nine—at Longford, Union-place, by Mr. Shaw, four.

—12, at Birchcliffe, Yorkshire, eleven.

June 1, at Pandy, by J. G. Owen, seven—at Earby-in-Oraven, by Mr. Wilkinson, seven—at Horsforth, in the river, by Mr. Mitchell, two.

—5, at Isleham, G. B., four.

—8, at Castle Donington, by Mr. Owen, two.

—11, at Burnley, by Mr. Gill, two.

BAPTISM FACTS & ANECDOTES.

BAPTISMAL TRANSUBSTANTIATION.—We have had some rather novel and curious arguments advanced lately in the Independent chapel, in this town, in favour of baby sprinkling; Mr. B—, the pastor, wishing to have his infant christened, invited Mr. S—, of G—, (Independent minister) to perform the ceremony. In the christening address, Mr. S— said, one chief advantage in baptizing babies was that it put us in mind of original sin, as almost invariably, when the ceremony was performed, they wept, which he said they would not do if perfectly holy. He then told us, he baptized two of his own babies, when dangerously ill, as he could not bear them to go into the presence of God just like dogs. I have heard before of regeneration by baptism, but this baptismal transubstantiation appears to be a new doctrine altogether.

J. H.

CHINESE TRANSLATIONS.—Mr. Hudson, the baptist missionary, just embarked for China, told me that when receiving lessons from an eminent professor in London, he inquired which of the two, in translating "baptizo,"—"Se," *to wash*, as Dr. Morison gave it, or "Chan," *to dip*, as Dr. Marshman gave it, was correct. "Certainly the latter," was the professor's reply.

W.

A GARDENER being wanted by a Lady, a member of an open communion Church in Wales, a brother communicant applied, when the Lady observed "I cannot on any account employ you—you are a baptist." Was the Lady afraid that he would use too much water, and dip her plants instead of sprinkling them?

THE REJECTED BABY.—The first body interred in a Dissenters' burial ground not half a dozen miles from Northampton, was an infant, whose friends could not obtain christian burial for it in the "church yard" because it had not been "christened."

The christian class of this exalted nation,
Including babes of every rank and station,
Members of Christ and heirs of his salvation,
God's children by baptismal regen'ration,
Enjoy the rite of priestly ministration.
And are interred without hesitation,
In sure and certain hope of resurrection,
To the bliss state of absolute perfection.
Aged transgressors—what a satisfaction!
Are buried safely, as a pious action:
But I lie here *alone*—sad destination—
For I had not baptismal renovation.
Weep not my friends with hopeless lamentation,

For I am safe by Christ's great mediation,
And when you meet me in the heavenly station
We'll sing together of His great salvation!

K. H.

RELIGIOUS TRACTS.

YORKSHIRE.—Your tracts "On Confirmation" were distributed here, and they have caused no small shaking amongst the dry bones. Some were horror-struck at our impiety, while others promised as a reward for our pains in the shape of a "good thrashing." On the day of confirmation we distributed tracts to the hundreds of young people who came to receive that rite. We had to encounter a storm of opposition. Their blind leaders endeavoured to induce them to reject our "spurious tracts;" but in vain. Their next effort was to command us to be gone; but on *public ground* we determined to remain until our work was done. They then sent for the policeman! but ere he arrived we had finished our work and departed.

J. J.

SCOTLAND.—W. E. observes, "We had need of such a work as the *Reporter* here, where there had been some *quiet baptists* a long time. When I came I found the people very ignorant of the baptists, and thought them strange creatures, hardly of human shape! But I always find open and decided action the best, so I set to work, and by distributing your baptism tracts nearly all the people are convinced we are right. Now all the new professors avow themselves baptists, and when any one is known to be serious, his baptism is looked for as a matter of course."

APPLICATIONS FOR TRACTS.

DEVONSHIRE.—Some time ago, when in Essex, I wrote you for a grant of Handbills, with which you kindly furnished me. I have reason to believe they were productive of good, in enlightening the minds of the people on the subject of baptism, and inducing some who were wavering, to decide, and follow the Saviour in his own appointed way. I now make a similar application for this village and neighbourhood, where the public mind is deplorably in the dark, not only respecting baptism, but scriptural religion altogether. Puseyism is rampant here, the most strenuous efforts are used to diffuse its deadly poison, and unhappily, I fear, with success. The parson is the right-hand man of the notorious Bishop of E—, and of a kindred spirit with his grace. Persecution prevails, and every thing is done which craft, compulsion, bribes, and threats can do, to crush dissent, and enslave the minds of the people. These things are great hindrances to our onward progress. We are few in number, our enemies are many, and their opposition strong, but we are not discouraged; "the Lord of hosts is with us, the God of Jacob is our refuge." We are receiving tokens of good. On the 15th of May, I had the

pleasure of baptizing two, a father and son, on the 26th two more, a male and female, and after the administration of the ordinance, two females offered themselves as candidates, saying, "See, here is water, what doth binder us to be baptized?" Up to this time they had been disciples of Jesus, but secretly; now, through hearing a sermon on scriptural baptism, and seeing the ordinance performed, they were deeply impressed with a sense of its importance and necessity, and declared their willingness to obey the Saviour's command at once. Having been acquainted with both, for some time previously, and having no reason to question their piety, I immediately baptized them, "nothing doubting" that it was the will of God. Others also are enquiring for the good old way and appear concerned about their souls, so that I anticipate another baptizing before long. For these things we "thank God and take courage," believing His promise, and expecting that He will "cause his face to shine upon us." I want to make known what baptism is; your little tracts would much assist me; a grant will be received with thankfulness.

T. H. G.

WILTS.—When I came here, three years ago, the *Reporter* was not known; and although much darkness exists in this neighbourhood respecting Christ's ordinances, yet our spirits are cheered in reading of what is doing in other parts of the country. I was the only baptist in this place, of 3000 inhabitants, for some time, (except some who reject the use of means,) but now we muster several, and we are anxious to make known our principles, especially as the Independent minister (whose place we attend) tells us that "dipping is not baptizing." Please give us a grant of suitable tracts to distribute amongst the people. We are anxious to raise a cause.

W. B. W.

DONATIONS have been forwarded to—

	Handbills.	4	Page.	Reporters.
Longmeadow End	500	..	25	.. 10
Warford	500	..	25	.. 10
Silsoe	500	..	25	.. 10
Swindon	500	..	25	.. 10
Burford	500	..	25	.. 10
Necton	500	..	25	.. 10
Thorverton	500	..	25	.. 10
Home Missionary Society for Scotland—Highlands and Islands	5000	..	100	.. 50
South Australian Manual Labour College*	5000	..	1100	.. 12

* Besides the tracts, a selection of Books, Reporters, Children's Magazines, &c., were also forwarded,

SABBATH SCHOOLS.

LEEDS—*Joy's Fold*.—May 12, the teachers and scholars of this school held their second anniversary, on which occasion they were regaled in the Victoria Mill, York-road, kindly lent for the purpose by the proprietor, John Shepherd, Esq., of Gledhow. During the afternoon, it was intended that they should have proceeded to a field adjoining the residence of Mr. Purchon, one of the superintendents, where various attractions, of a pleasing nature, had been prepared by the teachers; but owing to the unfavourable state of the weather these joyous anticipations were frustrated. About three o'clock, however, the rain having abated, they proceeded to the front of the mill, where a large concourse of people had assembled, whose cheerful countenances bespoke the interest they took in the proceedings. After singing the hymn commencing with

"Great Saviour, who didst condescend
Young children in thine arms to take," &c.,

to the tune called "Joy's Fold," they proceeded to Ellerby House, the residence of the Rev. J. E. Giles, where they again sang one of their favourite tunes, called "Wilson's Fancy," to the words

"Come, happy children, come and raise
Your voice with one accord," &c.

From thence they returned to the mill, where an ample tea was provided. After tea, the scholars were conducted into a spacious apartment of the building, where they amused themselves in a variety of innocent recreations, whilst the teachers and friends, with their respected pastor, Mr. Giles, sat down to a comfortable tea. At six o'clock, the juvenile meeting commenced, at which Mr. G. presided. He opened the proceedings of the evening in a very pleasing and instructive address, which frequently elicited the applause of the assembly. Mr. Purchon, in a very able manner, followed, with a brief history of the commencement and progress of the school, after which some of the senior scholars read dialogues and pieces of poetry, the recitation at which was highly creditable to them. During the evening the children sang various pieces of an interesting kind. After a few forcible remarks from Mr. Fox, one of the superintendents, the meeting, which was the most interesting we ever remember, dispersed, a little after nine o'clock. X.

GILDERSOME, near Leeds.—We had our annual sabbath school treat on Whit Monday, of tea, music, singing, &c. Several of the scholars recited pieces from the "Sacred Speaker," which excited much interest and approbation. J. L.

ANNIVERSARY HYMN.

Tune—*German Air (Gardener's Melodies).*

OH FATHER of mercy,
 Oh Parent divine!
 Our prayer and thanksgiving
 We pour at thy shrine:
 We bless thee for being,
 For raiment and food,
 We pray for thy guidance,
 Thou source of all good.
 Though humble and lowly
 Thou wilt not despise;
 All beings, all creatures,
 Thy bounty supplies:
 The light of thy glory
 The star's path illumines;
 Thy dew feeds the blossom,
 Though hidden it blooms.
 Give, Father, thy blessing
 To teacher and friend,
 And may we with gladness
 Their precepts attend;
 May Christ's deep compassion
 Our gratitude move,
 His truth our obedience,
 His pity our love.
 Oh bless each endeavour
 To serve thee, we pray,
 And guard us from error,
 Through life's onward way:
 Whatever thy goodness
 Design us to be,
 Fulfil in thy mercy,
 And bring us to Thee. DARE.

EDUCATION.

THE GOVERNMENT GRANT.

PERHAPS you may recollect a speech delivered (I believe, last autumn, but I forgot where) by Lord Wharncliffe, in which he stated that eighty-three thousand pounds had been appropriated by the government to educational purposes, which would be applied to the use of the church and dissenting schools, upon applications for grants, without reference to denominational differences. A few days since, I accidentally heard the particulars of its distribution, namely:

To Church of England schools . . .	£70,000
To the British and Foreign schools	10,000
To schools of Dissenters	3,000
Total	83,000

And this year I understand the Church of England schools are to have a grant of £70,000. T. Y.

[We are not sorry to see this disproportion, providing it arises from the refusal of Dissenters to apply. We are decidedly opposed to receiving government money for either religious or educational purposes. Of it we say, "touch not, taste not, handle not,"]

REVIEWS.

THOUGHTS ON HABIT AND DISCIPLINE.

BY JOSEPH JOHN GURNEY.
 Second Edition.

London: Hamilton, and Co.

MR. J. J. GURNEY'S talents and character, and his own long practice of the habits and discipline, which the respectable body with which he is connected so rigidly and successfully enforces, eminently qualified him for the production of a work like this. Our sober-minded young friends of both sexes will be richly compensated by the purchase and perusal of this very excellent little volume.

VIEWS OF THE VOLUNTARY PRINCIPLE.

BY EDWARD MIALL.

London: Aylott and Jones.

FORTY-FOUR "papers"—real gems—which originally appeared in the columns of the *Nonconformist*, are here presented to the public in the form of a neat and compact little book—well printed and bound. We venture to predict for this edition a rapid sale. We shall not be surprised if several are required.

THE CONSTITUTION OF APOSTOLIC CHURCHES.

BY SPENCER PEARSALL.
 Second Edition.

London: John Snow.

MR. PEARSALL has done good service to the churches of Jesus Christ by this publication of his thoughts on a subject of vast importance; and these are here made to flow forth in language equally pure and clear. It is in fact an admirable book. And this we feel it our duty to affirm, that the managers of our congregational and school libraries cannot be held guiltless of neglecting the true interests of the young, if they do not immediately secure a copy of this valuable volume, as well as of that which we have just noticed.

PUBLICATIONS APPROVED.

Selfishness Inconsistent with Christianity.—The Important Enquiry, or How will it end?—Infant Sprinkling not to be found in the Bible.—Constitution and Discipline of the Primitive Church.—Doctrine of Divine Providence a source of Consolation.

PASSING EVENTS.

THE MAYNOOTH COLLEGE BILL has been read a first, second, and third time, in the House of Lords, and carried by large majorities. Doubtless it will soon receive the Royal assent. The Bill for new colleges in Ireland is still in the Commons, where it is meeting with some opposition. Sir Robert Inglis has designated it "a gigantic scheme of godless education"—with which description Mr. O'Connell, who has returned to his place in Parliament, concurs! What a raffled web legislators weave, when they put their hands to interfere with religion or education! When will great men be wise?

CHURCH RATES.—We have received a copy of a letter by Mr. W. Kinnersley, addressed to the Churchwardens of the parish of St. Lawrence, Ludlow, in which we find the following remarks—of considerable importance to all concerned in resisting these unrighteous exactions.

"Until the passing of Sir James Graham's Poor Law Amendment Act, you Churchwardens were irresponsible, and though the parish had the power of disallowing your accounts, the ecclesiastical court of demanding your books, there was no power on earth farther to investigate them, to compel a refunding of money illegally expended, or holden back, nor could they be farther annoyed; but the case is quite different now, by the 32nd clause of the above act, any Churchwardens, paying any illegal amount out of the church-rate, subject themselves to a penalty of £20, and treble the amount of money so expended.

Henry, bishop of Exeter, declares, no Churchwarden has a right to raise a fund from Seat-letting, and to do so is robbing the parishioners. And to make a dissenter pay for the dusting and opening of pews to which he has no access, Sir Herbert Jenner Fust, judge in the Arches Court, declares is a gross injustice, and for which reason he rebuked the Churchwardens, and would not decide against Fife, the individual libelled and accused in that court, although by non-appearance judgment ought to have gone by default."

"ST. BARTHOLOMEW'S DAY."—We received a printed circular, much too late for us to do more than state, that it is proposed by the dissenting deputies, "That it be a respectful recommendation from this body to the dissenting ministers in the metropolis and throughout the empire, to preach a sermon on or near to St. Bartholomew's Day next, Aug. 24, commemorative of the principles of dissent; and that the deputies be requested to use their influence in seeing this resolution carried into effect, and to procure either a public or private collection in aid of the funds of this deputation."

BAPTIST INTELLIGENCE.

FOREIGN.

SERAMPOR.—The king of Denmark, in transferring this territory to the British, was careful to secure the privileges of the charter which had been granted to Dr. Carey, and others, at the foundation of the baptist college. This was kind. We wish we could hear that his majesty had also extended his consideration and kindness to the baptists in his own dominions.

MR. KNIBB.—It is proposed, we hear, to publish a superior portrait of this indefatigable and respected missionary.

JAMAICA.—A spirited subscription has been commenced towards the grant made, on certain conditions, by the Baptist Missionary Society to the baptist churches in Jamaica, in order to relieve them from their present embarrassments. Four sums of £250 each head the list.

DOMESTIC.

HAMPSHIRE.—*The Baptist Southern Association* assembled at Forton, near Gosport, on the 14th and 15th of May. Sermons were preached by the brethren Trestrail, Secretary of Baptist Irish Society; Woodrow, of Downton; and New, of Salisbury. The association contains thirty churches, numbering more than 8000 members, and nearly 4000 sabbath scholars. Two of the churches are without a minister, or pastor. From three churches no information was received; and from the letters read at the meeting for business, it appeared there were two churches stationary, having neither increase or decrease; eight had suffered a diminution in their number; and seventeen had an increase varying from one and two to ten or twelve each church. The total increase of the twenty-seven churches was only fifty-six! Last year the increase reported was ninety-two—this year thirty-six less! What are our Hampshire friends doing? Are they afraid of revivals? Have they any morbid apprehensions that revivals among them would be dangerous? Four of these churches are situated in the midst of a population of 30,000—two in a population of more than 80,000—two in towns with a population of 9000 and 11,000 each. The other churches are planted in small towns, or in rural districts, which have an increase far beyond that which churches more favourably situated as to population, realize. We trust our southern friends are awake to their real condition, and will grow more energetic and prayerful; then they will not long have to report that some churches are stationary and others are on the decline. M.

GRAVESEND.—A baptist church, of thirty-five members, with two deacons, and Mr. E. S. Pryce as pastor, was formed here, under very gratifying circumstances, on May 18.

WYKEN COLLIERY.—It is now nearly thirty years since a few friends connected with the baptist church, meeting in Cow-lane, Coventry, directed their attention to the spiritual necessities of the mining population, at Wyken. Their first efforts in the distribution of tracts, brought them into immediate intercourse with the people, and disclosed a state of the deepest ignorance and demoralization. Encouraged however by the gratitude of some, and undeterred by opposition of the lowest and bitterest kind, they persevered, and soon procured the use of a house, where they collected together a good number of children, for Sabbath instruction:—the teachers attending regularly from Coventry. The public preaching of the Gospel thus prepared for, soon followed; and it was not long before a marked alteration in the appearance and behaviour of the people; especially on the Lord's-day, gave our self-denying brethren a most gratifying earnest of future recompense. The attendance both at the school and at public worship having so much increased, as to make it necessary to worship, not unfrequently in the open air, it was decided to build a "House for God," which, although small and unadorned, has been honoured as the birth-place of many precious souls—nearly thirty of whom regularly gather in christian fellowship around the table of the Lord; and have at the present time, reason to rejoice over several others, who desire to be united with them in the same holy privilege. The sabbath school proceeds very satisfactorily, and numbers about 130 children. The little chapel, (originally very frail,) has been for some time so dilapidated, as well as inadequate, that it has for years been in the hearts of the good people there to raise another; and having with much difficulty procured an eligible site, they are now proceeding to erect a suitable place of worship, the first stone of which was laid by R. Booth, Esq., of Coventry. Afterwards about 400 sat down to tea.

NEED OF REVIVALS.—A minister in the South of England, referring to an annual association of the churches, lately held in that vicinity, observes—"I am sorry to say that our churches, so far as increase of members is concerned, are in a low state. Oh for a revival! I trust you will still press *Revivals* on public attention, and that God will soon send the blessing in all its fullness. We want more *Pulsfords*."

IRELAND.—A baptist minister in the north, says—"I have just got a noble grant of Bibles and Testaments from the Hibernian Bible Society, for my readers and schools. Above £20 worth. This is the first time I ever applied, and I may apply again when I want."

CAROREEN, Banks of the Tamar, Cornwall.

—On Wednesday, June 11, a neat place of worship was opened at this village; when, the day being very fine, a large number of persons went up from Plymouth and Devonport in a steamer, hired for the purpose. Mr. B. Nicholson, of Plymouth, through the blessing of God on whose labours the church had been chiefly revived, and the place erected, commenced the services of the day by a short prayer. Mr. Spencer, of Devonport, preached in the chapel in the morning; Mr. S. Nicholson, of Plymouth, in a field, in the afternoon. In the evening, Mr. Spencer again preached in the field, and Mr. Horton, of Devonport, in the chapel. The day was delightful to many. Gratitude for the past, and hope for the future, predominated, and were suitably expressed.

BAPTISM PRIZE PAINTING.—A gentleman of our denomination in the north of England, has adopted a new and effective plan for directing the attention of the more intelligent classes of the community to the scriptural mode of baptism. He has offered a prize of a thousand guineas—a sufficient premium to interest men of first-rate talent in all parts of Europe—for the best oil-painting, giving a faithful representation of the immersion of our Lord in the Jordan, by John the Baptist. The competition is to be open to artists of all nations; and full particulars for their guidance are about to be published. It may suffice for the present to say that the size of the picture is to be not less than twelve feet by ten; that two years are to be allowed for its execution; and that after its completion it is to be exhibited to the public in the metropolis.—*Baptist Magazine*.

VALE OF BELVOIR, Notts.—There are several meeting houses of the General Baptists in this beautiful vale, overlooked by the towers of the Castle of Belvoir. Another is now erecting in the populous village of Long Clawson, between Hove and Broughton, in which village Mr. Stocks, the pastor of the prosperous church meeting in those villages, resides.

THE SOCIETY TO ASSIST IN APPRENTICING CHILDREN OF DISSIDENT MINISTERS, has been in existence about fifteen years. Twenty-four children of baptist ministers have been assisted by it. Rev. E. Manner- ing, Blomfield-street, Finsbury, London, is one of the secretaries.

LEEDS, Byron-street.—We are informed that the new interest at this place is proceeding favourably. The sabbath school now numbers nearly 100 children. They had an interesting tea meeting, on Whit Monday.

BYRNMAWA, Breconshire.—At the annual tea meeting of the English baptists, June 2, above 1000 sat down. Profits to liquidate the debt. J. P.

ORDINATION.—Extraordinary.—On Wednesday, June 11, Mr. J. Westcott was set apart to the pastoral office over the baptized church of Christ meeting in Outwood chapel, Burstow, Surrey. The chapel not being capable of containing more than one third of the persons assembled, the morning and afternoon services were held on the Common, under the shade of some wide-spreading oaks. Brother Veales, of Forest Row, read the Scriptures and prayed. Brother Smith, of New Park-street, London, stated the nature of a christian church, and asked the questions; and brother Nichols, of Oxted, offered the ordination prayer. After dinner, which was provided in a booth, an increased congregation assembled, brother Webster, of Dormans Land, read and prayed; and brother Cox, of Woolwich, gave the charge. In the evening the service was held in the chapel, which though crammed in every part, could not contain the people, when brother Smith, of New Park-street, preached. The services of the day were solemn and impressive, and will no doubt be long remembered by all who attended them.

WOLVERHAMPTON.—Brother Shore is meeting with much spiritual encouragement in his attempt to raise up the once much-depressed cause here. The Tutor of the Spring Hill College kindly preached the sermons for the Sabbath school this year, when the handsome sum of nearly £12 was collected.

WEST BROMWICH, Old Providence.—Mr. Hall is meeting with encouraging success. For instance—at the sermons for the Sabbath school, nearly £25 were collected, and numbers could not obtain admittance into the meeting-house.

PEMBROKE.—Mr. J. W. Morgan, on retiring from the pastorate here, after twelve years' service, was entertained at a tea meeting by his friends, who presented Mr. M. with a purse of sovereigns, and Mrs. M. with a handsome work-box. W. P.

FOLKESTONE.—May 22, the foundation-stone of the new meeting house here was laid, under remarkably pleasing circumstances.

THE LATE DR. CARSON, OF TUBBERMORE.—The family of the late Dr. Carson have requested that "veteran in theological literature," Mr. Wm. Jones, M. A., to write a biographical memoir of the life and writings of their late distinguished parent.

REMOVALS.—Mr. Parkinson, late of Bishop Burton, to Whitby—Mr. W. Lewis, of Pontypool College, to Dinas—Mr. Thomas Smith, of the Baptist Mission House, to New Brentford—Mr. W. B. Davies, late of Whitby, to Boroughbridge, Yorkshire.—Mr. J. Green, late of Soham, to the first baptist church at Cottenham.

RELIGIOUS INTELLIGENCE.

CHURCH AND CHAPEL ACCOMMODATION, in the metropolis of the British Empire, extending nine miles rectilinear from St. Paul's cathedral, and comprising a population of 2,103,272 souls.

Denominations.	Sittings provided by each.	Proportion of population accommodated.
Baptists	40,234	2 91
Episcopalians	351,290	1 0
Foreign Protestants ..	3,834	1 549
Friends	5,018	1 410
Independents	93,316	2 45
Jews	4,840	2 809
Methodists.....	54,478	2 77
Presbyterians	9,369	2 449
Roman Catholics	11,320	1 186
Unitarians.....	5,410	1 389
Various	16,809	1 125
Total	601,918	2 7

ROTHERHAM INDEPENDENT COLLEGE.—The Jubilee of this institution will be held on the 20th and 30th June, and July 1st and 2nd. We observe that two of the old tutors,—Mr. Gilbert and Dr. Bennet, are appointed to preach, also Dr. Redford and James Parsons. Edward Baines, Jun., Esq., of Leeds, is to preside at the public meeting, July 2, at Masbro' chapel.

ROME VIA OXFORD.—Oxford, with five professors of Protestant theology, has, in three years, made twenty-three of her members converts to Romanism. With six medical professors, she has, in ten years, made twenty-two doctors of medicine!

THE JESUITS WERE BANISHED FROM VENICE in 1606; from Bohemia, in 1618; from Naples, 1622; from the Low Countries, in the same year; from India, in 1623; from Portugal, in 1752; from France, in 1764; from Spain, in 1767; and last from Rome, in 1773.

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.—Brother Peggs is still indefatigable in his vocation. He has recently had an interview with Lord Ripon, the President of the India Board, who received Mr. P. with cordiality and kindness. Mr. P. had also an interview with Mr. Poynder, of the East India Company, upon the same subject. We heartily wish him every success.

PRIMITIVE METHODISTS.—Two missionaries are supported by the sabbath school children of this denomination. Hear that, ye teachers of baptist sabbath schools!

REGIUM DONUM.—Government has again refused to furnish the names of the distributors and recipients of this grant.

MAYNOOTH GRANT.—Six bishops voted for, and seventeen against this measure in the House of Lords. Seven were neutral.

GENERAL INTELLIGENCE.

MARRIAGES IN JAMAICA during the last four years, viz. 1841 to 1844, from the Records of the House of Assembly, recently published.

By the Baptists 8446—Native 204..	8710
Congregationalists 209 — London	
Missionary Society 361	554
Episcopalian	8204
Methodists Association 480—Native	
21—Wesleyan 6120	5571
Moravians	2830
Presbyterians	2382
Roman Catholics	3
Total	28,358

Being an average of 7088 per annum! and a strong proof of the growing moral feeling of the population.

CADIZ has no architectural beauty to boast of—no noble palaces, or stately public buildings, or magnificent shops—and yet, from the effect of mere cleanliness, white-wash, a little paint, and a few flowers, it appears to me the most elegant and beautiful town in Europe.—*Robertson.*

HILL COOLIES.—The Jamaica *Baptist Herald* of May 20, states that 200 were landed at Morant Bay; most of them were, with the exception of a girl, in a state of nudity. They are of small stature, and not at all formed for the labour of this island.

A FLIGHT OF LOCUSTS have created so much destruction in Morocco and part of the Algerine territory as to create apprehensions of a famine.

POMARE, the injured queen of Tahiti, has addressed a long and very interesting letter to the King of the French for justice and reparation.

ANOTHER ARCTIC EXPEDITION under Sir John Franklin has departed on a voyage of survey and discovery.

PENNY POSTAGE—This grand improvement prospers. In the year before it was adopted, 75 millions of letters were sent. In 1844 there were 242 millions; being an increase over 1843 of 22 millions.

JAMAICA.—During the time of Sir Lionel Smith's administration, the government of Jamaica did not cost more than £158,988; in 1844, it cost £301,798.

THE SLAVE TRADE.—A new convention has been ratified between France and England, for the more vigorous suppression of this infamous traffic.

IRELAND.—The Earl of Hardwicke lately stated, in the House of Lords, that there were 161 parishes in Ireland, amounting to £58,000 per annum, in which no protestants were to be found!

Marriages.

April 28th, at the baptist chapel, Braunston, Northamptonshire, by Mr. Rowe, Mr. Joseph West, to Miss Sarah Chambers. At the same time and place, Mr. J. Liddington, to Miss E. Terel, both of Drayton.

May 11, by license, at the baptist chapel, Camberwell, by the Rev. Dr. Steane, Mr. J. Ullet Parkinson, to S. S. Blunden, only child of Mr. W. H. Blunden, of Camberwell.

At Montreal, May 13, by the Rev. J. Girdwood, Mr. Stephen Selden, Superintendent of the Royal Acadian School, to Maria Rebecca, eldest daughter of the Rev. J. M. Cramp, A. M., President of the Baptist College in that city.

May 20, at the baptist chapel, Wrexham, by Mr. Josiah Pike, Mr. H. Brain, of Gresford, to Miss M. Shuttleworth, of Coventry.

May 24, at the Independent chapel, Stockton-upon-Tees, by Mr. Leng, Mr. Job Garbutt, to Miss Isabella Miles.

June 1, at the baptist chapel, Stockton-upon-Tees, by Mr. Leng, Mr. Wm. Banks, of York, to Miss Tinkler, of Stockton.

June 2, at the Mission chapel, Mundesley, by the Rev. Wm. Brock, of Norwich, Mr. Henry Tuttle, of Lowestoft, to Mary Ann, eldest daughter of Captain F. W. Ducker.

June 3, at the baptist chapel, Blakeney, Gloucestershire, by the Rev. W. Copley, Mr. John Miles, Bullo-Pill, to Ann, daughter of the late Mr. Charles Birks, of Bullo-Cross.

June 7, at the baptist chapel, Kidderminster, by J. Mills, Edward Monks, to Eliza Bullock.

June 9, at Providence baptist chapel, Shoreditch, by the Rev. W. Miall, Mr. John Bennett, Finsbury, to Jemima, fifth daughter of the late Mr. Walter Biggs, City-road.

June 11, at the baptist chapel, Loughton, Essex, by the Rev. S. Brawn, Mr. Charles William Sheers, to Miss Mary Ann King, both of Loughton.

June 13, at the baptist chapel, Whitchurch, Salop, by license, by Mr. Phillips, Mr. J. Palmer, of Hitchin, to Mrs. Ann Wyke, of Bradford, Yorkshire.

Deaths.

At Drumfork-house, near Helensburg, Dr. Welsh. The departure of this eminent minister was somewhat sudden and remarkable. A short while before his death, Mrs. Welsh was reading a verse occasionally to him, as they sat by the fireside. She had just read Isaiah lxi. 10: "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels;" which he turned into a beautiful

prayer, and almost immediately hereafter stretched out his hands, saying, "Oh! I am going;" and never spoke another word, but expired in his chair without a struggle.

April 20, at Kingston, Jamaica. William Wilberforce, infant son of the Rev. T. H. Wood, baptist minister, aged seven months.

April 22, Mrs. John Saunders, of Stone, Bucks, aged 34, eldest daughter of Mr. Peter Tyler, pastor of the baptist church, Haddenham. Sound in the faith, and holy in life, she was happy in her death.

April 24, near Skanootles, in the United States, aged 83, Mr. James Jay, Wesleyan Minister, formerly of Banwell Marsh, Somersetshire, and believed to be the last surviving co-labourer with John Wesley.

April 29, at Holme House, near Todmorden, Mrs. Smith, aged 72 years. She had been a consistent member of the General baptist church, Lineholme, for thirteen years. Her last hours were happy.

May 10, Arthur, the infant son of the Rev. Isaac New, baptist minister, Salisbury.

May 14, at West Bromwich, Mr. G. Butler. He was baptized at Derby, by Mr. Pike, in 1812, and soon after removed here. For fifteen years he endured with patience a severe affliction. He was a liberal, consistent, and honourable member.

May 25, at North Shields, Mrs. Margaret Clay, aged 73, having professed and adorned the Redeemer's name upwards of 46 years. Diligent in her attendance, and warmly interested in both the temporal and spiritual welfare of the church, her loss is much felt. She departed rather suddenly but quite peacefully.

May 26, at Liverpool, aged 81 years, John Job, Esq., many years deacon of the Independent church meeting in Great George-street chapel.

May 26, Mr. George MacTurk, of South Cave, at the advanced age of 94. He was for nearly half a century the consistent and unwearied supporter of the Independent cause in that town. His end was peace.

May 30, at Great Horwood, the affectionate and beloved wife of the Rev. W. Selbie, after a long and painful illness, which she bore with great christian resignation and patience.

June 3, at Great Chesterford, Essex, after only five days' illness, Martha, the beloved wife of Mr. Robert Wakefield, aged 81, for many years a worshipper at the Upper Meeting, (baptist) Saffron Walden.

June 4, at Ripley, Hants, Mr. James Barrow; many years a consistent member of the baptist church at Parley. He was much respected by all who knew him.

June 5, at Colne, Lancashire, John Hartley, aged 85, father to Mr. Robert Hartley, deacon of the baptist church in that town. He died in peace.

June 5, at Kiderminster, aged 70, Mrs. Elizabeth Whittaker; she had been a consistent member of the baptist community in that town upwards of 23 years. In her deportment she exemplified the power of Divine Grace, and in her death, enjoyed, in an eminent degree, the consolations of the Gospel of Christ.

June 6, at Debden, Essex, aged 43, Mr. John Lacey, eleven years a member of the Upper Meeting baptist church, Saffron Walden. Protracted and very severe were the sufferings he was called to endure, but the hope of the Gospel sustained his mind and cheered his dying hours.

June 6, at Burnley, Reuben Huntingdon, aged 64, a member of the General baptist church. His affliction was painful, but he died looking for that blessed hope and glorious appearing of the Great God and his Saviour Jesus Christ.

June 7, at Bury St. Edmunds, Suffolk, humbly and entirely relying on the merits of her Redeemer, in the 87th year of her age, Sarah, the beloved wife of the late Rev. Thomas Hickman, formerly pastor of the Congregational church at Lavenham, in that county.

June 9, at Stockton-upon-Tees, aged 20, Miss Clough. Her end was tranquil and serene, the anchor of her hope being cast within the veil.

June 13, at Bicester, Oxon, Richard Scrivener, aged 19 years, and Henry Baker, aged 15 years. These young men were very promising, they were both members of the Dissenting congregation in Bicester: one of them was a shopman, and the other an errand lad in the same shop. They went out at nine o'clock in the evening to bathe in a small, but deep pond or pit, in a field near the town, and were found drowned, at two o'clock on the Saturday morning.

June 13, at Islington, Mr. Mark Freeman Kershaw, eldest son of the Rev. John Kershaw, in the 43rd year of his age. Through life he was respected and beloved, and the close of a long illness, patiently endured, was cheered by the confident assurance of an entrance into eternal blessedness.

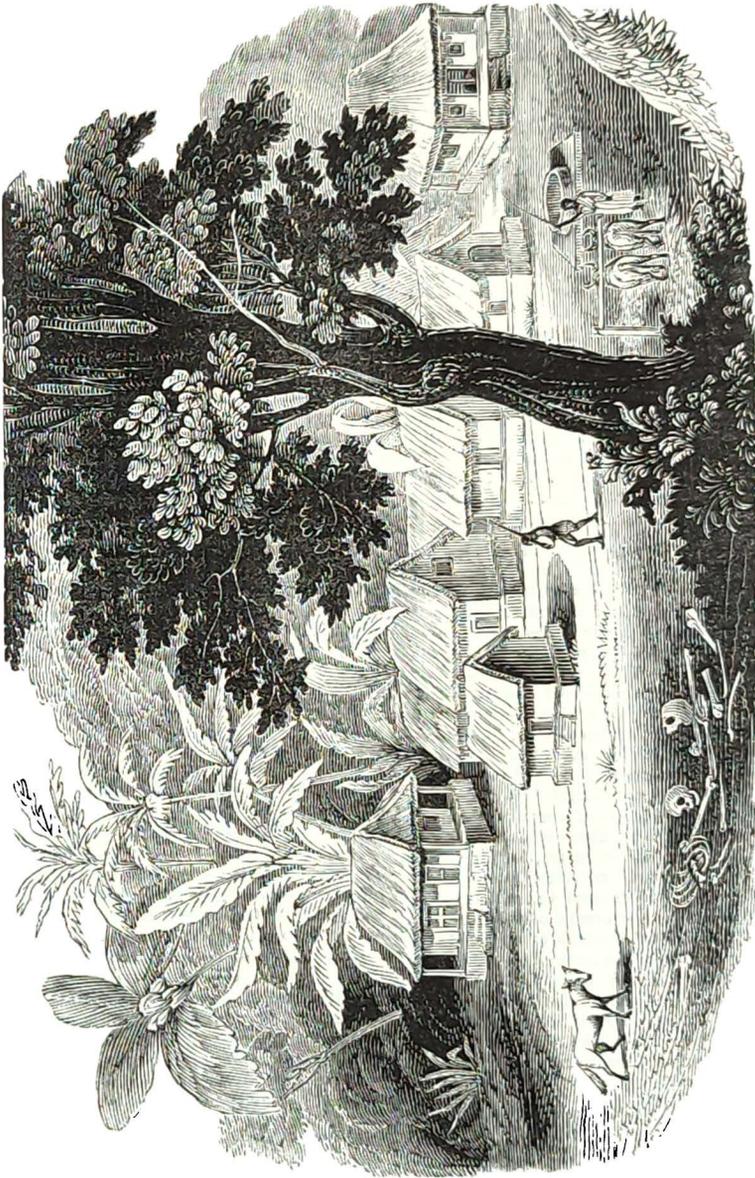
June 14, in his 86th year, after much suffering for several weeks, the Rev. John Harris, Fordham, Essex, who had regularly preached at the chapel in that place more than 50 years.

June 14, aged 61, Mr. J. S. Payne, baptist minister, Ashford, Kent.

June 18, at Poole, Dorsetshire, after a short illness, George Kemp, Esq. The deceased was in his 90th year, and was deacon of the Independent church in Poole upwards of 60 years.

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Conversation with Correspondents in our next.

THE
MISSIONARY INTELLIGENCER.



BEECHER NAGGER, A CHRISTIAN VILLAGE IN OMBESA, BELONGING TO THE GENERAL BAPTIST MISSIONARY SOCIETY, SITUATED ON THE JUGGERNAUT-ROAD

MISSIONARY INTELLIGENCER.

AMERICAN BAPTIST ANNIVERSARIES, 1846.

From the reports of the Anniversaries recently held in the United States, we have gleaned a few particulars which will probably be interesting to our readers. The anniversaries connected with the baptist denomination were held at Providence, Rhode Island.

American and Foreign Bible Society.—Monday, April 28, annual sermon, by the Rev. Professor Chase, D. D., of Newton. Text, Psalm cxix. 105. Tuesday, April 29, annual meeting of the same society. The Rev. Dr. Cone, president of the society, occupied the chair. Receipts for the year, 34,562 dollars, being 11,000 dollars more than last year. Volumes issued, 20,239. Sixty new auxiliaries have been formed during the year. The following donations, with others of less amount, have been made for foreign objects:—

Dr. Yates of Calcutta, for the Sanscrit Bible	2500
Rev. J. Oncken, Germany	1200
Tavoy, for a second edition of the Karen New Testament	1000
Siam, for New Testament	1000
China	3000

American Baptist Home Missionary Society.—Same day. Receipts, 18,675 dol. "By the report of the secretary, it appears that the operations of the society have been extended over eighteen States of the Union, besides stations occupied in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of its action. Number of missionaries employed, 99. Churches constituted, 51; in connection with which 32 ministers have been ordained. Members added by baptism, 818. Sunday schools established, 145, comprising 3910 pupils. Houses of worship completed, 7. In addition to these results, auxiliary societies, in different States, have received into their several treasuries the sum of 30,025 dols.; have employed 260 missionaries and agents, whose labours jointly have been equal to the labours of one man 138 years; 1435 persons have been received to church membership by baptism; 18 new churches organized, and 15 ministers ordained. The labours of the society during the past year, have been considerably more extensive than during any previous one of its existence."

American Baptist Board of Foreign Missions.—Wednesday, April 30. Dr. Cone, Vice President, in the chair. The Receipts of the treasury for the financial year ending

April 1, 1846, have been as follow:—From legacies and donations by individuals, churches, and auxiliary societies, 71,870 dollars; from the general government and other societies, 10,400; from *Missionary Magazine*, 20,75. Expenditures, 94,785 dollars; excess of expenditures above receipts, 12,432; debt at the close of last year, 27,706; present debt, 40,188. Of the *Missionary Magazine* there are circulated 6,000 copies; of the Boston edition of the *Macedonian* 18,000; of the Western edition between 5,000 and 6,000.

Co-operation of other societies.

Received from the American Tract Society, 2,500 dols.; from the American and Foreign Bible Society, 3,500 dols.; from the United States government, £4,400.*

The number of missions under the direction of the Board is	17
Number of stations and out-stations ..	130
Missionaries and assistant missionaries (of whom 42 are preachers) ...	109
Native preachers and assistants	123
Churches	79
Baptisms reported	2593
Church members, more than	5000
Schools	56
Scholars, about	1350

The Rev. Mr. Dean, lately returned from China, introduced a native Chinese, a convert to christianity, who came out with him from China. The Chinese was dressed in his native costume, and sang a verse of a hymn in his own language.

American Baptist Publication Society.—

This useful institution appears to be in full operation. 41,740 Volumes published last year, 840,000 pages of tracts, and of children's tracts 44,775 pages. Several valuable works of Bunyan, Carson on Baptism, and first volume of Fuller's works, have been put in stereotype. The following resolution, in addition to those usually passed, was adopted—"That the project of employing itinerant ministers in the Western Valley as colportours and missionaries, whenever specific donations are made for that object, at a salary each not exceeding 100 dollars per annum, together with such

* What is this? .

per centage on sale of books as will sustain them, and pay all contingent expenses, commends itself to the churches as combining efficiency, economy, and great usefulness."

Remarks.—The slavery question was agitated at two of those meetings—the "Home" and the "Foreign" missionary societies. At the "Home," it was proposed, by Dr. Welch, of Albany, that it was "inexpedient to employ brethren holding property in their fellow men, as missionaries." This was not adopted; but a series of resolutions were passed, with the design of opening the way to a separation. "Henceforth the North and the South will act separately." At the "Foreign," a less decided course was adopted; only directing, in fact, that difficult cases be referred to the Convention.

A BURMAN PRINCE.—At the annual meeting of the American and Foreign Bible society, Mr. Kincaid, missionary from Burmah, said,—"I remember, that once in the city of Ava, just at evening, a man came running to me, bearing a message from a Burman prince, and desiring my immediate attendance at the palace. The prince was a learned man, was acquainted with several languages, and had a large English library. He was indeed one of the most intelligent of the Burmans. I had often visited the palace, but at the present time desired to be excused. The messenger, however, pressed the matter, observing that his master was anxiously desirous of my presence. I concluded to accompany the man, and after dark we reached the palace and entered the verandah. A servant conducted me into a private apartment, where, seated upon a carpet, I found the prince alone. He invited me to a seat by his side. A book was before him, which I found to be the New Testament. His hand was upon it, and he seemed deeply interested in the volume. At length he observed, "Teacher, I have many passages marked here which I cannot understand. Will you explain them to me?" I discovered that the leaf was turned down opposite to several passages which troubled him. His wife, the princess, now came in, followed by her several daughters and two sons. These seated themselves back of the prince, and other members of the court and family came in, and occupied their proper places about us. There was now quite a little company assembled, all waiting with intense interest the moment when I should commence my explanations. I noticed that nearly all the places were in Romans. "You seem," said I to the prince, "to have studied this book almost exclusively." "O," said he, "teacher, it is the most wonderful book that I have ever read." "But," said I, "there are the Psalms—are you not pleased with them?" "O yes," he replied, "they are beautiful—fine

specimens of poetry, &c., but this is a very different book—the sentiments are so deep—so profound. I see here is much said about the love of God. What is meant by it? Have you the love of God?" Questions of this nature were proposed in rapid succession, and for hours we conversed together. Now supposing that the prince had read to the 6th chapter of Romans, and had come to the 3rd, 4th, and 5th verses, where great doctrinal sentiments are found. Suppose the words which designate the ordinance brought to view in those verses were not translated. The prince reads until he comes to the first word, and enquires—"What meaneth this? were *what* into Jesus Christ?" I tell him, were *baptized* into Jesus Christ,—but it is complete nonsense to him. His mind is dissatisfied, and to relieve him, my only course is to say to him, "We translators have taken it upon ourselves to cover up a part of the word of God." But I could give no valid reason for such a course. There are words in the Burman language which express precisely the mind of the Spirit in these cases, and we dare not use any other words. It would be a virtual impeachment of the Holy Spirit, should we do it. Such indeed were my own feelings, and those of my brethren, when the intelligence reached us that the British and Foreign Bible Society had refused to grant appropriations to versions in which the words above referred to had been translated. We said at once, "thank God, the people of America are not under a national religion. No such sentiment will ever obtain credence there." But soon the news came that the American Bible Society had followed in the track of the British and Foreign. It was sad news to us, and we did not dare tell the converts of it. We resolved not to change our course—we determined to adhere to our translations rather than have the foot-prints of the man of sin appearing upon them. Luther demanded the Bible *in the language of the people*, and Rome was shaken to her centre. We demand the Bible for the Burman people in the language of God. There are 30 native preachers in the valley of the Irrawady, and no missionary among them. They must go to Maulmein, a distance of 300 miles, for information, when perplexed. 1500 souls have been baptized there recently. Is it right to put into the hands of these teachers and converts a bible *partially* translated? These translations which the missionaries are now scattering abroad are to guide the path of millions until time shall be no more. Let us remember, then, how fearful is the responsibility resting upon all who have anything to do in the furnishing, translating, or circulating of God's blessed book!"

JAMAICA.

KINGSTON — *Hanover Street*. — Through the kindness of a relative of Mr. W., we have received the following extract of a letter from Mr. T. H. Wood, missionary at Kingston:—

"We spent a very delightful day here, on Tuesday, the 1st of April last. It was the third anniversary of our arrival on the island, and our friends resolved to set apart the day as a season of worship and thanksgiving to God. Soon after day-light I had the pleasure of baptizing eleven individuals in the sea, who had given the most satisfactory proof of their repentance toward God, and faith in our Lord Jesus Christ. Brother Hands, from Yallahs, delivered an

excellent address. At eleven o'clock we had public services in the chapel, when four of our brethren were set apart as deacons.

In the evening, between three and four hundred sat down to tea, the chapel was decorated with flowers and cocoa nut branches on the occasion, and when the guests had all arrived presented a most animating scene. Several interesting addresses were delivered by the different ministers present, and by our venerable friend, Mr. Graham, our senior deacon.

During the day, about £30 were collected towards liquidating the debt, which still presses heavily on the church, in consequence of the improvements which have been made on the mission premises."

GENERAL BAPTIST MISSIONARY SOCIETY.

DEPARTURE OF MISSIONARIES.

WITHIN the months of May and June, as many as eight missionaries (including females) have gone forth to the heathen—viz., Mr. Hudson and his son, a youth of sixteen, and Mr. and Mrs. Jarrom, to China; and Mr. and Mrs. Stubbins, (returning to) Mr. Bailey, Mr. Miller, and Miss Jemima Collins, for Orissa. Miss C. is a younger sister of Mrs. Charlotte Sutton, who died in India, in 1825, and is sent out by a society of ladies in London. The ordination and valedictory services at Nottingham, Heptonstall Slack, Dover-street Leicester, and Portsea, were attended by crowds of interested spectators. At Leicester, such a scene had not been witnessed since that at Loughborough, in 1821, when William Ward addressed the first missionaries of this society—Messrs. Bampton and Peggs. Since then, "what hath God wrought!" by the hands of our brethren and sisters in that region of darkness and death—Orissa! May the God of missions preserve and bless all these!

THE GREAT COMMAND.

"Go ye into all the world, and preach the Gospel to every creature."

To THEE, the high and lofty One, be all the glory given,
By all the tribes of men on earth, and all the hosts of heaven;
To thee in gratitude we'll raise our noblest, loftiest songs,
To thee, the Lord of heaven and earth, to whom the praise belongs.

At Thy command to preach Thy word, and, trusting in Thy name,
Thy faithful servants have gone forth the Saviour to proclaim;
To distant heathen lands they've gone, where sin and darkness reign,
The story of the Cross to tell, and loose the captive's chain.

Though long the day, and dark the clouds, and high the mountains rise,
That hide the promis'd blessings of Jehovah from our eyes;
Our faith, the certain evidence of things as yet unseen,
Looks forward to a brighter day and a more glorious scene.

The dawning of a brighter day already we behold,
And thousands of neglected ones are gather'd to Thy fold;
And soon the tribes of all the earth shall Thy salvation see,
And myriads more, in bondage now, Thy Gospel shall set free.

With great success Thy servants bless, and let Thy Gospel run,
Hasten the latter day, O Lord! and let "Thy kingdom come;"
Thy kingdom stretch from sea to sea, and over all extend,
Till every heart shall own Thy sway, and every knee shall bend.

Thou God of Missions, bless the work; the Missionaries bless;
Continue, Lord, to favour them with visible success;
With self-denying patient love and with untiring zeal,
With sympathy for precious souls, O God, their spirits fill!

Then, when their happy toil is o'er, the work of mercy done,
Thou'lt send for all Thy faithful ones, and call thy servants home;
Upon the burnished sea of glass, to stand in robes of white,
Adorn'd with golden crowns, and waving palms, and glory bright.

Stoke Newington.

MARY BAKER.

BAPTIST REPORTER.

AUGUST, 1845.

ON CAPITAL PUNISHMENTS.

THERE is no subject which can occupy the attention of the philanthropist, which involves more important considerations than this; a subject which has to do, not merely with the interests of this life, but which has an intimate connexion with a future state of being. It is matter of deep regret that, at this late period of the christian dispensation, the minds of men are not more deeply impressed with a sense of the inviolability of human life, and with the conviction, that to put any man to death, for any crime, is as much opposed to political expediency as to religious principle;—yet we do rejoice that a very great change has been effected in this respect within a few years; and the opinion is daily becoming more prevalent, that capital punishment should be restricted to the crime of murder: as evidence of this, a fact may be mentioned—that, when Mr. Ewart, in 1840, brought the subject before the

House of Commons, in a speech which did honour to his talent, as well as his christian feeling, nearly all the hon. gentlemen who took part in the discussion, professed their willingness to concur in the abolition of capital punishments in all cases but that of murder; and, since then, spirited articles have appeared in some of our most ably-conducted public journals, without respect to any peculiarities of religion or of politics, advocating the abolition of the punishment of death.

As a justification of the continuance of the extreme penalty of the law in cases of murder, an appeal is made to a passage of scripture: “Whoso sheddeth man’s blood, by man shall his blood be shed,” Gen. ix. 6; and many imagine that this proves that the civil magistrate is not at liberty to dispense with the punishment of death,—that blood calls for vengeance. Now, may we not consider this passage rather prophetic than denunciatory, and

somewhat analogous to the expression, "All they that take the sword, shall perish with the sword?" Matt. xxvi. 52; and "He that leadeth into captivity, shall go into captivity?" Rev. xiii. 10. If the passage from Genesis be considered as mandatory, and is to be taken in its strictest sense, then ALL who shed the blood of a fellow-creature should be put to death, whether done without intent to kill, as in manslaughter, or with such intent; and, judging from analogy, all our military men, who take life by the sword, should themselves be similarly treated; and, by the third passage quoted, those who are engaged in the infamous traffic of human beings, should at once be led to captivity as a punishment for their crimes. If it is admitted that this passage does not enjoin capital punishments for murder, then an appeal is made to the Mosaic code of laws—there it is said that the murderer is condemned to die; true, but so is also the adulterer, the sabbath-breaker, the disobedient son, &c. &c. It may be asked, If we derive our authority to take life for murder from the Mosaic law, and consider the injunction binding upon us, how comes it to pass that the other crimes, to which the punishment of death is affixed, are not now similarly punished? If the civil magistrate is at liberty to fix the penalty in any case, why not in all?

A formal repeal of the sanguinary code of Jewish legislation is found in the Sermon on the Mount; there our Saviour evidently condemns the spirit of retaliation, from which spirit the punishment of death for murder proceeds. Christ, the administrator of the New Law, has declared, that we are not to demand "an eye for an eye," Matt. v. 38—42. Yet our laws persist in demanding blood for blood. If the law of the Jews, as respects judicial matters, is still unrepealed, it involves the most daring presumption on the part of any legislature to set aside, in any case, the infliction of the punishment attached to a parti-

cular crime by the Almighty Judge of all the earth.

Something of importance, we believe, may be gathered from the conduct of the blessed God, in reference to the first murderer. Melancholy is the reflection that the first-born of woman should furnish an example of the crime! Cain's offence was not only the first of the kind, but was committed under circumstances of peculiar aggravation: it was the slaying of a brother—the best of men—from envy of the favour with which that brother's offering had been accepted. This case may legitimately be referred to for doctrine and for example. Upon the detection of the murderer, what is the sentence pronounced? Not death; but a continuance of life—in exile, it is true—a life, however, preserved by special interposition of Providence, and designed, doubtless, in mercy to the soul of the offender.

The taking of life, and thus cutting short the day of probation of any man, is quite opposed to the nature of His religion who came not to destroy men's lives, but to save them, and who is unwilling that any should perish, but that all should come to repentance and live; and who, when called to pass sentence on the woman taken in adultery, sanctioned not the penalty prescribed by the Jewish law, but pronounced a free pardon, giving space for repentance, for reformation of life. The spirit of His religion is, "Love your enemies," "Avenge not yourselves, but rather give place unto wrath: vengeance is mine, I will repay, saith the Lord." The gospel proclaims "Good-will to men." We firmly believe that the scriptures of the New Testament afford no warrant to the civil magistrate to take away life; if it is thought that they do, let the precept be produced—the example furnished.

Here we might rest our argument; but it may be necessary to show, that the infliction of capital punishment

has failed to produce the anticipated effects, which, it is supposed, are to diminish crime, secure the good order of society, and give sanction to the laws; for, unlike the procedures of the Divine government, there is, in the infliction of capital punishment, no regard to the poor culprit.

Sir William Meredith remarked, more than fifty years ago,—“ Even in crimes which are seldom or never pardoned, death is no prevention. Housebreakers, forgers, and coiners are sure to be hanged; yet house-breaking, forgery, and coining, are the very crimes which are oftenest committed.”

Lord Nugent remarks: “ The laws applying death to forgery began with 2 Geo. II. ch. 25, which includes all sorts of deeds, wills, bonds, bills of exchange, and promissory notes, and receipts—the crime increased—with equal step advanced the rage for repressing it by the utmost and last vengeance which man can wreak upon man, no less than eleven capital statutes in the reign of Geo. II., and twenty-nine in the reign of Geo. III., against different sorts of forgery and counterfeiting only, and against uttering things so forged and counterfeited; and, during the whole of this time, the crimes steadily and rapidly increased in frequency.”

It is recorded of the Count de Sella, that in his youth he travelled through Italy with his father and mother, and stayed with them some time at Naples, Rome, and Florence, a sufficient time to compare with each other the customs of the inhabitants of these towns; and though very young; he was struck with the fact, that in Naples and Rome there were a great number of crimes and murders committed, whilst in Florence the inhabitants lived in the most profound tranquillity. This fact seems to have been the more powerfully impressed on his mind, because at Rome and Naples the penalty of death was very often inflicted, whilst it had been

suppressed in Tuscany, by the Grand Duke Leopold, since the year 1763, and afterwards was totally abolished. The Count concluded, from these contrasts, that the entire abolition of the punishment of death was one of the greatest duties of society.

In the north of Ireland, when capital punishment was attached to bleach-green robbery, the crime was of very frequent occurrence; the law has been altered, and the offence is now rarely heard of.

The following return (No. 165) to an address to the House of Commons, dated March 21, 1837, exhibits proof of the inexpediency of capital punishment, derived from what has happened in the metropolis.

LONDON AND MIDDLESEX.

Three periods.—Three years, ending Dec., 1830, executions 52; committals 960.—Three years, ending Dec., 1833, executions 12; committals 896.—Three years, ending Dec., 1836, executions NONE; committals 823. The committals throughout these three periods being for crimes that were capital at the commencement of the first period.

As regards murder, the subjoined extract of parliamentary returns will show that no increase of that crime has resulted from commutations of the sentence of death. In England and Wales:—

Two periods.—Three years, ending Dec., 1835, executed 39; committals 216.—Three years, ending Dec., 1838, executed 21; committals 191.

A powerful argument in favour of the abolition of capital punishments is, that they have greatly tended to brutalize those who have been witnesses of their infliction, and have thus been subversive of the interests of morality. All scenes of bloodshed are calculated to blunt the finer feelings of our nature. Who can read the detail of circumstances constantly occurring at the execution of crimi-

nals, and not feel convinced that their tendency upon the public mind must be of the most pernicious character? What possible good can be effected? Does the condemned manifest a contempt of death?—then he is looked upon as a hero, and is the subject of admiration to the many of the bad. Is he a penitent?—then compassion is excited, and hatred of those laws is produced which hurries an individual from the world whose heart is renewed, who is pardoned by God, and whose future life might be beneficially employed for the good of his family in particular, and of society at large.

Capital punishments ought to be abolished, for they inflict irreparable injury in the ruin of souls—since, unlike the beasts that perish, man possesses a soul, which must live beyond the grave. The civil magistrate may legitimately exert his authority as regards the present life, but can he be at liberty to infringe upon the interests of a future state? When the body is destroyed, the being still continues, and the soul, dismissed from its earthly tabernacle, wings its way to the presence of God. Woe or happiness will be its future destiny, according to the character possessed in this life. The word of God declares, that “except a man be born again he cannot see the kingdom of God;” that “without holiness no man can see the Lord.” Then what must be the condition of the souls of the many who are thus sent into eternity, without any preparation? If a moral fitness is absolutely necessary in order to the enjoyment of the blessedness prepared for the righteous, what is the state of those at death who have no such fitness? The thought that the spirit of man must live in a state of endless happiness, or irrevocable woe, after this life, invests the subject with an importance that is beyond all conception. Oh, the tremendous responsibility involved in sending a soul to God, in cutting short his day of life, who, if spared, might repent and live for ever!

Again be it remembered that many fearful instances are on record of innocent persons who have suffered instead of the guilty—what can be a compensation for such a catastrophe, should an irrevocable sentence be pronounced by a fallible judge?

If, then, capital punishments are unsanctioned now, by an appeal to the Old Testament Scriptures—if they are contrary to the precepts and spirit of the Christian Religion—if they are inefficient to prevent the commission of crime—if it can be proved that their commutation tends to the diminution of offences—if they are calculated to brutalize the bad, to disgust the good—if they are subversive of the interests of morality—if they inflict irreparable injury in the ruin of souls, hurried unprepared into the presence of their Judge—let every effort be made for their immediate abolition in every case. Let the subject claim the attention of the ministers of the Gospel—the enlightened statesman—the christian parent—those who are intrusted with the education of the young—those who conduct our periodical literature, and who may thus exert a mighty influence on the public mind, and soon, very soon, will the day of mercy be ushered in, when they shall neither hurt nor destroy in all God’s holy mountain, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Belfast.

G. N. W.

FIELD PREACHING.

“I WONDER at those,” says Wesley, “who talk of the *indecenty* of field preaching. The highest *indecenty* is in St. Paul’s church, where a considerable part of the congregation are asleep, or talking, or looking about, not minding a word the preacher says. On the other hand, there is the highest *decency* in a church-yard or field, where the whole congregation behave and look as if they saw the Judge of all, and heard him speaking from heaven.”

Sometimes, when he had finished the discourse and pronounced the blessing, not a person offered to move—the charm was upon them still; and every man, woman, and child remained where they were, till he set the example of leaving the ground. One day many of his hearers were seated upon a long wall, built, as is common in the northern counties, of loose stones. In the middle of the sermon it fell with them. “I never saw, heard, nor read of such a thing before,” he says. “The whole wall, and the persons sitting upon it, sunk down together, none of them screaming out, and very few altering their posture, and not one was hurt at all; but they appeared sitting at the bottom, just as they sat at the top. Nor was there any interruption either of my speaking or of the attention of the bearers.”

The situations in which he preached sometimes contributed to the impression; and he himself perceived that natural influences operated upon the multitude, like the pomp and circumstance of Romish worship. Sometimes in a hot and cloudless summer day, he and his congregation were under cover of the sycamores, which afford so deep a shade to some of the old farm-houses in Westmoreland and Cumberland. In such a scene, near Brough, he observes, that a bird perched on one of the trees, and sung without intermission from the beginning of the service till the end. No instrumental concert could have accorded with the place and feeling of the hour so well. Sometimes, when his discourse was not concluded till twilight, he saw that the calmness of the evening agreed with the seriousness of the people, and that “they seemed to drink in the word of God, as a thirsty land the refreshing showers.” One of his preaching places in Cornwall was in what had once been the court-yard of a rich and honourable man; but he and all his family were in the dust, and his memory had almost perished. “At Gwenap, in the same county,” he says, “I stood on the wall, in the

calm still evening, with the setting sun behind me—an almost innumerable multitude before, behind, and on either hand. Many likewise sat on the little hills, at some distance from the bulk of the congregation; but they could all hear distinctly while I read, ‘The disciple is not above his master,’ and the rest of those comfortable words which are day by day fulfilled in our ears.” This amphitheatre was one of his favorite stations. He says of it in his old age: “I think this is one of the most magnificent spectacles which is to be seen on this side heaven. And no music is to be heard upon earth comparable to the sound of many thousand voices, when they are all harmoniously joined together, singing praises to God and the Lamb.” At St. Ives, when a high wind prevented him standing where he had intended, he found a little enclosure near, one end of which was native rock, rising ten or twelve feet perpendicular, from which the ground fell with an easy descent. “A jutting out of the rock, about four feet from the ground, gave me a very convenient pulpit. Here, well-nigh the whole town, high and low, rich and poor, assembled together. Nor was there a word to be heard, nor a smile seen, from one end of the congregation to the other. It was just the same the three following evenings. Indeed I was afraid on Saturday, that the roaring of the sea, raised by the north wind, would have prevented their hearing; but God gave me so clear and strong a voice, that I believe scarce one word was lost.” On the next day the storm had ceased, and the clear sky, the setting sun, and the smooth still ocean, all agreed with the state of the audience.

There is a beautiful garden at Exeter, under the ruins of the castle and of the old city wall, in what was formerly the moat: it was made under the direction of Jackson, the musician, a man of rare genius in his own art, and eminently gifted in many ways. Before the ground was thus

appropriated, Wesley preached there to a large assembly, and felt the impressiveness of the situation. He says: "It was an awful sight! So vast a congregation in that solemn amphitheatre, and all silent and still, while I explained at large, and enforced that glorious truth: 'Happy are they whose iniquities are forgiven, and whose sins are covered!'" In another place he says: "I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Darwent runs. On the edge of this the little town stands, which is indeed little more than a heap of ruins. There seems to have been a large cathedral church, by the vast walls which still remain. I stood in the church yard, under one side of the building, upon a large tomb-stone, round which, while I was at prayers, all the congregation kneeled down on the grass. They were gathered out of the lead mines, from all parts—many from Allandale, six miles off. A row of children sat under the opposite wall, all quiet and still. The whole congregation drank in every word, with such earnestness in their looks that I could not but hope that God will make this wilderness sing for joy." At Gawksam he preached "on the side of an enormous mountain. The congregation," he says "stood and sat, row above row, in the sylvan theatre. I believe nothing in the postdiluvian earth can be more pleasant than the road from hence, between huge steep mountains, clothed with wood to the top, and watered at the bottom by a clear winding stream." Heptenstall Bank, to which he went from hence, was one of his favourite field stations. "The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of a hill, which rose round like a theatre." The congregation was as large as he could then collect at

Leeds; but he says: "Such serious and earnest attention! I lifted up my hands, so that I preached as I scarce ever did in my life." Once he had the ground measured, and found that he was heard distinctly at a distance of seven score yards. In the seventieth year of his age, he preached at Gwenap to the largest assembly that had ever collected to hear him; from the ground which they covered, he computed them to be not fewer than two-and-thirty thousand; and it was found, upon inquiry, that all could hear, even to the skirts of the congregation.—*Southey's Life of Wesley.*

BAPTIST ANNIVERSARIES,

1845.

THE Annual Meetings of the societies of the baptist denomination have been of the most gratifying character, distinguished alike by vigour, right feeling, and christian affection; and furnish abundant reason to "thank God and take courage." We refer our readers for a full account of them to the "Report" of each society. We give an abstract of their proceedings during the past year, with the present state of each mission.

BAPTIST MISSIONARY SOCIETY.

This society has in Europe, Asia, Africa, and America,
 Stations and sub-stations..... 218
 Missionaries and teachers ... 155
 Communicants.. .. 38609
 Increase by baptism in 1844 2430
 Day and boarding schools ... 137
 Day scholars 9225
 Sunday scholars 10969
 Its agents in India have, during 1844, printed 54,760 volumes of the Holy Scriptures, in the following languages, viz.:—
 Armenian 2260 | Hindustani 26500
 Bengali... 23500 | Sanscrit ... 2500

Total printed in 1844, 54760 vols.
 Total issued in 1844, 50000 do.
 Income in 1844—5 £20584 3 6*
 Expenditure in do. £23005 8 6
 150,000 Religious Tracts have been
 circulated by its agents in India alone.

BAPTIST IRISH SOCIETY.

This society has been compelled during the past year to increase the number of its missionaries, readers, and schools. In nearly all the churches considerable additions have been made to their number; and still brighter prospects are opening upon them—its income has been much augmented by a legacy of £1000.†

Income in 1844—5 £2516 18 3
 Expenditure in do. £4421 8 3

BAPTIST HOME MISSIONARY SOCIETY.

The agents of this society have had in many places to encounter the most formidable opposition. It now has—
 Missionaries..... 80
 Gratuitous fellow-helpers..... 250
 Preaching stations 300
 Aggregate number of hearers
 weekly 23000
 Added to the missionary churches
 by baptism in 1844 833
 Sabbath schools 112
 Ditto ditto teachers 1344
 Ditto scholars 8136
 Income in 1844—5 £4981 13 8
 Expenditure in do. £5072 9 6

BIBLE TRANSLATION SOCIETY.

During the past year the Bengalee Old Testament, and the new edition of the Hindustanee New Testament with references, were completed and published; two other editions of the New Testament in Arabic and Persian characters were in the press, and the Sanscrit version was making satisfactory progress. The number of

volumes printed during the year was as follows—

Sanscrit 2500	Hindustanee 26,500
Armenian 2260	Bengalee ... 23,500
Making a total of 54,760 volumes,	
which added to what has been printed since 1838 amounts to 389,265 vols.	
£516 ls. 1d. has been received from the American and Foreign Bible Society.	

Income in 1844—5 £2497 3 1
 Expenditure in do. £2541 2 7

CASH ACCOUNTS.

Societies.	Income.			Expenditure.		
	£.	s.	d.	£.	s.	d.
Bap. Mission	20584	3	6	23005	8	0
Bap. Irish..	2516	18	3	4421	8	3
Ditto Home	4981	13	8	5072	9	6
Bible Trans.	2497	3	1	2541	2	7
Total..	30579	13	6	35040	8	10

THE "MAY MEETINGS."

It is stated that the following were the annual returns of the numerous meetings for charitable and religious purposes, held in London in the month of May :—

	£.	s.	d.
Church Missionary Society.	105,249	13	7
British and Foreign Bible Society	81,404	7	0
London Missionary Society	65,563	2	2
Ditto, Jubilee Fund	21,000	0	0
Religious Tract Society....	54,104	14	3
Wesleyan Missionary Society	105,687	5	7
Colonial Missionary Society	3,388	14	8
Irish Evangelical Society ..	2,378	11	8
Foreign Aid Society	5,480	0	0
British Reformation Society	1,514	4	1
Home Missionary Society ..	8,100	0	0
Prim. Meth. Miss. Society .	2,567	0	0
Christian Instruction Society	890	12	5
London City Mission.....	9,571	11	3½
British and Foreign Unitarian Society	731	16	7
Sunday-school Union	9,561	5	3½
British and Foreign Sailors' Society	2,047	13	8
British Society for propagating the Gospel among the Jews	813	16	8
British and Foreign School Society	16,393	7	2
Naval and Military Bible Society	2,532	13	0
London Society for promoting Christianity among the Jews	25,711	2	8
Peace Society.....	1,459	0	10

* This includes £227 0s. 11d. contributed to the Jubilee fund.

† This legacy has just fallen in; there is also a balance of £129 13s. 6d. in the Treasurer's hands.

AMERICA AND ITS SLAVES.

ONE of our correspondents has lately received a letter from the State of Alabama, from which he has sent us the following extracts:—

“You are aware that this and all the adjoining States are slave-holding States, which, to say the best of it, is a most wretched business; and so irritable are people on this subject, that but few can converse calmly and dispassionately about it. Men coming from England, or the free States, are watched narrowly, and, if suspected of being abolitionists, are taken up, searched, and put in prison, and sometimes murdered by the populace. A lady at Lexington, Kentucky, was recently seized, put in prison, and sentenced to two years in the penitentiary for being an abolitionist! I say but little to the poor slaves in private, but frequently address them on Lord’s-days, and also ask their owners how they, with their slaves, whose souls they have neglected, will appear at the judgment seat of Christ? Some professors, I am happy to say, feel very uncomfortable about this matter, and there appears among some an awakening concerning it. Many whites are afraid of their lives, from the exertions of the abolitionists; hence, the slaves are more oppressed by severe laws, passed by the State against them, than formerly. These laws prohibit them ever being taught to read, so that the Bible is kept from them; nor must they assemble for religious purposes without some white persons with them. The law in this state prohibits any slave being set free; hence, those who are disposed to do so, are obliged to take the slaves to a free State to accomplish their benevolent design! Cotton is the staple article raised in this State, and it is interesting to see it growing in the fields, and the process through which it passes. Some of the white population are very wealthy, and some very poor. The Planters own large tracts of land, generally from 500 to 15,000 acres, and from twenty negroes

to 400 or 500 each. *Ministers of all denominations hold slaves; and some of them a great many.* Professing christian natives here become so habituated to slavery, that they see no evil in it, and think that they could not possibly do without it. It is probable, were the contents of this letter known by the populace here, they would “lynch” me. However, I frankly avow my hostility to slavery when conversed with on the subject; and so long as I am not engaged in what they would call an incendiary movement, I am left alone to avow my opinion on this matter. But being here in the midst of slavery, I have thought it right, in a letter to you, to say thus much on this subject.

There exists so much bitterness between slaveholders and abolitionists, that Congress quarrels over this subject every year. A minister said, a little while since, ‘From the Ohio River to the Gulf of Mexico, we have a picture of the bottomless pit;’ and I suppose he was not far from the truth. All the churches in this State, and I suppose in all other slave States, are in a cold, languishing condition, having little or no spiritual feeling. I fear the great mass have a form of godliness, but deny the power thereof. Awful disclosures will be made at the bar of God! The baptist church here is very wealthy; but there is “confusion, and every evil work” amongst them. They are quarrelling about negroes, and going to law before the ungodly; so that meetings of all kinds have been suspended for two or three months. *The devil plays a fine game with these slave-holding churches!* The Roman Catholics are making great exertions to spread their faith, and their numbers multiply very fast. So many are imported every year, as well as money, that chapels, colleges, and schools, are rapidly advancing in aid of popery. No doubt the pope designs, if possible, to take this country, as well as yours. We are, however, doing what we can to arouse the community, and to lift up a stand-

ard against him. Our greatest fear, I think, should be the decline of religion and of piety in our churches. That our Omnipotent Jehovah may be our help and shield, and preserve both nations from the Man of Sin, is the prayer of yours in Christ Jesus."

THE BIBLE.

From Burns' Christian Philosophy.

THE BIBLE is the Book by way of emphasis and pre-eminence. The Book of Books for its superlative importance, intrinsic excellency, and Divine glory.

God its Author. Prophets and Evangelists and Apostles its penmen. Truth its matter, and salvation its end.

How sublime its style. How transcendently glorious its themes. How varied its subjects; yet, how perspicuous and simple its revelations.

Fraught with truths for all ages, and classes, and conditions, of mankind. With elementary principles of religion for the child. With salutary counsels for the young. With wise instructions for the mature; and with sound philosophy for the aged.

With homely communications for the illiterate. With profound truths for the learned, and heavenly knowledge for all.

Its discoveries, how wonderful,—its doctrines, how heavenly,—its warnings, how useful,—its threatenings, how terrible,—its promises, how precious,—its consolations, how abundant.

It is the Christian's personal monitor: his closet counsellor, and family adviser.

It is the nation's directory; and the world's light, and truth, and glory.

Here are stores of knowledge for the Naturalist, the Philologist, the Historian, the Moralist, the Poet, and the Divine.

The Bible is the Book of seeds, on subjects moral, intellectual, and spiritual.

It is the Spiritual Bank of Faith; the Granary of the Bread of Life, and the Well of Salvation.

It is the field containing the hidden

treasures of wisdom; the Casket in which is deposited the invaluable jewels of grace, and the peerless pearl of untold price.

It is the Christian's citadel of strength and security, and the holy warriors' sacred armoury.

It is the Eden of moral loveliness, and the Paradise of celestial delights.

Divine Providence hath marvelously preserved it; the wise and godly of all ages have delighted in it, and the evil powers of earth and hell have laboured in vain to destroy it.

It is the only infallible test of real orthodoxy, the only unerring touchstone of truth, the only immaculate code of laws, the only faultless system of morals, and the only immutable ground of hope.

Some have attempted to falsify its statements—others to mystify its doctrines,—others to monopolize its blessings,—and not a few to adulterate its truths.

All really godly persons read it with reverence and attention, meditate on it with spiritual delight, and appropriate its consolations with unutterable joy.

They believe its averments,—hearken to its counsels,—imbibe its spirit, and delight in its commandments.

To translate it into all languages and tongues, and to diffuse it to every tribe abroad, and circulate it to every family at home, is a work of soundest philosophy—noblest patriotism, and purest benevolence.

Abuse it not by coercing it, to speak the dogmas of thy creed, or to support thy sectarian views or to establish thy peculiar rites; but elevate it, by making it the one test of sound Christian principle, spiritual worship, and daily practice.

Hide its treasures in thine heart,—enjoy its consolations in thy experience, and embody its holy precepts in thy life, and forget not to teach it diligently to thy children, and talk of its hallowed contents "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

POETRY.

"AWAKE THOU THAT SLEEPEST."

To C— S—,

And others in the "Land of Nod."

THERE is a time: there is a place,
For nature's nurse to hush our race,
In rest and silence deep;
That weary man again at length,
May new repair his wasted strength,
By falling fast asleep.

But there's an hour, and there's a spot;
(I pray thee friend, forget it not)
Where we awake should keep.
When we to Zion bend our feet;
And there with christian brethren meet,
We should not go to sleep.

Do you? (excuse me if I'm bold)
When you have been to change your gold,
For Oxen, Lambs, or Sheep,
That you may swell your earthly store,
And sit and count your bargains o'er,
Do you, sir, go to sleep?

You answer "No." Then why do you,
(Reclining gently in your pew)
Let slumber o'er you creep?
Oh! why, when sermon scarce begun,
Until the same is nearly done,
Do you go fast to sleep?

We meet within "the house of prayer,"
To join in sweet communion there,
To sing—perhaps to weep;
We meet that sacred word to hear,
Which often would your spirit cheer,
Were you not fast asleep.

High time it is then, friend to wake,
And from thyself "dull sloth" to shake
And on thy watch-tower keep,
Lest he who "will come" now should come,
And find thee in his "honoured dome,"
Sunk deep in guilty sleep!

K. J.

HYMN

*Sung at the Jubilee of Keppel-street Chapel,
London, Wednesday, June 25th, 1845.*

GREAT GOD! unchangeably the same,
We praise with grateful hearts thy name,
Through Fifty years thy goodness shown,
Our Jubilee of joy shall own.

Departed Saints these walls did raise,
Here heard thy word, and sung thy praise,
But now before thy heavenly throne,
They sing in strains to earth unknown.

And we who follow in their place,
Like them would still record thy grace,
Then to our youth convey it down,
Their charge! their safeguard! and their
crown!

O may our sons be faithful found,
And spread Immanuel's name around,
Till he return, and saints arise
In one vast concourse to the skies.

Then, when the Saviour glorious comes,
And joyful crowds have burst their tombs,
May all who now in worship share,
Enraptured join the triumph there.

FOR THE OPENING OF A PLACE
OF WORSHIP.

Not for the things of fleeting time,
Not for the knowledge earth can give,
We raise this building, but for truths,
That through eternity shall live.

Its stones may crumble into dust,
Its place by stranger feet be trod,
But the high themes within it taught,
Shall be immortal like their God.

God of all grace and boundless love!
Here bless the word thyself hast given;
Let thousands here commence the course,
That leads to Jesus, peace, and heaven.

Here condescend to dwell, and make
This temple thy peculiar shrine;
And then, while endless ages last,
Be all the praise and glory thine!

CONVERSIONS.

A REMARKABLE CASE IN FRANCE.

ABOUT two years ago, a Colporteur met a female, far advanced in years, in a certain town, to whom he offered a copy of the Scriptures. Although she was in very easy circumstances, her husband being the wealthiest butcher in the place, she had enjoyed no opportunity of cultivating her mind; her parents, like many others belonging to the class of tradesmen, being wholly occupied in amassing money, to the total neglect of the means of her education. In fact, she could not read. This she candidly owned to the Colporteur on his pressing her to purchase a New Testament. "There can be no doubt," said she, "that if your book contains all that you say it does, it must be an excellent book; but what am I to do, for I have never had time to learn to read?"—"What course do you pursue, then," asked the Colporteur, "when your foreman brings you a letter?" "What? why I refer to my husband, or, if he is not in the way, to my mother, for they are both more clever than myself, and they read it for me."—"Well, then, let me make a comparison. Suppose that I am the foreman, and that God has commissioned me to convey a letter to you which it is your duty to read, and the important tidings in which it is necessary to believe, in order to be saved." "Saved! Saved!" interrupted the other, "what do you mean? who is it that has come to tell you what is going forward below? No, no, my friend, when we are once dead we are dead, and happily there is an end of us." The Colporteur's reply was serious, deep, and solemn, and it soon began to alarm the poor infidel. Among the rest he told her, "You are advanced in age; your health does not appear to be strong; and therefore be prepared; for who can guarantee you another year in this world? who can say that your soul shall not ere long be required of you?" The female shuddered on hearing this, and declared she considered him as a prophet of bad news. The Colporteur took occasion to dwell a little on her declaration; and after further conversation, the result was, that the other agreed to purchase a New Testament, though without engaging to make any use of it. Our friend then took his leave.

After an interval of a year, the Colporteur revisited the same place, in September last, having entirely forgotten the circumstances above detailed. As usual, he went from house to house, offering the New Testament to all the inmates. On coming to a butcher's shop he halted, and making known his purpose, a young female, seated in the counting-house, arose, and running towards him, exclaimed, "She is dead, as you predicted!" "Dead!" cried the Colporteur in astonishment, "who is dead? and what did I predict?" "What! do you not recollect? I am speaking of my old aunt." And then she reminded the Colporteur of the conversation that had taken place between him and her relative. "True, very true," cried the Colporteur; I now remember it well; but I have seen so many different people since, and had so many conversations of the same tenour, that the meeting with your aunt wholly escaped my memory. But tell me," he continued, "in what state of mind did your relative quit this life?" "Ah, Sir," replied the other, "there is something astonishing, marvellous, connected with her decease. Only fancy: after your departure my aunt related to us the particulars of your visit, ridiculing your object, and what she called your prophecy; and, amidst bursts of laughter, exhibited the book which you had sold her. Three months afterward she was suddenly taken very seriously ill. One day during her sickness she called me to her, and, with much emotion, addressed me thus: 'You see the uneasy state of mind in which I am. The conversation of the Bible-vender is perpetually recurring to me: if his words be true; if after death our souls—my own soul—oh, I am terrified at the thought! You must go and get me the book, and read me something out of it.' I accordingly did so; and from that time my aunt, as well as myself, took such an interest in the perusal, that we continued it daily, and frequently more than once in the course of the day. And oh, what a wonderful change did it produce in the mind of my aunt! Often would she say to me, 'The Bible-vender was in the right: it is indeed the book of books; that which opens to us heaven, and which teaches us to know and love Him who has so much loved us. O Jesus, she would repeatedly exclaim, 'Thou art my Saviour; enable me to believe with my whole heart, and to love thee as my Re-

deemer." "My aunt," she proceeded, "suffered much during her illness; nevertheless she never uttered the smallest complaint: and when those around her expressed their grief at her extreme sufferings, she would say, 'Do not pity me, for I now see that all is for my good, since I believe that Jesus endured in his body far more than I, miserable sinner, now suffer; and what he endured was for my salvation.' In this strain she continued to speak to the last. A short time before her death, she begged me to bring her a crucifix; and pressing it to her heart, she exclaimed, 'Do not think I attach any value to this image—this piece of wood; but though I may perhaps be in error, I love to behold the representation of Him who has revealed himself so clearly to me in his word.' Thus she quickly fell asleep."

The Colporteur was deeply moved by what he heard, saying within himself, How important is my calling; for doubtless more than one copy that I have circulated has produced similar effects, without my knowing it! Then turning towards the young female with whom he had been conversing, and in order to ascertain the nature of those impressions which the above occurrence could not fail to have made upon her mind, he asked permission to see the New Testament which her deceased relative had so highly prized; and on her producing it, he begged that she would let him have it, in remembrance of her aunt. "No! no!" cried the young woman, "I would rather give you this house, and all that it contains—in short, all that I possess in the world—than part with this inestimable treasure. It has comforted, strengthened, and given peace, and the assurance of eternal life to my dear aunt, and from it I hope to derive the same blessing." The husband of the deceased soon after entering the apartment, the nature of the Colporteur's proposal was communicated to him, but he at once declared that the book should never go out of the house, and that he himself hoped that, in his last moments, it would prove a source of joy and consolation to him also. Two young persons coming in, sarcastically observed, "Truly, at such a time you will be doing well to read the book; it would doubtless prove of great benefit." The Colporteur, turning towards them, said, "My friends, to some extent you are right; but *to-day* is the proper time for

reading the sacred volume, and its perusal ought not to be postponed to the close of life, for ye know not when the Son of Man may come." The youths perceived with dismay that the Colporteur was speaking of death, and in their ignorance actually fancied that what he said was a prediction, addressed to themselves personally, of their approaching deaths. An explanation quickly followed, and the Colporteur has good reason to hope that it was profitable to all present.

Biography.

ELIZABETH MADDEYS,

DAUGHTER of Mr. G. Maddeys, pastor of the General Baptist church at Gedneyhill, died in full prospect of a blessed immortality, March 25, 1845, aged 24. From early childhood she had been the subject of serious impressions, which were deepened and matured, till at length, pleasing and satisfactory evidence appeared that she had passed from death unto life; and she was baptized by her father in November, 1841. Her constitution was naturally delicate, and she finally sunk beneath that insidious destroyer of youthful bloom—consumption. By this malady she was reduced to a state of great debility, but during a very protracted and painful affliction not a murmur escaped from her. She was throughout not only patient and resigned but frequently rejoiced with "joy unspeakable." At one time she said to her parents "I cannot tell you how happy I am—such a glow of glory in my soul;" and again, "dear mother, if you were to tell me I was about to die, that would rejoice me; I am not afraid to die, the sting of death is gone entirely, yes, entirely!—entirely gone." A few days previous to her death she said to her father, "I am going home, I cannot express the happiness I feel, I shall soon be in heaven." "Dear mother, you must help me to praise God—I cannot praise him enough—talk to me about heaven. Your child, though quite unworthy, will soon be in heaven."

The closing scene of her life will never be effaced from the memory of those friends who had the privilege of surrounding her dying bed. Though for many weeks, those who attended her were obliged to listen with the greatest atten-

tion in order to hear what she said—her weakness preventing her from speaking louder than a whisper—yet, during the last three hours of her life she was enabled to speak powerfully, and in a full natural voice repeated many verses of hymns in an impressive manner, and talked to the friends who were present, exhorting them to cleave to the Saviour. She appeared like a corpse preaching. Once, suddenly, as though the miseries of lost souls were open to her view, in a solemn tone and with a piercing voice she exclaimed, “miserable! miserable! miserable! Oh father, sinners are dying! what can be done for poor sinners? Father, do not spare yourself a moment—God will stand by you.” When evidently dying, she sung in the most delightful manner—

“Shout, shout, the victory, the victory about,
Shout the victory, I'm on my journey home.”

Just before she died she said, “Bless the dear Saviour.”

“Happy, if with my latest breath,
I may but gasp his name.
And cry, while in the arms of death,
Behold, behold the Lamb.”

“Sweet, sweet, religion”—

“Religion, what treasures untold,
Reside in that heavenly word.”

Her last words were—“I am happy.”
M. E.

MARY CROASDILL.

AMONG the names of those whose holy lives and happy deaths deserve a place in your columns, that of Mary Croasdill, of Colne, Lancashire, is worthy of being recorded. She was born December 25, 1800. From the earliest dawnings of reason in her mind she was the subject of very serious impressions, attributable to instructions received from the late Mr. John Stutterd, the founder, and for forty years pastor, of the baptist church in this town. Her father was for many years a deacon of the above church, and gained for himself a good degree and great boldness in the faith which is in Christ Jesus. As a parent, he was anxious to bring up his children in the nurture and admonition of the Lord, and set before them those expanding and noble views of religion which divine grace had exhibited to his own view. Thus early led into the knowledge and enjoyment of the truth as it is in Jesus, the gospel was the foundation of her hope and the source of her joy. The doctrine of the atonement she considered as the leading feature of the gospel dispensation, and pre-eminently

calculated to honour the divine perfections. She was baptized and admitted a member of the baptist church, by Mr. Peter Scott, now of Shipley, for whom she ever entertained a very high esteem. Her record is on high, and she needs not the meed of human praise; but it may be pleasing to some who knew her to see her name registered on earth among the pious dead. Her religion consisted not in profession but in principle,—principle displaying its energy and purity in a spirit and deportment directed and beautified by the holiness of the gospel. Remote from everything like ostentation or parade, she kept the noiseless tenor of her way. Her illness was not long, but from its commencement she anticipated her removal to the invisible state. Disease impaired not her intellectual vigour. But a depth and force of expression, superior to that she had manifested in the day of health, now distinguished her, joined with holy fear, pious resignation, and cheerful hope. She waited the approach of death without alarm. She had no ecstatic joys; but the eye of her faith was steadily directed to the glorious Redeemer; and the work of the Son of God was the rock on which she rested. She died, if not in triumph, yet in peace. Being dead, she yet speaketh, and the humble sincerity of her piety is an assurance to her relatives that she sleeps in Jesus.

She died May 8, 1845, aged 45 years. A numerous concourse of friends and acquaintance followed her remains to the grave. She was interred in the baptist burial ground; Mr. Botterill, student of Horton college, conducted the services on the mournful occasion.

To God devoted from her youth,
She shone in every grace,
And died resigned, with cheerful hope
In heaven to find her place.

J. S.

NARRATIVES, ANECDOTES, &c.

FAITH ILLUSTRATED,—OR “LET GO THAT TWIG.”—Two classmates, who roomed together, were brought under powerful conviction by the Spirit of God at the same time. After struggling together in prayer, and attentively reading the Scriptures, one of them was enabled to surrender himself unreservedly to the claims of the gospel, and to give up his soul to Jesus. His peace flowed like a river. This increased his ardent desire that his room-mate might also

enjoy the same by believing. He therefore urged him to venture fully upon Christ, as the *all in all* in his salvation. He replied that he was doing all he could, but found no peace. This continued for about two weeks, after which time, he stated, that when all human help proved vain, God was pleased to convince him of his error, in a dream, which was as follows:—"I thought," said he, "I was reclining in the afternoon, the sun shining brightly, when I saw before me a wide and smooth way, which led straight forward towards a dense column of smoke, which ascended up as from before a precipice. This awakened my curiosity to learn what was burning. I went forward along the road until I came to the brink of the precipice, but I could not see the fire, which induced me to venture a little forward, when suddenly the ground upon which I stood gave way, and I fell half way down the awful precipice, and catching by a twig, which grew out from the craggy steep, I hung suspended by one hand over the abyss below. Looking down, I recognized the description given by David of the fiery billows rolling below the wicked. I then looked upward, and beheld a person whose countenance I thought accorded with the Gospel description of the Saviour, and knowing him, I anxiously desired him to rescue me. I therefore called upon him, saying, 'Oh, Lord Jesus, save me!' To which he replied, 'Let go that twig then.' I reflected that it was the only thing which kept me from sinking down amidst the fiery surges below. I then cried again, 'Oh, Lord Jesus, save me!' He replied again, 'Let go that twig then.' Again I reflected that this was the only means, as I thought, of keeping me from plunging into remediless ruin. I therefore cried again, with increasing anxiety, 'Oh, Lord Jesus, save my poor soul!' to which he replied, as before, 'Let go that twig.' I now began to feel that my grasp was growing weaker every moment, and that I must soon fall, and hence concluded—if I most die, I would die in the act of obeying the command of my Saviour. I let go the twig, and, strange to tell, instead of sinking down as I had imagined, I ascended up, until the first place I found myself in was the arms of the dear Redeemer! Thus God led me to see that I had been trusting to my duties and religious exercises instead of venturing entirely upon Christ, which I was then immediately enabled to do, since

which time I have enjoyed a peace which passeth understanding. G. H.

SLAVERY AND ITS HORRORS.—Africa, poor Africa, is still annually robbed of from 300,000 to 400,000 of her children; two-thirds of this mighty host perish by fire and sword in their original capture; by privations in their transit to the coast; and by horrible disease and death during the middle passage; the remainder with their children are sold into all the misery and degradation of perpetual slavery. It is estimated that there are at least 6,830,000 slaves in the following countries, viz.—

Brazil	2,500,000
Danish, Dutch, and Swedish Colonies.....	100,000
French Colonies	250,000
Spanish Colonies	800,000
South American Republics	400,000
Texas.....	30,000
United States!	2,750,000

Anti-Slavery Society's Annual Report.

A SHORT SERMON FROM A SHORT TEXT.

"Owe no man anything."

KEEP out of debt. Avoid it as you would war, pestilence, and famine. Shun it as you would the devil. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, lay stone walls, peddle tin ware, do any thing that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams, happy wakings, keep out of debt. Debt is the hardest of all taskmasters, the cruelest of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kindness out of the port and bearing of a man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion. Pass by it, as you would pass by a leper or one smitten by the plague. Touch it not.

Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Finally we say, to each and to all, but we speak especially to young men,

KEEP OUT OF DEBT.

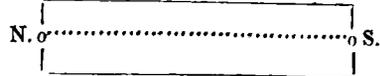
ARTS AND SCIENCES.

CULTURE BY ELECTRICITY.

THE stimulating effect of electricity on the growth of plants has been long suspected; a highly charged state of the atmosphere being favourable to vegetable luxuriance, causing a healthier colour and a more rapid development of leaf and branch. Indeed every leaf and spikelet is a natural conductor, rearing its tiny lance into the atmosphere, and collecting, like the thunder-rod, the fluid that surrounds it, and this evidently to fulfil some necessary, but as yet unknown purpose in its economy. Until the summer of 1844, however, we are not aware of any practical application of this principle—of any construction of apparatus by which either the free electricity of the air might be rendered more available, or an abundant supply generated by human means. At that time Dr. Forster, of Findrassie, near Elgin, bethought himself of the application, and after a few weeks' trial with the simplest apparatus, obtained evidence of its most extraordinary effects. Mr. Crosse, of Taunton, had long since proved that the free electricity of the air might be easily collected by wire suspended on poles, at many feet from the earth's surface; and Dr. Forster, availing himself of this knowledge, erected poles, and laid down the necessary wires in a portion of his lawn which had been sown with Chevalier barley. The plants on the plot thus treated soon became darker in colour, grew faster and more luxuriantly, and when cut down, yielded at the rate of $13\frac{1}{2}$ quarters of grain per acre, while the surrounding land—similarly treated in other respects—produced at the rate of only about $5\frac{1}{2}$ quarters! The ears of the electrified barley were not only more numerous and longer, and the grains larger and harder, but the dressed corn weighed nearly two pounds heavier per bushel than any other grown in the neighbourhood.

Such was the result of Dr. Forster's experiment. The following is a detail of the plan by which the electric fluid

was collected and applied to influence the crop:—



An oblong plot was measured off, running due south and north, at the corners of which wooden pegs were driven into the ground, with staples for the attachment of the iron wire. The wire was then carried round the plot and buried to the depth of three inches, care being taken to lay the length due north and south by compass, and the breadth due east and west. The lines of buried wire being thus completed, poles were erected at N. and at S. for the support of the suspended wire. These poles were fourteen or fifteen feet in height, the wire being stretched from their tops and carried down on each side, so as to be in contact with the buried line. Thus the whole apparatus was completed, and the suspended wire left to collect the electricity of the atmosphere, and to convey it to the enclosed plot beneath. The cost at which the application can be made is computed at £1 per acre, and it is reckoned to last ten or fifteen years, the wires being taken up and replaced each year.

This is certainly one of the cheapest modes in which electricity could be procured; but as the amount of free fluid in the atmosphere varies considerably, the supply might not in all cases be so powerful or so equable as to produce the desired effect. This, however, can be easily remedied in gardens and small plots by producing an artificial supply, either by plates of zinc and copper, by charcoal and zinc, or by some other of the numerous modes of eliciting an electric current. Indeed these latter methods have already been tried, though on a small scale; for we learn from the newspapers that charcoal and zinc, Leyden jars, Smee's battery, and copper and zinc, have been successfully employed to generate the electricity, and the result has been equally favourable as that recorded by Dr. Forster. Thus one individual grew two boxes of mustard seed, to one of which he applied electricity, leaving the other to its usual course; the result was, the former grew three inches and a half while the latter grew only one inch. Another person applied the charges of a Leyden jar to an open cucumber bed, and succeeded in producing cucumbers

five inches in length in thirty-seven days from the time of planting the seed. Again, it is stated in the proceedings of the New York Farmer's Club, that in July, 1844, Mr. Ross exhibited potatoes measuring seven inches in diameter, and growing in the following way:—He planted the seed potatoes on the 6th of May, using only leaves for manure. Across three rows, at one end he buried a sheet of copper, five feet long and fourteen inches wide, and at the other end, 200 feet distant, a sheet of zinc of like dimensions. The sheets were placed in an upright position, and were connected by a copper wire, thus making a galvanic battery—the moisture of the earth completing the circuit. On the 2nd of July other tubers were dug, which measured two and a half inches in diameter. Some of the adjoining rows beyond the battery were also tried, but few of them had potatoes larger than marrow-fat peas, certainly none larger than a boy's marble.

All this appears very satisfactory, and if confirmed by further trial, will undoubtedly create quite a revolution in agriculture. The force is inexhaustible, can be easily and cheaply applied, and what renders it different from other appliances, is confined to no particular region. Admitting it to be as successful as we could wish, it will not supersede the necessity of tillage, draining, and manure; but it will render these much more effective, will produce a heavier crop, and what is of first importance, considerably shorten the period of production. It would be unwise and premature as yet to say more on the matter; further experiments are necessary, and we are happy to learn that these, during the present season, will neither be few nor on a limited scale.—*Chambers*'.

CORRESPONDENCE.

ON I CORINTHIANS VII. 14.

PÆDOBAPTIST writers have contended that reference is made in this passage to infant baptism—one affirming that infants are holy because baptized, whilst another sees in the holiness of infants a title to baptism. Baptist writers have sought to explain it by legitimacy, or Jewish customs and practices, or have been contented by showing the fallacy of pædobaptist explanations. The following remarks are somewhat different from any I have hitherto seen. They were made

by Mr. Campbell, of Bethany, United States, in his celebrated debate on baptism, with Mr. Rice, in 1843. J. W.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." 1 Cor. vii. 14. He says—"I intend to show that 1 Cor. vii. 14 is also decidedly against infant baptism. I think it may be made evident to all intelligent and candid persons, from this passage, that infant membership was never thought of during the apostolic age. I only wonder why baptists have not generally made more use of it in all their discussions on this question. Most commentators and learned men, among whom are Dr. Gale and Dr. McKnight, and many baptists and pædobaptists, have, in their dissertations on this passage, wholly mistaken the most prominent point in it, which would have decided the whole matter. They have supposed that Paul here, to illustrate his meaning of the words *holy* and *clean*, and their contraries, *unsanctified* and *unclean*, referred to the children of persons intermarried with unbelievers, and not to the children of the whole church: in one word, they make Paul say, 'else were *their* children unclean,' instead of 'else were *your* children unclean; but now are they *holy*.' This mistake most evidently led them astray.

"The case is this: A question arose in Corinth, whether persons intermarried—one party a christian and the other a pagan—ought to continue as husband and wife, and still live together. It was referred to Paul. He takes up the matter, and using the words *clean* and *sanctified*, and *unclean*, in the current, ecclesiastic, and Jewish sense, affirms that the unbelieving wife is sanctified to the believing husband, and the unbelieving husband to the believing wife, otherwise were *your* children unclean, but now are they holy. As our food is said by Paul to be '*sanctified* by the word of God and prayer,' so he uses the word here, not to denote *real* holiness, but that kind of lawfulness or holiness in the use of persons and things, authorizing such use of them, and an intimate civil connexion with them. It is not, then, *legitimacy* of wives, husbands, and *their* children, but whether unbelieving and believing parties might, according to the law of Christ, continue together. Paul's response is briefly this: They may live together; they are sancti-

fied, or clean persons as to one another in this relation. If you may not do so, you must put away your children also, for all your children stand to you in the same relation as do those unbelieving, unholy persons. If you must reject your unchristian, unprofessing husbands and wives, you must, for the same reason, reject all your unprofessing, unbelieving children. Does not this passage then conclusively prove that infant membership and infant baptism had never occurred to any one in Corinth? for in that case Paul's proof would be taken from him by one remark, such as, 'No, Paul; we may retain our children, for they have been baptized, and are not at all like our unbaptized and unsanctified wives and husbands.' I do, sir, then contend that in 1 Cor. vii. 14 we have at length found a clear and invincible evidence that infant sanctification, or dedication, or affusion, or immersion, or baptism, had never entered the mind of Jew or Gentile. That all the children of the members of the church in Corinth stood in the same *ecclesiastic* relation to the church as did their unsanctified, unbaptized fathers and mothers. Paul does most indisputably place all the infant children of the church in a state of such cleanness as unbelieving parents occupy towards believers. This passage, I have no doubt, in the great fact involved in it, will go farther than a thousand lectures to displace this superstitious usage from the church.

"The usual argument from this passage is indeed a very good one, that if the relative holiness of the child gives it a right to baptism, then the relative holiness of the unbelieving father or mother would also give *them* a right to this ordinance. But that is an argument, not *ad rem* but *ad hominem*. It is an argument designed, not for the question, but for the parties.

"To recapitulate this argument, let it be observed that the main question turns upon *your* children, and *their* (the parties) children. That the children of all the members of the church in Corinth stood in the same relation to the church as did their unbelieving parents; and that if it would be lawful to baptize the children upon the faith of one of the parents, because of being sanctified to their parents, then it would be equally right to baptize the unbelieving party on the faith of the other, or because sanctified in, to, or by the other.

"I hope the gentleman will not slur this matter over, as too often he does such palpable points. I say to him that I lay much stress upon it, and that I regard it as amounting to a demonstration, that infant membership was unheard of in the apostolic age, because unknown to Paul, and unthought of at Corinth, in the year 64."

THE SOUTHERN ASSOCIATION.

NOTICING in your last *Reporter* an account of the Southern Association, Hants, in which you are naturally led to ask the question, "what are our Hampshire friends doing?" allow me to draw your attention to what I have reason to believe is the chief cause of our unprofitableness. Many, I may say, most of our churches indulge in the belief of man's incompetency to "repent and believe the gospel;" the necessary consequence of which is, a relaxation of christian effort, and a false refuge of comfort to those who do exert themselves for a while, but soon get discouraged and cease to work.

Judging from the reports of the various associations, one would be ready to suppose that the revolution of a year, presents the great Head of the church as singularly variable in the communication of saving and sanctifying influence. Every christian would shrink from so impious a thought. Your question, sir, is the all-absorbing, all-important one—What are our Hampshire friends *doing*?—I would seek for an answer to that question in the annual report: and having done this, raise another question—Do these baptist churches believe it their duty to say to the world "come," in the rational and absolute sense, and do they believe that the unconverted hearer *can* come, and do all that is required of him by his Creator and Redeemer?

I do not say there are no other evils at work in the churches, but I believe they are mostly founded on this.

Hoping your constant energies may be directed to the discovery and exposure of all such mischievous views, I am,

A MEMBER OF A P. B. CHURCH.

Hants. -

P. S. Should this meet the eye of our brethren in the South it may perhaps lead them to think on a subject, which, (little as they heretofore seem to have thought of its importance) may furnish a clue to the anxious inquiry of every true christian, "Lord! what wouldst thou have me to do?"

OPEN-AIR PREACHING

AMONG RAILROAD LABOURERS.

WE have received from one of the Students of Bradford College, Yorkshire, we believe, a pleasing report of his efforts, and the efforts of others, to bring the gospel before the attention of this rough, uncultivated, and neglected class of our countrymen. The services here detailed appear to have been made during the early part of the college midsummer recess. The whole business is highly creditable to all the parties engaged in this laudable attempt.

"The scene of our operations is between Leeds and Bradford. We hold all our services in the open-air. We have selected four stations on the line, which we supply at stated times; at two of these we preach on the Lords Day, at the other two on week evenings. One of the stations supplied on the sabbath is Thackley-hill, where there are several engines at work, beside the shafts of the Tunnel. Here vast numbers resort and spend the greater part of the sabbath in wandering about. Near this is a school house belonging to the baptist church at Idle, in which they keep a Sunday school in the morning. I go there at half-past ten, and after dismissing the school, the children walk out in a row to the spot where we intend to preach; we commence by singing and prayer, and then sing a second hymn, by which time our congregation is collected. After preaching we conclude with singing and prayer. This is the way in which we conduct all our services. After we have done I give tracts to all who desire them, and endeavour to get into conversation with some of them. In the afternoon I go out with some tracts and meet with companies walking up and down. I introduce myself to them with the tracts, and by this means get into conversation with them. Others gather round to hear what is passing. In this way we not unfrequently meet with from 80 to 100 persons in an afternoon. In the evening I preach at the Railway stables near Shipley; two or three brethren of Mr. Scott's church conduct the singing for us. To them I am much indebted for their kind co-operation and the assistance they have given. On Monday and Wednesday evenings we have services at Windhill-bridge, at seven o'clock, the time the workmen give

over, and many of them are usually waiting for the service.

On Friday evening, at half-past five, we have a meeting near Apperly-bridge; near 80 of the workmen on the line have agreed to meet us at this hour when they leave off working. And to this engagement they attend as far as practicable. A brother Student who is supplying the church at Idle, assists me every Friday evening in this service. Mr. Dowson, from Bradford, preached for us, and Mr. Liddle, of Rawden, has kindly promised to preach at the same place. It may not be uninteresting to our friends to hear, that the workmen on the line conduct the singing at this place themselves.

The attendance at all the meetings is very encouraging, more especially at those held on Lord's-day, Monday, and Wednesday evenings. Frequently there are numbers waiting on the spot. The average attendance at these meetings is from three to five hundred. During the whole service the people are very still and attentive. *We have not had one single interruption at any meeting since we began.* On Lord's day, June the 8th, I attended the funeral of one of the men who had been killed by a fall into one of the shafts of the Tunnel at Thackley. He lay in the new Inn at Idle. With his afflicted father's consent, I preached to the vast crowd of near 2000 people, that had assembled in the street before the Inn. Every avenue round about was filled up. The roof of a low cottage near where I stood was covered with people. A solemn silence pervaded the whole assembly, and all seemed to feel the solemnity of the occasion. Most of his fellow workmen were present, and they too seemed much affected, and I observed the tears trickling down the cheeks of several. He was buried in Idle church yard. Mr. Hall, the minister of the place, improved the occasion to a crowded audience.

Having found out where some of the men live, I visit them also at their own dwellings. Stout hearted and indifferent to the concerns of their own souls as they appear to be, and generally are, yet many of them have very serious impressions about religion, and might easily be won if christians living in the villages where they reside, were only as active in seeking the salvation of their souls, as satan is in securing their destruction.¹

PLANS OF USEFULNESS.

From the Circular Letter to the Baptist Churches in Ireland, on "The Claims of Divine Worship."

BETWEEN one public service and another, it may be well for those christians who are not publicly engaged in Sunday-school teaching, or any other benevolent work, to retire for private devotion, and ask for a blessing to rest upon what they have heard. The whole of the sabbath, as well as the whole of the heart, should be given to the Lord. The time that is not spent in the house of God must not be lost in idleness or ease, but should be occupied in pious conversation, reading the scriptures, catechising the children, instructing the servants, or in whatever will promote the salvation of souls. Let all our members be usefully employed on the Lord's-day, in the Lord's work, and we shall soon find greater prosperity of soul, as well as an increasing enlargement in the churches of Christ.

Every christian should feel himself under an obligation to attend public worship on every occasion, if he possibly can. The presence of every member at a prayer-meeting is as much required as on the public engagements of the sabbath. Indeed, when the church has reached that elevated standard of piety which the gospel requires, a prayer-meeting will be preferred to the excitement of the platform, or the eloquence of the pulpit. By our regularity perhaps some may be induced to go to Zion, who might not otherwise attend. We stand together in society like ears of corn in a field—when only a few of them are moved by some gentle breeze, the motion is communicated to thousands. It is not easy to say, indeed, how far the influence of christian example may extend; numbers are often drawn to religious meetings at first, simply because they see a multitude go that way.

REVIVALS.

WALES.—*Ebenezer*, (five miles from Cardigan.)—In compliance with the resolution of the Quarterly Meeting, held at this place on the 20th of January last, (see *Reporter* for June, page 213,) a prayer-meeting was held here, which lasted a week, to entreat Almighty God to pour down upon the church a spirit of grace and supplication, to arouse her from her dormant state, and to convert those who heard the word constantly in the place, but had never come to an experimental knowledge of the truth. God was pleased to answer, in part, our wrestlings on behalf of ourselves and hearers; thirty candidates, at different times, came before

the church. On Lord's-day, April 13, three were baptized; May 11, twenty-one; and June 8, six; all by Mr. John Lloyd, minister of the place, in the presence of numerous congregations. A few months prior to the revival meetings ten persons were buried in the liquid grave at different times; making together, forty persons added to the church within the last twelve months. Thus we have reason to thank God and take courage.

Bethabara, (seven miles from Cardigan.) Similar meetings to those mentioned above were held at Bethabara; and the fruits of it were twenty-two converts, asking what they must do to be saved? And the answer was, as of old, "Repent and be baptized, every one of you in the name of the Lord Jesus." Their confession being satisfactory, and in accordance with the "law of the Church," two were baptized, May 3, and eighteen, June 1, by Mr. John Morris, minister of the place. There are more waiting for baptism.

Blaenwenen, (four miles from Cardigan.) Prayer meetings were held here, and the success resulting from the efforts were pleasing, particularly when we consider that the church is young in years. Sixteen were baptized here at three times, by Mr. John Lloyd, the minister. The hearers have greatly increased.

Cilgeran, (two miles from Cardigan.) Brother David Rees, of Cardigan, baptized four persons here lately, in the river Tyvy, in the presence of a large assembly.

Penypark.—On the 11th of May, thirteen persons were baptized here, in addition to those mentioned in the *Reporter* for June.

Cardigan.—May 18, nine persons were immersed in this place by brother David Rees, overseer of the congregation, in the presence of a large congress convened on the occasion. He addressed the spectators on the practical uses of christian baptism with precision and good effect.

P. S. In the *Reporter* for June, thirty-seven persons are said to be baptized at Blaenywaun, it ought to have been twenty-seven. (See P. S., page 213.)

HEREFORDSHIRE.—"A Looker on" asks, "What are the people in Hereford doing? Sixty persons baptized after Revival services by Mr. Pulsford, and no report in the *Reporter*!" A minister says, "There ought to be a very interesting report of Mr. Pulsford's labours at Hereford. Sixty have been baptized—some from all denominations."

GREAT SAMFORD, Essex.—I am happy to inform you that the cause in this village, which, when our present pastor, Mr. B. Beddow, came amongst them, four years ago, was very low, has so much revived that the chapel, at that time thinly attended, is now too small to accommodate our present congregation; the church likewise has in-

creased from fifty to seventy-eight members. We have five preaching stations in neighbouring villages, and a sabbath-school of eighty children. I have but recently removed to Sampford, and have been instrumental in introducing the *Baptist Reporter* and *Children's Magazine*, where they had been previously unknown. Both are much approved, and are likely to become favorite and useful publications amongst us.

W. W.

EVANGELISTIC TOURS.

IRELAND.

BROTHER BATES of Ballina, has recently taken some extensive journeys amongst the baptist churches in Ireland. In November last, he visited the east and south, and in February the north. West of Ballina we soon arrive at the ocean. The following letter contains information that will doubtless gratify our readers.

To the Editor of the Baptist Reporter.

Last Friday I returned from a visit in the north. I travelled about 250 miles, and circulated about 1000 tracts and hand-bills. Some I gave to the members of the little churches I visited, some to strangers on the road, some to men at work, and in a few cases I gave a few to the people in the shops in some of the towns I passed through, while the horses were changed.

Some of the churches in the north, as well as other places, are small, and many of them are without a pastor. I hope that they have improved lately, and I believe they are still improving. Walker and Sandeman have been models that some have wished to imitate. They have busied themselves about little things and neglected the weightier matters of the law. They have, if I may so say, been great in little things, and little in great things. The kiss of charity (which I have occasionally had)—mutual exhortation—whether we should *read*, or *sing*, or *pray*, first, and other such things, should not occupy *all* the attention of christian men, to the neglect of weightier matters, especially seeking the conversion of the world to God. In my visits to the north, for several years I have been aiming to bring forward neglected truths, urge practical piety, and fix their minds on great truths. I trust that I have not laboured in vain. Your *Reporter*, the *Baptist*, and *Primitive Magazines*, and your *Children's Magazine*, have been introduced into several churches where they were not known, which, I am sure, will do good.

I hope this last visit was beneficial. The churches I visited paid my expenses, and when I came home I sent them a *Reporter*,

by post, with some of your last tracts. We must spread denominational intelligence.

In passing through Clogher, the car stopped about half an hour. I went into the church yard, and found an old man cutting letters on a grave-stone. I soon found that he was a catholic. I gave him some tracts on the gospel—the gospel *first* in all cases to unbelievers, then on the novelties of popery, baptism, &c. &c. While talking to this man, a grave old fellow came up to me and said, "Sir, perhaps you would like to see our cathedral." I thanked him for his kindness and we went in. After looking round and seeing a font sufficiently large to *dip* the infants, I said, "Look here Sir; why do all your Clergymen *sprinkle* infants in opposition to the directions of the Prayer book?" "Surely," he said, "the Prayer book does not mention *dipping*." "O yes it does. Give me one." Turning to the place for him, he read about the Priest *dipping* the child in water, &c. He was very much surprised and said, "I never saw this before." Yet he was an aged man who had worshipped in the cathedral for fifty or sixty years. The Roman Catholic, who was rather intelligent, came up as I said, "and how do you reconcile the Prayer book with their practice, or their practice with the word of God?" He said, "I dont know." At which the Roman Catholic smiled and said, "sprinkling is not in the scripture, but the *Church* has power to act as she thinks best." After a few more words I gave them a few more tracts and got on the Car for Enniskillen.

One evening, a Presbyterian minister happened to call where I was stopping with a friend, and he invited him to tea. After a few words of conversation, he said, "I have preached the gospel in this neighbourhood, sir, for more than forty years." The conversation went on. My friend said, "This is a baptist clergyman from Ballina." He then inquired who we were and what we believed, &c. He appeared to be strangely ignorant of our denomination, as regards our numbers, learning, missions, &c. After a little he said, "Well, you are going to preach in the Court-house to night." "Yes," I replied. "Well you may preach, but you will never convert sinners without the blessing of God; and my opinion is that God will never give his blessing to such places nor to such preaching. The people will come and hear because such preaching is cheap, it is like the smuggled whiskey, illicit, but it will do no good—no, no, no, God will not give his blessing to such work." Presbyterianism reigns in the north, and formalism is the sin of Presbyterianism. There is however an increasing spirit of inquiry among the people, and if our brethren would only be active and circulate tracts to a considerable extent, much good would

be done. Wishing you every heavenly blessing,

I am yours affectionately,
JOHN BATES.

Ballina, June 11, 1845.

BAPTISMS.

IRELAND. *Kilcooley Hills, Tipperary.*—In a most interesting communication recently received from Mr. Sharman, of Clonmel, he says, "I have lately been to the Kilcooley Hills, where it had previously been arranged that I should baptize an interesting young woman, the daughter of pious parents, who themselves had long been convinced that believers' baptism alone was right, but who had hitherto shrunk from the odium which they thought they would bring upon themselves were they to be baptized. Another of their daughters was in a similar state of mind, for she had some years ago offered herself as a candidate for baptism, so that my anxiety about the family was very great. On my arrival, I found that every member of the family, but the youngest daughter, opposed the administration of the ordinance, except by moonlight, that they might thus escape observation. This seemed to me an unworthy concealment of what they believed to be right. I therefore refused to comply with such a proposition. At length it was mutually agreed that it should take place in the morning. After worship, therefore, in the farmer's house, we went down into the water, and I baptized the young woman. The mother now stepped forward and said, 'In the fear of God I will do the same,' and as I was quite satisfied of her piety, I readily complied with her request. Conceive of my surprise and pleasure, when the father, too much overcome to speak, presented himself also, and I baptized him. The elder daughter who had lingered so long now also came forward; the tears rolling fast down her face bespoke how deeply she felt. So that instead of one, four were that morning buried with Christ by baptism."

[This was altogether admirable!]

Carrickfergus, Antrim.—Two persons were lately immersed at this place, by Mr. G. C. Moore.

Ballymoney, Antrim.—Mr. Bentley writes, "You will be gratified to hear that on sabbath morning, June 1, I baptized four persons in a neighbouring river. The service was interesting and solemn, and the greatest attention and seriousness were manifested by the spectators. Many were deeply affected, while the important truths symbolised by the ordinance were enforced. An old man nearly seventy years of age is also about to put on Christ by baptism. Thus the Lord is giving signs that his servants are not spending their strength for nought. Prejudice and illiberality are gradually decreasing in this locality, and are the chief difficulties with which we are called to contend. We are doing what we can to lay them down, and are fully confident that our efforts will be productive of good."

BAPTIST CHURCHES IN IRELAND.

Churches.	County.	Pastor.	Members
*Abbeyleix ..	Queen's ...	Berry	31
*Athlone	Westmeath		6
Aughavey	Tyrone		42
*Ballina	Mayo	Bates	28
*Ballymoney	Antrim	Bentley ..	20
*Belfast	Antrim	Wilson ..	32
*Birr	King's	Mullarky	13
*Boyle	Roscommon	Jackman	16
Blackforth ..	Tyrone		
Ballygawley ..	Tyrone		
Carrickfergus	Antrim	Moore	6
*Clonmel	Tipperary ..	Sharman	9
Cookstown ..	Tyrone		
Carrandasy ..	Tyrone		
OloughJordan	Tipperary ..		17
Coleraine	Derry	Eccles ..	50
Crilly	Tyrone		
*Conlig	Down	Mulhern	69
*Coolaney ..	Sligo		14
*Cork	Cork	Watson ..	31
*Dublin	Dublin	Gould	50
*Dungannon	Tyrone		14
*Easky	Sligo		12
*Ferbeane	King's	McCarthy	11
Grange	Antrim		
Kilcooley hills	Waterford ..		9
Knockconny ..	Tyrone		31
*Limerick ..	Limerick ..	Thomas ..	5
*Letterkenny	Donegal ..		30
*Moate	Westmeath	Hamilton	15
*Mullyear ..	Tyrone		17
*Monaghan ..	Monaghan		
*Mullaghmore	Tyrone		24
*Omagh	Tyrone	Cook	20
*Rahm	Westmeath		42
Siskanore	Tyrone		
*Thurles	Tipperary ..		2
Tubbermore ..	Derry	Carson ..	350
*Waterford ..	Waterford ..	Hardcastle	27

Those marked thus * I have visited. I have seen members from some of the other churches, and have been in the neighbourhood of them all. Most of the churches in the north hold Dr. Carson's views of the gospel. In the south they are not so high in sentiment. "My husband, sir," said a good woman in the north to me, "reads nothing but his newspaper, Dr Carson's books, and his Bible." I dare say this has been the case with many. The list I think is pretty correct for a man to make out who is not a Pope. J. B.

Dungannon, Tyrone.—Mr. Mulhern informs us that in a recent visit to Dungannon, where he remained from Saturday until Wednesday, he preached four times to good congregations, and baptized three disciples, who have since united themselves with the church in that place. "After preaching on Monday," he says, "I went about a mile to the river, accompanied by a considerable number of persons, where I had the pleasure of immersing an aged woman, whose husband and six children have all been baptized. On Tuesday evening, after preaching in the Court-house to a good congregation, among whom were several Roman Catholics, we went again to the river, in which I immersed two young disciples." The friends here think it high time that Dungannon, with its population of 12,000, and its interesting villages, were efficiently occupied. And so think we!

Conlig, Down.—In another communication received from Mr. Mulhern, he states that he had recently baptized a young woman at Conlig; and on the following sabbath, a man from B—Mills, a station seventeen miles from Conlig, was baptized by him; he then remarks, that ten hopeful converts having been added since January is cause for gratitude for the past, and hope for the future. Many places in this part of Ireland are opening to us. We want more faith, more zeal, more prayer, and more men!

MILLS BRIDGE, near Huddersfield.—At this place, the infant and interesting cause received (June 8) an accession to its number of five persons, baptized in the canal, by Mr. Hanson, late of Sutton Golear. The friends at this place have felt anxious about their debt of £270; and within the last few months, by a noble effort of their hearts and pockets, have swept it all away.

Boston.—July 6. We enjoyed a high day on this day. "The Lord hath done great things for us:" may we be stimulated to renewed zeal and self-devotion in his service. Nineteen persons were this day received into our communion; of whom eighteen had been recently baptized, and one, who had forsaken the good way, was restored. Our beloved pastor, Mr. Mathews, addressed this large company with peculiar feeling and pathos; and we trust a lasting impression was made upon the members present, exceeding in number all previous occasions. In the forenoon, the ordinance of baptism was administered, when a number of baptism tracts were distributed, which have been scattered far and wide, among some "church-people," who are beginning to inquire about the "good old way." May they "walk therein, and find rest to their souls."

J. N.

P. S.—Four years ago, we had only seventy members; now, 230.

F. M.

DUNKERTON, Somerset.—On Lord's day, May 4, ten persons were immersed. Two of these had long been members of Independent churches. One was a local preacher and a deacon—convinced of believers' baptism by reading Dr. Carson's work. Another had been an enemy to christianity, and had much opposed his believing wife. On this occasion a similar circumstance occurred. The husband of one of the candidates was so enraged that he threatened her life—he wished the chapel would fall down and kill all present—and uttered awful expressions against the minister. But God had mercy on him. During the night he began to express the most distressing apprehensions of the wrath of God. He entreated his wife to pray for him, and desired her to send for her minister, for he was convinced he should go to hell. A pious friend went to him, and after counsel and instruction he became more calm. The next sabbath he spent the whole day with us in the House of God, and now appears to be a true penitent! This is the Lord's doing and marvellous in our eyes. Our chapel was filled to excess; many returned, not being able to get admittance. The services were solemn and impressive.

J. R. P.

CAMBRIDGESHIRE—Willingham.—Mr. Blinkhorn baptized 4 candidates in the river, June 16. Mr. Green, of Cottenham, preached on the evils of infant sprinkling. The attendance was large, and many were affected. *Littleport.*—On Monday, June 23, five persons were baptized in the river Ouse. After a prayer meeting at two, P.M., we went to the river banks, where a very large company had assembled. Mr. Green, standing on a barge in the river, addressed the assembly—Mr. Smith baptized. We then retired to a barn, where 120 sat down to tea; after which the barn was well filled by an attentive assembly, and addresses were delivered on the means a church should employ to extend the cause of God. This town, of about 4000, is a station of our home mission. Not a fifth attend any public worship. The chapel was erected about ten years ago, and after much opposition, the cause seems now to wear a pleasing appearance. Others are expected to be baptized soon. *Wilburton.*—June 24, nine persons were baptized in the river, at Twenty-pence ferry, by Mr. Dring, the pastor. Mr. Blinkhorn delivered the address. Mr. Dring was formerly a Wesleyan; since he has become the pastor of the church at Wilburton, the cause has greatly revived. May the above instances of divine blessing on these churches be but as the small drops before a general shower on all the churches in the county! J. G.

P. S. Can we have a grant of your tracts on baptism? [Yes; see *Reporter*, January, page 42.]

ROMFORD, Essex.—May 11, the divine ordinance of baptism was administered in this town, which, though only twelve miles from the Metropolis, with a population of more than 5000, has never before, that we know of, been favoured with the scriptural administration of this ordinance within its precincts. About eight years ago, a few individuals opened a school-room for the purpose of establishing a baptist interest, which has been gradually increasing. By the assistance of the public, a piece of freehold ground was purchased and a room built, which is now used as a chapel, but will, as soon as we are able to build a larger place, form the vestries and school-rooms. On the same principle we have now constructed a baptistry, so that it will require no alteration when an enlargement is necessary. The whole of the service was conducted out of doors. A most suitable address was delivered by Mr. Kendall, our esteemed pastor, who afterwards baptized four females; and it is with much pleasure I add, that though this was "a strange sight," yet a degree of solemnity seemed to pervade the large assembly; and we trust the season will never be forgotten. After the service, a number of your excellent tracts were distributed. May the Lord accompany them with a blessing!

J. R. W.

BURY, Lancashire.—On March 21, two were baptized publicly, before a vast concourse of spectators. Five others, impressed and convinced by the above scene, were immersed at Heywood, June 22. Three of these are teachers. A Mother and two sons were also found among the number; the husband had been a baptist several years. These make now a baptized household, with no infants, the sons being of age. If God be for us who can be against us. D. J.

HAY, Brecknockshire.—On Lord's-day, May 4, eight persons were baptized and added to the church, four of whom were teachers from the sabbath school, including the Superintendent and Secretary. The latter, (whose mind had been much opposed to immersion) stated publicly, that he was convinced that believer's baptism was scriptural by reading Mr. Thorn's Tract "*Dipping not Baptizing*") and comparing its groundless arguments with the New Testament. Oh that all who read his tract would "go and do likewise." In April, two young persons from the Bible class, were baptized; and on July 6, five more. Our town has been completely sprinkled with Thorn's tracts. Can you, Dear Sir, make us a grant of yours, by which it may be baptized as well as sprinkled? By doing so you will be serving the cause of the Redeemer in this neighbourhood, and good will be the result. B. E.

[Yes: we will gladly. But send proper directions. See *January Reporter*, Page 42.]

CRIFEY, Perthshire.—Our town has been almost a blank in the history of baptist churches, but I am happy to state that appearances predicate that it will not be so long. Mr. James Scott, pastor of the church of Alloa, visits this place once a month. He is much esteemed here, and has large and attentive audiences. Three were baptized by him last year, two May 25, and two June 8. There are a few other candidates, and hundreds confess that we are right, but early associations and prejudice keep them back. A few old people in the neighbourhood, who were connected with a baptist church that once existed here, have also joined with us. We have confidence in the final prevalence of truth.

J. C.

GREAT SAMPFORD, Essex.—Six persons were baptized on June 5, and on Lord's-day, July 6, our pastor, Mr. B. Beddow, baptized seven persons; one of the female candidates has lost the use of a leg, and it was truly gratifying to witness the heroic zeal and intrepidity with which, by means of her crutches, she went down into the water; and the energy with which she passed through the ordinance and came up out of the water; evidently supported by, and enjoying in an eminent degree, as many of us also did, the presence of Him, who in the days of his flesh, was Himself immersed in the Jordan.

W. W.

DISS, Norfolk.—The sacred rite of christian baptism was administered here on April 27, when two believers were immersed before a large congregation. One of the candidates had been an habitual drunkard for many years. A youth, a member of a pious episcopalian family, who had never seen a baptism, nor heard a discourse on the subject before, went away convinced. On June 1, Mr. Lewis again administered this solemn service, when this youth was among the five who then put on Christ by baptism. Should not ministers preach on the subject on every appropriate occasion?

IOTA.

LEICESTER, Vine-street.—Four persons were baptized by Mr. Finn, July 5, after a sermon by Mr. S. Sarjant, of the G. B. college. In the afternoon they were received into the church by Mr. Wallis, tutor of the college, who delivered to each an appropriate impressive address. We have now five candidates.

C. I.

WHITTONCHURCH, Hants.—On the first Lord's day in June, three females were immersed, after a most scriptural and convincing sermon, from Psalm cxix. 28, by Mr. Jos. Drew. One of the number had to endure great opposition, but her language was,

"Through floods and flames, if Jesus lead,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose."

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CAMBRIDGESHIRE—Willingham.—Mr. Blinkhorn baptized 4 candidates in the river, June 16. Mr. Green, of Cottenham, preached on the evils of infant sprinkling. The attendance was large, and many were affected. *Littleport.*—On Monday, June 23, five persons were baptized in the river Ouse. After a prayer meeting at two, P.M., we went to the river banks, where a very large company had assembled. Mr. Green, standing on a barge in the river, addressed the assembly—Mr. Smith baptized. We then retired to a barn, where 120 sat down to tea; after which the barn was well filled by an attentive assembly, and addresses were delivered on the means a church should employ to extend the cause of God. This town, of about 4000, is a station of our home mission. Not a fifth attend any public worship. The chapel was erected about ten years ago, and after much opposition, the cause seems now to wear a pleasing appearance. Others are expected to be baptized soon. *Wilburton.*—June 24, nine persons were baptized in the river, at Twenty-pence ferry, by Mr. Dring, the pastor. Mr. Blinkhorn delivered the address. Mr. Dring was formerly a Wesleyan; since he has become the pastor of the church at Wilburton, the cause has greatly revived. May the above instances of divine blessing on these churches be but as the small drops before a general shower on all the churches in the county! J. G.

P. S. Can we have a grant of your tracts on baptism? [Yes; See Reporter, January, page 42.]

ROMFORD, *Essex*.—May 11, the divine ordinance of baptism was administered in this town, which, though only twelve miles from the Metropolis, with a population of more than 6000, has never before, that we know of, been favoured with the scriptural administration of this ordinance within its precincts. About eight years ago, a few individuals opened a school-room for the purpose of establishing a baptist interest, which has been gradually increasing. By the assistance of the public, a piece of freehold ground was purchased and a room built, which is now used as a chapel, but will, as soon as we are able to build a larger place, form the vestries and school-rooms. On the same principle we have now constructed a baptistry, so that it will require no alteration when an enlargement is necessary. The whole of the service was conducted out of doors. A most suitable address was delivered by Mr. Kendall, our esteemed pastor, who afterwards baptized four females; and it is with much pleasure I add, that though this was "a strange sight," yet a degree of solemnity seemed to pervade the large assembly; and we trust the season will never be forgotten. After the service, a number of your excellent tracts were distributed. May the Lord accompany them with a blessing!

J. R. W.

BUNY, *Lancashire*.—On March 21, two were baptized publicly, before a vast concourse of spectators. Five others, impressed and convinced by the above scene, were immersed at Heywood, June 22. Three of these are teachers. A Mother and two sons were also found among the number; the husband had been a baptist several years. These make now a baptized household, with no infants, the sons being of age. If God be for us who can be against us. D. J.

HAY, *Brecknockshire*.—On Lord's-day, May 4, eight persons were baptized and added to the church, four of whom were teachers from the sabbath school, including the Superintendent and Secretary. The latter, (whose mind had been much opposed to immersion) stated publicly, that he was convinced that believer's baptism was scriptural by reading Mr. Thorn's Tract "*Dipping not Baptizing*") and comparing its groundless arguments with the New Testament. Oh that all who read his tract would "go and do likewise." In April, two young persons from the Bible class, were baptized; and on July 6, five more. Our town has been completely sprinkled with Thorn's tracts. Can you, Dear Sir, make us a grant of yours, by which it may be baptized as well as sprinkled? By doing so you will be serving the cause of the Redeemer in this neighbourhood, and good will be the result. B. E.

[Yes: we will gladly. But send proper directions. See *January Reporter*, Page 42.]

CRIBFF, *Perthshire*.—Our town has been almost a blank in the history of baptist churches, but I am happy to state that appearances predicate that it will not be so long. Mr. James Soott, pastor of the church of Alloa, visits this place once a month. He is much esteemed here, and has large and attentive audiences. Three were baptized by him last year, two May 25, and two June 8. There are a few other candidates, and hundreds confess that we are right, but early associations and prejudices keep them back. A few old people in the neighbourhood, who were connected with a baptist church that once existed here, have also joined with us. We have confidence in the final prevalence of truth.

J. C.

GREAT SAMPFORD, *Essex*.—Six persons were baptized on June 5, and on Lord's-day, July 6, our pastor, Mr. B. Beddow, baptized seven persons; one of the female candidates has lost the use of a leg, and it was truly gratifying to witness the heroic zeal and intrepidity with which, by means of her crutches, she went down into the water; and the energy with which she passed through the ordinance and came up out of the water; evidently supported by, and enjoying in an eminent degree, as many of us also did, the presence of Him, who in the days of his flesh, was Himself immersed in the Jordan.

W. W.

DISS, *Norfolk*.—The sacred rite of christian baptism was administered here on April 27, when two believers were immersed before a large congregation. One of the candidates had been an habitual drunkard for many years. A youth, a member of a pious episcopalian family, who had never seen a baptism, nor heard a discourse on the subject before, went away convinced. On June 1, Mr. Lewis again administered this solemn service, when this youth was among the five who then put on Christ by baptism. Should not ministers preach on the subject on every appropriate occasion?

IOTA.

LEICESTER, *Vine-street*.—Four persons were baptized by Mr. Finn, July 3, after a sermon by Mr. S. Sarjant, of the G. B. college. In the afternoon they were received into the church by Mr. Wallis, tutor of the college, who delivered to each an appropriate impressive address. We have now five candidates.

C. I.

WHITTONURCH, *Hants*.—On the first Lord's day in June, three females were immersed, after a most scriptural and convincing sermon, from Psalm cxix, 28, by Mr. Jos. Draw. One of the number had to endure great opposition, but her language was,

"Through floods and flames, if Jesus lead,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose."

G. S.

RUBBEN, *Northamptonshire*.—June 20, Three young persons were immersed by our pastor, Mr. Whittemore. One of them had been for some years in connection with the methodists, but her mind not being satisfied with their views of baptism, she has now attended to that ordinance in a manner which she thinks, and which we think, is more in accordance with the scriptures. We hope to have more next month. J. K.

WITCHURCH, *Salop.*—We have had several baptisms lately. On Feb. 20, after a sermon by Mr. Harvey, of Bury, three. April 27, Mr. Phillips preached, and then baptized ten. May 25, after a sermon by Mr. Hares, Mr. P. immersed ten more—a primitive methodist preacher and his wife were among the number. The advocates of infant sprinkling are very sore. Go on, Mr. Editor, for I believe the *Reporter*, and your tracts, are doing a great deal of good in this neighbourhood. T. W.

WEST BROMWICH.—On July 6, three persons were baptized. One had been a member of an Independent church fifteen years; and she met with no little discouragement and some opposition from her old friends. When Mr. Hall came amongst us we were in a low state, but now through open-air preaching, prayer meetings, and other efforts, we are reviving. Other candidates are waiting.

THORPE-LE-SOKEN.—We baptized, on May 18, two, and on June 15, eleven. We have had some remarkable conversions, and it is pleasing to know that most of the above have been convinced of believers' baptism by reading the word of God for themselves. Of the thirteen mentioned above, five are children of members of the church. The opposition of the Wesleyans, and the high church party, has done us good service. J. E. B.

SAINT MELLONS, *Monmouthshire*.—On June 15, Mr. Evans, after preaching in both English and Welsh, (our Welsh ministers should often do so) went down into the river and baptized three candidates, one an English Wesleyan. All Christians should give up the popish invention of sprinkling. E. C.

LONDON, *New Park-street*.—June 30, eleven persons were baptized by Mr. Smith, after a discourse from Judges xix. 30, "Consider of it, take advice, and speak your minds." The chapel was very full, and a deep solemnity pervaded the assembly during the whole service.

QUAINTON, *Bucks.*—June 15, four persons were baptized by our minister, Mr. Walker. Brother King preached to a very attentive audience. The tracts you kindly sent were distributed at the doors. J. K.

LEEDS.—On Lord's-day, June 22, five persons were baptized in the Byron-street General Baptist chapel. Our congregations are good, and we are in an improving state.

SAFFRON WALDEN, *London-road Chapel*.—At the close of the evening service, June 12, Mr. J. D. Payer, baptized two young females, one of whom is a Wesleyan, the other was received into the church on the following sabbath. J. B.

SKENETON, *Wills.*—On the first sabbath in June three were baptized; and on the 22nd, six, from Didmanton, when a large multitude assembled in the open air. Puseyism *alias* Priestorast is busy at its work, and yet the good cause prospers. J. H. W.

STRAFORD, *Essex.*—Mr. W. Ward, the pastor of this church, baptized two persons on sabbath, May 25, one of whom was his eldest daughter; the other was a Wesleyan. The service was felt to be solemn and interesting. P. C. M.

WHITEHAVEN.—May 18, and June 5, we had two public baptisms; two persons each time, most, if not all of whom, were taught infant baptism in their youth, but have now learned a more excellent way.

GLADESTRY, *Radnorshire*.—On the first sabbath in June, a young female from the sabbath school was buried with Christ by baptism, before a crowded audience. Our school increases and prospers. J. T.

DUNSTABLE.—Two believers made a public profession of their love to Christ by being baptized in his name, on the first sabbath in June.

KETERING, *Ebenezzer Chapel*.—On Lord's day, May 18, Mr. Jenkinson baptized three persons, one of whom was formerly a scholar in the sabbath school.

MORCOTT.—June 15, after a very able sermon by Mr. Orton, a local preacher from the Wesleyans was baptized by Mr. Pentney, and received into the church.

STAMFORD.—July 6, one baptized by Mr. Pentney, in the river. It was a beautiful evening, and all was peace.

BRIGHTON—*West-street chapel*.—On sabbath evening, June 29, four persons were baptized; three of whom are teachers.

RECENT BAPTISMS.

May 4, At Wortwell, Norfolk, by Mr. Hart, one; and on June 1, two—at Coventry, G. B., eight.

—18, at Sevenoaks, three.

—25, one sabbath-scholar, at Newbridge, Newcastle-on-Tyne—at Caersws, by Mr. Nicholas, two—at Coningsby, two.

June 20, at Plymouth, by Mr. Nicholson, seven.

—22, at Market Harborough, one of our teachers was baptized by Mr. Wallis, tutor of the G. B. College, Leicester.

—20, at Devonport, by Mr. Horton, seven. July 6, at Early-in-Craven, in the river, by Mr. Wilkinson, two.

—13, at Wolverhampton, by Mr. Shore, four.

BAPTISM FACTS & ANECDOTES.

HISTORICAL PAINTING.—PREMIUM ONE THOUSAND POUNDS.

THE following is a copy of a circular, which we believe has been widely circulated:

To ARTISTS.—One thousand pounds are hereby offered to the Artist who shall produce the best Oil Painting of the Baptism of Christ, by immersion, in the river Jordan, to illustrate the accounts of the Evangelists, Matthew, 3rd chapter, 18th to 17th verses; Mark, 1st chapter, 9th to 11th verses; Luke, 3rd chapter, 21st to 23rd verses; and the following lines from the first book of Milton's "Paradise Regained":—

"I saw
The prophet do him reverence, on him rising
Out of the water, heaven above the clouds
Unfold her crystal doors," &c.

Lines 70 to 85; again, line 288:—

—"As I rose out of the living stream."

It is required that the size of the work shall be not less than 12 feet by 10, nor greater than 15 feet by 12; that the two principal figures shall be at least as large as life; that the time shall be either immediately before the immersion, while John is uttering the words of administration, or immediately after it, while John and Christ are standing in the water to the depth of about two-fifths of their height.

Two years, from this date, will be allowed for the completion and sending in of the pictures. They must be forwarded—in frames not exceeding two inches in width—to a place in London hereafter to be advertized. The whole of the works will be publicly exhibited in the Metropolis, for a period of time, not exceeding two months, during which the competing Artists (being so far their own judges) shall by successive eliminations reduce the number of the paintings to five, out of which we will select the one to which the prize shall be awarded.

With the view of obtaining suitable accommodation for the exhibition it is requested that the names and addresses of all Artists intending to compete, together, if possible, with the size of their pictures, may be sent to either of our addresses by the 1st of January, 1846, when the precise mode of elimination will be advertized and the money funded for this specific object, in the names of three respectable individuals in London, whose names will be published; and, in the meantime, references will be given, if required, both in London and Edinburgh.

The competition is open to Artists of all Nations.

The £1000 will be paid to the successful competitor before the close of the exhibition; the picture and copyright of it to become our property.

The utmost care will be taken of the

paintings; but we cannot hold ourselves responsible in any case of injury or accident; nor can we defray any of the expenses of their conveyance or removal.

THOMAS BELL,
Don Alkali Works, South Shields.
CHARLES HILL ROE,
Hermitage, Ashton Road, Birmingham.
April 3, 1845.

Mr. Roe informs us that he has had this plan in his mind many years, and now Mr. Bell generously enables him to carry it out. Mr. R. further observes, "Our nobility and gentry have never fairly or favourably looked at our baptism, or seen the ordinance once scripturally administered. This plan will bring it fairly before them. We propose a FIFTY GUINEA PRIZE for the BEST ESSAY ON BAPTISM, to accompany the exhibition of the paintings—calm, dignified, convincing—sold at the door for a trifle, yet elegantly got up, fit for a nobleman's study or drawing room table—pamphlet size, treated architecturally, antiquarianly, historically, scripturally—pictorially illustrated. Thus the visitors will have their eyes first charmed with the lovely paintings, and then have their judgments convinced and consciences smitten by the pamphlet. And Truth is great and will prevail. Now we expect 150 most splendid paintings, the concentrated genius of Europe and America fixed on one subject. So glorious and splendid an exhibition has never been brought before the public of taste, education, and rank. The baptismal regeneration controversy, now every day more and more the question of questions, will call the public attention to it. We intend to exhibit the prize painting and sell the essay through all the cities and towns of the empire, Europe, and America. And may God grant it his blessing, that it may advance his cause in the earth!"

RELIGIOUS TRACTS.

APPLICATIONS FOR TRACTS.

WARFORD, *Cheshire*.—In making an application for a grant of tracts, brother Barber, the pastor of the ancient church at this place, observes, that he has noticed what has been said in the *Reporter*, and although Hill Cliff, or Grapenhall, may have the best documentary evidence of being the oldest baptist church in Cheshire, they perhaps have not the best circumstantial evidence. "For instance," Mr. B. says, "we have a stone in our burying ground which bears date upwards of forty years prior to any written evidence. I have inquired the cause of this, and find that our worship was first held in a farm house, and at this house there is a grave yard, called

'the dippers burying yard.' And on consulting our records I find that the family who occupied the farm were members of our church, from which I conclude that our church was first formed at this house, before baptists were allowed to erect meeting houses. But alas, notwithstanding the antiquity of our church, baptist principles are too little known in this neighbourhood. When I undertook the office of pastor, the church only numbered ten members. With much persevering labour, and the blessing of God, we now number twenty-five. We have to compete with two active clergymen, two branches of the methodists, and one Independent. I am but feeble and single-handed, with very rarely a visit from a baptist preacher, and I should be greatly obliged to you for a grant of tracts. We are not able to purchase, being poor labouring men in agriculture. By so doing, you will serve the cause of truth, and greatly oblige one of the weakest of your fellow labourers in the gospel."

OXFORDSHIRE.—Undoubtedly it is the duty of every professor of religion to use all his influence for the spread of truth, and especially ought he to do this in critical times like the present, when errors, pestiferous and fatal, are spreading all around. One successful mode of operation appears to be the distribution of suitable tracts, if I am to take the facts as recorded from month to month in your instigating journal—the *Reporter*, as a criterion. Desirous of enlightening the inhabitants of this place, I venture to apply for a grant, and when you have read the few facts which follow, I hope you will comply. In this locality, "Puseyism" within the establishment, is opposing, and "Brethrenism" without it is disturbing or neutralizing, the truth as it is in Jesus. In our parish church doctrines are taught, to all intents and purposes, the same as those with which popish priests galled the people of England five hundred years ago. Many as are the parishes within seven miles of this place, I know but of one where the gospel is preached in its "church," and this under circumstances which preclude the possibility of making christianity appear in its true light: for how can this be done when the people are compelled to fill the parson's purse annually with £1800. J. W.

DEVONSHIRE.—The inhabitants of this village are generally attached to "Church," as it is called. Ours is the only meeting-house in the place. We are few and poor. We wish to enlighten our neighbours; and observing your liberality in making grants of tracts, we hope you will favour us with a grant. I think there is not a place where they are more needed. We expect a young minister to settle amongst us, and wish to commence active operations.

NOTICE.—Reply to *Thorn's Dipping not Baptizing*. Some delay has taken place in coming to a decision on the MSS. We placed two of these, which were decidedly the best, in the hands of a competent baptist minister, who selected that by J. H. W. This will therefore be printed and published.

DONATIONS have been forwarded to—
Handbills 4 Page. Reporters.

Jamaica, Gurney's				
Mount	1000	..	50	.. 12
Staleybridge, Cross				
Leech-street ..	500	..	25	
Brecon	500	..	25	
Bampton	500	..	25	.. 6
Sutton Bonington	500	..	25	..

The only reason why grants have not been sent to Welshampton, Pontesbury, Guiting, Glasgow, Norwich, and Cuckfield, is, as we have stated before, that proper directions have not been sent. (See *Reporter* for January, page 42.) This is the last notice we can give to the applicants at those places.

SABBATH SCHOOLS.

ANNIVERSARY SERMONS & COLLECTIONS.

—In former years we attempted to publish a kind of brief summary of these. But we did not meet with general assistance in the attempt, and therefore discontinued the practice. This year we have received a few reports, which, as our friends have been so kind as to forward them, we give below. Another year, we will, during the season, give a similar report every month, if superintendents and teachers will be prompt in furnishing the intelligence. But this should be done generally or the thing will be imperfect and unsatisfactory.

May 25, Lineholm, by Mr. Scott,	23	0	0
June 15, Shore, by Mr. Robertshaw,	17	8	0
—22, Burnley, by Mr. Simons,	31	8	6
—22, Accrington, by Mr. Dowson,	80	1	1
—29, Longford, Union-place,			
by Mr. Butler,	15	1	8

ANNIVERSARY HYMN.

In heathen lands benighted,
There's many a little child,
That's like a flow'rot blighted,
On which the sun ne'er smiled;
No Sunday schools nor preachers
Have told them things divine;
For want of christian teachers,
In ignorance they pine.
Then, oh how good and grateful
Should we for ever be,
That, taught to shun what's hateful,
The way to heaven we see;
Our friends, in love and kindness,
Would lead us in that way;
And to remove our blindness,
To God for light they pray.

Oh Jesus! precious Saviour,
 Our christian teachers hear;
 Grant them thy special favour,
 And lead us in thy fear.
 Like dew on blossoms tender,
 Thy Spirit, Jesus, send;
 And we'll our hearts surrender
 To Thee, the children's Friend.

Then we with strength increasing,
 As we increase in years,
 Will strive, with zeal unceasing,
 To dry the mourner's tears:
 For 'tis the christian's duty,
 His privilege and aim—
 Of holiness the beauty,
 To spread the Saviour's name.

REVIEWS.

CHRISTIAN PHILOSOPHY;
 OR MATERIALS FOR THOUGHT.

By the Author of "Sketches and Skeletons of Sermons," &c.

London: *Houlston and Stoneman.*

THE author of this neat and portable volume, has here produced such a work as we have long had in contemplation, and for which we had made preparation. It is a compilation of short and pithy sentences, assorted and classified under upwards of eighty different heads, or subjects. We give a specimen of one on "The Bible," at page 278 of this number. For the young, especially, this is a very valuable book.

LECTURES ON BAPTISM.

BY THE LATE W. SHERIFF.

London: *Houlston and Stoneman.*

WE can very easily conceive that many, both baptists and pædobaptists, may be indisposed to extend their enquiries further respecting this much controverted subject. We entreat such not to desist until they have perused these valuable lectures. Mr. S. was "one of the most learned, popular, and impressive preachers in the Church of Scotland," but resigned his office, from conscientious objections to her views on this and the Church and State question, after thirty-five years faithful service. The testimony of such a man deserves respectful attention. Mr. S. commenced a History of Baptism, but died before it was completed.

TWELVE SERMONS,

BY THOMAS YATES, JUN.

Holbeach: Beeston. Leicester: Winks.

WE have read these sermons with much satisfaction. There is in them a rich vein of scriptural piety, expressed in language clear and forcible—often beautiful. They may be read with great propriety in Chris-

tian families. We have no doubt that not only the personal friends of Mr. Yates, but all who peruse them, will be gratified and edified.

THE BARTON CENTENARY,

Held May 15, 1845.

COMPILED BY T. COOK.

Leicester: Cook, Winks, Brooks.

THE Barton church is generally regarded as the "Mother" of the General Baptist churches in the Midland Counties. This report of its formation, history, persecutions, success, &c. &c., will be read with avidity by that section of the baptist body. Indeed, we imagine that the other section of that body, as well as evangelical christians generally, would be much interested by perusing these "short and simple annals of the poor" but pious and devoted men who, one hundred years ago, laid the foundation of this and other large and flourishing churches in these parts.

PORTRAIT OF ISAAC STUBBINS,
 General Baptist Missionary to Orissa.

ENGRAVED ON STEEL.

Leicester: Winks.

A WELL-EXECUTED likeness. Mr. S. is represented with a Hindoo Shaster in his hand. We expect to find this portrait of our beloved brother ornamenting the parlours of hundreds of our friends, to whom he endeared himself during his late visit to England by his generous and noble deportment.

PASSING EVENTS.

SINS IN THE "CHURCH."—"Dissent is a greater sin than drunkenness," said a son of the church. That was his judgment. What do the "Fathers in God," as they irreverently call themselves, say, and what is their judgment on the sins of their brethren? "For their unblushing lewdness, fine the Hon. and Rev. F. S. M., one year's suspension, without costs; and the Rev. T. J., two year's suspension, with costs; but as for the Rev. H. E. Head, though his morals and piety are untainted, yet, because he denies baptismal regeneration, (which is our sheet anchor; without which we are all adrift,) fine him three year's suspension, with costs." And these things are done!—done in open day, in the middle of the nineteenth century, by our holy, and apostolic, and tolerant "church." Such a system of injustice and iniquity must fall; and it deserves to fall—and to fall speedily. Yet, to support it, we are compelled to yield up millions per annum of our national resources; and, to maintain it, the bread tax is perpetuated! Can such things be for ever?

BAPTIST INTELLIGENCE.

NORTH SHIELDS.—About forty-five years ago a few members of the church at Newcastle, having come to reside at North Shields, were formed into a baptist church. A large room in Stephenson Street was bought and converted into a place of worship; but the awkwardness of the entrance—smallness of the place—lowness of the ceiling, &c.—made it inconvenient at first—and as the congregation and the church increased, this inconvenience has of course been increasingly felt. They have therefore deemed it right to make an effort to get a more comfortable and commodious place. A piece of ground has been purchased in Howard Street, on which it is intended to erect a neat, plain chapel, capable of seating 700 people. Mr. Carrick, the pastor of the church, laid the foundation stone of the new building, July 17, assisted by Mr. Sample, and Mr. Stowell, Principal of Rotherham College. A pleasant tea-meeting of 400 was held in the evening.

DESBOURGH, Northamptonshire.—The chapel recently fixed up in this populous village by the Northamptonshire Baptist Home Missionary Society, was opened for divine worship on Wednesday, July 2. Mr. Robinson, of Kettering, preached in the morning; and Mr. Brown, of Northampton, in the evening. In the afternoon addresses were delivered by Messrs. Jenkinson, Jessop, Marriott, and Cave. The collections, donations, and proceeds of tea amounted to fifty pounds.

PENRHOLE BAPTIST CHAPEL, Breconshire.—A social meeting was held at the above place on Friday, July 4; and notwithstanding the distance at which it is situated from any town or village, upwards of 300 persons partook of an excellent tea. This building is situated at the base of the famous "black mountain," a real desert in appearance, and no habitation near it; but there is a great number of members, and the large burying ground is nearly full of tombs.

LANDBEACH, Cambridgeshire.—Mr. Wm. Harris, who for more than forty years has been an agent of the Baptist Home Missionary Society, during which time it has pleased God to permit him to originate and found five baptist churches, has been compelled by reason of the growing infirmities of old age, and long continued and severe affliction, to resign his connection with that society, and his office as pastor of this church.

LOOK-OUT HILL, Monkswearmouth Shore.—We are looking for better days. We have had a most encouraging social tea meeting. Mr. Graham has lately baptized one young man, and others are in a hopeful state. F. A.

LINCOLN.—A meeting took place at Mint-lane chapel, on July 1, to present Mr. J. G. Doughty, merchant, with a beautiful arm-chair, value 10 guineas, as a testimonial of esteem from the congregation on the occasion of his election for the twenty-first year to the office of Deacon. The chair has a beautiful silver plate with the following inscription: "Presented to Mr. Jos. Geo. Doughty, by the members of the baptist church, Mint-lane, Lincoln, on the twentieth anniversary of his choice to the Deacon's office, as a token of christian esteem, and an expression of cordial gratitude for his long-continued and valuable services in the church." The assembly was very numerous, and several interesting addresses were delivered.—*Stamford Mercury.*

KIRKBYNOTON, Lincolnshire.—A small church of baptist believers was formed at this village June 25. Five had withdrawn from the P. B. church at Killingholm, four had been baptized in April, and two dismissed from George-street, Hull. Brethren Johnston of Beverley, and Pulsford of Hull, conducted the services. Brother J. Harper of Hull was chosen Pastor. C. T.

KILLINGHOLM, Lincolnshire.—We are pained to find that, although the individual who perhaps formed the chief obstacle to the adjustment of certain old grievances here has left the neighbourhood, no steps are taken to set things in order; on the contrary we fear, from what we have heard, that some recent proceedings will rather have a tendency to perpetuate the mischief.

UPPINGHAM, Rutland.—A respected member of the G. B. church, Gedney-hill, having recently removed to this town, has engaged a place of worship, formerly occupied by "the Calvinists," which was re-opened for divine worship by Mr. Maddeys, on Lord's-day, June 20. The congregations were good, and very attentive. Several ministers attended a social meeting on Monday, when "tea and talking" were the order of the day. M. E.

ASTON-IN-CLUNSLAND.—The new baptist meeting-house at this village was opened June 22 and 24. The exertions of the few friends here to provide themselves with a house for religious worship and the preaching of the gospel, are very praiseworthy, and deserving public assistance.

THE BAPTISTS OF ACCRINGTON are building a new and commodious Sunday-school and preaching-room, about a mile and quarter from Accrington, in the village of Church, the school they now occupy being too small for the great increase of scholars. E. B.

MARGATE, Parley Place.—This ancient place of worship was re-opened, after considerable repairs and improvements, on June 20. The place now presents a neat and respectable appearance. J. P.

DR. NEWMAN'S BEQUESTS.—Several of our principal societies have derived seasonable relief and assistance from testamentary arrangements of the late Dr. Newman, which have now taken effect in consequence of the decease of his widow. Out of £10,000 stock, 3 per cent reduced, Dr. Newman bequeathed to the Baptist Missionary Society, the Baptist Home Missionary Society, the Baptist Irish Society, the Particular Baptist Fund, and the Baptist Building Fund, one thousand pounds sterling each; directing that the residuo should be equally divided among the following institutions:—the Religious Tract Society, the British and Foreign Bible Society, the British and Foreign School Society, the Widows' Fund, the Aged Ministers' Society, and the Society of Deputies for protecting the civil rights of protestant dissenters. These bequests, amounting to £800 each to the societies of the second class, and £1000 each to the societies of the first class, have all, we are informed, been paid by Mr. Pritchard, Dr. Newman's executor.—*Bap. Mag.*

GRAVESEND.—The attempt, which has cost Mr. Daniell of Ramsgate and his friends so much pains and anxiety, to establish a baptist interest in this important town, is now in a very promising condition. We have already noticed that Mr. Pryce, late of Abingdon, had been induced to become the minister—a thing of great promise in itself. On the 18th May a church of 36 members was formed, Mr. Pryce chosen pastor, and two deacons appointed. Dr. Godwin, of Oxford, conducted the proceedings. The chapel will seat 500 without galleries, and is situate in a thoroughfare crowded in the summer months with visitors on the sabbath. [We should have noticed this last month, but by accident the copy was mislaid.]

RESIGNATION OF THE REV. R. WALLACE.—We understand that the Rev. Mr. Wallace, of the Scotch church, Broad-street, has resigned his charge, and also his connexion with the Presbyterian body, in consequence of a change in his views on the subject of baptism. We have heard that the rev. gentleman, who is deservedly held in high esteem, intends to join the baptist denomination of christians.—*Birmingham Pilot.*

WINCHESTER.—The friends here are contemplating the erection of a new place of worship, the old building being in a very dilapidated state. But they greatly need public assistance in order to accomplish their design.

BAPTIST COLLEGE, BRISTOL.—At the annual meeting of this institution, June 25, Mr. F. W. Goteh, was appointed classical and mathematical tutor in the place of Mr. Huxtable.

BAPTIST ASSOCIATIONS, 1845.—Several Reports, written or printed, have reached us, for which we thank the friends who have kindly forwarded them. We have already inserted two or three, and were about to furnish abstracts of others, when it occurred to us that probably it would be better to wait *one* month longer, when several other will, we expect, be ready, and then furnish an abstract of the whole. Will the secretaries, or private friends residing in the various districts, furnish us with copies as early as possible in the month of August?

MR. W. STEVENSON, of Nottingham, late of the G. B. college, Leicester, matriculated in the first division at the London University in July.

LOWESTOFT, Suffolk. Mr. J. E. Dovey, late of Stepney College, was publicly recognized as pastor of the baptist church at this place, June 19. The services were of a very interesting character. Dinner and tea were provided at the Town hall.

MACCLESFIELD.—The friends assembling at present in Black Road, are thinking, we are told, of erecting a new meeting-house.

MR. C. THOMPSON has resigned the pastorate of the church meeting in York-street chapel, Manchester. The people are giving themselves earnestly to prayer, that God may speedily send them "a man after his own heart," and one whom he will signally bless, to the edification of the church, and to the benefit of the immense population by which they are surrounded.

MR. C. STANFORD, formerly of Bristol college, having supplied the P. B. church Loughborough six months, has accepted a unanimous invitation to the pastorate. The minister and members met on the evening of July 15, and confirmed the engagement by prayers, exhortations, and the right hand of fellowship.

J. W.

MR. G. MARSHALL, late of the baptist college, Accrington, has received a unanimous invitation to become the co-pastor with the Rev. W. Harbottle, over the baptist church, Accrington, and has entered on his engagements.

E. B.

MR. BENJAMIN FARRINGTON has succeeded Mr. J. P. Briscoe, as minister of Salem chapel, Boston. A pleasing revival accompanies the labours of this youthful preacher, and several have been added to the church by baptism, &c.

BRAUNSTONE.—In consequence of continued indisposition, Mr. Appleford has been compelled to resign the pastorate over the baptist church in this village.

REMOVALS.—Mr. W. Jackson, late of Heywood, to Cloughfold—Mr. Stanton, late of Malbourn, to Sacheverel-street, Derby—Mr. S. B. Sutton, B. A., late of Bristol college, to Tiverton.

RELIGIOUS INTELLIGENCE.

PRIMITIVE METHODISTS.—This zealous and laborious section of the church of Christ, held its twenty-sixth annual conference in Mill-street chapel, Hull, in June last. The following statistics exhibit the present state of the connexion, the different societies of which are located in England, Scotland, Ireland, some of the British Islands, New Zealand, South Australia, Upper Canada, and the United States of North America:—

Number of members	87770
Travelling preachers	506
Local ditto	7704
Class leaders	5080
Sunday scholars	81456
Sunday school teachers	16266
Sunday schools	904
Connexional chapels	1189
Rented ditto	3652

St. BARTHOLOMEW'S DAY.—It was on the evening of Lord's-day, August 24, 1572, that the massacre of the Protestants in Paris was commenced—"the result of that general conspiracy, formed for their extermination"—when, "above a myriad of Hugonots" were miserably butchered in that city alone. Again it was on Lord's-day, August 24, 1682, that more than 2000 pious and devoted non-conforming ministers in England and Wales were driven from their pulpits and congregations. This year the 24th of August falling on a sabbath, it has been proposed, as stated in our last, by the dissenting deputies, that sermons be preached from the dissenting pulpits of the British empire, "on the principles of dissent." We think it right to add, that the collections proposed to be made, are in liquidation of a debt of several thousand pounds incurred by the deputies in securing the Rights of Dissenters.

A "CHURCH-OF-ENGLAND" CLERGYMAN has contributed £1000 for the purpose of printing works of Emanuel Swedenburgh, and other upholders of the New Jerusalem sect! Of what use is the "act of uniformity," except in securing uniformity in tithes—rates—offerings and endowments?

J. N.

"THE TAX BOOK."—Of all the publications which have been put forth by the church of Rome, the Tax Book of the Apostolic Chancery is the most abominable. There have been many editions of this book printed, namely: one at Rome, in 1614; one at Cologne, in 1515; and three at Paris, in 1520, 1545, and 1625.—*Notes of a Bible, 1759.*

[A Correspondent has furnished us with some extracts in proof, but we ought not to print them, lest we should violate the spirit of Eph. iv. 29.]

GENERAL INTELLIGENCE.

AWFUL!—During the thunder-storm on sabbath evening, July 6, a young man in a public house at Nottingham, after indulging for some time in the most profane language, was struck with blindness!

NEW ZEALAND.—*Bay of Islands.*—The natives have driven out the settlers at this station, and burned all their dwellings. The chapels and missionaries were spared. The people escaped to the vessels, but several were killed, and many wounded.

SAD AFFAIR.—A mother was lately shot by her own son, at Grimesthorpe, in Lincolnshire, through a gun going off accidentally, which she had just warned him to take away! The poor lad was almost distracted.

THREE DISTINGUISHED MEN have lately gone the way of all the earth. Sir W. Follett, the Attorney General—General Jackson, an Ex-President of America—and Earl Grey, who was Prime Minister at the passing of the Reform Bill.

DISGRACEFUL.—At Ormskirk petty sessions, a boy of 14 was fined ten shillings, and costs ten and ninepence more, for breaking a partridge's egg!

SINGULAR.—A boy having been kicked on the head by a horse, is said to be completely cured of stammering.

ALGIBERS.—A French Colonel drove about 1000 natives, male and female, into a cave, at the mouth of which he kindled large fires of wood and thus destroyed about 800 of them!

A **COLOSSAL STATUE** of O'CONNELL in marble is, it is reported, in the hands of an eminent sculptor at Rome.

A **SERIOUS AFFRAY** lately took place between the police and some country people at a village near Cork in Ireland, when several of the latter were killed.

A **RAILWAY TUNNEL** under London is one of the numerous projects now before the public! What after this?

QUEBEC, Canada.—An extensive and destructive fire has laid a considerable part of this city in ruins.

PARLIAMENT will, it is said, be prorogued in the second week in August.

PLAYING AND PRAYING.—Extracts, as they appeared in the *Court Journal*.

"Saturday.

The Queen and Prince Albert, and the King and Queen of the Belgians, honoured the performance of the French play with their presence yesterday evening.

"Monday.

The Queen and Prince Albert attended divine service yesterday morning in the Chapel Royal, Buckingham Palace. The Bishop of Norwich preached. Prayers were read by the Hon. and Rev. C. Lealie Courtenay."

Marrriages.

January 9, in the Mission chapel, Kuruman Station, South Africa, by the Rev. P. Lamue, the Rev. David Livingston, missionary, to Mary, eldest daughter of the Rev. Robert Moffat. Mr. and Mrs. Livingston took their departure about the end of February for Mobatsa, the farthest station in the interior, and 200 miles from the Kuruman.

May 29, at Union Chapel, Shefford, Beds, by the Rev. B. S. Hall, the Rev. Thos. Adell of Castle Donington, Leicestershire, to Miss Bryant of Little Hardwicke near Shefford.

June 15, at Zion chapel, Stockport, by Mr. John Russell, Mr. Joseph Higham, to Miss Susannah Cheetham, both members of the baptist church. Also on the 29th, Mr. John Cope, to Miss Ellen Johnson.

June 18, at the baptist chapel, Semley, Wilts, by Mr. King, Mr. J. Gray, to Miss M. A. Taylor.

June 20, at the Baptist chapel, Buckingham, by Mr. Carryer, Mr. Thos. Pickering of Pitsford, to Miss Elizabeth Carryer of Leicester.

June 21, at the baptist chapel, Bishop's Stortford, by pastor B. Hodgkins, Mr. Benjamin Orsman, to Miss Betsy Morris.

June 21, at Maulden chapel, Beds, by the Rev. J. H. Brooks of Ridgmount, Mr. Samuel Neglis, of Amptill, to Hannah eldest daughter of Mr. Thomas Cook, of Sappingly.

June 23, at the baptist chapel, Ridgmount, Beds, by the Rev. J. H. Brooks, Mr. Joseph Potts, of Toddington, to Miss Martha Boyce, of the former place.

June 29, at Hereford, by Mr. Aldridge, Mr. J. Predgen, baptist minister, Penalt, to Miss H. V. Burgwin, of Madley.

July 1, at the baptist chapel, Ebenezer, Southsea, by the Rev. Jno. Headdon, Mr. W. Newton, Portsea, to Mary, youngest daughter of Mr. Richard Newton, of Elm Grove, Southsea.

July 2, at the upper meeting (baptist) Saffron Walden, by N. Haycroft, M.A., Mr. William Newton to Miss Alice Louisa Barrett.

July 5, at Brunswick chapel, Dover-road, London, by Mr. Smith, of New Park St., Mr. Charles Wilmot, to Miss Gulielma Burrows, both members of the baptist church, Horaley St., Waltham.

July 6, at the baptist chapel, Dudley, by Mr. E. Thomas, of Netherton, Mr. Charles Young, to Miss Elizabeth Tilley.

July 6, at Union chapel, Shefford, Beds., by the Rev. B. S. Hall, Mr. Wm. Sale, of Gamlingay, to Miss Susan Allison, of Clifton.

July 10, at the General Baptist chapel, Castle Donington, by Mr. Owen, Mr. S. Tomkinson to Miss F. Soar.

July 10, at Limpsfield, by Mr. E. Nicholls, Mr. J. Illman, of Holloway, to Miss J. Head, of Oxted, and, Mr. W. Wallis, of Oxted, to Miss C. Burnett, of Brasted.

July 10, at the G. B. meeting-house, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. John Hensworth, to Miss E. Dale.

July 12, at New Park St. baptist chapel, London, by Mr. Smith, pastor, Henry Whiteland, to Elizabeth Short.

July 16, at Harvey-lane chapel, Leicester, by Mr. Mursell, Mr. W. Hackney, of Turlington, to Miss H. Branston, of Leicester.

July 17, at the G. B. meeting-house, Friar Lane, Leicester, by Mr. Wigg, Mr. R. Baker, to Miss S. E. Andrews.

July 21, at the old meeting, Kidderminster, by J. Mills, Mr. Ebenezer Houseman, to Miss Susanna Childs.

Deaths.

May 30, at Wem, Salop, aged 40, Mrs. Selina Huntingdon, the beloved wife of Mr. Richard Onslow, and daughter of the late Mr. Wm. Muckley, baptist minister. She has left a husband and six children to deplore their great loss. She was a firm believer in the doctrine of salvation by grace, the hallowed tendency of which she ever exhibited. Where she was best known, she was most loved. Her demeanour in the family, the social circle, and the church of God, together with her intense anxiety for the spiritual welfare of her own children, and of all around her, evinced genuine christian principle. She died trusting alone on the merits of the gracious Redeemer for acceptance with God, and now sleeps in Jesus.

June 16, Mrs. E. Crudge, of Bampton, Devon; a worthy and useful member of the baptist church. She was much afflicted both in body and mind. Her fears of death were distressing. But faith overcame them, and opened a brighter prospect. "I can die now," she exclaimed, and slept in peace.

June 22, at his residence, at Wickham, Hants, Mr. James Wooldridge, aged 62 years. After a life of devoted usefulness, he fell asleep in Jesus, in sure and certain hope of a glorious resurrection.

June 25, at Pen-y-Nyny, near Ruthin, aged 72, Mr. Thomas Davies, father of the Rev. E. Davies, missionary from Berbee. For 54 years he had been a consistent member of a Christian church, an active promoter of sabbath-schools, and the founder of several important churches in the districts around him.

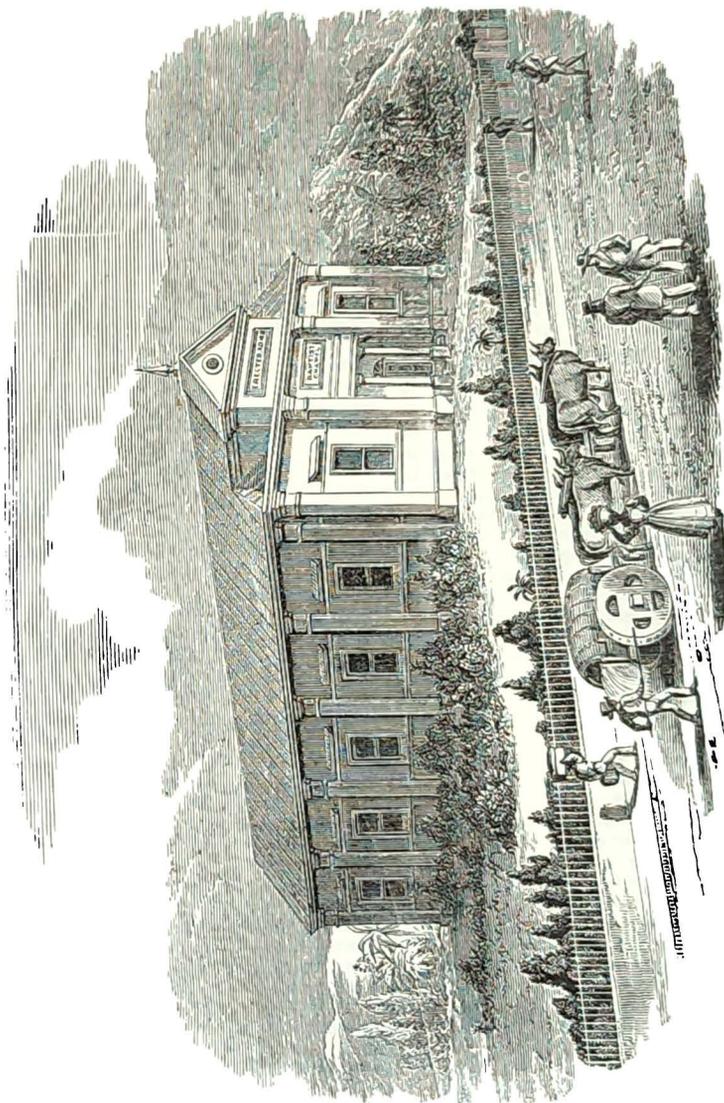
June 30, at Paris, Madam Montgolfier, widow of the celebrated aeronaut, aged 111.

July 6, at Gravesend, at the residence of her father, Thomas Pewtress, Esq., Sophia, the beloved wife of Mr. Thomas G. Appleton, of Elsted, Surrey, in her 34th year.

CONVERSATION WITH CORRESPONDENTS.

- ASSOCIATION LETTERS.**—J. J. S. asks, if copies are sent, who should pay postage? We should, certainly. But if our friends do not pre-pay them, they will be charged to us double postage. After all it can only be a *penny* question. Two stamps will usually be enough, and in some cases, one. But do let us have them somehow.
- DISSOLVING CHURCHES.**—J. W. B. asks, "Is it right to dissolve a christian church?" We suggest an improvement of the question. "Is it right, under any circumstances, to break up or dissolve a christian church; and by what authority can such a thing be done?"
- S. H. S. We hope you have published the Petition and letters in your local papers. Mr. Cobden's inconsistency in voting for the Maynooth Grant, under the plea of "Education" deserves exposure. O'Connell may turn up his nose at consistency, but Cobden cannot afford to do so yet. Alas, for our public men!
- W. J. S. tells us that "two Gentlemen" (?) called on a young couple who had just begun business in a large town in the North, and demanded "Easter Dues." No money being at hand, they waited till sixpence was taken of a customer, which they pocketed, and walked off! We received your donation for Tracts for J. B.
- R. B. informs us that during the Maynooth agitation the Presbyterians in his neighbourhood in Ireland were dumb—they receive the *Regium Donum*.
- C. P. W. Your case is not singular; but we always advise our friends to bury in their own ground. As for the threat, let it pass by you as an idle wind which you respect not.
- J. H. S. You attempt too much. One well-written piece is worth a hundred bad ones. You may succeed if you have patience.
- C. A. complains of the want of good management in the arrangements for public religious meetings, and also of long and irrelevant speeches.
- J. R. I. We regret that we cannot use the very interesting intelligence you have sent us. You know why.
- J. E. E. Thank you; but we had received a report of that baptism.
- DR. (!) EDWARDS. Dont send us any more of your dirty papers. We have always thrown them aside with disgust.
- A SUBSCRIBER, AND A BROTHER TO PETER AND JOHN, (we wish his tone had been less querulous,) refers to two or three subjects. Baptist local preachers are not sufficiently encouraged, he says. This, we believe, is generally correct. The Methodists manage this matter better than we do. He refers also to the minister who had lost his Prayer Book, and says, that the fault is not *always* with the people. This may be correct too. And is it not true also that our friend is a closer relative to Peter than John?
- ATTRACTIONS AND SINGING AT ANNIVERSARIES. We have received several papers on this subject; some of which will appear.
- CHURCH RATES, EXETER. A friend has sent us a hand bill announcing "Umbrellas and Parasols for sale by Auction" for church rates; he says "I have thought fit to send you this as a specimen of what church and state intolerance can do in this '*semper fidelis* city.'"
- D. D. We only give the initials of your signature. Why did you write anonymously, and in a disguised hand? To ascertain its genuineness we sent your letter to your minister, whose prompt attention was obliging. But why did you act in this singular manner?
- STRICT BAPTIST CONVENTION. The reply of Mr. Samuel Wilkinson, to Mr. R. Overbury, did not reach us until that part of our publication in which it should appear was in type.
- T. J. P. Of course the thing would be a speculation, which might or might not succeed. We imagine that like a dinner of dainties *only*, it would soon "fall upon the sense." The idea, however, is *poetic* at all events.
- D. T. I. If it was so, let it pass: the parties are to be pitied, though they have exposed themselves to ridicule.
- W. B. H. mentions a mother who, the day before he wrote, avowed, that she had her baby christened when a day old, "to save its soul!"
- J. F. We thank you for reminding us of those facts. You will find that we have referred to them.
- S. T. N. We would gladly do so, if we knew the circumstances of the case. But read 2 Sam. 12th chapter.
- J. B. G. We decline.

THE
MISSIONARY INTELLIGENCER.



MISSIONARY INTELLIGENCER.

GRAHAM'S TOWN, SOUTH AFRICA.

THE Engraving on the preceding page is a representation of the Baptist Meeting-house at this station. When the foundations of the building were laid, in 1840, Episcopalians, Wesleyans, and Independents, kindly gave their countenance and assistance. The building measures seventy-five feet by forty. Vestries and School-rooms are also erected behind the Meeting-house. There are about one hundred children, European and native, in the sabbath school; and the congregations are good. Graham's Town is an interesting place. Emigrants, whose constitution could bear a warm climate, especially artisans and labourers of the baptist denomination, would do well to consider the propriety of joining their brethren at a station like this; which might be of mutual advantage, and certainly would be preferable to the risk and danger of forming a settlement in some unbroken wilderness.

BAPTIST MISSIONARY SOCIETY.

NEW FIELDS.—CHINA.

For a considerable time past, the attention of the Committee has been called to China. The missionaries of the American Baptist Board, have frequently urged the Committee to send missionaries to that field, and have assured them of a cordial welcome. They concur too with the agents of other Societies, in representing the openings as numerous and encouraging. In more than one of the five large cities now accessible to the English there are no Christian teachers, while vast numbers of the natives are ready to receive religious tracts, which the general diffusion of elementary education enables them to read.

Taking into consideration these openings and appeals, and deeply anxious to aid in communicating the knowledge of divine truth to 300,000,000 of people to whose welfare some of the earliest labours of missionaries of this Society were devoted, the Committee have resolved—

That the facilities of intercourse afforded by the opening of several ports in China to foreign commerce, according to the recent treaty, the residence of British consuls—the free access that may be had to the people, the comparative ease with which the language may be attained, contrary to the erroneous notions of former times, the general salubrity of the climate, together with the urgency of missionaries of different societies already located there, who have appealed and continue to appeal on its behalf, render it highly desirable that measures should be immediately adopted, with a view to the commencement of missionary operations in that vast empire, which comprises more than one third of the world's population lying in the thick darkness of heathenism.

Two things are wanting to enable the Committee to carry out this resolution: men and money. Holy, devoted, simple-hearted labourers, who are willing, in the

fear of God and under the influence of love for souls, to dedicate themselves to this work, are required. If possible, four; if these cannot be obtained, two. It is also necessary that the sum required for the outfit and passage of those four missionaries, — say £2000; together with the amount required to support them for the first year, say £1000, be raised by special contributions. The state of the finances, and the claims of the present fields of labour make this arrangement imperative. Nor can the Committee doubt for a moment, the readiness of their friends to supply the requisite funds. A kindred society received last year from an anonymous friend the sum of £8000, to enable its Committee to commence a Chinese mission. Are there not friends amongst us, as greatly indebted to the Saviour, and as anxious for the conversion of China? And how can they better express their anxiety and obligation, than by aiding the commencement of this mission in a field where God has already blessed the efforts of our brethren, and to which we are urged by the cry of the people and by the previous efforts of one of our missionaries on their behalf. If only the men be raised up, most assuredly the money will not be withheld.—*Report*, 1845.

FERNANDO PO.—ARRIVAL OF THE DOVE.—Intelligence has been received of the safe arrival of "The Dove" at Fernando Po, on Saturday, March 22. Our friends were all in excellent health. After they passed Sierra Leone, they were delayed by a succession of calms, and visited occasionally by a light tornado, but the little vessel acquitted herself most satisfactorily. Mr. Newbegin speaks in the highest terms of captain Milbourn, as having won the confidence and esteem both of passengers and seamen. Mr. Clarke says, "Rejoice with us, for the Dove has arrived safely after a short passage of forty-five days. All are well. All have been well, with exceptions from sea-sickness during the voyage; and all seem happy in the prospect of useful

ness which lies before them." A thanksgiving service was held on the evening of their arrival, and on the morrow, the Lord's-day's pleasures at Clarence were enlivened by the union of residents and new comers in preaching, praying, and partaking together of the instituted commemoration of the Saviour's love.

Bristol.—On Thursday evening, July 3, 1845, Mr. C. B. Lewis, student of the Bristol baptist college, was designated to the office of missionary to the Island of Ceylon. The Rev. Samuel Brown, of Long Ashton, commenced the service by reading the Holy Scriptures and prayer. The Rev. Joseph Angus, secretary to the Baptist Missionary Society, delivered the introductory address, in which he described the sphere of Mr. Lewis's missionary labours. The Rev. Thomas Gough, of Clipston, asked the questions; which led Mr. Lewis to assign satisfactory reasons for devoting himself to the work of the christian ministry, and more especially to that of a missionary to the heathen. The Rev. Thomas S. Crisp, Mr. Lewis's tutor, offered the ordination prayer, earnestly and affectionately commending our young friend, with his companion, to the care of their heavenly Father. The Rev. Thomas Winter, his pastor, delivered the charge, from John xiii. 23, on the importance of his leaning upon Christ, that he might be qualified to testify the gospel of the grace of God with affection and fidelity, and be sustained under all the trials of the missionary enterprise.

MISCELLANEOUS INTELLIGENCE.

DEATH OF MR. MACK, OF SERAMPORE.

Extract of a letter.

"I HAD the pleasure of receiving your letter of the 1st March, on the 18th April; rather a quick passage—41½ days from London. Since I last wrote you we have enjoyed very good health indeed, notwithstanding the prevalence of cholera, in Calcutta and the neighbourhood, to an alarming extent. For many years there has not been such a mortality among the European portion of the community as this year's bills exhibit; and many of them distinguished members of the community. Till yesterday, its ravages in Serampore were confined to the natives; but most unfortunately our dear pastor, Mr. Mack, a native of Edinburgh, and a labourer in the mission-field for twenty-three years, was attacked at ten o'clock in the morning, and entered into his rest at a quarter past ten in the evening, having suffered for only twelve hours. It was one of the worst cases of spasmodic cholera. He has left a widow, but no children; but every one was so much interwoven with him, that both European and

native feel that they have lost a father, in every sense of the word. In him is broken the last connecting-link of the male portion of the Serampore mission commenced by the late Dr. Carey. Helen drank tea with him on the 24th, when their whole conversation was of home. She was a particular favourite of his, and she was equally attached to him. We have lost a kind friend. He arrived in this country in October, 1822, and officiated as Professor of Chemistry in the Serampore college while it lasted; being also co-pastor with Carey and Marshman in the church here. Since their death the whole duty has devolved on him, both of the native and European churches here; and it is not too little to say that he faithfully fulfilled the trust committed to his charge. Since the funeral of Dr. Carey, in 1834, a larger assemblage has not been seen in Serampore. It was pleasing to see the respect the heathen paid to his memory. Not only was the road covered with them, but every house-top was crowded with men, women, and children. He was a man who had enjoyed almost uninterrupted good health, and a most abstemious man in everything but fruit, of which he was excessively fond. The cholera was supposed to have been brought on by the fruit he had the night before. He was in the prime of life, (48) stout and robust. His mother still lives in Edinburgh. Who is to be his successor has not yet been decided on. This being a very healthy place, the pastor of the church always supports himself by keeping a school; and a most excellent one Mr. Mack has left."

HAYTI.—On July 3, a public tea meeting was held at the baptist chapel, Eye, Suffolk, on the occasion of the Rev. M. W. Flanders leaving his charge to go out as a missionary to Hayti, St. Domingo. About 300 persons sat down to tea. After tea, the meeting was addressed by the Rev. J. P. Lewis, R. Bayne, Jas. Aldis, (Wesleyan) and M. W. Flanders, who stated his reasons for the course he had taken. Mr. Wm. Cason in the chair. The friends connected with the above chapel are anxious to send some useful and fancy articles with Mr. Flanders, for promoting the object he has in view; and in order that they may be able to accomplish their desire, a box will be kept open for two months. Any friend who is willing to aid them can do so by corresponding with Mrs. Cason, Eye, Suffolk. Any trifle will be thankfully received.—On Lord's-day, July 6, Mr. Flanders preached his farewell sermon to a very large congregation, from Gen. xl. 14, "But think on me when it shall be well with thee." In the evening of the same day, he delivered a very solemn and impressive address to the young, and it is believed that serious impressions were made.

Mr. GEORGE STONEHOUSE having resigned the pastorate of the baptist church, Chipping Norton, Oxon, for the purpose of taking the superintendence of the South Australian College, sailed with his family for that interesting colony on Tuesday, July 23, in the ship "Templar." Previously to his departure, Mr. S. was presented by his friends at Chipping Norton and the neighbourhood, with a donation of books and a purse of gold, as a testimonial of their affectionate esteem.

SAILING OF MISSIONARIES.—Rev. Mr. Burpe and lady, missionaries sent forth by the baptists of Nova Scotia and New Brunswick, sailed from this port for Calcutta, on Wednesday morning, in the ship "Woodside," their ultimate destination being the Burman or Karen country. Religious services were held on board the ship, and prayer was offered by the Rev. Mr. Dean, of the Chinese mission. Brother Burpe has become much endeared to the friends in this city who have enjoyed the pleasure of his acquaintance during his brief stay among us, and the prayers of many of the friends of missions will follow him, that his way may be prosperous, and his labours abundant in the holy cause to which he has consecrated his life.—*Christian Messenger*, June 20.

DEPARTURE OF MR. KNIBB.

THIS esteemed missionary has made but a short stay in England. Having accomplished the object of his special mission to this country, we find him, like a man of business, hastening back to his friends, to gladden their hearts with the tidings of his success. Mr. K. hoped to arrive in Jamaica by the 1st of August—the anniversary of Emancipation—always a high day in Jamaica. Previously to his departure, a parting service was again held in Finsbury chapel, (July 1,) when Mr. Hinton delivered a lengthy but very appropriate address to Mr. K. The purport of which was, that he must now tell his brethren in Jamaica, that after this, they must depend on their own exertions and resources—that the claims of other parts of the heathen world were so urgent, that the Committee of the Baptist Missionary Society would not be justified in devoting any further considerable grant of their funds to the Jamaica churches. To this address Mr. Knibb responded in his own peculiarly energetic style and concluded thus:—"Farewell! farewell, ye members of the committee! farewell, ye brethren of other denominations who have assisted and sustained us! farewell, ye who have maintained the missionary work! it is joyous, it is triumphant. I retire from you with the motto, and I give it to you as a leading star: 'Let us work for Christ on earth, till we rest with Christ in heaven.' Farewell!"

SCARCITY OF HANGMEN IN JAMAICA.—Mr. Knibb, in the course of an address at Bradford, related an instructive anecdote of what he very properly called public stranglings or judicial murders. A man had been sentenced to death at Kingston, Jamaica. There was no difficulty in getting a jury to convict and a judge to sentence him. But a difficulty at last presented itself—the want of a hangman. Not one of the forty thousand persons in Kingston would consent, publicly, to break the sixth commandment. At length the authorities hit upon an expedient worthy of the emergency. They bribed a Spanish sailor who happened to be in port; and to screw his courage up to the sticking place, they kept him drunk for two days! On another occasion a hangman could be procured only in the shape of a culprit, whose lesser punishment was remitted on condition that he would inflict the greater punishment upon his erring brother.—*Leeds Mercury*.

Mr. JOHN BROOKS, formerly of the General Baptist Missionary Society, has arrived in this country from Calcutta, with his wife and family, in good health.

ON SEEING THE SUN RISE AT SEA.

A LURID glare illumes the eastern skies,
Forth on the wings of morning Phœbus flies;
His ray superior dims each radiant star,
As from his ocean bed he drives his fiery car.
Mists roll on mists, in darkling clouds away,
Before thy light, O glorious orb of day!
Still Cynthia's waning light shines forth on high,
Her paly beams illumes the western sky;
But soon, O Cynthia, shall thy weak'ning blaze
Be chas'd away by Sol's increasing rays.

And as ye fade, ye glittering orbs of night,
Before the sun, and hide your glimmering light;
So shall the error of a darken'd world
For ever cease before the cross unfurld;
A glorious light o'er all the earth shall spread:
Proud unbelief shall hide its shrinking head;
Thy shrine, Mohammed, shall neglected lie,
And all thy followers praise the Lord Most High:
Thy car, O Juggernaut, no more shall stain
The earth, with victims for an idol slain:
The scatter'd seed of Israel shall own
Their Saviour, Christ, and bow before his throne:
And hell's vile offspring, slavery, shall cease,
As shines thy light, Immanuel, Prince of Peace.
No more shall nations deal in human blood,
And sell the image of their Maker, God;
But liberty, bright handmaid of the skies,
O'er all the kingdoms of the earth shall rise:
Wherever ignorance and darkness reign,
And superstition twines her cank'ring chain;
There shall the gospel's bright and living ray
Irradiate the gloom, and pour eternal day.

Manchester.

H.

BAPTIST REPORTER.

 SEPTEMBER, 1845.

NOMINAL CHURCH MEMBERSHIP.

I HAVE for some time felt anxious to make a few remarks on a very common, but extremely injurious practice, which obtains in some neighbourhoods, viz.—that of retaining a nominal connexion with churches, when parties are removed to too great a distance for constant attendance. In some localities the practice has almost entirely disappeared. Ministers and messengers of associations have agreed, uniformly to recommend to members changing their residences at once to obtain their dismissal to such churches as it may suit their convenience to attend. I happen, however, to dwell in a neighbourhood where people cleave with more than ordinary tenacity to old notions and old habits. We have, in this district, a very large number of recognized christians, who have for many years continued members of churches with which it is impossible for them to hold that *kind of fellowship*, which it is one of the principle ends of christian societies to secure. Some of these try to attend the place of membership once in the course of the month, just to receive the Lord's-supper; others much more seldom; and I know one

good man (!) who has not met the church of which he is a member for many years, and yet he seems to think himself perfectly exempt from all the duties *peculiar to church members* in his immediate locality—simply because he is a *member elsewhere*.

Unreasonable and pernicious as this practice may appear to most of your readers, I am willing to think that there are many that countenance it who have not been accustomed to regard it as at all inconsistent. It is more especially for their sakes that I wish to say a few words relative to the causes whence it may arise, and the reasons why it should be avoided.

There are, I am aware, some excuses for the practice which are plausible, and perhaps, valid. 1. A member may remove to a locality where he may have no opportunity of uniting himself to a church holding his own views of discipline and government: in that case it may not be desirable for him to remove his membership. 2. Friendships and attachments have been formed towards brethren and sisters with whom we have mingled

in church fellowship, and on *that account* "we cannot think of being dismissed to another church." This we have often heard stated. In reply, it may be remarked, that nominal membership can have little or nothing to do with the continuance of true christian attachment. No one can imagine for a moment that his affection for old friends would be destroyed or diminished by having his name removed from one church book to another. Dismission from one church to another does not suppose any alienation of christian love or of christian sympathy. Occasional union in the worship of God, both in private and in public, may be still continued with mutual advantage. But most assuredly persons should be *members* where they find it *convenient regularly to attend*. And we may add, that a regard to brotherly affection, and the connexion which church membership may have with the cultivation of that principle, will greatly strengthen our position. Who are those that have the strongest claim on our christian sympathy? Are they not those brethren with whom we most regularly meet in the house of God? Can it be right that those with whom you were once associated should still monopolize your brotherly love? It is then most evidently apparent, that if *membership* has any influence in improving our christian love, we should at once identify ourselves in the closet bonds of fellowship with the people among whom Providence has placed us. 3. Another excuse sometimes made is, that there are so many things of an unlovely character about the members of the church in the immediate neighbourhood, that we cannot, without a sacrifice of feeling, be *one of them*. This excuse may be obviated by a few interrogatives.—Do they give evidence of being the people of God? Is the gospel preached among them? Do they attend to the worship and ordinances of God's house according to your views of evangelical consistency? If so,

then they are a church of Jesus Christ; and who are you that you should deem yourself above being *one of them*? You may possess intelligence, influence, and adaptedness for usefulness; remember that it is your solemn and imperative duty to employ them all for the cause of Christ in your own locality. And who can tell but that your hearty co-operation with your brethren around you, may be the means of bringing about a far more congenial state of things than had previously existed. Nay, the very defects of which you may complain may constitute one of the most undeniable proofs that it is your duty to join such a church, that you may the more effectually aid in promoting its growing purity and prosperity.

These are some of the more commonly avowed causes of the practice in question; but there are some others, which though not distinctly admitted, may be found too frequently to operate. 1. Churches have a right to expect from their members entire co-operation—a willingness to help their brethren, both by their service and their pecuniary contribution. It is very sad when avowed christians try to exempt themselves from such claims by the stale excuse "I am not a member with you." Oh worthless apology! how unworthy to be alleged by a follower of Him "who gave himself for us." Titus ii. 14. Allow me to ask—Do you form a part of the "body of Christ?" If you do, you cannot with consistency refuse to sympathize with his members, especially with those immediately around you. 2. We have known some persons who give the preference to distant membership. They like to feel at large, that they may rove and ramble just as they please. It might be uncharitable to confound these characters with Jude's "wandering stars;" but one thing is clear, that the churches to which they belong would not lose much either in credit or usefulness by expunging their names from their books.

It is but just to remark that ministers and officers of churches are, to a great extent, responsible for the continuance of this pernicious practice. I know many of our brethren who never will allow persons at a distance, and who are accustomed to meet for worship with churches in their immediate locality, to continue their membership beyond a limited period after their removal. Others, however, actuated, as one cannot but conclude, by selfish and unworthy motives, pursue a very different course. If parties who are removed attend with regularity the place of worship now most convenient for them, and begin to evince a growing interest in their new religious associations, message after message, expressed in the kindest terms is despatched to them—the minister, and the minister's wife, deacons, and deacons wives and daughters visit them—and all to persuade them to attend, at least, the church-meeting, and on the first sabbath in the month. And whence all this ado? What is the cause of all this anxiety for the presence of your friend? Is it your care for his spiritual improvement, and for his growing usefulness in the service of the Redeemer that prompts your solicitude? Nay, these he must, to a great extent, sacrifice, if he will conform to your wish. The whole of this solicitude must then be attributed to motives the most selfish and the most unworthy.

Having said much more than I had intended on the causes and excuses of the practice I wish to expose, I must state a few reasons why it should be avoided.

1. It often leads to a needless and extensive violation of the sabbath. "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:

wherefore the Lord blessed the sabbath day, and hallowed it." Ex. xx. 10, 11. 2. It necessarily interferes with family duties: children and servants are left to pursue their own pleasure without government and control. 3. Spiritual edification is sacrificed to a great extent. The bustle and fatigue connected with travelling, and the idle gossip with friends very occasionally met, are all utterly incompatible with spiritual edification. If we would profit by the means of grace, we must have time for retirement, and calm reflection and prayer. 4. But the strongest objection to such a practice is, that it interferes so powerfully with christian usefulness. If there is any truth of revelation more clearly set forth, and more impressively inculcated than others, it is, that every follower of Christ should seek to do good. All his talents, his time, his property, his influence, his knowledge, and above all, the grace of life—all are bestowed upon him that he may employ them for God, in promoting the salvation of sinners. It is quite certain that he who would be faithful to his sacred trust, will not have time to wander far from home on the Lord's day. Every good man will find scope enough for his energies in his own neighbourhood. His family—the Sunday-school—and hundreds of ungodly neighbours call aloud for his activity and unremitting exertions. Placed in such circumstances, where is the consistency, and where is the christianity of those who every now and then drive, or walk out, five or ten miles on the Lord's-day for the sake of mere nominal membership! It is most abundantly certain, that if private christians could be useful at all, they must be useful at home: and to be useful at home they must unite heart and hand with that church where their influence may be most effectually exerted. I hope that these remarks will be read and received, as far as they are correct, with christian candour and sincerity.

A LOVER OF CONSISTENCY.

LANGUAGE AND TRANSLATION.

By the word language, in its usual acceptation, is understood that verbal or oral power by which we make known our wants, desires, hopes, fears, or sorrows, but by an accommodation of terms, it has a more extensive meaning—in familiar phraseology it is applied to all the variety of methods by which we communicate thought: hence in the catalogue of languages we find that of *looks* said to be very intelligible, that of *actions* pronounced by some not capable of being misinterpreted, that of *silence* oft denominated the most expressive, and lastly amongst those we mention here (for we might multiply *ad infinitum*) that of the *heart*, which we hesitate not to affirm, without fear of contradiction, the most valuable, and as to style, of all languages the original—for even those who confine their attention to the concerns of this terrene state, whose views do not extend beyond this “mighty mole-hill, earth,” do not prize lip assurances, or tongue promises and professions, if manifestly they are not a literal translation of the heart’s language. And in matters of everlasting moment, transactions which take place between God and the soul, we venture to assert that the oral language is worthless, and by God not regarded, unless it presents an accurate transcript of the original, or heart language.

These introductory remarks will shew that we consider the *voice of the heart* quite distinct from that of *articulate utterance*; but, as it is a frequent inaccuracy to confound these different languages, or to consider them as identical, and as this mistake, in not a few instances, has produced very unhappy consequences, we propose giving a few examples, to prove that the oral language is not unfrequently a most incorrect version of the language of the heart. We say not that it is impossible to transcribe the silent language so that the verbal

shall exhibit exact correspondence, because daily intercourse with those who are conscientious translators would contradict such an assertion. It is true also that cases of mere resemblance are of by no means rare occurrences; and difficult questions of identity are frequently proposed, and decisions affecting the happiness of persons for life have been made on the supposition that the lip language was that of the heart, in other words, that they were one and the same: but we think a little careful observation will correct such an opinion, and justify the remark, that rarely do we meet a circle of friends, and hear them freely converse in the oral tongue for an hour or two, without discovering something like counter evidence to that which the heart is giving; for though we are ready to admit there is frequently much obscurity in this heart language which renders it difficult of interpretation, yet some of its characters are most legible. But in all our searches after truth, it is well first to ask, “What saith the scripture?” and we think its statements on this subject are unequivocal. But few passages need be quoted to prove that no two languages are spoken of as more distinct. Hear the decision of Him who in weighing actions and words takes motives and principles for weights; how severely did he reprove those whose religion was lip service only, “Wherefore the Lord said, forasmuch as this people draw near *me* with their mouth, and with their lips do honour *me*, but have removed their heart far from *me*, and their fear toward *me* is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.” And when in the prophet Ezekiel’s day men, for unworthy motives, were induced to hear the word of God, and to manifest the same apparent seriousness as the most

pious, God, by his servant, declares, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness." Hosea, describing those whose professions were deceitful, says, "They have not cried unto me with their heart when they howled upon their beds." Jeremiah says the social intercourse of many is but an exchange of dissimulation: unfaithful to God, they are so to one another, "their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in heart he layeth in wait." And the same prophet when searching into the dispensations of providence, why the designs of the ungodly should be successful, speaks of those who thought not of God, but spoke of him, "those are near in their mouth, but far from their reins." The ingenuous David complained that the language of Ahithophel's heart, and that of his lips, presented a striking contrast, "the words of his mouth were smoother than butter, but war was in his heart;" and when giving the character of his enemies, in the sixty-second Psalm, he particularly remarks this difference in the two languages, "they bless with their mouth, but they curse inwardly." And when in the seventy-eighth Psalm he gives an abstract of the history of Israel, and contrasts God's mercies with their ingratitude and rebellion, he says, "Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant." But the passages that carry conviction on this point are too numerous to be quoted at length, we therefore recommend those who have leisure, and who have not given the subject consideration, to compare the two languages as described in the word of God, and our young readers might find it an interest-

ing and profitable employment. We have elsewhere observed that thoughts determine character, and as thoughts form the characters of the heart's language, we say *this* language, not that of the *lip*, distinguishes or stamps the man. In the infallible directory from which we have so largely quoted, we read of a *perfect* heart, an *upright* heart, a *pure* heart, terms which we are ready to imagine convey the idea, that where correctly they can be applied, there the oral translation will be tolerably correct; that is to say, in such cases the words of the mouth will present the desires of the heart. But there are also adjectives applied of an opposite nature. We find mentioned a *deceitful* heart, a *divided* heart, an *evil* heart; and we conclude where these are just epithets the verbal tongue is anything rather than a correct transcript of the heart language.

For accurate and critical study we are always recommended to read any work in the original language in which it was written, rather than in any translation. Now, though as to the heart language of others, we may not be able to do this commendably, we may endeavour to read correctly that of our own; for if any language be worth studying, surely this is: and should any readers of these simple remarks, who have hitherto neglected this study, commence it, they will be surprised to ascertain how many defects are to be found in the oral language, if *professedly* a copy from the heart. The contradictions to which we have referred are not confined to Ahithophel's language, or to David's onomies, or to the Israelites. We may daily notice them as occurring in others' language—nay, in our own. How frequently with the lip are all the verities of the Bible acknowledged; but the life, unaltered by them, proclaims the heart's language to be a virtual disavowal of them. The admirable effects christianity is calculated to produce, are not unfrequently commended in the lip language of

many, whose hearts oppose all such practical results. Not a few daily make the *verbal* sacrifice, "Thy will be done;" the characters written in *heart* language signify, "I will have my own." How many periodically repeat, "Make us to be numbered with thy saints in glory everlasting," whose hearts testify their love for worldlings greatly surpasses that they have for God's people here; but, as Mrs. More, in reference to another insincere petition, has with admirable point remarked, "They are in little danger of being taken at their word, for they are asking to be made that which surely they are resolving never to become." In the lip language of many, we hear that religion is a *progressive* thing; their *hearts* say it is a *stationary* one. In the *oral* voice, it is frequently stated that religion might be transfused into the life; we compare this with the heart's testimony as spoken *by the life*, and we read in characters too legible to be misunderstood, *it is merely a speculative system*, to be acknowledged as circumstances may arise. Are there not also many, who, in the language heard by men, speak of the scriptures as the perfect rule of faith and practice, who in audible prayers (if we may use such a term to insincere words) thank God for so inestimable a boon, and implore the divine Spirit's teachings to accompany the perusal of them, who in *heart* language read by their author, must say, "I only read them as a matter of custom, I never search or study them; in my solitary hours they possess no attractions for me, I cannot make a companion of them, and as to the facts they record, I am in greater ignorance than of the paltry concerns of my neighbours which have no connexion with me."

But these lamentable discrepancies are of such every-day recurrence, that more specimens are unnecessary; and we therefore conclude the subject with a few practical observations. And first, may we not most suitably

adopt the apostle's words, and say, "My brethren these things ought not so to be?" Rest assured that lasting momentous results will follow such a course of dissimulation. For even allowing that we impose upon ourselves, and our fellow mortals, however imperceptible to man may be these opposite testimonies, they are all "naked and open to the eyes of Him with whom we have to do." That omniscient Being emphatically styled "the only wise God," is not to be deceived by *any oral* translation; he reads the *heart's* language; in vain to Him do we pour forth professions of attachment to his word, and his sabbaths, if practically we disregard the one, and by spirit and conversation profane the other. Of all such worship he will enquire, "Who required this at your hands?" Let us then immediately compare the religion of our *lips* with that of our *hearts*. The examination will not create the disagreement, (if there be any) it will only disclose and enable us to correct it. Not a few are the occasions in this life where, by inconsistency in language, unhappy effects follow. But who shall tell the tremendous consequences of entering another state "with a lie in our right hand." Surely the bare possibility of such a thing will lead us to ascertain whether we are presenting this contradiction. When David received the command—"Seek ye my face," his heart replied, "Thy face Lord will I seek"—and it is this *language of the heart*, not the length of our prayers, or the strength of our professions, which constitutes the essence of piety. It is frequently said that men cannot excel in certain professions without an acquaintance with languages; we affirm that no man can be a christian unless skilled in the heart language. We say not, he cannot be a professor of religion without this knowledge, for the present state of the christian church would contradict such an assertion; but we maintain that whatever may be his oral tongue, he cannot

be a real christian unless the assurances of attachment to his master have been made in heart language. In vain is it that with the lip we repeat the apostle's declaration,—“The kingdom of God is not meat and drink,” if we allow any sensual appetite so to govern us as to render the appeals of the gospel fruitless; in vain do we solicit that God would make us that which he would have us to be, while we are disregarding his commands to “strive to enter in,” to “watch and pray,” and to “be in the fear of the Lord all the day long.” He justly refuses to hear such prayers, or to accept such services. In a variety of ways he expresses the sentiment that “to obey is better than sacrifice.” Not only does he *disregard* outward observances when the spirit is absent, but he *detests* and *abhors* them. Though never weary of hearing the prayers of the penitent sinner, sin, regarded in the heart, makes prayers and religious services an abomination unto him. Dissembled piety is double iniquity. Let us, then, see to it that we not only offer the language of confession, but break off from sin; and this we shall be enabled to do effectually by the influences of that Spirit whose aid is imparted to all those who in sincerity implore it. Thus only will the words of our mouth and the meditations of our heart obtain acceptance in His sight who is our strength and our Redeemer.

VERITAS.

CHRISTIAN CHARACTER.

TAKING the standard of the word of God, we must admit that in its nature christian character is holy and dignified. Taking the requirements of that word, we must also admit that it should be eminent for the measure of its graces. To have a proper view of christian character, we should contemplate it, not as seen in its exhibition by men, to whom, notwithstanding the greatness of their attainments, much of imperfection necessarily

cleaves, but as it is presented in the revealed will of God. The profession of the christian pledges him to a continuance in the narrow path—to increasing diligence in the ways of God and of holiness; and he has placed himself under a solemn vow that the general description of the righteous shall have its application in his case. The path of the just is as a shining light, that shineth more and more unto the perfect day.

Christian character, therefore, is supposed to maintain its dignity under all the changing circumstances which may happen to the christian. It is not to be bent by an external pressure that is opposed to its truthfulness and purity, nor is it to be moulded by those events which are caused by, or are the consequences of, worldly expediency. It must stand a constant reproof to temporizing views of principle and duty, and remain as the house founded upon a rock, when the tenement built on the sandy foundation is swept away by the storm. It must be as the gallant ship that shall weather the tempest, while the merely assumed character is wrecked upon the fearful rock of worldly conformity.

The maintenance of christian character, however, in its essential glory is not a thing easy of accomplishment. There is in us much that is evil. There is without us much to act upon that evil. We are prone to go astray, and satan is ever ready with his snares and temptations. Much vigilance and sobriety are required, for our adversary the devil goeth about as a roaring lion seeking whom he may devour. Not upon watchfulness alone, however, does its preservation and progress depend. It is needful that we enjoy the blessing of God: that he succeed our efforts, or they will fail to secure their object. We must pray therefore, and continue in prayer, and live in fact the life of prayer and dependence upon God, if we would grow in grace, and in the knowledge of our Lord Jesus Christ.

Let us not shrink from this effort because it involves difficulty and self-denial. The struggle for all things really valuable generally involves these. The attainment is of immense importance when made, and will well repay the effort to achieve it. In all things to act up to our christian profession, and thus to maintain our character, will glory Him whose we are and whom we profess to serve, and induce those who witness the godliness and uprightness of our walk and conversation to praise our God and Father, and magnify his grace. It will certainly contribute to our own comfort, in having a conscience void of offence towards God and towards man, and in tending to increase our confidence in God, he being greater than our hearts, and knowing all things.

The existence and growth of this character must be manifest amongst men. Not indeed ostentatiously and for the sake of display, as the pharisees prayed at the corners of streets and in the market-places, but as of necessity, as the light and heat of the sun must be seen and felt. Christians are indeed as cities set on a hill, which cannot be hid. Character must be seen—conduct must be visible, and produce its effects. Christians must exercise an influence, though of course it will vary in its nature and extent in different instances. But if christian character be exhibited before men in the power of its principle, and in the stern and unbending strength of its integrity, united withal to a meek and gentle deportment,—then will it be admired, revered, and loved. It will reprove vice and inconsistency; it will lift up the hands that hang down, and strengthen the feeble knees; it will encourage the timid, and decide the wavering.

But let christian character, in any instance, be seen to be a mere assumption or matter of convenience,—let men observe that it is of a plastic and yielding nature, that it can be made to swerve from its uprightness by the

fear or smiles of man, or by motives of worldly gain or loss, or any such considerations,—and then its otherwise powerful and resistless influence will be neutralized, or utterly destroyed.

G. W. F.

THE
VESSEL OF REDEMPTION.

(From the *Welsh of Christmas Evans.*)

THE whole world, by reason of transgression, wore under the bar of condemnation, and shut up together in the cave of death, without any hope of redemption. Intimation, however, was given, in the court of Eden, that a King's ship, to be called the Seed-of-the-Woman, was to set sail, with a view to their deliverance. Certain of the King's officers, who were stationed on the look-out, persisted constantly to declare that, by the help of a peculiar instrument, they could distinctly see her out upon the waters, and that no doubt she would arrive in due time; whose words many believed, and they leaped for joy, waiting for the consolation.

After a long season of hope, and of patient waiting, one day, between dusk and sunrise, she sailed into the port of Bethlehem, under a salute from some friendly powers on the heights, and by the light of a star hung out for that special occasion.

During a considerable space of time, she was was beheld urging her course up the stream of the river, publishing glad tidings to all, and dispensing the gifts of healing to those who needed, without any distinction. The weather was exceedingly rough as she arrived at a place called Gethsemane, where the water had gathered so fearfully in the hold that it was thought she must at this point have gone down for ever. But near to the Gulf of Death (which some have called Golgatha, or the Place of a Skull,) the powers that then were, opened all their batteries against her! Yet, although sorely distressed and damaged, she kept

steering on through the midst of all, till she arrived at her destination, and, amidst unusual convulsions of all nature, and a cry that resembled the sound of many waters—"It is finished!"—there she deposited her cargo—the *life of the King's Son for the life of the world!* The ransom price was accepted, of which full proof was given; and the good ship, the Seed-of-the-Woman, (having accomplished this work, and also subdued those principalities and powers, and enjoyed a triumph, making a show of them openly,) then retraced her course back to the port of immortality, having some of the redeemed captives on board, as first-fruits of the whole; and where, according to some, she was received with such rejoicing as till then was unknown even in that land, the home of perpetual joy. Some gifted men, however, had been left behind, who were to go into all the world and announce what had been done; saying to the prisoners, "Go forth!" and to them that were in darkness, "Show yourselves!"

Wolsingham.

E. L.

BAPTISTS IN NOVA SCOTIA.

[Dr. BELCHER, of Halifax, Nova Scotia, has favoured us with another of his interesting communications. The following, in the form of a letter to the Editor, is dated July 12. More are promised. When these have appeared, we shall then have a few remarks to offer on some of the matters referred to by our esteemed correspondent.]

HAVING now become more settled in my new position, and in some degree better acquainted with the state of religion in the province—especially in our own denomination—I am greatly inclined, with your permission, to indulge in a little chat with the readers of the *Reporter*, on the latter topic. In my present letter I propose to give some general information, and to narrate the facts connected with the recent

anniversary of our college; in my second to give an account of the late associational meeting of our churches; and in a third to suggest some considerations as to the importance of baptist colonization from England to this land.

You are already aware that this province, including Cape Breton, now attached to it, numbers from 250,000 to 300,000 inhabitants, of whom not less than a fifth part are baptists. We have nearly, if not quite, one hundred churches, and about 9,500 members. This estimate does not include a few free-will (or as in England they are called General) baptists, who, I believe, invariably practise mixed communion, and object to a paid pastorate and entirely devoted to the ministry; and therefore are not increasing. Some indications, however, are apparent, of improvement among them. Till little more than fifty years ago, the Congregationalists, or "New Lights," as they were then called, were almost the only men who published evangelical truth in the colony. Many of these became baptists; and as the older ministers died off none came to succeed them, and the churches gradually became presbyterian, or baptist, and so remain. Not more than three congregational churches, even in name, are now to be found in Nova Scotia. Perhaps this is the proper place to add, that while no denomination is larger than the baptist, the catholics are numerous, perhaps nearly approaching our own number. The presbyterians of the old church of Scotland, the free church, and the seceders, are highly respectable, having an educated ministry, chiefly perhaps from the old country. The Wesleyan Methodists have about fourteen stations supported from home, including from four to five thousand members, and more than 150 chapels, and other preaching places, and upwards of 20,000 hearers; and the episcopalian, supported by the old propagation society, at least in part, if not very numerous, are respectable, and

increasing. They have among them, I fear, an increasing leaven of Puseyism.

I have often been struck, in reading the history of our denomination, with the fact that the ministers God first raises up in a country to lay the foundation of churches are men of powerful minds, strong common sense, ardent piety, and untiring zeal, which sustains them under trials that would entirely depress men of an ordinary character. Most strikingly has this been the case in Nova Scotia. Four of the men who laboured in the cause fifty years ago, still live to preach with all the animation of youth; and they are men whom any body of christians might well rejoice to acknowledge. Correct sentiment, holy conduct, and a most delightful readiness to co-operate with their junior brethren, eminently distinguish them. If there anywhere exist jealousy and a fear of the decline of influence by the introduction of brethren from a distance, it is not with them.

One evil, however, candour compels me to refer to, as introduced and cherished by these venerable men, and which somewhat obscures the prospect of the denomination. Rising up in the country when it had even less money than it has at present, cherishing remarkably plain habits, and filled with disinterestedness in their work, which made them ready to labour for the support of themselves and their families, many of them took nothing for their labours in the ministry; and churches, some of them really wealthy, have grown up around them without the habit of sustaining the ministry, and, some think, without a disposition to do it. The result is, to discourage young men from entering on the work. It may be hoped that the introduction of *system* may correct the evil, but at present it exists to a lamentable degree, and, if continued, will tend to our decrease as a denomination. It is pleasant to see a spirit in favour of education and of missions rapidly extending, and truly delightful is it that not a shade of

antinomianism has ever been sanctioned by the body. Every check is placed on the introduction of improper persons into the ministry, and every effort made to maintain the purity of communion in the churches. In no part of the world are these objects more constantly or carefully regarded than here.

Some fifteen years since, a strong feeling rose up among the baptists in this city, and extended through all the churches, that if the denomination was to extend itself permanently, there must be an increased attention to the general education of all classes, and especially of the ministry. No men felt this more strongly than the aged ministers, and vigorously did they exert themselves to promote the object. Application was made to the legislature, who were already promoting secular education among some other classes, and, notwithstanding powerful opposition, small grants (now £250 currency, per annum) have been made to sustain the college, and the academy connected with it. This institution is situated at Horton, about sixty miles west of this city; it is incorporated as Acadia College, has three professors, and about twenty students, with an excellent system of study. The academy has about seventy students, and two professors; it is, of course, preparatory to the college. The whole course includes six years. A theological chair is now being added, sustained in part by the Baptist Missionary Society in England.

The annual exhibition, held about three weeks ago, I had the pleasure of attending. I was struck, on my arrival, with the beautiful situation, the size, and the elegance of the building. No baptist building in Great Britain at all approaches it, and but very few in the United States. Nor was I less attracted with the cheerful aspect of the interior of the hall in which we assembled. It was adorned with beautiful garlands, all arranged by the students; the pro-

fessors and students appeared in full collegiate costume. The hall was filled with a highly respectable company, members of the legislature mingling with no small number of ladies. The performances of the students were every way creditable to all parties concerned; the conferment of degrees was deeply impressive; the address of Dr. Maclay to the graduates was truly appropriate; the charge of the Attorney General on their future duties to their *alma mater* will not soon be forgotten; and last, but not least pleasing, the musical

performances were every way gratifying. For the first time since I left England, I heard the national anthem, "God save the Queen," sung in excellent style, as the *finale* of the meeting. I could not be surprised that some parties in the colony are not pleased with this Baptist College. Had you been there you would not have felt ashamed of your denomination; you would have exulted in the prospects of the country, and have earnestly prayed that "Old England" may soon enjoy like blessings.

POETRY.

THE BAPTISM.

BY MRS. M. L. GARDINER.

'Twas sabbath eve, the sun was low,
Serenely sinking in the west;
A crimson cloud hung o'er his brow,
Which fancy peopled with the blest.
Admiring saints in beauty stood,
With golden harp in either hand;
And bending o'er the chrysal flood,
Welcomed with smiles a pilgrim band,
Who had renounced the things of earth,
And freely yielded all for heaven;
Forsook the scenes of joy and mirth,
For the sweet hope of sins forgiven.
Tho' winds were high and proud waves curl'd
Majestic on the pebbly shore,
The gospel banner high unfurl'd,
With fearless steps they onward bore.
Like incense rose the voice of prayer,
And mingled with the gusty breeze;
The aged and the young were there,
With thoughtful look and bended knees.
Among them was a fair young girl,
With auburn hair and eyes of blue;
Who, heeded not the wild waves curl
As brighter objects met her view.
And there, amid the waters stood
The man of God, with solemn brow;
Alone, he trod the swelling flood,
With courage firm and footsteps slow.

Calmly he gazed on all around,—
As if he felt his Saviour near;
And then, immersed, with awe profound,
Each convert in the waters clear.
Love, not the wave that o'er them roll'd,
Redeemed them from the second death;
Love brought the wanderers to the fold,
And crowned them with an Eden wreath!
Their songs of praise ascended high,
And roll'd in sweetness o'er the flood:
While earth and ocean, air and sky,
Responded loud that "God is good!"
Behind the clouds that lightly flew,
The sun oft veiled his rosy face;
Then forth—as if the scene to view
He burst in tenfold loveliness!
O'er hill-tops, turrets, steeples high,
He threw a flood of liquid light;
As if an all-prevailing eye
Approved the scene and bless'd the sight.
Then sinking slowly in the main,
His parting blessing seemed to fall
Upon the humble pious train,
Who followed at their Master's call.
The setting sun—the gathering crowd—
The prayer of faith—the song of praise;
The wind—the wave—the crimson cloud—
Conspired one general pulse to raise.
Oh, never can my soul forget
The beauty of that sabbath scene;
The hour, the place, I see it yet—
A leaf, in memory's chaplet green.

"ALL THY WORKS PRAISE THEE!"

Psaln cxlv. 10.

The golden orb that rules the day,
 The moon that shines with silvery ray,
 The stars which stud the ambient sky,
 And circling fill immensity;
 The lightnings flash and thunders roll,
 The raging storm and tempest howl;
 The clouds which fly at thy command,
 The rain that fructuates the land;—
 Great God! thy sovereignty proclaim,
 And spread the wonders of thy Name.

The craggy cliff and rocky steep,
 The ocean's swell and torrent's leap;
 The mountain, with its hoary crest,
 The fruitful plain with flow'rets drest;
 The woodland shade and mossy dell;
 The murmur'ing stream, and trembling rill;
 The beast that roams the forest wide,
 The feather'd race, and scaly tribe:
 All, all with one accord declare
 How numberless thy glories are.

Thy watchful eye and tender care,
 The comforts which we daily share,
 The food we eat, and raiment too,
 Thy goodness in redundance shew.

The home where social joy is found,
 The love, the friendship that abound;
 The voice that cheers the drooping heart,
 The balm that heals its aching smart;
 The hand that smooths life's thorny road,
 Declare thy providence, O God!

But more than these thy matchless love,
 To stoop to mortals from above;
 To send thy Son, thine only Son,
 To bleed, to suffer, and atone
 For man's transgression, and appease
 Thy justice, and their souls release
 From all that did them once enthral—
 Eternal ruin, death, and hell—
 And raise them to that heaven above,
 Thy perfect fulness there to prove.

Yes, mighty God! thy love divine
 Creation's noblest works outshine;
 'Tis here thy glories brightest beam—
 'Tis here thy goodness reigns supreme:
 Nature may raise her vocal tongue,
 But Calvary outvies her song;
 A Saviour's love it loud proclaims,
 Be glad, O earth! and join the strains,
 And heaven, your notes of rapture raise,
 To celebrate His lasting praise.

Newport, Isle of Wight.

H. C.

Biography.**MRS. BARCHAM, OF WORSTEAD,**

DEPARTED this life on Thursday, May 1. She was the relict of the late Mr. John Barcham, who was for many years an honoured and useful deacon of the baptist church, Worstead, Norfolk. It was the province of our departed sister at a very early age to be deprived of her father; but it was her privilege to have a pious mother, who was a member of the church at Bradfield, and whose anxious care it was to bring up her daughter in the fear of God. She was therefore preserved from those outward sins and follies which mark the course of many persons in early life. When about twenty-five years old, she attended the ministry of the Rev. E. Trivett, at Worstead, and was one of the 391 persons whom it was his honour to baptize and add to the church, during a pastorate of fifty years. She was baptized Nov. 17, 1779; so that her union with

the same church extended over a period of sixty-six years, during which lengthened career she maintained an unblemished character, both in the church and in the world, and was beloved and esteemed by all who knew her; and to them her memory is fragrant.

She was a christian of a most decided character and devotional spirit; and when surrounded with the cares and anxieties of a large family, she never allowed those anxieties to interfere with the time which she had set apart to be regularly devoted to communion with her heavenly Father; and hence it was evident to all, that she derived daily grace to overcome the world. Hers was not an ostentatious form of godliness; but it was truly practical, and was infused into all the duties of life; and these, under its influence, were most diligently and conscientiously performed. She entertained very humble views of herself, and highly esteemed others. She cordially loved all in whom she could trace the image of the Saviour; and her

very soul glowed within her when she heard of his kingdom being extended in the earth. As a member of the church, her deepest anxiety was to witness its peace and prosperity; and by her decease the church at Worston had lost the prayers of one of its oldest and brightest ornaments, who ever sought its increasing spirituality. She lies interred in the same grave where the remains of her excellent husband had been deposited during sixteen years, and to which she was followed by a numerous train of children and grandchildren, together with many members of the church. Her funeral sermon was preached on the afternoon of the succeeding Lord's-day, to a numerous congregation, from Psalm cxlix. 4, 5. She was aged 93 years.

May we be "followers of them, who through faith and patience, now inherit the promises."

MARIANNE WESCOTTE,

A SABBATH SCHOLAR.

THE subject of this brief memorial was born at Falmouth, Cornwall, on the 16th of March, 1825. She entered the baptist sabbath school in that town at the age of four years. From earliest childhood she displayed great amiability of disposition; the sweetness of her temper gained the affections of all who knew her; and her general deportment was worthy imitation.

About two years before her death, however, she was awakened to a sense of her state as a sinner before God. She became sensible that all her righteousness was as filthy rags, and was led to exercise, thenceforth, true and genuine repentance on account of her guilt. Whilst her soul was thus exercised, the precious invitation of the Saviour—"Come unto me, all ye that labour and are heavy laden, and I will give you rest"—was applied to her wounded spirit; and she was enabled by faith to cast her guilty soul on Jesus. His blood, sprinkled on her conscience, gave joy and peace to her mind. Her desire for religious instruction, her diligent attendance on all the ordinances of God's house, and her ready obedience to the commands of her Lord, proved that her love to the Saviour was sincere, and that her heart had really been renewed by the Spirit of God. A deep sense of her

unworthiness ever seemed to pervade her mind. When requested by her teacher to choose a hymn which most expressed her feelings, she repeated with great emotion the following, laying particular emphasis on the last two verses:—

"O bless the Lord, my soul!
Whose mercies are so great,
To me, when I at first was born,
And in my infant state.

How merciful is God!
What a kind parent he,
Thus to bestow so many gifts,
On such a child as me.

I more deserve his frowns,
Deserve to feel his rod,
Than to enjoy so many smiles,
From my indulgent God.

When I this world shall leave,
To heaven then may I fly,
To sing my great Creator's praise,
To all eternity."

Having thus given her heart to God, she wished to be united to the visible church of Christ, but circumstances prevented; and from that time her engagements being more in the world, it became evident to all her friends that she had partially declined in the ways of God. But her heavenly Father, who had thoughts of mercy and peace towards her, now laid on her his afflicting hand; and the illness, which after fifteen months of painful suffering and weakness brought her to an early grave, then commenced its attacks. Her deep contrition of heart, and abasement of spirit at this time, were abundantly evident to all those who visited her. But He who has said, "Return unto me ye backsliding children, and I will heal your backslidings," granted her a fresh sense of pardon through Christ, and thus restored unto her the joys of his salvation. From this period the eye of her faith being steadfastly fixed on the cross, she realized solid peace and sweet tranquility of soul, which, amid many months of pain and weakness, scarcely knew of an interruption. Her patience under suffering, and her humble submission to the divine will were remarkably displayed, a murmur never having been heard to escape her lips. Often would she express with deep feeling her sense of the love and compassion of her heavenly Father in afflicting her, saying, "It is all in love—My Saviour suffered more than this for me." It soon became evident to her friends, that all hopes of her recovery were fallacious; but death had lost its terrors to her, and she looked forward to

it only, as the gate which would admit her to endless happiness, and the prospect filled her soul with holy joy and triumph. The visits of sabbath school teachers and other christian friends were received by her with much gratitude, and to them she unfolded her hopes and joys. About three weeks before her death, she said, sweetly smiling on her teacher, "I have chosen a hymn for the sabbath scholars to learn after I am gone, viz.,

Death has been here and borne away, &c.;"

and then expressed her strong confidence in God, and the exceeding preciousness of her Saviour, exclaiming, "None but Christ—None but Christ." She manifested great concern for the spiritual welfare of her relatives, and on one occasion, when revived a little, she spoke with affectionate interest of an absent brother, giving utterance to her ardent desires for his conversion: her mother said, "Now, my dear, that you are rather better, you can pray for him;" she replied, "Oh, I do pray for him, my heart is continually raised to God on his behalf." At another time she spoke of her younger sister, expressing her hope that she would seek an interest in Christ, whilst young, and repeated that encouraging promise,—“I love them that love me, and those that seek me early shall find me.”

During the last fortnight of her life, she lay in a dozing state, apparently unconscious of the presence of those around her, except at intervals; when she would revive, and converse cheerfully with such friends as might be near. On one of these occasions, observing her teacher by her bedside, (whom she had not recognized for some time,) she exclaimed, "Oh how glad I am to see you, I want you to pray with me once more. I cannot tell you how I love you, words cannot express it, for you were the first to lead me to the Saviour." She then said, "Give my dying love to all my young friends; tell them to seek the salvation of their precious souls now, while they are young, and then they will realize the same peace that I am enjoying, when they come to die;" adding, "What should I do, if I had to seek Christ now?" Often, in the moments of her extreme weakness, was she heard to whisper, "Precious Jesus, precious Jesus; I am going home; going to my Jesus." Frequently would she enquire with great earnestness how much longer it was expected she might live; and ex-

claimed, "How long the chariot wheels are coming!—I am longing to depart to be with my Saviour." A few days, however, previous to her departure, she expressed fears that she had been too impatient, and from that time, whenever she uttered a desire to quit this world, she would always add, "But the Lord's time is the best." The last night she spent on earth was an extremely distressing one to her body; but her spirit, though still confined in the cage of its earthly tabernacle, lounged to be let loose, and fly to the bosom of that Saviour she so ardently loved. Frequently during the watches of that night, would she repeat with great animation,

"Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once atone;
And now it pleads before the throne."

then, with outstretched arms she exclaimed, "I am going! I am going! Come Lord Jesus, come quickly." And again, "How gently the Lord is dealing with me." The following morning, when moistening her lips with water, she said, "My Saviour drank vinegar and gall." A short time afterwards, on being asked if she would take any nourishment, she replied, "No, I am feeding upon Christ." An hour before her removal, when the hand of death was on her, her minister inquired if she was perfectly happy; she faintly articulated, "Yes, oh yes," and in a few minutes she peacefully fell asleep in Jesus, on the afternoon of October 7, 1844. E. C.

NARRATIVES, ANECDOTES, &c.

RECOLLECTIONS OF ROBERT HALL.

—It must be now nearly twenty years since I first saw him. He was at that time pastor of a church at Leicester, and he visited Bristol, where I resided, on the occasion of a missionary anniversary; one of the sermons connected with which he had engaged to preach, much, I heard, against his own inclination, for he had a great dislike to making his appearance on such public occasions. My father happening to hold the office of deacon at the place where Mr. Hall was to officiate, I went with him, on the evening in question, to the place of worship, and accompanied him, before the services

commenced, into the vestry. The building, although it wanted yet an hour to the time fixed for commencing service, was densely thronged in every part, and seldom was a more intellectual assemblage gathered together. On entering the vestry I found a large number of ministers and other gentlemen assembled, and waiting the arrival of Mr. Hall—the scarcely less celebrated John Foster amongst them. After we had waited for about a quarter of an hour, Mr. Hall made his appearance. He was about the average height, stout, and inclining to corpulency. His chest was very broad and capacious—the face large and its features massive. His eyes were dark, and full, his forehead high and broad, and his eyebrows nobly arched. The head, which was bald except at the back and over the temples, had an indescribable grandeur about it. The worst part of his face was the mouth, which was very large, and the under lip somewhat protruded; the chin was also large and projecting. This gave an appearance of heaviness to his general aspect. I was at once struck with the expression of almost torture which was evident in Mr. Hall's countenance. He seemed to be constantly endeavouring to conceal bodily suffering—and it was so, for he was in reality a martyr to one of the most painful diseases which can afflict humanity. After he had divested himself of his great coat, he had a pipe and some tobacco brought him, and having puffed away for a little time, he pulled off his dress coat, lay down on his back on the hearth rug, and was soon enveloped in a cloud of smoke. This, I learned, was his usual habit before entering the pulpit. The agony he endured compelled him to spend a great portion of his time in a recumbent position, and it was only by the use of tobacco and opiates that he could ever obtain even comparative ease. I left him on the hearth-rug, and reached a seat in the meeting-house whence I was fortunate enough to have a full view of the pulpit. The edifice was literally full—crowded. The great, the gifted, and even the noble were there, all waiting with eager intensity for the commencement of the service. The aisles had been carpeted, an unusual thing, it is necessary to state, in those days, in order that no shuffling of feet should disturb the preacher, who was nervously alive to the slightest noise, and whose voice was so low, and at times so tremulous, that unless perfect stillness

was kept, it was a matter of difficulty to hear him. It is needless to say that Mr. Hall's pulpit talents must have been very great to attract such men as those I have just mentioned. Ministers, and even dignitaries of the church from which he dissented, were often to be found among his hearers; mixed with the members of an humbler community, for the sake of hearing the Cicero of the day. The services preliminary to the sermon had been nearly gone through, and the last verse of a hymn was singing, when Mr. Hall ascended slowly, and, I thought wearily, the pulpit stairs. No one, looking at his unwieldy and rather ungraceful figure, would have been prepossessed in his favour, and, as he sat down in the pulpit, and looked languidly round on the congregation, I experienced, I know not why, a feeling of disappointment. He arose and read his text, "The Father of Lights." At first his voice was scarcely audible, and there appeared some slight hesitation; but this soon wore off, and as he warmed with his subject he poured forth such a continuous stream of eloquence, that it seemed as if it flowed from some inexhaustible source. His tones were, although low, beautifully modulated, but owing to some affection of the throat, his speech was, at short intervals, interrupted by a short spasmodic cough. During the delivery of his brilliant paragraphs the most breathless silence reigned throughout the vast assemblage; but his momentary cessation was the signal for general relaxation from an attention so intense that it became almost painful. It was curious to observe how every neck was stretched out, so that not a word which fell from those eloquent lips should be lost. And the suspended breathings of those around me evinced how intently all were hanging on his charming words. Mr. Hall's fluency was wonderful, and his command of language unsurpassed. I will not mar the beauty of his discourse by attempting to describe it; but, as I followed him, while by his vivid imagination, he conveyed his hearers through the starry skies, and reasoned, from those lights of the universe what the Father of Lights himself must be, I became lost in wonder and admiration. But the crowning glory of his sermon was his allusion to the heavenly world, whose beatific glories he expatiated on, with almost the eloquence of an angel. He seemed like one inspired; and, as he guided us by living streams, and led us

over the celestial fields he seemed carried away by his subject, and his face beamed as if it reflected Heaven's own light. And this was the man who, but an hour before, had laid down on the ground in the excess of his agony; and who, from his early years, had almost constantly endured the most excruciating torture which man can be called upon to bear!

"A SOLDIER OF THE CROSS."—In the year 1734, Thomas Olivers, an itinerant preacher, arrived in Yarmouth, and, after the church service was concluded, assembled a numerous meeting in the market-place; but as soon as he had read his text, a clamour arose among the multitude, and he was forthwith mobbed out of the town. A more successful attempt was afterwards made by Mr. Howell Harris, who had previously been a preacher in South Wales, and arrived here in 1760, at the head of a volunteer corps, raised by himself for the defence of the nation, and then attached to a regular regiment. Finding that there were no *methodists* in Yarmouth, and hearing of the treatment shown to Olivers, he secretly caused the town crier to give notice that a methodist teacher would preach to the people in the market-place on a certain day. The passion for novelty in some, and a feeling of curiosity and mischief in others, attracted a large assembly to the spot, many of them armed with sticks, brickbats, and other weapons. Mr. Harris, apparently unconcerned at their proceedings, had been exercising his men at a short distance from the mob, and when the clock struck the appointed hour he quietly walked into the midst of the crowd, and coolly demanded the reason of its assemblage. Those nearest him replied, that a methodist had advertized his preaching there at that hour, but it was well he had not come, for if he had made his appearance, they certainly would not have left him alive. Mr. Harris expressed his sorrow for their disappointment, and said, if they would favour him with their attention, he would give them a little friendly advice. His men then surrounded him, and, mounting a table, he proceeded to sing a hymn, in which the soldiers most zealously joined; a prayer succeeded, and the military preacher then exhorted the people to abstain from their wicked courses. The wondering mob, awe-struck by the presence of the military, and subdued by the novelty, offered no opposi-

tion; their hostile intentions were abandoned, and the preacher, after a long and uninterrupted hearing, was the means, under God, in bringing many to the knowledge of the truth. What difficulties should we not encounter—what sacrifices should we not make—what inconveniences and hardships should we not submit to—that we might be the honoured instruments of saving souls from death, and of introducing the glorious gospel of the blessed God unto a people, amongst whom, and their posterity, it may be a priceless blessing for generations!

ARTS AND SCIENCES.

THE NAUTILUS LIFE-PRESERVER, OR SWIMMING-BELT.—This is an ingenious contrivance for preserving life in cases of shipwreck or danger on the waters, and is deserving the attention of all classes, especially of maritime men, and those who have to take voyages by sea either of business or pleasure. The mechanism is very simple, and this is one essential feature of its construction, rendering it more valuable. For in the alarm and confusion of apprehended danger, it is of the utmost importance that the means of deliverance should be at hand, and instantly available. When folded, it may be put into the pocket; but, in the act of extending it, like an accordion, it immediately becomes self-inflated, and of sufficient length to go round the body: the ends are then fastened by a metal clasp. One of these belts will, we understand, sustain the weight of from four to six men in the water. We are further informed that it is incapable of injury from puncture, and may be adjusted to the body in five seconds. The Board of Admiralty, and many naval and scientific gentlemen, have, it is said, expressed their unqualified approval of the invention—an invention which calls for and deserves public patronage, and which, had it been at hand when those fearful wrecks of steam vessels occurred on our coast, which excited so much general sympathy and regret, might have been the instrument of saving many valuable lives. How much also would that natural anxiety for the safety of our friends who are out on the waters be relieved, were we assured they had in their possession, ready for instant use, such an efficient instrument of deliverance from danger.

CORRESPONDENCE.

STRICT BAPTIST CONVENTION.

To the Editor of the Baptist Reporter.

DEAR SIR,—The letter of the Rev. R. W. Overbury, inserted in your July number, in reply to mine in reference to the above convention, is of so conceding a character, that a rejoinder, at first sight, would scarcely appear to be called for. In retreating, however, from the ground on which the circular, with his name attached, (improperly, as it now appears,) had placed him, the rev. gentleman assails several of the positions from which my letter had sought to aid in disturbing the proposed constitution of the convention. And, as I see no reason to abandon those positions, but rather feel an increased conviction of their general truthfulness, Mr. Overbury will, I trust, bear with me whilst I make free to analyze his reply.

The first objection he takes, is to my statement that the convention, in aiming at uniformity of belief in points not essential to salvation, is aiming at a moral impossibility. He then supposes I shall not "deny that it is desirable that the whole church should be brought in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; so that," as he adds, "there shall remain no serious error in doctrine and practice among the people of God." He "thinks the word of God justifies the expectation that such a state of things will arrive," and says, "then shall the church 'be clear as the sun, fair as the moon, and terrible as an army with banners.'" The rev. gentleman having, as it would seem, quietly arrived at the conclusion that uniformity of belief in non-essentials, is synonymous with the state which the above two passages of scripture describe, or that that state necessarily includes uniformity of belief, goes on to say that he is "at a loss to conceive upon what authority I pronounce such a conformity (as the two passages delineate) a moral impossibility." Now, to this there can be but one reply; and that is, that I never intended to pronounce, and do not think I did pronounce, anything of the kind. Indeed, as Mr. Overbury's

own commentary on the former of the two passages clearly indicates, that what was said to be impossible would be still unaccomplished, even though the conformity, the possibility of which he makes me question, were brought about, so it follows that the two things are distinct and separate, and that to call one impossible is not to call the other so. His comment, after quoting the passage, is,—“So that there shall be no serious error in doctrine and practice among the people of God.” It appears then, that after “such a conformity” has taken place, there may still be errors in doctrine that are not serious; and this is nearly all I contended for when I spoke of the impossibility of making all the world think alike in reference to non-essential points of doctrine. If the rev. gentleman still wonders upon what authority I conceive it impossible to bring about uniformity of opinion, I think I may venture to say I have two. One is Mr. Overbury himself; the other a fact, the truth of which all experience, and history, and observation, attest, viz.: that it is in the nature of minds to differ: neither am I aware from scripture that this trait of the human mind is to disappear with the dawn of the millennial age.

Where Mr. Overbury hesitates, it would ill become me to be positive; and, in all sincerity, I am free to confess that the point as to “making no articles of faith essential to communion but such as are essential to salvation,” may require more consideration than I have given it; and yet if further consideration had been the only remaining requisite for a correct view of the matter, the addition of that leaves the conclusions to which Mr. Overbury's reasoning points as unsatisfactory as the course marked out by the circular. For if every professing christian who entertains opinions which any of his fellow christians think come under the denomination of “serious and injurious,” though they are not necessarily incompatible with salvation, were to be treated as unfit for communion, either the divisions and sub-divisions of the christian church would be ten times more numerous than at present; or a large proportion of the mind of the church must be lulled to repose, as in the church of Rome, on the pillow of implicit dependence on others. “Lax” as Mr. Overbury considers the church which is satisfied with a community of opinion in essentials, is not that

far preferable to insisting upon belief (and that too from comparatively unthinking, unreasoning, uneducated persons) in a string of difficult theological propositions, which have baffled the wisdom, and engaged the intellectual capacities of contending divines for centuries?

In my former letter, I was bold enough to say I thought the exaction of a profession of belief in a many-headed creed, "a serious infraction of religious liberty;" and also that the promoters of the convention, in insisting on such a condition, were "following, at a humble distance, in the footsteps of the establishment;" to which the rev. gentleman replies, that this appears to him to be confounding things that differ, and that "the great error of the establishment does not consist in its having a creed, nor in its making, if it does so, a belief of that creed essential to its communion; but in enforcing it upon others by civil exercises, and, by the same unlawful and tyrannical means, making us pay for that from which we conscientiously dissent." That this is "the great error of the establishment" is readily granted; but it does not differ in kind from the one of which I complained, for the tendency of both is to coerce, intimidate, and shackle the mind of man in reference to a subject which should know of no law or restriction from any other agent than his God, his bible, and his own conscience. Besides, is the purse the only channel through which "religious liberty" can be approached and endangered? and is it not, in point of principle, as much an infraction of that liberty to threaten a christian with exclusion from a religious community on account of a difference of opinion, as to suspend over him the lash of state power if he do not concur in state interference with religion? It is by no means difficult to conceive of cases in which such exclusion would be felt to be a less tolerable evil than the imposition of a church rate.

In the next paragraph, Mr. Overbury very candidly admits that, "acting in the church of Christ, he should not think of requiring an adhesion to all the articles contained in the creed under consideration; but," he continues, "a church of Christ, and a convention of certain individuals to carry out a particular object, are very different bodies, and that the latter not being a divine institution, as

the former, is not bound by the same rules." As if the pure, wise, and sound laws which the Infinite has given for the government of his own church, were not sufficiently pure, sufficiently wise, or sufficiently sound for the government of an institution claiming no higher pater-nity than poor mortal man. The objects of the convention can be no higher than the glorious objects which the church has before her—the errors which the convention is intended to check cannot be more subtle, or varied, or injurious, than those which the church is destined to supplant. Then why should the one require more stringent and more exclusive rules than the other? Why should its friends seek a firmer foundation than that against which the gates of hell shall not prevail?

If, sir, I have found it impossible to fall in with the previously expressed views of Mr. Overbury, still less can I agree with the doctrine that a society of christians, (not a church) united together for christian objects, can, in any conceivable case, be right in demanding an adherence to articles of faith, a disbelief of which would be no impediment to christian communion. To admit this, would, in my opinion, be to underrate the church, and greatly to over-estimate the work of man, placing the latter above the former. Would it not, in effect, be telling some worthy disciples, "you are creditable professors of the religion of Jesus—you are consistent, unwavering believers in Christ—you hold all the essential doctrines of the bible in their purity, and you are, in every respect, worthy of a place in Christ's house; but as for your fitness for this temple which we have set up, that is another question; you must be tried by a higher standard, for here there is such an uniformity, smoothness, and unvarying similarity of thought, that the slightest ripple of disagreement could not be endured."

And now, sir, in conclusion, I have to apologize to you for having occupied so much of your space—to your readers for having made so large a draw upon their patience—and, perhaps, to Mr. Overbury, for the liberties I have taken with his letter.

I am, dear sir,

Yours truly,

SAML. WILKINSON, jun.

Walsall, July 16, 1846.

THE SOUTHERN ASSOCIATION.

THE remarks, in your August *Reporter*, of "A Member of a P. B. Church, in Hants," relative to the churches in the above association being blessed with no greater success during the past year, appear to require a few observations.

Your correspondent says, "I have reason to believe the chief cause of our unprofitableness" is that "many, I may say most of our churches, indulge in the belief of man's incompetency to 'repent and believe the gospel,' the necessary consequence of which is a relaxation of christian effort," and then asks the question, "do these baptist churches believe it their duty to say to the world, 'come,' in the rational and absolute sense."

Of course I do not answer for those churches with which I am not acquainted, although I believe that the remarks of your correspondent will apply to but a *small minority* of the churches in this association, instead of to "most." But in my own locality there are five churches connected with the association; from the pulpit of each the sinner is invited, nay, urged and entreated to "repent and believe the gospel," and these churches do believe it to be their duty to say to the world, "come," but whether it is in the "rational and absolute sense" of your correspondent I cannot tell, unless I knew what he *means* by these terms. They are terms of so vague a character that they may mean anything, or worse than nothing, according to the views entertained by those who use them. Nor can I forget that the term "rational," as applied to religion, is a favourite term with the deist and the atheist.

As a member of a P. B. church, I presume your correspondent believes in the total depravity of man, in the "absolute" necessity of the Holy Spirit's operations to convert the sinner, and in the fact stated by the apostle, that "it is not of him that willeth, or of him that runneth, but of God that showeth mercy." If with these truths, he holds that it is the *duty* of every sinner to repent and believe the gospel, that it is his rejection of this gospel that will finally condemn him, and that he is a free agent in this rejection or reception of salvation, then, do your correspondent's views of the gospel plan of salvation agree with the principles and *practice* of, not only the churches before alluded to, but I think they will, on investigation, be found to agree with the

principles and practice of by far the largest number in this association. That there are a few churches in this association who would not subscribe to the above principles, may be, and most likely is true, but that "most" are of this class, I most emphatically deny. Permit me therefore to assure your correspondent that there is *at least* one other "member of a P. B. church in Hants," besides himself, who deeply deplores the fact of no greater aggressions on the kingdom of satan during the past year by the churches in this association, but who, nevertheless, believes that whatever are the causes of so small an increase in our numbers, they are not those attributed by himself.

I have my own opinion as to some of the causes, which at a future period I may be induced to state, but the length of this communication at present forbids.

Portsea.

A BAPTIST.

[Several communications, containing observations and suggestions of considerable value and importance, are still waiting opportunity for insertion. But, as we have before stated, those which refer to passing events must have priority. The length of some of these, especially those on the "Strict Baptist Convention," have pushed forward several which we had selected for insertion.]

PLANS OF USEFULNESS.

ALLOW me a few words in reference to our neglect of a duty of which we must acknowledge that we are verily guilty. There are three classes of persons for whose spiritual welfare we put forth little or no effort of that kind which is likely to benefit them. These are the men employed in our public works, soldiers, and the thoughtless multitude which are to be seen almost every Lord's-day wandering about, and who never think of going to any place of worship. These have been sadly neglected, as if unworthy our attention, or as if we regarded their recovery hopeless. And though this may be the general character and condition of these parties, yet, from my own personal acquaintance with them, I can state that there are many among them who are seriously inclined, and who, if they were sought after, and brought out, would prove active and useful servants of Christ, and ornaments to society. But even apart from this consideration, supposing them to be even worse than we are aware of, does not this render united and strenuous effort for their recovery the more necessary, and our duty the more imperative? Is it possible

that we can care for the souls of the heathen whom we have not seen, and provide means for their rescue from the jaws of the destroyer, while thousands of souls whom we do see are posting down to ruin, and not put forth one effort to save them from death? We may build and enlarge chapels—we may support a stated ministry, but these efforts do not directly benefit those who never come to the house of God. Many of our places of worship are but thinly attended, whereas, were only one half of the surrounding inhabitants to attend the public ministry, the present places would not furnish sufficient accommodation. We must go out and “compel them to come in.”

As a denomination, we may be ready to comfort ourselves with the reflection that five hundred have been converted to God, by our instrumentality, in the West Riding of Yorkshire, during the past year. The reflection is truly a cheering one, but what are these among so many? May a blessing be granted us which shall multiply the number by thousands! But to accomplish this we must step out of the ordinary course. Extraordinary efforts are needed. We must let the people see that we really are concerned about them, and that we have sufficient confidence in the gospel, accompanied by the divine blessing, to effect that mighty revolution which it proposes, and to which the finger of prophecy directs us. The time for estimating our yearly increase by hundreds ought long since to have passed away—our statistics, now in the nineteenth century, ought, at least, to equal, if not exceed, those of any preceding period since the days of the apostles. We ought now to be constantly hearing of multitudes, both of men and women, added to the churches. We live at a period of the world's existence when facilities for doing good were never so great or numerous. Sitting under our own vine, or fig tree, there are none to molest or make us afraid. The missionary genius of past generations comes down to us fraught with accumulated influence, devolving upon us increased responsibilities, not only for the manner in which we use it, but for the improvement which we make of it, that we may transmit it undimmed and brightened to posterity. When Christ was upon earth, he said, “The field is the world;” and it is not less yet, yea, as regards its population, is it not larger? The cry of myriads is, “Come down to us ere we die.” And from the state of the country around us, from the dissatisfaction which many of the unconverted manifest with regard to the unsatisfying nature of sinful enjoyments, any extra efforts which may be made by us—any unusual concern which we may display, will be hailed with attention and approbation. The world is

expecting something from us; we have bidden them “look on us.” Oh! let us not disappoint them; but give them such as we have, namely, the gospel—pure and unadulterated, which will be better for them than all the silver and gold of the world.

In order to put forth these efforts effectually, one thing is needed—the spirit of primitive christianity which was possessed not only by the apostles, but also by their converts, and which could not have been more logically, or more eloquently defused, than in that memorable declaration of the apostles to the Jewish sanhedrin, “We cannot but speak the things which we have seen and heard.”

From these considerations then, and with a view to the Saviour's glory, let each of us, in the name and strength of the Lord, adopt that holy resolution dictated by the spirit of God,—“For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

EVANGELISTIC TOURS.

SCOTLAND.—I write again to tell you what we have been doing. My last gave a statement up to our returning to Perth after our first visit to Kinross. I remained at Perth about three weeks, preached frequently out of doors on week evenings, as well as in the baptist chapel. The discourses out of doors were in connection with a society of all denominations for encouraging such efforts in the city, for the benefit of the more destitute. It is certainly an honour to Perth to have such a society. They have provided a portable pulpit, which they set up at a convenient corner, and a number of them come out and encourage the speaker and the audience. I saw the Lord's hand at Perth, particularly in the conversion of one amiable young man, and the stirring up of some others. I returned to Kinross on May 26, and remained till July 28. We had a sermon generally every evening of a public character, Saturday evenings excepted. We had also two meetings during the day, in private houses; one at ten a. m., the other at three p. m. We had many large meetings both at Kinross and Milnathort. I have much reason to believe that a great deal of good was done in the way of enlightening and encouraging seriously disposed people, and some were, I trust, decidedly converted to God. Two of these put on the Lord Jesus Christ in baptism. One of them I had the happiness to immerse in the far-famed Lochleven, within the precincts of which stands the famous castle in which the unfortunate Mary Queen of Scots was confined, and over

whose waters the youthful Douglas wafted her to a short lived liberty. Brother Mackay, whom I left to follow up the work a little, has since baptized an applicant from Milnothort, in the same interesting waters. The first of the three was baptized in a mill dam, on the other side of the town. This was a peculiarly interesting case. Her husband had heard all the time at our first visit. He went home and told her large portions of the discourses. Was himself interested, and intreated his wife to go. She was quite disinclined, and always found excuses. On the evening of Lord's-day, June 8, he constrained her to go, and he remained to keep the children. She heard from Isaiah lv. 3, "I will make an everlasting covenant with you," and she heard for eternity. She never needed to be urged to go again. She was most seriously affected. Ere long she took hold of the covenant. Many times she has said, with much feeling, "O that covenant!" She took her ground immediately, and desired to be baptized. Her husband, who had been very favourable to that subject before, now turned the contrary, and gave great opposition, though he all along admitted, and even rejoiced in her decided change. She remained most firm. Was baptized privately without his knowledge. His feelings soon subsided, and ere long he was more friendly than ever. She has a mind full of the scriptures. It was stored with them at a sabbath-school in her youth. They had lain dormant for years; now she quotes them most fluently, and applies them to her circumstances very appropriately. The other is a very substantial, staid kind of person. Both are wives and mothers, and, I hope, will be very useful in their families and neighbourhood. May the good Lord bless and keep them for ever! A third, an aged female, who had been immersed some years ago by a certain sect, professed to have profited much by our teaching, and having renounced her former connections, and given us a very satisfactory profession, she has been received by us. We have given away a great quantity of tracts and handbills in that district. We often throw your handbills from the coach when travelling, and thus scatter the knowledge of Christ and his ordinances, in the sure hope that the Lord will bless. Yours most sincerely,
Dunfermline, Aug. 13. JAMES BLAIR.

IRELAND.—I stopped at Derry three or four days, but had no opportunity of preaching. The Independent cause here is very low. I was at the lecture one evening: about twenty present. There are three or four baptists in this beautiful city, but they are doing little good. A few more are inquiring. I have sent a friend about 200 tracts, since I return-

ed, who I think will make good use of them. Saturday, I went to Letterkenny, about 17 miles. Here is a cause of about forty members. All of them I think excellent persons, some of them especially so. They have no pastor. They act upon the Scotch plan. On Lord's day morning brother Elliott said he should *not say much* as brother Bates would speak to them this morning. He then exhorted them from a chapter in Proverbs, about *one hour and a half*; then they broke bread, after which I preached from these words of David, "I will make mention of thy righteousness even of thine only." They expect their service in the morning to last about three hours. In the evening I preached in the school-house to about 300 persons. On Monday I also went out a few miles to preach in a school-house at night, though they requested me to *say nothing about baptism or dissent*. The house was filled like a bee hive, and I wished that I might have given away 200 tracts, which would have set the people a thinking and inquiring. Our brethren in the North are good people, but *some* of them are poor baptists, and *all* of them worse dissenters. It is difficult to please them. The *Baptist Magazine* "is not worth much"—The *Primitive* is "so strict"—and the *Reporter* "*wants more gospel in it!*"* They wish to "*make baptists*" they say, but they seem to think that this can be done without directing the people to the subject, and as for dissent they do not seem to understand it, nor do they wish. "Why not circulate tracts?" said I, to the brethren. A brother produced some, and said, "there is so much about baptism in these." Seeing the *Juvenile Magazine*, published by the London Missionary Society, I said "we have one like this—why not circulate ours?" "I am afraid to do so lest it should prejudice the people, as it has *Baptist Missionary Society* on the cover." There is however a growing improvement among these brethren. I left some tracts in most places, and gave many away to individuals. But some bold spirits are springing up, even in this place. Some of *Thorn's* tracts have been circulated, so they find that they must get into water—hot or cold! Light must spread. Truth must prevail. We must make it known. And although in this country sometimes deeds are done that seem to require a demon to invent and perpetrate; and although the right of private judgement is denied, and therefore we cannot expect any great increase to our churches; yet, if we are found faithful, much good may, notwithstanding, be done. J. BATES.

[Such are our Scotch and Irish reports; when shall we have an English report?]

* Query what gospel? The gospel we advocate is described in 1 Cor. xv. 1-4.—Ed. B. R.

BAPTISMS.

FOREIGN.

EAST INDIES.—*Agra, Chitaurah.*—There is at this time a most pleasing work of grace going on in many villages near Agra. Seven natives, one a Brahmin, another a Pundit, were baptized in April last, at the village of Chitaurah, by Mr. Williams; and on the first sabbath in May, this worthy missionary baptized ten more at the same village; all of whom were received into the fellowship of the church on the same day.

Barisal.—A most remarkable awakening appears to have been begun in this neighbourhood. Some of the results have already become apparent, and have gladdened the hearts of our brethren in India. In April, Mr. Bareiro baptized eight converts. They were the first-fruits of this shaking among the dry bones. The distinguishing feature in their experience, was an overwhelming distress of mind on account of their sinful state; feelings exactly similar to those of the converts in America during the memorable revivals of religion in that country.

Intally.—A young female, in respectable circumstances in life, was recently baptized by the brethren at Intally, and added to the church in that place.

Jessore.—The progress of the gospel in the district of Jessore, for some time past, has been most gratifying. During the last six months, Mr. Parry has been privileged to baptize thirty native converts. At the village of Kadamdi, Nov. 17, a man (a goldsmith) and two women put on Christ by baptism. At the village of Knennari, Mr. Parry immersed three men and two women, on Dec. 1; and since then he has baptized twenty-two native converts. These, we trust, are but as the droppings before a plentiful shower of divine influences.

Chittagong.—Three native converts have recently been baptized by our missionary brethren in this district, and united to the church at Chittagong.

Calcutta.—In a letter dated May 2, Mr. Thomas says, "Last sabbath I baptized one native, and a few weeks ago brother Pearce baptized two; all in the Bow Bazaar."

EUROPE.—*Hamburg.*—June 22nd, Mr. Oncken baptized, in the waters of the Elbe, three disciples from Holland, whose business is to cross the mighty deep. He says, "I hope soon to have the pleasure of going down into the water with others of their countrymen who visit this part. In the month of May, we had immersions every week."

Holland—Gasselten Mewfeen.—Nine persons were recently immersed here, upon a profession of their faith, and subsequently formed into a church state. Thus the *leaven*

has been hid which will work till the whole is leavened. This little flock have since been blessed with a pastor, in the person of one, who, until he became a baptist, was a minister of the Dutch Reformed Church, and a D. D.

DOMESTIC.

BAPTISM OF THE REV. ROBERT WALLACE, late minister of the Presbyterian church, Broad-street, Birmingham.—This amiable and talented minister having been convinced that baptism by immersion, administered to persons professing repentance and faith in our Lord Jesus Christ, is the only baptism sanctioned by the word of God, resigned his connexion with the Presbyterian church, and was baptized by Mr. Swan, on Lord's-day, July 20, on which occasion Mr. S. delivered an argumentative and powerful sermon, from Romans vi. 3; and Mr. Wallace, before descending into the water, addressed the large and very attentive audience in reference to the change which had taken place in his views on the subject of baptism. A farewell sermon to the people of his charge was delivered on the preceding sabbath, which, as well as the address at the water-side, has since been published, (see advertisement.) From the sermon we extract the following paragraph, detailing the exercises of his mind during the last twelve months:—"More than twelve months have passed since my attention was specially directed to the subject of baptism. The current controversies of the age, and the unscriptural opinions circulated and gaining ground in many quarters in reference to that ordinance in particular, conducted to my desire to renew my reading on the subject. It was not, in so far as I can remember, from any incipient doubt in my mind as to the scriptural view of the ordinance, in all its bearings, held by the Presbyterian Church, that I commenced to read on the baptist side of the question, but from my attention being, as it were accidentally, called to a work on the subject by an eminent baptist, but a man still more eminent as an able, and, on all the great doctrines of revelation, orthodox divine.* And I remember well that it was respect to his general character as a theologian, and the desire of seeing how weak might be the arguments, even of a great and a good man, in favour of what I then esteemed an erroneous and unscriptural view of baptism, that influenced me to commence the reading and study of his work on that subject. I soon saw, however, that more could be said in favour of that view than I had anticipated; my old convictions on the subject began to be shaken. I set myself against this; with an instinctive dread and hatred of a changeable and vaol-

* The late Dr. Carson.

lating character, and from various motives, of which none influenced me more than the interest I took in the present position of the Presbyterian church in England, I rowed, so to speak, against the stream of new and rising convictions; and by prayer, by meditation, and by reading the Word of God and the best books I could procure in favour of Pædo-baptism, I sought to be re-established and more and more confirmed in the faith of my church and of my fathers on that subject. At one time I persuaded myself that I had got over my difficulties. But after a time, during which I endeavoured to forget the subject altogether, these difficulties presented themselves to my mind with more force than ever. About that very time it pleased God to lay me upon a bed of sickness, and to bring me to the point of death. During my illness the subject was seldom absent from my mind; and the conviction which then pressed upon me was to this effect: That whether the baptism of infants were right or wrong in itself, the practice was sinful and unwarranted in me on the principle laid down by Paul, (Rom. xiv. 23), "Whatsoever is not of faith is sin." I then resolved that if it should please God to restore me to health, I would study the subject anew. With returning strength I did so; and the somewhat protracted period of my restoration to health afforded me an opportunity of doing so, which in different or ordinary circumstances I could ill have commanded. You know the result. I have felt shut up to the conclusion, that there is no scriptural warrant for the practise of infant baptism. I have conferred with the brethren, individually and collectively, on the subject, and have seen no reason to alter my views. Others see differently from me, and I can respect their conscientious convictions and practise founded thereon. I once saw very differently myself, and it would ill become me to judge or to speak uncharitably of other men. I neither speak nor feel so. Only this I say, that in a matter of this kind every man, and especially every minister, should be fully persuaded in his own mind; and my conviction, in so far as I know myself, is to the effect I have already stated."

Another correspondent, J. C. N., informs us that Mr. Wallace had been pastor over the Free Scotch church in Birmingham twelve years—that he was much esteemed by his friends, and has relinquished a handsome salary. He hopes that, on this account, Mr. W. will meet with encouragement from the baptists, and be directed to a sphere of usefulness where he may exercise his ministerial talents with comfort and success. We hope so too.

ISLEHAM.—*General Baptists*.—We had a baptism of four persons on Tuesday, Aug. 12, when Mr. Scott of Norwich preached. T. L.

MILFORD HAVEN.—The ordinance of christian baptism was administered to six persons in our beautiful harbour, by our pastor, Mr. J. H. Thomas, on Lord's-day July 6. Five of them were admitted into church fellowship in the evening. The other, being a member of an Independent church in Bristol, on becoming convinced through reading the scriptures that believers were the only subjects, and immersion the only mode, recognized by Christ and his apostles, "conferred not with flesh and blood," but yielded obedience to her Saviour's commands. It was to all a "season of refreshing from the presence of the Lord." We hope soon to hear others saying "we will go with you, for God is with you."

A. C. J.

WEST BROMWICK.—*Bethel Chapel, Dartmouth Street*.—A very interesting administration of the ordinance of believer's baptism took place here on sabbath morning July 6, when Mr. Duncan Corken immersed five persons; two were "old disciples," the husband in his eighty-first and the wife in her seventy-ninth year. This venerable couple had been members amongst the Independents of this town about thirty years. The spectacle of these aged pilgrims consecrating themselves anew unto the Lord, was an interesting and affecting scene! The day will long be remembered by the numbers who were present. Others are coming forward.

A LOVER OF BETHEL.

HARTLEY ROW.—On Thursday, July 3, eight persons were baptized by Mr. Wm. James, one of the number was Mr. Samuels, a converted Jew, who has for several months been preaching the gospel at Farnham, Surrey, through whose ministry many have been gathered together; and we hope soon to see a flourishing baptist church established there. J. B.

ALTON.—Three of our candidates were baptized at Hartley-row, on Lord's-day, July 6, by Mr. Wm. James, after a very appropriate sermon by Mr. W. E. Powell. Amidst much opposition we have the pleasure of witnessing the progress of truth. The above three are interesting cases. One, a female, has been many years a member of an Independent church; one of the males was some months ago a preacher among the primitive methodists; the other, a young man, was formerly a sabbath school teacher in the establishment. Two others, of Hartley-row, were baptized with the above. J. B.

ETTINGBORNE, Kent.—Twelve persons, who had previously professed faith in the Redeemer, were buried with him by baptism, on Lord's-day, July 20. Our meeting-house was crowded; brother Roberts, of Deal, preached, and our pastor immersed the candidates, after a faithful address at the water-side on the nature of this divine ordinance.

LEWES.—Two young men made a profession of their love to Christ, by being baptized in his name, by our pastor, Mr. Davis, on sabbath evening, July 27. One had been a sabbath scholar; the other, invited by a friend, attended our worship, was convinced of all, and brought into the fold of the Redeemer. Oh, sir! how much more might be done in this way, were christians more diligent in inviting their neighbours to hear the gospel. T. E.

BRIDLINGTON, Yorkshire.—On Friday, July 18, our venerable pastor, Mr. Harness, had the pleasure of administering the ordinance of believers' immersion to three candidates, two of whom, like himself, were far advanced in years; one of them being eighty-three, and the other eighty-one! On the following sabbath, six other believers were buried with their Lord in the same watery tomb, after an excellent sermon by Mr. Wilson, from Horton college. We are expecting others will come forward shortly. F.

KNUTSFORD, Cheshire.—We had a happy day on August 3, when four persons were baptized; one, an aged man, had been an Independent. Mr. Alcorn, of Gillbert, preached a convincing sermon. We distributed some of the tracts you were so kind as to send. They are just the thing to put into the hands of inquirers after truth, and have already done some service here. J. C.

BISHOPS' STORTFORD.—Five females were immersed here, by Mr. Hodgkins, on Lord's-day morning, August 3. Amongst the baptized were three sisters, whose parents are members of the same church. The congregation was large and orderly, and listened with great attention to the discourse, founded on the words in John ii. 3, "Whatsoever he saith unto you, do it."

LONDON—Salter's Hall.—Last evening, July 20, our pastor, Mr. S. J. Davis, baptized two males and two females. One of the males was recently in our sabbath school, and is now an apprentice; the other young man is a teacher of languages, and lately resided in France. He is an occasional preacher, and will, I hope, be rendered very useful. J. C.

NEWBURY, Berks.—Our waters have not been disturbed for some time, but were agitated by the immersion of five persons on July 27, when Mr. Drew, late of Welshpool, our new pastor, gave us an impressive sermon. It was a solemn season. We are looking for further additions. S. S.

BOLTON, Lancashire.—On Lord's day, July 7, our esteemed pastor baptized eight females, six of whom were sabbath scholars. On Wednesday following a young man, a soldier in the forty-seventh regiment of foot, now lying in our barracks, was also baptized. T. S.

PAULTON, Somerset.—The first sabbath in July was, to the friends of the Redeemer here, an interesting day. Mr. Fox, our pastor, preached an instructive sermon, after which he baptized Mr. Ogborn, who had been for several years a class leader and local preacher among the Wesleyans, and also master of their school. Many came from a distance to witness the scene. D. D.

URTON, Gloucestershire.—I have the pleasure to inform you that seven individuals were baptized here on June 22, when our pastor addressed a good congregation on the sufficiency of the word of God as the rule of the believer, and on the evils resulting from attention to the traditions of men. We had also a baptism of two on the first sabbath in April. W. B.

ARTLEMANUN, Norfolk.—The ordinance of believers' baptism was administered to four persons, on Lord's-day, April 20, by the worthy pastor of this church; and on Lord's-day, June 20, he immersed nine more, five of whom were under the age of twenty, three were teachers in the sabbath school, and another had been for many years a local preacher among the Wesleyans. P. C. M.

LONDON—Mitchell-street, St. Luke's.—On sabbath, June 20, five persons were immersed, by Mr. W. Carpenter, in the baptistry of this chapel.—*Hill-st., Dorset Square.*—Mr. Foreman, the pastor of this church, buried, in the likeness of Christ's death, seven persons, on Lord's-day, June 20. P. C. M.

BURNLEY.—Two persons, who had been members with the Wesleyan Methodists, were baptized by Mr. Gill, in the General Baptist meeting-house, July 27.

NEWCASTLE-ON-TYNE—New-bridge.—One young woman professed her faith in Christ by baptism, before a crowded audience, on July 20. Mr. Briggs addressed the assembly, on which a deep impression was evidently made. M. W.

YEovil.—We had a very delightful service of baptism on Thursday last, Aug. 14, when seven believers were baptized. Our pastor, Mr. James, delivered an excellent address to a large congregation. We hope for many such seasons! R. A.

TROWBRIDGE—Bethesda.—We had a baptism of ten persons on the first sabbath in August. Mr. Gwinnell immersed the candidates, after an appropriate discourse to a crowded and attentive audience. D. D.

WELLINGTON, Somerset.—July 4. Mr. Jackson preached, and Mr. Hawkins of Bristol baptized three females, two of whom are daughters of an elderly and consistent member of the church. T. W.

AIRDIE.—Seven baptisms have taken place here from April 3 to July 10. In all, fifteen individuals.

ELGIN, Scotland.—We are informed that the baptist interest here is in a promising state. The meeting-house has been repaired and painted, and a baptistery created. Several baptisms have taken place, and others are on the way to join the church, which has been increased fourfold within the two years that Mr. Tulloch has laboured amongst them, and the congregations are regularly increasing.

NEWCASTLE-ON-TYNE, Marlbro' Crescent.—The baptism of one person took place at this chapel on July 8, when the ordinance was administered by Mr. Joseph Redshaw, one of the deacons, after which, Mr. Richard Burder Sanderson, pastor of the church, delivered an able and impressive discourse in defence and explanation of the subject, to an attentive audience.

LONDON, Commercial Road, General Baptists.—We had a baptism on the first sabbath in August. The chapel was filled, and the attention exceedingly good. Mr. G. W. Pegg, our minister, late of Leicester College, preached, and then immersed five candidates. Our prospects are very encouraging. We have several more candidates for baptism and fellowship.

CALNE, Wilts.—Castle-street.—Six persons were baptized July 13, by Mr. Stubbings of Sherston. The chapel was crowded by hearers of all denominations. More, we hope, will soon give themselves to the Lord, and to us. Our sabbath-school increases and prospers. Three of the teachers have been baptized. J. P.

BELFAST.—The Lord is giving us some tokens of good here. Two females put on the Lord Jesus by baptism, August 17. May He increase the number of his followers in this place! D. W.

BRISTOL—Pithay.—On July 6, eleven persons were baptized in the above place by Mr. E. Probert, who has been the pastor of the church more than ten years, and during that time has been instrumental in increasing it from 43 to 235 members. R. E. S.

LONDON—Providence chapel, Shoreditch.—On Thursday evening, July 31, four young persons were baptized; *all of them from one class of the sabbath school.* C. T. C.

RETFORD.—We have had two more additions by baptism. On June 11, six, and on the 10th, three. We have also several other candidates. J. A.

EARBY-IN-CRAVEN.—Mr. Wilkinson baptized three persons in the river, August 3, one of whom was a Wesleyan local preacher.

RECENT BAPTISMS.

June 1, at Woodhouse Eaves, five.
—22, at Quorndon, six—at Staley Bridge, seven—at Eyre-street, Sheffield, two.
—July 3, at Clayton, eleven.

2 E

BAPTISM FACTS & ANECDOTES.

"THE BAPTISM OF ETHELBERT being one of the subjects selected for the decoration of the new House of Lords, several exhibitions of this scene are among the cartoons now open to the inspection of the public in Westminster Hall. Artists are not necessarily antiquarians, or students of ecclesiastical history; and in this case, it appears that they have not generally made so much research as to avail themselves of the caution given by Fox the martyrologist,—"Note by the way, Christian reader, that whereas Austin baptized then in rivers, it followeth there was than no use of fonts." In several of the designs, the king is kneeling on the floor, while a little water is being spilled on his head out of a shell or cup, which had been filled from an adjacent font or basin. The nearest approximation to historic truth, is the design of Frank Howard (No 72). In this, Ethelbert is seen in the act of stepping into the water, in which the administrator is standing and giving him his hand. Immediately behind the king is the most interesting object in the picture, queen Bertha, a woman of enchanting countenance and mien, attired so suitably for the occasion, and having such an appearance of resignation and calm fortitude, that a spectator might naturally suppose that her baptism also was about to take place. She, however, had been baptized in France before her marriage. As no other persons are introduced but those in some way or other engaged in the performance, or necessarily in attendance, there is a want of character in the scene as a public profession of faith on the part of an eminent person, that diminishes materially the effect; but on the whole, it appears to us to be superior to any of its competitors. If the appointed judges yield that homage to historic truth, which ought to be deemed the most important of all considerations in a case of this description, Mr. Howard's design must secure their preference."

The foregoing remarks appeared in the Baptist Magazine of last month. Accidentally, when in London a few weeks ago, we turned into Westminster Hall, and this cartoon by Howard attracted our notice. We entirely concur with our judicious contemporary, and shall certainly feel some interest in hearing what is the decision of the judges. But who will *they* be—the Bishops? At all events it appears natural that on such a subject they should be consulted, and we shall then see if the learned bench of Anglo-Saxon Prelates prefer historical fact and truth to conventional usage—usage which has substituted the exception for the rule of their own rubrics.

RELIGIOUS TRACTS.

APPLICATIONS FOR TRACTS.

SURREY.—I have observed, in perusing the *Reporter* regularly, that you never refuse a grant of tracts to any one who has the cause of the Redeemer at heart, which encourages me to apply, not for myself, but for a pressing case of spiritual destitution in this neighbourhood. Twenty years ago there was a promising interest in the village to which I refer, but peculiar circumstances, which it would be painful to detail, ruined it. An attempt has recently been made to revive the cause, and there are pleasing indications already. Tracts to convince the careless, and guide the inquirer in the path of duty and peace, would be very acceptable, and, I hope, useful. I preach three times on the sabbath, but could find time to distribute them at noon, between the services.

R. S.

SUFFOLK.—Having been for some time past engaged in preaching the gospel of the Redeemer in the village of W—, and now, during the summer, on sabbath evenings in the open air, when many attend, and as strange notions are spread there relative to baptism and other important subjects, should feel grateful for a grant of tracts. W. A.

BENKS.—We are sadly in want of another grant of your tracts, and hope you will favour us again. B. F.

DONATIONS have been forwarded to—

	Handbills.	4	Page.	Reporters.
Rattlesden.....	500	..	25	.. 6
Sevenoaks.....	500	..	25	.. 6
Knutsford.....	500	..	25	.. 6
Cuckfield.....	500	..	25	.. 6
Byfleet.....	500	..	25	.. 6
Elgm.....	500	..	25	.. 6

From Hay, Cottenham, and Newbury, we have also received applications, but we cannot forward the parcels because the applicants have not regarded the directions, page 42, *January Reporter*. We wish to treat all our friends courteously, but some of them are most provokingly tiresome; for although nearly every month we have called attention to the subject of sending proper directions, we continue every month to receive applications without them. In addition to the interruption, vexation and trouble arise from this unaccountable neglect. We mention this matter in rather pointed terms in order that it may be forced into the memory of our friends, and, if recollected by them, will be a mutual advantage—to them a prompt supply, and to us deliverance from a tiresome annoyance. We hope these remarks will be the last we need make on this subject.

SABBATH SCHOOLS.

THE GREAT OBJECT.—TO TEACHERS.

SABBATH SCHOOLS are designed and calculated under the divine blessing to instruct, reform, and save the children. The Teacher should, therefore, be diligent to repress whatever is evil or vicious, and countenance whatever is amiable or virtuous—he should endeavour to inspire veneration for the word of God, and reverence for the sabbath and the house of God—he should explain, in a manner suited to their understanding, the great truths of christianity, their sinfulness by nature and practice, their guilt and danger, their helplessness and misery, and then unfold the love of God, and tell how he sent his Son to be the Saviour of the world; and never should he consider his task accomplished until he has brought every one of his charge to the feet of the Redeemer!

Teachers! let this Great Object be ever before you. Pray, every sabbath morning, before you proceed to your work, that God would bless your attempts. Act in consistency with your prayers, and a blessing will not be withheld. Read Isa. lv. 10, 11.

J. O.

In order to sustain the above remarks, we would refer to a fact which we heard some years ago, that the whole of a class of twelve boys in the North of England became members of a christian church, and several of them ministers and missionaries. It is a principle even in philosophy, that what is once done may be done again. Our religion does not form an exception to this rule, but rather encourages the most extraordinary efforts and expectations. And were all christian sabbath school teachers to go to their work, under a firm persuasion that the promises and power of the Omnipotent God were engaged to succeed and crown their humble efforts, we might confidently look for greater results than any ever yet recorded. We are not straitened in God—whose faithful promises are unlimited, but we are straitened in ourselves. Faith, *that* is it—more faith is wanted. In this duty it is also true that “without faith it is impossible to please him.”

GENERAL BAPTISTS.—The Minutes of the seventy-sixth Annual Association, held at Leicester in June, just published, give a total of 23,042 scholars, 3629 teachers. The largest numbers reported are from the Stoney-street church, Nottingham, viz: 1003 scholars, and 248 teachers. On looking over the lists, we find that nearly all the churches which have sabbath schools sent in a report, so that this may be regarded as a tolerably correct summary of sabbath-school statistics in this section of the baptist body.

REVIEWS.

**THE BAPTIST IRISH SOCIETY,
Its Origin, History, and Prospects:**

With an outline of the Ecclesiastical History of Ireland, and a Lecture on its claims, &c.

"Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency, a joy of many generations."

London: *Houlston and Stoneman.*

THE claims of Ireland! What Volumes have been written and printed on this subject. On these, politically or economically, we do not enter. Her religious claims are here before us, and they demand immediate consideration. This Volume consists of a History of the Baptist Irish Society, by Dr. Belcher and A. G. Fuller, Dr. Massie's Lecture, and an Ecclesiastical History of Ireland by Mr. G. Gould, baptist minister, Dublin. These form together an excellent Baptist Manual on Ireland, and every enlightened English Baptist will secure a copy, if it be only to learn how he may best discharge his portion of the debt which this country owes to the long-injured inhabitants of the Sister Island.

THE PREMILLENNIAL ADVENT

AND

EARTHLY REIGN OF JESUS CHRIST

Irreconcilable with the Character of the Christian Dispensation and Common Sense, and with the Priestly Office and Perpetual Intercession of our Lord in Heaven; a Lecture delivered in Silver-st. chapel, Taunton,

BY JOHN JACKSON.

"But this man, because he continueth ever, hath an unchangeable priesthood." Heb. vii. 24

—"The conscience sleeps,
While thoughtful man is plausibly amused.
Defend me therefore, common sense, say I,
From reveries so airy, from the toll
Of dropping buckets into empty wells,
And growing old in drawing nothing up!"

COWPER.

London: *Simpkin and Co.*

THE long title of this pamphlet will explain its object, and the name of the writer will be a sufficient guarantee to all who know him, that sobriety, candour, and truth, are its leading characteristics.

THE MIRROR OF THE GOSPEL.

BY J. N. BALME.

London: *Hamilton and Co.*

IN this Mirror of the Gospel we see—its Nature, Divine Origin, Adaptation, Power, Spirituality, Virtues, Agency, Efficacy, Prospects, Consummation—and truly it is an excellent little book, written, evidently, by one who understands the gospel, and loves the gospel, and desires that its blessed influence may pervade every heart.

ESTHER—AN EPIIC POEM.

BY JAMES WATSON,

Pastor of the Baptist Church, Montrose.

London: *Longman and Co.*

WHEN Mrs. Hannah More sent forth her Sacred Dramas, various opinions were entertained as to the propriety of moulding sacred narratives in a dramatic form, with such considerable additions from the regions of imagination or fiction. All admired the execution, and admitted that the design was good, and that the tendency might be beneficial. So we say of the volume before us. The versification is easy and flowing, and the enchanting scenes of Eastern life are highly coloured. When we consider that the writer is almost in the condition of him who sang

"Of man's first disobedience,"

we must confess that this little poem is another surprising instance of the power of the mind to rise above the physical obstacles with which it may be surrounded.

THE SURE FOUNDATION.

A Sermon, preached in the Presbyterian Church, Broad-street, Birmingham, on the Forenoon of Sabbath, July 13, 1843,

BY ROBERT WALLACE,

Late minister of that church.

To which is added an Appendix, containing the substance of a statement on the Subject of Baptism, submitted by him to the Presbytery of London, at its meeting, on the 10th day of June last.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

London: *G. B. Dyer and Co. J. W. Showell, Birmingham; Winks, Leicester; and Marples, Liverpool.*

As we have, on a previous page of this number, (322) referred to the facts and circumstances which led to the publication of this discourse, the title of which we have also given in full, we need only add that it is written in a calm and candid spirit, and will no doubt call forth thoughtful and serious attention from the former friends of the preacher. Baptists will peruse it with satisfaction, and pædobaptists of all sects would do well to hear what a conscientious and careful man has to say respecting his convictions on this important doctrine. The address which Mr. Wallace delivered before his baptism has also been published.

CHRISTIAN PHILOSOPHY—(See our last number, page 201.)—We are assured by the respected Author of this work, that it is not a compilation. He says, "I am not aware that one sentence in the volume has been selected—it is, from first to last, an original work."

BAPTIST INTELLIGENCE.

FOREIGN.

EUROPE, *Hamburgh.*—In a letter recently received from Mr. Oncken, he says, "God is blessing us with constant additions, eight or ten stand proposed for baptism, yet during last month we had immersions every week. Upon the whole review, I am astonished at what God has done. Considering our difficulties, there are few missions which have been blessed of God to such an extent. Eleven years ago the first church was formed in this city, composed of seven members, now we have twenty-five churches with about 1000 members. And still the Lord is opening wider fields to us in every direction. Tract circulation now forms the most important feature in our efforts to do good. Shortly, myself and the other missionary brethren here, will be proscribed from nearly all the German States, our brethren called Handwerks (Burschen Colporteurs) who travel in pursuit of their occupations, will now be our missionaries. Nearly thirty of these valuable helpers have already gone forth from the church at Hamburgh, and more are preparing. It rarely happens that we deem it necessary to support, or that they are any charge to us, but if the work is to be done they must be well supplied with good religious tracts; this entails considerable expense, and as our people are poor, we look for help to our dear brethren in Britain and America. What the friends in England have done lately, encourages us to hope, that all that is needful will be supplied."

HOLLAND, *Gasselten Mewsen.*—An excellent and talented man, a D. D., and formerly a minister in the Dutch Reformed Church, has adopted the principles of the baptists, and was lately baptized; this has led him to relinquish his former charge, and accept the oversight of the baptist church recently formed in this place. He lately visited Hamburgh, where he gained the love of the whole church by his amiability and christian deportment. Mr. Oncken says, "He appears to be just the man for the important field opening in Holland, where he is devoting all his energies to the good cause." Mr. Oncken has placed 200 guilders at his disposal, for printing and circulating tracts, with the promise of furnishing more, should the liberality of English brethren enable him to do so.

DOMESTIC.

PEMBROKE DOCK—*Bush-street.*—Our new meeting-house was opened under very interesting circumstances, June 8. Sermons were preached, and a tea meeting held. Collections were beyond expectation. W. R.

ANNUAL MEETING OF THE BAPTIST UNION OF SCOTLAND.—The annual meetings of this Union were held in Aberdeen, on the 6th and 7th August. The attendance of the friends from different parts of the country was respectable; and the whole of the business conducted with much harmony and brotherly affection. The annual sermon was delivered by brother Taylor, of Airdrie, on Wednesday evening, in John-street chapel, from Psalm cxxxii. 18, last clause,—“But upon himself shall his crown flourish.” On Thursday the preliminary meeting of the session was held. At this meeting the annual report was read, adopted, and ordered to be printed for circulation among the subscribers and friends. The letters from the churches were next read. From these it appears, that during the past year the churches had enjoyed much peace, and had added to their fellowship a considerable number of new members, there being a clear increase in every church (with one exception) connected with the Union. A long and interesting conversation followed, on the subject of education, in the course of which it transpired that four young brethren were pursuing a course of preparatory training, under the superintendence of brother Johnstone of Cupar, who was encouraged by the Union to proceed in this department of labour. At this meeting it was unanimously agreed—agreeable to the request of a number of friends in Glasgow—to open a new station in that large city, and also to commence a new periodical, if the proposal should meet with the assent and support of the denomination generally. On the evening of Thursday, an interesting meeting was held in John-street chapel. Peter Brown, Esq., Aberdeen, in the chair. After tea, excellent addresses were delivered by Messrs. Henderson, Blair, Taylor, Johnstone, Thomson, and Hedley. Mr. Johnstone of Cupar, gave a very interesting account of a six weeks' visit to the churches in the Orkney and Shetland islands, the substance of which will appear in the Union's annual report. Three evangelists are now employed—a series of tracts has been published—several small churches have received aid, and after defraying all expenses of the past year, the treasurer has nearly £200 in hand, to aid in carrying on the operations of the current year.

BRIXTON HILL, *Surrey.*—Mr. W. Pulsford, late of Stepney college, has accepted an invitation from the church meeting in Salem chapel to become their pastor, and entered on his labours July 27. W. K.

CAMBRIDGE.—Mr. T. Burditt, of Long Sutton, has accepted an invitation to the pastoral charge of the church meeting in Zion chapel, vacant by the resignation of Mr. Battiscombe.

Mr. H. J. GAMBLE, of Margate, has published the following note in the pages of the *Baptist Magazine*, from which we extract it:—"A report has been widely circulated that I have changed my views on the subject of baptism. May I trespass on your kindness to insert in your magazine my unqualified contradiction of that report. Personally I am indifferent to it, but I feel it a duty to the church over which I have the honour to preside, to make this brief and public reference to a statement which impeaches the consistency of its members. It is scarcely likely that an independent chapel would have been recently opened in the town of Margate, had the ordinance of baptism been administered in any other way than by immersion in the chapel where I labour,—a chapel in trust for the baptist denomination, and which reverts to Steppney, when a baptist church ceases to assemble there."

Mr. JOSEPH ACOCK having resigned his charge as pastor of the baptist church, Shipston-on-Stour, the teachers invited him to tea, July 25, when they presented him with an elegant writing desk in token of their esteem. The present having been acknowledged, Mr. G. W. Rodway, of Gloucester, addressed the teachers. S. H.

LONG HOVE, *Gloucestershire*.—Mr. Davis, our pastor, laid the foundation stone of our new meeting-house, July 28, after which we had a tea meeting, and the children of the school also had tea and plumcakes. Mr. White preached in the evening. Mr. James Constance gave about a quarter of an acre of ground for the building and burial ground. W. H.

STANNINGLEY, *Yorkshire*.—Last November, feeling the burden of our debt, we resolved to attempt its removal in twelve months. The church and congregation subscribed nearly £300; others helped us to about £100 more; and on August 10, after three sermons by Mr. C. H. Roe of Birmingham, and Mr. Edwards of Nottingham, we collected about £100; so that the debt of £504 vanished! Mr. Giles preached on the Monday evening, but the collection, though announced, was given up. W. C.

CHADLINGTON, *Oxon*.—We had a day for thanksgiving on August 5, to return thanks to God for the removal of the debt on our meeting house, built about five years ago. Mr. Lewis of Cheltenham, preached two sermons, to large congregations; about 100 sat down to tea, after which, a purse, with some valuable tokens of esteem in it, was presented to the active Home Missionary who has been so useful amongst us. Now we feel at liberty for further effort. W. B.

Mr. WALLACE, late Presbyterian minister at Birmingham, is at this time supplying Grosvenor street baptist meeting-house Manchester.

AUCHTERAUCHER.—At this place, famous in the history of the Free Church, as Kefford in parliamentary reform, the baptists appear to be progressing. In 1843 there was but one baptist here; now there are twenty members composing a united little church, which Mr. James Scott of Tillicbody has been active in gathering. The friends now meet in Mason's Hall, and have recently elected elders, and deacons, and deaconesses. At Crieff also, eight miles off, Mr. S. has baptized several lately, and a spirit of inquiry is abroad. Mr. Kirkwood, a home missionary, from Edinburgh, is now labouring in these parts. On July 20, he baptized a man and his wife. Our correspondent, J. D., further states, that after an absence of thirty six years he has returned to his native place, Dunning, a baptist of thirty-two years standing; but he does not find one baptist in the place. He hopes, he says, soon to have some companions going up with him to the little Zion at Auchterarder.

THE REV. J. E. GILES.—We understand that this gentleman has tendered his resignation as pastor of the baptist church assembling in South Parade chapel, Leeds, and that he has accepted a call to become the pastor of a baptist church at Bristol, the seat of the principal college of the denomination. Since this took place, however, we are informed, that Mr. Giles has received a unanimous request from the members of the church at Leeds to reconsider his determination, and we believe that his final decision has not yet been given. Mr. Giles succeeded the Rev. James Ackworth, the President of Horton College, and has now been pastor of the baptist church in this town upwards of nine years.—*Leeds Mer.*

WILBURTON, *Cambridgeshire*.—A new meeting-house was opened at this place August 6. For forty years the baptist congregation met in an inconvenient building, which had lately become too strait for them. A lady presented the friends with an eligible piece of ground in the centre of the village. The erection is in the Gothic style, very elegant and tasteful, with a vestry behind it. The whole cost is about £400; about half of which was raised by the friends, though for the most part not rich, before the opening. At the opening, services were also conducted in a large barn in the afternoon, and in the evening in the open air. Altogether, the whole affair reflects great credit on the faith and good works of our zealous friends at Wilburton.

RAMSGATE, *not MARGATE*.—In our last page 293, in consequence of our correspondent dating his letter from Margate, the name of that town was given. We understand that the church at Ramsgate is General Baptist, and was formerly under the care of the late Mr. Christopher of Broadstairs.

VERY CONSIDERATE.—A baptist minister in Scotland says—"A kind member of our church has given me an entire new suit of best black, with hat and boots."

THORNHURST, Gloucestershire.—The meeting-house at this place, after enlargement, was re-opened July 15. About 130 sat down to tea; and nearly £30 were collected.

EMSWORTH, Hants.—A baptist church of twenty-three members was formed here Aug. 10, by Mr. Cox of Woolwich. Our prayers were answered, and a happy season was enjoyed. Within two years the congregation and school have increased three-fold;

much good has been effected, and fifteen have been baptized. We now meet in an "upper room," but as the place is too strait for us, we contemplate the erection of a House for God.

E. P.

AMINGDON.—Mr. R. H. Marten, B. A., of Stephey College, has accepted an invitation to the pastoral office from the baptist church meeting in Lower chapel.

REMOVALS.—Mr. Williams of Hunslet, near Leeds, to Walsall—Mr. Chamberlain of Cradley Heath, to Fleet—Mr. Könyy of Wirksworth, to Holbeach—Mr. Yates of Fleet, to Ashby-de-la-zouch.

STATISTICS OF THE ANNUAL MEETINGS OF BAPTIST ASSOCIATIONS
IN GREAT BRITAIN AND IRELAND.

Association.	Place of Meeting.	Time	1845					
			No. of Churches.	No. of Members.	Clear Increase	No. of Sabbath Scholars.	No. of Teachers.	Village Stations.
Baptist Union	Leeds	May 27, 28	950	100000	4892	86555	11572	884
Ditto Scotland	Aberdeen	August 6, 7	07	unk.	442	unk.	unk.	28
Bristol	Pitbay	May 14, 15	42	3740	310	5841	072	
Caermarthen and Cardigan	Rhydwlwm	June 10, 11	63	unk.	133	no	retur	ns
Essex	Thorpe-le-Soken	May 20, 21	11	1177	56	1043	unk.	30
General Baptist, Old	London	May 13, 14	32	844	31	857	150	unk.
General Baptist, New	Leicester	June 24, 25, 26, 27	131	17013	373	23042	3020	118
Glamorganshire	Hengoed	June 18, 19	51	6508		5948	842	32
Gloucestershire	Chepstow	May 14, 15	24	1840	107	2623	390	30
Irish, Southern			24	850	53	no	retur	us
Kent and Sussex, New	Rye	June 10, 11	12	1037	32	1320	214	unk.
Lancashire and Cheshire	Oldham	May 14, 15	38	4284	74	9467	1153	60
Northern	Stockton	May 12, 13	10	009	20	800	142	20
Pembrokeshire	Llangloffan	June 3, 4	38	unk.	213	no	retur	ns
Southern	Forton	May 16, 17	28	3102	56	2049	unk.	unk.
Western	Lyme	May 14, 15	53	3666	72	4230	532	70
West Kent and Sussex	Battle	June 3, 4	17	1560	5	1407	210	unk.
West Riding, Yorksh	Farsley	May 13—15	42	5602	170	7168	1372	53

RESOLUTIONS.—Besides those relating especially to the welfare of the churches, and their immediate localities; the following of a more general bearing were also passed.

Baptist Theological Education Society, and the Taunton Academy.—The Southern, and Western Associations expressed their cordial approbation of these Institutions, and strongly recommend them to the liberal support of the churches.

Hanserd Knollys Society.—The Baptist Union, Gloucestershire, Southern, Bristol, and Western Associations passed resolutions approving, and recommending this society to the cordial support of the churches.

Maynooth College.—The Baptist Union, Gloucestershire, Southern, Western, Bristol, and West Kent and Sussex Associations passed resolutions disapproving of the proposed grant to this college, and recommending petitions to parliament thereon.

Regium Donum.—The Baptist Union, the West Kent and Sussex, and General Baptist New Connexion Associations passed resolutions disapproving of this annual grant by parliament to Protestant Dissenting Ministers.

Church and State.—The West Kent and Sussex Association expressed disapproval of this anti-scriptural connexion.

Universal Peace Society.—The Southern, and General Baptist New Connexion Associations passed a resolution approving the object and proceedings of this Society.

GENERAL INTELLIGENCE.

THE HARVEST.—Great apprehensions were entertained a few days ago for the harvest. Bread had already risen one-fourth in price. Two beautiful days have just passed over, (Aug. 22 and 23) and we yet hope that God will be merciful to us and bless us, and give us the clear shining of the sun after the showers!

CAPITAL PUNISHMENTS.—The Town Council of Edinburgh have been discussing this important question. At Reading, a public meeting has been held on the subject.

ENGLAND AND THE CONTINENT.—More than 60,000 persons from England passed over to Antwerp, Boulogne, Ostend, Havre, Calais, and Dieppe, during the first six months of this year.

PUNCH.—This used to be a favourite beverage among the planters, it is however, we are happy to say, disappearing. Editors of newspapers in Jamaica and the West Indies generally now treat their subscribers with *Punch*, said to be prepared by Mrs. Caudle, originally for domestic use.—*Jamaica Baptist Herald*.

ARISTOCRATIC WRITING.—At Coventry sessions, a prisoner escaped because no one could decipher the confession he had made, which had been taken down in writing by a noble Lord!

SMYRNA.—A fire lately consumed 4000 houses and shops in this ancient city, besides convents, mosques, and other public buildings.

AN AGED WITNESS.—At Bridgewater sessions, a woman, aged 105, gave evidence. The old lady was quite cheerful.

RAILWAYS.—Several serious accidents have lately occurred, but in almost every case through the most culpable carelessness.

THE KING OF THE NETHERLANDS has lately visited this country.

TWO TURKISH STEAM SHIPS lately came into collision at night, when 135 persons perished.

QUEBEC.—Two dreadful fires have taken place. By the first, 1650 dwellings, and by the last, 1200 were destroyed, besides public buildings. Subscriptions are making in England for the sufferers.

THE QUEEN, at the time we write, is on a visit to Germany, to see the home and friends of her husband, Prince Albert.

PAISLEY.—The largest Free Church place of worship, 1625 sittings, was opened here in July. Collection £1000 4s. 4½d., and half a farthing!

St. Peter's, Rome.—It is reported that the dome of this splendid building is in danger of falling!

PARLIAMENT was prorogued on Saturday, August 9, by the Queen in person, on Thursday, Oct. 2.

Marrriages.

July 4, at the Independent meeting-house, Stowmarket, Mr. R. Squirrel, jun., to Miss Selina Newton.

July 10, by license, at the baptist chapel, Bond-street, Brighton, by the Rev. Wm. Savory, Mr. Joseph Jackson, of Canterbury, to Miss Monistone, of Brighton; and July 14, Mr. Henry Steaying, to Mary Normans, both of Brighton.

July 11, at Frankfort-on-the-Main, by the Rev. W. W. Bolton, chaplain to Her Majesty's legation at that place, James Ward Hoby, Esq., to Lonisa Sarah, only daughter of the Rev. Joshua Russell, baptist minister, of Blackheath-hill.

July 17, at the baptist chapel, Blakeney, Gloucestershire, by the Rev. W. Copley, Mr. James Barrington, of Soudley, to Miss Ann Everetts, of Blakeney.

July 17, by the Rev. George Rose, at Jamaica-row baptist chapel, Bermondsey, the Rev. John Bodington, of the Neckinger-road, to Mrs. C. Hayward, of Bermondsey.

July 21, at Broadmead chapel, Bristol, by the Rev. Joseph Baynes, of Wellington, Mr. John Ash Baynes, of Paddington, to Miss Sarah Allen Tuckett, of Bristol.

July 23, at the baptist chapel, Newick, by Mr. John Poynder, Mr. John Bish, to Miss Mary Cord.

July 24, at the baptist chapel, Eythorne, Kent, by the Rev. J. Webb, Mr. George Holloway, of Dover, to Miss Caroline Webb, of Eythorne.

July 30, at the P. B. Chapel, Brick lane, London, by Mr. Peacock, Mr. Thos. Taylor, to Miss Anne Ramoner both members of the baptist church, Spencer-place, London.

August 3, at the baptist chapel, East-st., Southampton, by the Rev. Thomas Morris, Mr. Wm. Taylor, to Miss Sarah Samell.

Aug 4, at the baptist chapel, Victoria street, Windsor, by Mr. Lillycrop, pastor, Mr. H. Hobbs, of West Drayton, to Elizabeth Payne, of Windsor.

August 6, by the Rev. John Pulsford, at Salem chapel, Mr. Earland Criddle, of Manchester, to Marianne, eldest daughter of the Rev. Thomas Pulsford, baptist evangelist, and sister of the Rev. J. Pulsford, of Hull.

August 7, at Cow-lane baptist chapel, Coventry, by Mr. Jerrard, Mr. John Sharp, to Martha, second daughter of Mr. W. Mayo.

Aug. 17, at Spencer-place baptist chapel, London, Mr. Henry Langley Dinmore, to Miss Maria Jane Crawley.

August 17. at the baptist chapel Lockerley, Hants, by the Rev. N. T. Burnett, Mr. Harry Luke, to Mrs. Betty Burnett; and at the same place, Mr. John Roud, to Miss Emily Bailey.

August 10, at the baptist meeting-house, North Shields, by Mr. J. D. Carrick, Mr. Nathaniel Heymarsh, to Miss Jane Halladay.

Aug. 20, at Loughton baptist chapel, by the Rev. S. Brawn, Peter Bannuel, Esq., of St. Martin's-le-Grand, to Hannah, daughter of Rev. W. Weare, Epping.

Deaths.

June 8, at Greenwich, Connecticut, of small pox, Noah Lockwood, aged 61. He was one of the first to enter the American army at the revolution, and was at the battles of Bunker's Hill and Lexington.

June 9, at the Baptist Mission House, Jamaica, Emma Louisa, youngest daughter of the Rev. Samuel Oughton, aged one year and two weeks.

"Thy days, my little one, were few;
An angel's morning visit,
That came and vanished with the dew;
'Twas here, 'tis gone—where is it?
'Yet didst thou leave behind thee
A clue for love to find thee."

July 8, at Hamburg, Mrs. Oncken, wife of the Rev. J. Oncken, pastor of the baptist church in that city. She rested her hopes for heaven on the Lord Jesus, and enjoyed a comfortable assurance of her acceptance through faith in his precious blood, while living; and died, after enduring protracted and most excruciating sufferings, deeply lamented by her bereaved husband and five children, and also by the baptist church in Hamburg.

July 19, at Stafford, after a painful and protracted affliction, borne with exemplary fortitude, the Rev. Thomas Rought, Wesleyan minister. The deceased was in the 73rd year of his age, and had almost completed the 50th of his ministry, having entered the work at the Conference of 1795. His end peaceful and happy.

July 20, Dr. Morison of Banchory, aged 88. Ordained 1783, he had been a minister of the gospel sixty-two years, during which very protracted period he was held in high repute.

July 26, Mr. Peter Williams, who was more than half a century a consistent member of the Welch Independent church, at Swansea, forty-two years a deacon, and more than forty years a superintendent of the Sunday-school. He was one of the few now living, who met in a little room in the town, for the purpose of worshipping God, before an Independent chapel was built. He was greatly respected and beloved, and his death much lamented; as a proof of which, nearly a thousand persons followed him to his grave.

July 27, at Coombe-down, much lamented, Mary Elizabeth, only daughter of Mr. T. J. Wren, baptist minister. She was long a great sufferer, which she bore with exemplary patience.

July 31, at Cardigan, Beds., accidentally killed by the fall of a tree, Charles, aged 7, the youngest son of S. C. Whitbread, Esq.

Aug. 1, at Bath, Mrs. Keating, relict of Colonel Keating of Moulton Park, Northamptonshire, at the advanced age of 100 years.

August 1, in her 80th year, Mrs. Wilkinson, relict of the late Mr. Robert Wilkinson, an eminent surveyor, at Great Grimsby, Lincolnshire. She was many years a pious and consistent member of the Wesleyans.

August 2, of decline, in her 24th year, Mary, the only and beloved daughter of the Rev. E. Manning, baptist minister, of Gaunlingay, Cambridgeshire. Her end was peace.

August 2, suddenly, the beloved wife of the Rev. C. Hyatt, son., of Ebenezer chapel, Shadwell, at an advanced age.

Aug. 13, at his residence, Gloucester-place, Kentish town, Robert Stock, Esq., for many years a deacon of the baptist church meeting in Keppell-street chapel, London, and a zealous supporter of the various religious societies of the day. He was much beloved by a large circle of friends, and his loss is deeply regretted.

Aug 15, at Bungay, aged 23, Robert, son of Mr. John Childs.

Aug. 17, aged 46, Jemima Robinson, the beloved wife Mr. R. Theobald, of Bartholomew-close, and eldest daughter of Rev. S. Morel, of Little Baddow. Conscious of imminent danger from the first invasion of disease, she felt and expressed such "joy and peace in believing" as deprived death of all its terrors, and testified the sincerity of her profession of attachment to the Saviour.

Aug. 20, Lewisham-road, Kent, Elizabeth Anne, daughter of the late Wm. Thomas Beby, Esq., of Calcutta, aged 17 years.

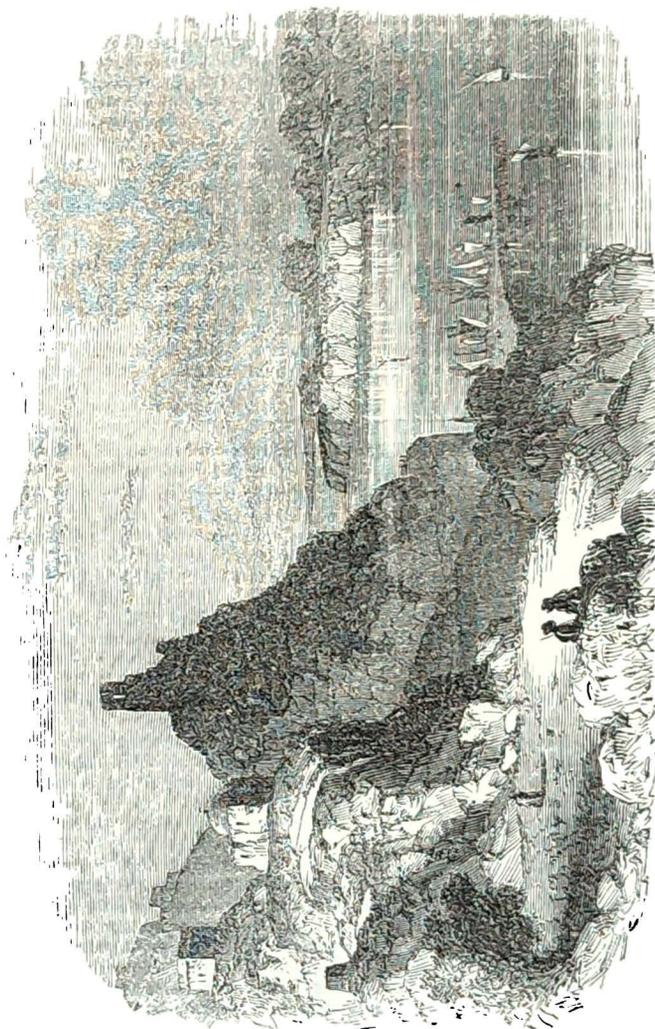
August 18, at Hinckley, Mr. James Taylor, aged 71, many years pastor of the General Baptist church in that town. He was nephew of the celebrated Dan Taylor. For many years Mr. T. has been, to use his own words, "very poorly," and his departure was rather sudden. He was universally beloved for his great kindness of disposition. His knowledge was extensive, and his abilities considerable.

Lately, in China, Mrs. Abbott, wife of Mr. Abbott, missionary. She sleeps in Jesus.

An American paper mentions the death of Mrs. Lehmann, of Berlin, and the great loss the baptist church, as well as her husband, its pastor, has sustained by her decease.

Lately, at Thenezay, France, Marie Mallet, an unmarried woman, aged 115. She was born at Pouzanges, in 1730. Her business was a dress-maker, and during her life she had forty-five apprentices, most of whom preceded her to the tomb. One hundred young women in white attended her funeral, and strewed flowers on her grave.

THE
MISSIONARY INTELLIGENCER.



VIEW NEAR PATNA—EAST INDIES.

MISSIONARY INTELLIGENCER.

PATNA—EAST INDIES.

PATNA is situated on the northern bank of the Ganges, opposite the influx of the Gunguck river, about 320 miles N.W. of Calcutta. Its population is variously stated, at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of the city is Azimabad.

The Baptist Missionary Society commenced operations here in 1811. From the report of this year we learn that Mr. H. Beddy, assisted by Mr. Heinig, and Magdumbaksh, a native preacher, are now stationed at Patna. The report also states that "preaching has been duly attended to by Mr. Heinig and the Native Assistant, Magdumbaksh, regularly, every day in the Bazar; and not only the people around, but many hundreds from the adjacent country whose business leads them to the native courts and for commerce, have heard the word of eternal life. In addition to Bazar preaching, the daily services in the chapel have been kept up, both native and English, and the hearers have been much as usual. During the greater part of this year Mr. Beddy has been laid aside by an attack of amaurosis in his left eye, which for a considerable time affected the vision of the right; but, by the blessing of the Lord on the means resorted to, the right eye has been perfectly restored, and although the left is useless so far as reading is concerned, some partial benefit has been effected, mainly through the influence of the cold climate of Darjeeling, to which place Mr. Beddy was recommended to go, and where he obtained much benefit in health. He has since returned to the field of labour which he has now occupied for thirteen years.

In the *Refuge* there are now thirty-two children; sixteen of this number have been received during the present year; four of them were infants when received; two of the children have died, one about eight years of age, the other about three, giving a clear increase of fourteen children during the year. The whole of the children are in excellent health, and continue to give increasing comfort and pleasure to those who superintend them. Three or four appear to be concerned for their salvation, and none of them give pain or distress by exhibiting disobedience or vice. The usual routine of school and domestic duties is regularly attended to.

DEATH OF DR. YATES, OF CALCUTTA.

SIR,—In recording this mournful event, the friends of the departed may be interested in hearing further particulars.

Letters dated at the end of May last, apprised the friends of Dr. Yates, that it was deemed indispensable for him to leave India immediately. One, addressed to myself from a missionary brother, Mr. Evans, says:—

"Our much loved and venerated brother, Dr. Yates, is compelled, on account of his health, to return to England. As it is very desirable that you, his oldest and dearest friend, should endeavour to meet him at Southampton on landing, I write, at his request, and on his behalf, to induce you to make the effort. He will leave us by the 'Bentnck' steamer, by way of Suez, and it is likely that he may arrive at Southampton three or four days after you receive this letter, as I post by way of Marseilles. Dr. Yates has been a sufferer for some time, and his return to England is imperative. Very deeply shall we feel his departure, as you may imagine; but we yield him up to our heavenly Father's gracious will, in the earnest hope that he may, by this step, be spared to the church a little longer. We shall be as if deprived of our best friend and adviser in India, when he is gone; but

the great Head of the church lives, and will not leave nor forsake us."

Private letters from the "Bentnck," forwarded by the same route as above, contained the melancholy tidings, that, just one month after his embarkation, and before the steamer reached Suez, his valuable life was terminated. He had suffered greatly from dysentery combined with gravel. Misgivings were felt respecting his surviving the first week of the voyage; but it was not till the vessel was navigating the Red Sea that his exhausted constitution finally gave way. He was accompanied only by a servant; and thus, in circumstances precisely similar to those in which his wife finished her course in 1838, this distinguished servant of God was committed to a watery tomb. There he awaits the day when "the sea shall give up its dead."

Dr. Yates ranked high among the most distinguished Oriental scholars. He was signally endowed with the faculty of acquiring languages; and, like his illustrious predecessor, Dr. Carey, he devoted all his acquisitions to the one great work of enabling millions of Asiatics to read, in their own tongues, the wonderful works of God. His improved version of the Bengalee Bible, and the translation of the Holy Scriptures into Sanscrit, occupied his chief attention

during the last years of his life. For the more effective prosecution of these great objects, he relinquished others, from which he would have received ample pecuniary remuneration. For the concentration of all his powers and the consecration of all his time to one all-absorbing object, he was as distinguished as was the pre-eminent translator of the Word of God into whose labours he had been permitted to enter. His death, at the age of about fifty, will be regarded by the church of Christ at large as no ordinary loss; but to the great Head of that church we bow with humble submission. "The will of the Lord be done!"

The appearance and talents of such men as have laboured at Serampore and Calcutta, give bright assurance to God's people, that the Divine Master is at no loss for agents to effect any of his gracious designs. We mourn, but dare not despond; while He saith, "I am he that liveth and was dead, but am alive for evermore."

I remain yours truly,
JAMES HONY.

31, Great Coram-street, July 25.

[The aged parents of the late Dr. Yates are yet living at Loughborough, Leicestershire, where they have long resided. They are both past fourscore years. When his venerable mother heard of the death of her much-loved son, she exclaimed, "Then he has gone to heaven, and we shall not be long after him!"]

MISCELLANEOUS INTELLIGENCE.

MARVELLOUS ALLEGED SUCCESS OF CATHOLIC MISSIONS IN CHINA.—In a letter to a fellow-countryman, the bishop of Nankin (Monsieur de Beris) states, that in his diocese, Kiang-sou, one tenth of the whole population has embraced Catholicism. In one town alone, of 300,000 inhabitants, they reckon nearly 50,000 converts. Nankin, with a population of 1,200,000, contains more than 80,000; and in the three maritime provinces, Fou-kiang, Tche-king, and Kiang-sou, there are said to be more than a million neophytes. The writer states that these facts have caused a relaxation of the edicts against Christians, and an entire removal of all restrictions might be expected. Our readers will be naturally anxious to ascertain upon what foundation such a statement as the above rests, and for their information we state that it is given in a leading article of the Jesuite oracle, *L'Univers*, of August 12. A circumstance that increases the incredibility of the thing is, that the letter is said to be dated so long since as June, 1844. Be the statement true or false, the zeal and success of the propagandists in China are teaching a solemn lesson to English Christians.

DISSOLUTION OF THE ALLIANCE BETWEEN THE BRITISH GOVERNMENT AND BUDDHISM.—We are happy to find, that the representations which have been made from time to time on the impropriety and disgrace of the connexion which subsisted between our Government and Buddhist superstitions in Ceylon, have at length produced a decided result. Lord Stanley appears to have become fully alive to the ridiculous position of the Queen's representative at Kandy, when he was required to exhibit the sacred relic of Buddha's tooth to the credulous. His lordship has therefore sent out peremptory orders that this connexion, which served to strengthen the local superstitions, at the expense of our national character, should absolutely cease; that the chief priests should no longer be appointed under the seal and signature of the Governor of Kandy; that the government agent should no longer be permitted to officiate in his official character in Buddhist ceremonies; and that the keys of the shrine should no longer remain in his custody. The Queen's Government has at length adopted the sound principle, that the religious affairs of the Buddhist community should be managed by a committee of their own laity and priesthood. The chiefs and priests, to whom this communication was made at Kandy by his Excellency in person, expressed their surprise at it; and a meeting was subsequently held, to petition the Queen against disconnecting Buddhism from the Government; the result of this memorial may be easily foreseen.—*Friend of India.*

JAMAICA—EDUCATION.—At a Union meeting on this island it was stated that the number of adult scholars had lately very much increased. This indicates appreciation of the value of education, when men, who earn by such toil as theirs, their daily bread, are anxious, though at a later period of life than usual, to secure this inestimable advantage.—Another thing, Railways are proposed for this island, for which company's are forming.

GERMANY.—In a note we received a few days ago, from brother Harbottle of Accrington, he observes, "I am on my way to Germany. Perhaps I may have a few papers for the *Reporter*, if spared to return, as I intend to visit all the baptists I can find on my route." We shall be most happy to receive the promised information.

DR. JUDSON is reported to be on his way from Burmah to America, *via* England. Should he rest on our shores he will receive a hearty welcome.

MISSIONARY TO CEYLON.—Mr. Allen, late pastor of the baptist church, at Alcester, has been set apart for missionary service in Ceylon.

A SYNOPSIS OF THE BRITISH BAPTIST FOREIGN MISSIONS.—No. 1.
Designed to shew the present state of the Stations, Churches, Schools, &c., in connection
with the Particular and General Baptist Missionary Societies of Great Britain.

ISLAND, OR PROVINCE.	CHURCHES, OR STATIONS.	When Formed.	No. of Sub-stations.	MISSIONARIES.	Assistnt missionaries & teachers.	Female missionaries & teachers.	No. of Members.	Baptized in 1844.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
FRANCE. EUROPE.											
Brittany	Morlaix	1843	2	John Jenkins .. John Jones	2		10				30
AFRICA.											
Fernando Po ..	Clarence	1842	5	John Clarke .. G.K.Prince, M.D. Thos. Sturgeon	14	15	80	20	8	140	500
Continental Africa	Calebar	1844		Wm. Newbegin ..							
	Bimbia	1844	1	Joseph Merrick ..					1	60	
Total ..	3 stations.		6	5 missionaries.	14	15	80	20	4	200	600
DAY HONDURAS. AMERICA.											
Honduras	Belize	1822	4	Alex. Henderson } John Kingdon } J. P. Buttfeld .. }	2	5	122	5	5	350	
CANADA.*											
Canada	Brockville	1844		Vacant							
Ditto	Bytown			— Lorimer ..							
Ditto	Kingston			Vacant							
Ditto	Quebec	1844		J. B. Beaudin ..							
Ditto	Roxton			R. A. Fyfe							
Ditto	Toronto			W. H. Landon ..							
Ditto	Tuscarora										
ISLANDS.											
BAHAMAS. WEST INDIA											
Andros Island	Cork Sound		3		4		95	10			80
Eleuthera	Governor's Harbr.		2		2		119	20	1	40	100
Exuma	Stevenstone		3				150			55	160
Grand Bahama	Crow Harbour		1	H. Capern	2		135	44			50
Little Abaco ..	Little Abaco			and	1		37	11			
New Providence	Nassau	1829	4	W. K. Rycroft	3	2	781	110	2	70	305
Rum Cay	North Side		1		8		220	5	1	50	130
St. Salvador ..	North End		3		4		219				92
Crooked Island	Crooked Island ..				1		40	23			20
Long Island ..	Long Island			W. Littlewood	1		113				10
Ragged Island	Ragged Island ..				2	1	47				30
Turk's Island ..	Turk's Island ..		8		4		491	91	3	250	323
Total ..	12 stations.		25	3 missionaries.	27	3	2458	320	8	405	1280
HAYTI.											
Hayti, Island of	Port-au-Plat	1843	2	Vacant			48				
TRINIDAD.											
Trinidad, Island	Corbean Town ..	1844									
Ditto	Dry River	1843		George Cowen							
Ditto	Port of Spain ..	1842		and	2	1	52	9	2	95	80
Ditto	Savanna Grande	1844		John Law							
Ditto	Tacurigua	1844									

* Also a Baptist College at Montreal containing 16 Students—Rev. J. M. Cramp, M. A., president.

BAPTIST REPORTER.

OCTOBER, 1845.

"IT IS FINISHED."

THE designs of Jehovah are gradually unfolded and executed. It was so in the creation of the world and its furniture. It is annually so in the growth and decay of the vegetable kingdom. It is so in the seasons of the year. It is so in the human, and every other animal constitution. Man gradually reaches maturity, and then declines and dies. It is so in the approach and decline of every day. The sun gradually climbs up the heavens from the east, reaches the zenith, and then progressively recedes towards the west till lost from our hemisphere. The same order was observed in the redemption of the world by Jesus Christ.

There was early intimation given of the Divine intention relative to this great subject. That intimation was somewhat obscure, but sufficiently plain to be significant. Clear enough for the repose of faith, as well as the awakening of hope. The announcement not only prevented despair, but repressed fear, which would without it have been insupportable. "I will put enmity between thee and the woman, and between thy seed and her

seed; it shall bruise thy head, and thou shalt bruise his heel." How meet that the gospel should be first proclaimed in the form of a threat to the destroyer. After this men multiplied on the earth, and sin more than kept pace with them.

A bare record of the antediluvian generations, and of a few events remarkable as revealing the moral character of those generations, is all that divine wisdom has been pleased to leave us—and none but an inspired historian could write of those times. It is melancholy to reflect that whatever undertakes to be a history of man becomes so much more properly a history of depravity, which darkens in every page, and has reached in one unimpeded stream from the first apostacy till now.

The increase of the human race accumulating the mass of corruption on our globe till it presented no inhabited spot to the light of the sun, or the eye of Omniscience, that was not more fit for the pollution and darkness of the bottomless pit than for this fair world, "And it repented the LORD that he had made man on the

earth, and it grieved him at his heart." The besom of destruction had no doubt been many times employed in wars, and pestilence, and other modes of punishment; but the filth at last so far exceeded the power of such means of purgation, that nothing but the waters of a deluge, that should at the same time destroy all the inhabitants but one favored, because godly, family, could cleanse such a defiled world. Noah had timely notice of the vengeance which was about to be taken on man for the affront which he had offered to heaven; for his insolence to God; his pride, rebellion, his social vices and crimes.

But here, in the contemplated ruin, divine mercy did not fail to manifest itself, not only in making Noah a "preacher of righteousness", but in constituting the means of his escape from the universal overthrow a lively type of the Great Deliverance. He and his family, and their heterogeneous companions are at length in the ark, and the door, closed by the Divine hand, shall be opened no more till the waters abate from off the earth. And now the rain commences its preternatural descent, the fountains of the great deep are broken up, the highest mountains are covered by the liquid destroyer, till "all flesh died that moved upon the earth." The accomplishment of the end is the signal for the cessation of the means. After spending about a year in this huge vessel, Noah, and all the other inmates, once more tread upon the dry land. He acknowledges the goodness of God in a sacrifice, which is graciously accepted, and the covenant of mercy is established with him and his family; and as a visible evidence to him of the perpetuity of the Supreme purpose a bow is sketched upon the clouds, which was to be left for the same object through all subsequent generations.

After a long interval, which has again grown hideously dark—and which makes us grateful that so little account of it has been preserved, Abraham, a devout inhabitant of

Mesopotamia, is commanded of God to get out of his own country into a land which Jehovah would shew him; "And he went out not knowing whither he went." He is soon apprised that Sovereign wisdom has selected him to be the head of the family through which the Messiah should be introduced amongst men—"and in thee shall all families of the earth be blessed." This was a luminous exhibition of the scheme of salvation for those times, and a farther development of its progress. Abraham lives an expatriated but consecrated life. His faith is often tried and always triumphs. After much anxious waiting Isaac is born, and, in intention, sacrificed—an unique symbol of the great victim. Circumcision is instituted for the purpose of keeping the chosen family distinct from the rest of mankind.

Isaac marries, has two sons, the covenant promise is renewed to him; Jacob is chosen as the progenitor of the Messiah, and Isaac dies.

Jacob marries and becomes the father of twelve sons; after residing in Padan-aram, returns to Canaan, is reconciled to his brother, and appears to settle down with the intention of spending the rest of his life there, and in quiet. "And the patriarchs, moved with envy, sold Joseph into Egypt." He is confided in, promoted, tempted, resists, is falsely accused, imprisoned, liberated, and promoted to the second station in the empire. A famine visits Canaan, and Jacob with his sons "found no sustenance." They send to Egypt for corn. Joseph discovers himself to them, and the whole family removes into Egypt. That generation both of Israelites and Egyptians die. The Hebrews multiply greatly in the land. Another king arises that "knew not Joseph." The strangers are deemed too numerous, and too rapidly-increasing. The king fears that his country will be swamped by his visitors. A cruel edict is passed for the destruction of all the male children. In the mean time Moses

is born; and because a beautiful child, his parents provide for his safety. The future deliverer of Israel is found, by the king's daughter, floating amongst the broad flags of the Nile in an ark of bulrushes. His gentle discoverer, moved by his charms, and infantine grief, delivers him from his perilous situation; and ignorantly commits him to the care of his mother. He is afterwards removed to court to be brought up by his foster parent. The foundling grows, and becomes "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." When forty years of age he visits his brethren in their oppression; and in the course of this visit his future life is determined. He kills an Egyptian whom he finds abusing a Hebrew; supposing, as Stephen tells us, that "his brethren would have understood how that God by his hand would deliver them: but they understood not." Though it had not the expected effect, it had another quite as important. It cost him his place at court, and thus freed him from connexions by which he must have felt himself much embarrassed. He now becomes an exile in the land of Midian forty years; at the end of which, Jehovah appears to him in a burning bush, at the foot of Sinai. He draws near to "see this great sight," when he receives his commission, and after many objections, undertakes its execution.

His next appearance before Pharaoh is in the character of an ambassador from a higher court. In the name of I AM he demands the liberation of the captives—is indignantly and impiously denied and sent away. A series of unexampled plagues are brought upon the land. If God's commissioners are treated with discourtesy he knows how to proclaim war against the proud rejectors. The emancipation proceeds from one stage to another, till imperious Pharaoh submits on the most humiliating conditions. If easy terms wont prevail, harder ones must be employed. The

Israelites are safely out of the hands and country of the oppressor. But the withdrawal of the divine judgments hardens afresh the tyrant's heart. He pursues his former slaves into the sea, which miraculously opens for their reception; and they have no sooner passed on dry ground than the waters return and engulf Pharaoh and all his host in their relentless waves, out of which there is no way of escape. Here we have another illustrious type of the Great Deliverance.

The people now remove towards and before Sinai, where they encamp, at the same place as Moses received his first instructions respecting their manumission. Their deliverer ascends the mountain, to transact the most important business of state with their Almighty King. The law is given by the "disposition of angels." New gracious engagements are entered into by Jehovah. Canaan is afresh promised them. The "lively oracles" are received. The tables, on which is engraved, by the fingers of Deity, the decalogue, are deposited in the ark, which now becomes a standing and permanent symbol of the future Deliverer. The "pattern of heavenly things" is shewn to Moses; and the "tabernacle of witness set up." During the long stay of their leader on the Mount, the people became alarmed, fell into idolatry, propose a retrogressive movement—are afterwards severely chastised, prayed for by Moses, pardoned, and recommence their march. The incidents of their pilgrimage through the desert are of a mixed kind. The manna, the sweetening of the bitter waters of Marah, the copious supply obtained miraculously out of a rock at Meribah, the healing efficacy of the brazen serpent, and other casualties, were all designed to direct their faith towards the expected Messiah. At length the pilgrims reach the wilderness of Paran, and send spies to examine the country which had been promised to their fathers. Ten out of the twelve bring an evil report, and discourage their

brethren. The intention of attempting the conquest of the country is abandoned in despair; and they again desire a leader to conduct them back to slavery. God is displeased. Moses once more intercedes for pardon; but all that Divine justice will concede is, that after forty years wandering, during which time that whole generation, except Caleb and Joshua, should die in the desert, and from which sweeping sentence neither Moses nor Aaron is excluded, their children should possess the land "flowing with milk and honey." "They could not enter in because of unbelief;" so "their carcasses fell in the wilderness." "Because they believed not in God, and trusted not in his salvation, though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven."

During this long and melancholy exile, Moses, and Aaron, and Miriam, and the whole generation of pilgrim fathers, from twenty years old, and upward, die according to the word of Jehovah. They had, however, in this time many expressions of the tender mercy of their Great King. The manna was continued in its usual abundance. Their clothes were not allowed to wear out, or their sandals to wax old on their feet. And there can be little doubt that their hope of a better inheritance was well sustained by the constant recurrence of those means by which the Messiah was vividly brought before their eyes. Did they drink of the waters of the smitten rock? That rock was Christ. Did they continue to regard with veneration the serpent of brass? It reminded them of the infallible remedy for the poisoned wound of that "old serpent"—the devil. The manna brought to their senses several times every day the bread which was to be given for the life of the world. All the ceremonies of their desert worship pointed to the one sacrifice; and thus new developments were continu-

ally taking place of the salvation which is in Christ Jesus. "To them was the gospel preached as well as unto us."

At length the term of this long banishment has expired; and the people are again on the banks of the Jordan, over against Canaan. After all the necessary arrangements are completed, they are led with deep and solemn reverence into the long-looked-for inheritance. The conduct of the invasion was, by Divine appointment, committed to Joshua, who became another representative of the Captain of our salvation.

After many engagements between the Hebrews and the natives, the land is partially subdued. Joshua soon after dies. The people fall into idolatry; so that their history from the death of Joshua to the reign of Saul, is little else than an account of their sins, and oppression—their repentance and deliverance. Nevertheless the scheme of infinite mercy was ripening, and every step was an advance towards its accomplishment. After the death of Saul, and the deposition of his family from the throne through their fathers' rebellion, David becomes king of Israel and Judah. The first royal type of the Messiah. The covenant of love is established with this illustrious monarch. Many precious promises are made to him. He is favoured with sublime discoveries of the glorious person and reign of Immanuel, who is to sit upon the throne of David and govern his spiritual descendants for ever. David lives long—conquers many people—is blessed with great prosperity—elevates Israel to a very respectable position amongst Oriental nations—writes exquisitely beautiful Psalms, in which he delights to set forth the glories of Messiah's reign—serves his generation by the will of God, and falls on sleep.

Solomon succeeds David in the kingdom; builds the temple which his father had planned; greatly extends the boundaries of the empire; is celebrated for his wisdom, wealth, and greatness; falls into sin, and

when he dies leaves his kingdom in a divided and enfeebled state. A warning example of the eventual issue of profligacy and licentiousness.

The succession of kings which reign over Israel and Judah from the death of Solomon to the extinction of the Jewish monarchy, and the state of the subjects over whom they preside, present all the varied phases of human nature as affected by the influences most powerfully at work in their times. If there is a commixture of light and shade in the picture, the shade is dun and hideous indeed, while the light serves for little other purpose than to reveal the grimness of the scene over which it throws its flickering rays. It is to the Prophets that lived in these times we must turn for any relief amidst the melancholy reflections superinduced by the gloomy review. Bright visions of the Messiah and his universal dominion, were revealed to the "holy men of God;" and by them represented to their degenerate countrymen. What had been but darkly adumbrated was now foretold with a clearness and particularity of description, from which one might think that they had actually witnessed the things which they prophetically announced. Isaiah is at the head of these. It appears, however, that few of their brethren had a relish for such sublime subjects, for the Seers were, for the most part, a despised and persecuted class. "Which of the prophets," asks Stephen, "have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One."

There is a chasm in the sacred history, after the return from the captivity in Babylon and the rebuilding of the temple, till the advent of our Lord. Nor need we regret the silence of scripture on this part of Jewish history, as we know from other sources that the state of religion was, during the whole interval, distressing in the extreme. The long expatriation had cured them of idolatry, but they became more inveterate and pitiable

devotees of mammon than ever. The only kind of worship sincerely paid by them to this day.

But behold the "fulness of time." Zacharias is advertized that he is to have a son in his old age, and Mary, the wife of Joseph, a carpenter, is with child of the Holy Ghost. In due time both children are born. A star is seen in the east which induces the visit of the Magi. Celestial visitors are once more seen on the earth, and "Glory to God in the highest, and on earth peace, good will toward men," is heard by shepherds of Bethlehem, in the silent vigils of night, from superhuman voices. The Sun of righteousness arises with healing in his wings.

John commences proclaiming in the wilderness "The reign of heaven approaches." Baptizes multitudes of the Jews; and sets before them One who came from above, and is above all. The Saviour is himself baptized, declared to be the Son of God, and followed by a few as such. He is next led into the wilderness to be tempted; overcomes the adversary, and enters upon his ministry. No sooner has he commenced his work of mercy than there appears to be a concentration of human malice and infernal malignity, to meet him at every step. But his meat and drink was to do the will of Him by whom he was sent. The most astonishing miracles are performed by him. He teaches the people as "one having authority." Wherever he goes crowds follow him, bringing the sick, the possessed, the paralysed, the lame, the deaf, dumb, blind, leperous, dying, and mad, to receive his infallible benediction. "Never man spake like this man. He hath done all things well. We have seen strange things to day. We never saw it on this wise"—were exclamations wrung from unwilling admirers. But the strangest sight was the Redeemer himself. God manifest in the flesh—Deity mixing with the poor and despised among mortals—weeping in their sorrows, rejoicing in

their joy, bearing with their weakness, and suffering their insults. Purity itself dwelling unpolluted in the midst of corruption, uninfected in the midst of contagion, unspotted in the midst of filth.

But men have long enough been made uneasy by the too direct communication between themselves and God. They will therefore get rid of the intruder. His death is plotted, and a fit instrument for the furtherance of their designs is found in the person who was a "thief, and had the bag." The Saviour is surrounded by his little band of followers. "But, behold, the hand of him that betrayeth me is with me on the table," is a startling announcement from the lips of One who had given so many proofs that "he knew what was in man." And after Judas had received the sop he went out: "and it was night." A dark hour for a dark act. All was in a state of readiness with the priests. They had the lamb for a burnt offering just at hand. But never did they offer such a sacrifice as this before. The victim is apprehended, having received the kiss of the traitor. Is not the fire of that kiss still burning on his lips? After an ineffectual effort of the Roman Prætor to obtain his release, Jesus is led forth to be crucified. It was a happy selection that fixed on Golgotha as the scene of this tragedy. Death may expose his trophies for this once to the Prince of life; but in this hour of great triumph his own doom is sealed. "Oh death I will be thy plagues—oh hades I will be thy destruction. I am the resurrection and the life," is language which makes the darkest parts of his dominions tremble. The last conflict between the King of kings, and the ruler of the darkness of this world, has commenced. Satan has this time overreached himself. Just at the point when all his diabolical machinations culminate, his own foot slips, and his cause is ruined for ever. "When Jesus therefore had received the vinegar, he said, It is finished:

and he bowed his head, and gave up the ghost."

The calmness which this dying, but victorious, exclamation discovers is unutterably astonishing and sublime. Nothing that occurred in this tremendous strife had diverted the attention of the august Sufferer from one link in the chain of causes which contributed towards his being there. He could now complacently review the eternal purpose of his Father, his own engagement resulting from that purpose, the ceremonial figures which had darkly alluded to him, the types which had pointed to him, the promises which had been given of him, the prophecies which had foretold him, and putting them altogether, could exultingly exclaim, "It is finished." And now the time of the "restitution of all things" is at hand. The throne will soon be set, and the books will be opened, and the dead will be judged. The final separation will speedily take place between the precious and the vile, and the Conqueror will return from the "last audit" up the skies, followed by his servants, after all "is finished." J. D.

Newbury.

PEACE! PEACE!

To the Ministers of the Gospel of Jesus Christ:—

The Committee of the Society for the Promotion of Permanent and Universal Peace, respectfully invite your attention to the following brief statements:—

It is now nearly thirty years since a few individuals of different religious denominations, deeply impressed with the sentiment that the system and practice of international War is under all circumstances a great sin against Almighty God, united in forming the Peace Society, with this object, "To print and circulate Tracts, and diffuse information tending to show that War is inconsistent with the spirit of Christianity, and the true interests of mankind; and to point out the means best

calculated to maintain Permanent and Universal Peace upon the basis of Christian principles." This object has been steadily and variously pursued until the present time, both in this country and on the continent of Europe, as well as in other more distant parts of the world, as opportunity has arisen; and on looking back, the committee rejoice to know that they have not laboured in vain. A very decided and extensive change in the tone of public opinion upon this great question has been effected. Of late years especially, the advance of public sentiment in the condemnation of war has been very rapid; few indeed now plead for it, whilst multitudes admit, that in almost all cases it is unnecessary, impolitic, and decidedly wrong; and very many agree with the Peace Society in the condemnation of it altogether, and under all circumstances. The committee have always regarded this question as mainly a religious one, and they still feel that to the serious professors of christianity they must chiefly look as the agents in disseminating the pacific doctrines of the New Testament. Amongst their christian brethren at large, they are naturally led to attach chief importance to those, who from principles of love to Christ and to their fellow-men, employ their talents in the ministry of the Gospel. It is with unfeigned gratitude to the Source of all light and love, that the committee contemplate the fact, that so many ministers of Christ do cordially embrace and publicly teach the scriptural duty of "not rendering to any man evil for evil;"—a duty, which taken in its full extent, is fatal to the whole practice of war. From their instrumentality in training the public mind, the committee cannot but look for the most beneficial results. In the spirit of christian humility and love, they now desire to address a few words to the whole body of christian teachers of every denomination, and in all parts of the world, urging an increased attention to the inquiry into the accordancy of war with the spirit and precepts

of the christian religion. The committee would not presume to dictate; but the circumstances of the times, the onward progress of human society on all points which affect the rights of conscience and the liberties of man, and especially the present position of the "Peace movement," as it is somewhat technically designated, constrain them earnestly to ask, whether it be not your duty as individuals to set apart a small portion of time, deliberately and prayerfully to ascertain what is "the truth" here, and what are the obligations in reference to it, under which, as teachers of others, you are placed? To us it appears that the naked fact of thousands of men being systematically trained to be the destroyers of their fellow-men, ought to be sufficient to lead to an utter repudiation of war, on the part of all who acknowledge the authoritative teaching of the New Testament;—whilst all the circumstances under which this system of national protection and defence, as it is mistakenly called, is carried on;—the frivolous occasions upon which war is declared;—the temptation to engage in war which a state of systematic preparation for it presents;—the outrage upon morality and religion, which it everywhere perpetrates;—and the innumerable mischiefs and miseries, temporal and spiritual, which follow in its train, so aggravate the evil so essentially inhering in the system, that it can only be regarded as a complication of all iniquities; utterly opposed to the nature of God, the character of Christ, the entire genius of His religion, and the common rights and interests of all mankind. The impossibility of determining any question of right by mere violence and force, and the invariable settlement of international disputes, whenever they are settled at all, by moral and pacific means, after the ravages of war have been permitted, supply motives for serious reflection, as to the utility, necessity, and lawfulness of the system. All scriptural views of the sacredness of human life; the numerous prohibitions of retaliation

tion and revenge which the New Testament contains; the restraint which it requires us to put upon all our natural passions and sinful tendencies; the love to enemies which it enjoins; the promises of security which it makes to those who trust in God, and of gracious acceptance to those who suffer rather than sin; the mighty influence which it ascribes to benevolent action, in overcoming evil and conquering the evil-doer; the examples which it furnishes both in the history of the Saviour himself and that of his followers; as well as the entire absence of everything that can be construed into either a direct or an indirect sanction from the Author of Life, to destroy it by the indiscriminate and ruthless slaughter of the battle-field,—do appear to this committee to imply a condemnation of all War, from which there is no escape.

The friends of Peace feel that they are misunderstood, when it is asserted that their principles are subversive of social order and of civil government. They think, on the contrary, that these principles in the degree in which they are adopted, always prove the best security to both: since obedience springing from a regard to righteousness and love, is on every account to be preferred to that which results only from fear and force. They think too, that there is a wide difference between vengeful and murderous retaliation, and the employment of needful restraint to prevent crime: true benevolence demands the latter, whilst it utterly condemns the former. They are satisfied that the influence of moral power to promote order and security in the social and political relations of mankind has never yet been sufficiently tried; and they are anxious to effect that change of public sentiment which shall lead to the adoption of the law of right instead of that of might, in the administration of human governments. Equally clear is it to them that the employment of deadly weapons for any avowed purpose of defence, vindica-

tion, or punishment, is contrary to the entire genius and spirit of the religion of Jesus, and to that "royal law" which He has ordained, "All things whatsoever ye would that men should do unto you, do ye even so unto them." That the high sanction of law should ever be given to such modes of defence and punishment, is greatly to be deplored. Facts can be adduced to prove, that even barbarous tribes can be governed, and their confidence secured and kept, by benevolent rule, to the exclusion of all such force; how much more reasonable is it to expect the success of such means amongst enlightened and civilized nations! Most assuredly do the friends of Peace believe that civil government is an ordinance of God, and that the magistrate is not clothed with authority in vain, but that he is set "for the punishment of evil-doers, and the praise of them that do well." They must, however, contend that his authority is not arbitrary or irresponsible, but necessarily bounded by the intimations of the divine will. When he requires what God forbids, we have the highest example for preferring the divine approbation to his, and feel that we are bound to "obey God rather than man." War, under all circumstances, is such an invasion of the high prerogatives of God, and the unalienable rights of men, both as to liberty and life, as nothing short of a positive command can ever justify—such a murderous retaliation as can never be reconciled to the Saviour's instructions: "Resist not evil:" "Love your enemies." And besides this, the committee venture to suggest that the system of international war is by no means a parallel case to the employment of an internal police. Were it even conceded that it is right to enact laws which punish crime with cruel inflictions upon the persons of men, and in some cases with death itself, and that for the execution of these laws an armed police or militia must be kept up, all this is understood to proceed upon fixed regulations,

and to have to do only with the guilty. But war slays the innocent along with the guilty; nay, it very commonly happens that the contending armies are composed altogether of those who have no part in the quarrel at all. Whatever question, therefore, may arise, as to the necessity of employing physical force to repress crime, there can be no question as to the unlawfulness of *war*, which leaves untouched the perpetrators of the wrong, besides entailing innumerable evils upon the unoffending, and demanding the practice of crime under the pretext of preventing or avenging it. It were indeed vain to expect that the basis of human governments will be at once changed from "might to right," and the spirit of love at once succeed to that of violence; but the obligation to seek this change by the employment of all christian means is not thereby destroyed or diminished. Duty is ours, and the blessing will come in due time if we are found faithful. Meanwhile, and pending the effort to bring about this change, and amidst the present limited influence of great christian principles, it is easy to foresee that occasions of practical difficulty may arise in the administration of internal government; but we can conceive of no occasion which can furnish even a plausible pretext for international war—a practice always as unnecessary as it is unchristian and unjust.

That peace principles are practicable and safe, as well for nations as for individuals, does not seem to us to admit of a doubt: He who says to us, "Say not thou, I will recompence the evil, wait on the Lord, and he shall save thee," is faithful to fulfil his promise in our deliverance, or to sustain and bless us whilst we patiently "suffer for righteousness' sake."

Sound philosophy is here, as everywhere, in perfect accordance with inspired truth: "Who is he that will harm you, if ye be followers of that which is good?" What can an invading army do with an unarmed people

who will not fight? In so far as these principles have been tried, the result fully sustains the conclusions which are drawn from them. The history of Pennsylvania, for the first seventy years of its existence, during which period peace principles retained the ascendancy in its government, deserves to be closely studied by every christian philanthropist, as a striking illustration of the efficacy of these principles, and this under most disadvantageous circumstances.

Regarding then the system and practise of war as one of the greatest crimes which can be perpetrated—as presenting a fearful hinderance to the spread of the gospel, by strengthening the cavils of infidelity, and prejudicing the minds of heathen nations, as the testimony of missionaries painfully proves—and as subversive of all the principles of christian truth, and all the just claims of mankind, in their mutual relations to each other, we affectionately ask you to consider whether it be not your sacred duty, as it is peculiarly your privilege, to employ the influence which your position naturally gives you, in exposing this great wickedness, and in aiding the efforts which are being made to create such an enlightened opinion upon the whole subject, as must ultimately issue in the abolition of the system. The gospel is expressly ordained to this end; and the page of prophecy distinctly foretels this result. The result can follow only as due prominence is given to the special teaching of christianity on this point. Plain it is that the abolition of war must precede the millennium; it will be indeed one grand means of introducing the universal reign of holiness and love; and perhaps on no practical subject are the general influences which aid christianity, and hasten its triumphs, more powerfully operating at the present time, than on this one. Providence obviously favours the cause of peace, and political expediency acknowledges its sacred obligations in regard to it; whilst all the great ques-

tions of the day are conducted with a distinct recognition of the necessity of permanent and universal peace to the complete renovation of the world. We trust, then, that you will make it your special endeavour to assert the benevolent and authoritative claims of christianity on this subject, and so aid in bringing about that state of things upon earth, when it shall be seen that "the fruit of righteousness is peace, and the effect of righteousness quietness and assurance for ever."

The committee hope that this expression of their sentiments and feelings will be received in the spirit of christian kindness, and with that desire for the glory of Christ and the happiness of men by which they hope it is dictated. That the God of love and of peace may be with you, and that he may crown with large success all your endeavours to serve and please him, is our prayer on your behalf. If in any way the committee can assist your inquiries, or aid your efforts in this holy cause, they will cheerfully do so to the extent of their ability.

Signed on behalf of the Committee,

JAMES HARGREAVES,

JOHN JEFFERSON,

Secretaries.

19, *New Broad Street, London,*

THE DIFFICULTIES AND CONSEQUENCES OF THE PÆDOBAPTIST SCHEME.

THE fluency and rapturous delight with which the advocates of pædobaptism expatiate upon the rights it confers, the blessings it imparts, and the privileges it offers to every recipient, are truly marvellous, and are well calculated to impress the minds and gain the confidence of the thoughtless and uninformed; but to individuals accustomed to think for themselves, and to pursue principles to their legitimate results, the scheme presents difficulties that are insurmountable, and involves consequences that are fatal to christianity itself.

Not the least of these difficulties arise from the discordant views which the advocates of this system entertain of the nature and design of the institution itself. For that it is the opinion of some pædobaptists "that all infants are not to be baptized" may be fairly inferred from the language of an American divine a few years ago, who, when about to baptize an infant, looked round upon his audience with a stern countenance, and in terms more sonorous than civil, enunciated, "THIS is not for DOGS." And that a most important difference exists among them as to the mode in which the ordinance should be administered, is well known. The Coptic, Greek, and Nestorian christians immersed their children; while the Latins and Protestants sprinkle theirs. That the Greeks find a warrant for their mode in the meaning of the original word, and in the symbolic design of baptism, was happily illustrated not long ago at Cambridge. An educated gentleman from Greece, attended, in company with a friend, public worship in one of the churches of the establishment in that town, where he witnessed what his friend told him was the baptism of an infant; the incredulous Greek was not, however, to be so persuaded, for he immediately exclaimed in reply, "Why, the priest *baptized* his fingers, and *sprinkled* the child!"

Our difficulties would be much increased were we to refer to the multifarious blessings ascribed to pædobaptism by the numerous advocates of the many and curious theories which have been advanced from the ancient doctrine of baptismal regeneration, to the recent promulgated system of Dr. Halley, agreeing as we do most cordially in the expressive language of Mr. Jay, of Bath, that "nothing can be moral that does not arise from design, and is not influenced by motive. Spiritual agencies are not like the cures of a charm, of whose efficiency no account can be given. They are not like the forced

motions of a machine, insensible of its workings and results. Neither are they like the operations of the physical powers of the human body; those are carried on independently of the mind and will. The digestive action, the secretion of the fluids, the circulation of the blood, go on as well, if not better, when we are asleep, as when we are awake. This, it would appear, is too much the notion some entertain of the work of the Spirit. But this is a perversion of the language of scripture. According to the sacred writers, as to religious influences, we are not only the subjects but the instruments. What is done in us is done by us. God is the author of everything good; our progress is from him; but he does not carry us along in the way everlasting, but enables us to walk. He works in us, but it is to *will* and to *do*. We are not only impressed, but employed. Faith and repentance are the gifts of God; yet we repent and believe, and not God."

Again, as to the uses and advantages of pædobaptism of which we read and hear so much, the author of *Jethro* openly declares, "when we walk abroad among the churches in quest of proof, we nowhere meet with an atom of fact to bear it out. Whether we look at the families, sunday-schools, and churches of baptists and pædobaptists, we find no difference in their economy with respect to the care, culture, and government of their children." We are therefore compelled to conclude with this author that, "as things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports it but blind custom." We, however, also maintain that this state of things is the necessary concomitant of the system. The enemies of christianity readily perceive this, and laugh at its irrationality; nor is this all, viewing infant baptism as a part of christianity, they have not failed to draw therefrom conclusions fraught with conse-

quences subversive of christianity itself. A most remarkable instance of this was furnished in the early part of the last century, when a formidable attack was made upon the truth of christianity by a shrewd and cunning son of infidelity, in a treatise entitled "Christianity not founded on Argument!" This subtle and ironical writer assuming as a principle that infant baptism, as it appears in the church of England, is of New Testament authority, gravely inferred not only the manifest irrationality of the practice, but that christianity must be an irrational religion also. This excited universal consternation and alarm among all the tribes of pædobaptism, and it is highly amusing to read the shifts to which the (pædobaptists) defenders of christianity were reduced to parry the thrust of this champion of deism, an account of which we shall give in the words of the late Dr. Richards, of Lynn. Dr. Doddridge replies—If there be any form of baptism in the christian world which justifies such inferences, and such a manner of speaking, I am extremely sorry for it. But I am very confident the scripture teaches nothing of this kind, and it is by that, and not by the rubric of any particular church, whether popish or protestant, that the merits of this cause are to be tried.

Dr. Benson urges that the (deist's) objection was founded on a mistaken notion of baptism, and that the author knew very well that some christians denied infant baptism, that he had much better have done so, than have given up his understanding and rational christianity all at once.

Dr. Leland affirms that the strength of his opponent's argument depends upon the sneering account he gives of the nature of baptism, that there needs no more to show the weakness and fallacy of it, than to state the case of baptism according to the gospel notion of it, in which alone christianity is concerned. "At the first founding of the christian church, the first work was to bring

persons over to the faith of the gospel by setting before them the evidence whereby it was confirmed, and then when they were once converted to the faith, they were, according to the divine appointment, to be baptized, which was a solemn taking upon them a profession of the christian religion, and a bringing themselves under the most sacred obligation to obey its laws." And there is nothing in this but what is perfectly consistent with faith's being founded upon good and rational evidence, nor can so much as the shadow of an argument be brought from it to prove that because persons were ordered to be baptized after they believed, therefore they did not, nor could not, use their reason of intellectual faculty to lead them into that belief. Our author is sensible of this, and therefore he lays the stress of his argument upon the baptism of infants, which he represents in his own way.

The author of the Cambridge letter says to the deist—You ask, "can a man be baptized into a rational religion?" and by commenting upon the form of baptism in our church, you endeavour to establish the negative which you conclude with: "yet such is the pleasure and ordinance of God in this point." All this is said as if the whole of your account was expressly revealed in the New Testament; whereas the forms and modes of worship, the manner of administering the sacraments, and definitions and decrees relating to doctrines, as far as they are human appointments, do not belong to our consideration. All our present concern is with pure and simple christianity, and not to account for the difficulties added by religious establishments.

The Oxford replier tells the deistical impugner of christianity—You lay it down peremptorily that it is the pleasure and ordinance of God that infants should be baptized, because, I suppose, it best suited your purpose, for you know very well that all christians are not of a mind in this matter,

and it shows you are hard put to it for argument against christianity to lay hold of a disputed practice, and build upon it as a plain express law of Christ. I do not remember any passage in the New Testament which says expressly that infants should be baptized; and as I am informed by better judges the evidences for this practice from antiquity, though very early, do not fully come up to the times of the apostles.—(History of Antichrist, p. 18, 19 note.)

Whatever may be thought of Dr. Leland's gospel notion of baptism, the statements of the Cantabrigian and of the Oxonian, as sons of the hierarchy, are alike strange and remarkable. It, however, appears that all those learned writers were to a man compelled to admit infant baptism to be one of the corruptions of christianity, to enable them to support the credibility of christianity itself, against the powerful arguments of the deist! What then, is the inference this singular occurrence suggests? Is it not that the support of infant baptism presents difficulties that are insurmountable, and involves consequences that are fatal to christianity itself? OBSERVATOR.

BAPTISTS IN NOVA SCOTIA.

NO. II.

Is it not really delightful to sit down at a distance of three thousand miles from you, and at the expence of a shilling sterling be able to talk with you; feeling one's self too within thirty-six hours sail, by steamer, of Boston, one of the most literary and religious cities in the world? Union of soul is the most delightful of all unions.

My mind often delightfully dwells on the oneness of the christian church, and especially of the striking similarity between the members of our own denomination everywhere. In passing from England to the United States, or from the States to the British provinces, one has nothing to

change; the same kind of conversation, the same sermons, the same general character of prayer, are equally adapted to all climes. Truly we are one. But where am I going? "This," as Dr. Owen would say, "is not our present concernment."

I think that in my last letter to you, I promised to give some account of our "association"—the greatest of all baptist festivals in these provinces. No minister will be absent if he can help it, and as the churches may send messengers without limit, not a few of them are present also.

Your readers will perhaps kindly imagine that a party of ministers, brethren, and ladies, amounting to between thirty and forty, leave Horton on Friday morning, for Amherst, a distance of some sixty miles, in comfortable carriages, here called wagons—with you they would be chaises—excellent horses, and all things else that are comfortable are abundant. Our journey is every way delightful; we have to cross the Bay of Fundy, at a point about fifteen miles wide, and hasten on with cheerfulness through mighty forests, over roads which would be excellent in summer were it not for the vile "corduroy" bridges, till at last we reach the beautiful village of Amherst. The association properly commences on Monday, but on Saturday begin the devotional exercises, and the deepest interest is probably in the services of the sabbath. At three on Saturday afternoon was held a preliminary meeting of ministers and messengers, for the arrangement of the religious services. At four we had a sermon to a very large congregation. On Lord's-day in the morning, the baptist and the methodist houses were both crowded, to hear father Manning and Dr. Cranley; in the afternoon the same places, in connection with the Town Hall, were densely filled to hear Dr. Maclay, father T. S. Harding, and father Crandall; in the evening it fell to my lot to preach in the baptist house, and four other brethren

went into neighbouring villages. All of us had overflowing congregations. Never, on any occasion, the people told us, had their town been so crowded with people. The wagons might literally have been counted by hundreds. From six o'clock on Monday morning till the Wednesday afternoon, prayer meetings, sermons, public meetings, and committees, occupied some sixteen hours out of each twenty-four. The sermons and addresses of the venerated fathers were solemnly and deeply impressive. Each of the three fathers I have named has far passed seventy, and yet in preaching and speaking they have the vigour of youth; men more free from the very shadow of jealousy on account of the superior education of some of their juniors the world never saw; indeed the leading features of their character seemed to me to be humility and disinterestedness. I shall never forget the christian-like manner of father Manning on the Lord's-day morning, after he had admirably illustrated the resolution of Paul to know, among the Corinthians, only Christ and him crucified, the tall, portly, dignified patriarch of seventy-nine, added, "and now brethren, in taking my final leave of you—for this is the last association I can attend—I would recommend you to adopt the same resolution; with sincerity and deep humility I hope I can say that during a ministry of fifty-five years it has been the resolution of Edward Manning." Would, my brother, that I could give you the look—the manner—the tone of the preacher; would that you could have seen the appearance of the congregation, "sorrowing most of all for the words that he spake, that they should see his face no more." There is a peculiarity connected with the sermons delivered here on public occasions: they are usually followed by three or four addresses, probably of four or five minutes each, from ministers, confirming or illustrating the subject, or enforcing it on the attention of the

people. The first address this morning was from father Harding, who said "amen" to all that his brother had advanced. Could I do otherwise than remind the young people that nothing but the religion of the cross could have produced a scene of such moral sublimity as we now witnessed in these veterans of Christ? I was going to tell of the other old men and their sermons, but I must absolutely tear myself away from it, only regretting that infirmities had compelled father Harris Harding, at eighty-four, to stay away from this meeting of the body, and father Joseph Dimock, though seventy-six, was only kept away by circumstances which had placed the public school in his township in danger of being brought under sectarian influence, and his absence from home at that particular juncture would have very greatly injured the interests of evangelical religion.

No; I will say nothing of the business. You have the *Christian Messenger* detailing that, and if you like to tell the readers of the *Reporter* about any of it, be it so. Suffice it to say, that though a tact for business and a regular regard to system by no means equal what are shown in the States, the whole proceedings were conducted equal to many of the best English associations, and far superior to one or two of your metropolitan bodies. We had no thunderbolts of

sarcasm hurled at our heads—no discussions extended through two or three hours to carry a party point; no—but I spare.—I hope all those things are over now.

I wish you had seen the meeting when it was stated that the English Baptist Missionary Society would contribute £100 sterling per annum towards the support of a Theological tutor for the college, provided the same sum was raised here as *extra* donations. The announcement was electric, and the whole was pledged by the churches, in some cases from the very depth of their poverty—I mean, so far as the possession of *money* is concerned. Our friends in England would have rejoiced at the sight.

Alas! that I may not close this sketch without a lamentation that, as in England, and in the States, so here very many of the churches had to complain of declension. This excited "great searchings of heart." Not a few tears showed the existence of deep feeling, and many prayers were presented that God would revive his work.

Still it is a day of hope. The churches feel their condition—they are peaceful and prayerful—they wait—nor can they wait in vain for "the gift of the Holy Ghost." May He, in all the plenitude of his love, descend on every part of his church, prays

Yours fraternally,

JOSEPH BELCHER.

POETRY.

THERE'S A BOW IN THE CLOUD.

BY GEORGE LINNÆUS BANKS.

Author of "Spring Gatherings," &c., &c.

CHILDREN of earth who in darkness and sorrow
 Are pining the last of existence away,
 Without e'er a flower for the tomb of to-morrow,
 Or blessings to cheer you while yet it is day,
 Oh! steadfastly turn to your beautiful heaven,
 Where stars round the throne of the Deity crowd,
 And learn that though trial and anguish are given,
 For those who will trust, there's a Bow in the Cloud.

The fond and the faithful, in death are they sleeping,
 Do cherished ones leave you, and friendships decay ?
 Are the waves of adversity over you sweeping,
 And the dew-drops of hope all dissolving away ?
 Too often the heart-breathing pang of affliction
 Subdues e'en the spirit most prone to be proud ;
 Yet, why should it stifle the rooted conviction,
 Which tells us there still is a Bow in the Cloud ?

Whatever the evils in life that betide you,
 The thunder may roll, and the tempest may rave,
 There's a power in all seasons to govern and guide you,
 A hand to protect, and an ark than can save.
 No matter the country, the clime, or the feature,
 In palace exalted, or slavery bound,
 The glory of God, and the joy of the creature,
 Is, when at the worst, there's a Bow in the Cloud.

Biography.

AN OLD DISCIPLE.

ANN SQUIRE, of Evesham, Worcestershire, was born March 11, 1757, and departed this life in full prospect of immortality, July 7, 1845, in the 89th year of her age. Her life and death beautifully exemplified the influence of the religion of the cross of Christ. She was the oldest member of the first baptist church in this town, having been brought to God through the instrumentality of the late Mr. Lawrence Butterworth, who was sixty years pastor of this church, and who introduced her into it by baptism in February 1780, about the time the present chapel was built. The profession of attachment she then made to Christ, was confirmed by her daily walk and conversation to the end of her long life. She had embraced him as her Saviour and her all, and in him she trusted for the supply of all temporal and spiritual good. The extension of the cause of Christ lay near her heart. She wept for Zion when in adversity, and rejoiced when it prospered; and never perhaps did anything affect her with more joy or sorrow than the varied circumstances of the church of Christ. To her pastor, a short time before her death, she said, referring to an old disciple who had just gone home—"Well, he was not permitted to witness the return of peace and prosperity to the church which I have been spared to see;" and then quoting the language of Simeon, exclaimed, "Now Lord lettest thou thy servant depart in peace."

She was, when in health, constant in her visits to the sick and dying, many of whose hearts have been comforted and gladdened by her holy conversation and prayers—among whom might be mentioned the much-loved Samuel Pearce of Birmingham, and his late widow, with whom she was particularly intimate for many years. She paid very great regard and attention to the young members of the church, many of whom owe much to her example, counsels, and prayers. She was so regular in her attendance upon the means of grace, that it became a matter of surprise, or fear lest something was the matter, if she were not present—not only at the preaching but at other services. Never did she, by any means, either winter or summer, absent herself from the prayer meeting at seven o'clock on the sabbath morning, although few besides herself might be present. On the 29th of June, the sabbath preceding her illness, she was present at four services. In the morning, at seven o'clock, she seemed particularly interested and happy; and also as she stood by the baptism, in order to witness the immersion of four persons, who that morning publicly put on Christ by baptism; and in the afternoon, when those who had been baptized were publicly received into the church and first partook of the emblems of the Saviour's dying love. Indeed, on the Monday she professed to have enjoyed that sabbath more than usual, and to have anticipated more forcibly than ever the rest that remaineth for the people of God. Little did she, or any of us, suppose it would be the last sabbath she

would spend with us in the house of God on earth. It seemed as if God had allowed her to enjoy those services to prepare her spirit for the employments of the temple above, and the celebration of a sabbath that will never end.

On the Monday she was taken ill, and retired to bed. Medical aid was obtained, and attentive friends gathered around her. She said, "It is all in vain—I shall not recover—this illness is for my end." On being asked if she wished to recover, she said "No: to depart and be with Christ is far better." The religion she professed in life was now her support in affliction, and the Saviour in whom she had long trusted, proved the truth of his promise "I will never leave thee, no never forsake thee." She displayed the fortitude and resignation which so adorn the christian character under trying circumstances, and exemplify the power of religion to cheer when nature decays and earth recedes, and eternity—solemn eternity, is about to open upon us. She was only afraid, she said, that as her afflictions were severe she should be doing murmuring; but no murmur was heard to escape her lips. On being asked if she was tired of waiting, she cheerfully replied, "No: to wait of the Lord's will be done. His will is best, or I should like to go home." A friend remarked, that she had known many eminent christians who would be waiting and looking out for her from the skies. "Yes," she said, "many!" naming several; among whom she mentioned Mr. Butterworth, and several members of the church; and as she named these her countenance brightened with joy, and she exclaimed, "Yes, they are looking out for me!" Death to her had lost its sting, and the grave its terrors. She would converse about the grave in which she desired to be laid, the members of the church who should bear her thither, and the circumstances attending the funeral, with the greatest composure. She appeared gradually sinking until the sabbath morning, when it seemed evident she was not far from death. Numerous friends called to see her, who were witnesses of her faith in the Saviour and her hope of heaven. When asked what should be stated when her funeral sermon was preached, "Tell them" she said, "I leave them all in love—but say nothing of me—I am a poor creature—a sinner saved by grace." About nine o'clock on Monday morning she appeared

to be entering the valley of the shadow of death. She tried to say something, but could not make us understand what she meant. Her eyes were fixed upon the top of the room, as if addressing herself to some one she saw in the distance, for whom she was waiting. We heard her say "Come," but could distinguish no more. A struggle of a few moments ensued, and then her happy spirit, delivered from the body, took its flight to the bosom of her Saviour and her God. While witnessing the last struggle and victory, we could not but admire the riches of that grace which made her more than conqueror.

"O may I triumph so, when all my warfare's past,
And dying find my latest foe under my feet at last."

Her funeral sermon was preached on the following Lord's-day morning, by Mr. Hockin, from "Let me die the death of the righteous, and let my last end be like his." I. C.

A YOUNG DISCIPLE.

"To thee the hoary head
Its silver honours pays,
To thee the blooming youth
Devotes his brightest days,
And every age their tribute bring
And bow to thee, all conquering King!"

A. S. was born at U—, Gloucestershire. Her father, for many years, had been a follower of the Lord Jesus Christ, and he laboured early to impress her young mind with the importance of religion. She entered a sabbath school when only four years old, and being naturally quick, was soon taught to read the word of God. She was very fond of reading the bible before there was any evidence of her being one of the lambs of the Saviour's flock; and she was also greatly attached to her teachers and to the sabbath school. For instance, before her death, after dividing her little matters, she said, "Mother, there are my new boots, I will give them to (mentioning the name of a little girl), if she will call and lead brother to the school, as I shall never be able to take him again." At the house of God her behaviour was good; she paid much attention and remembered a great deal of what was said. Just after she was taken ill she wished to accompany her father as usual, and especially as, on that evening, a sermon was to be preached to the young. Concern for her health induced her father to leave her at home; her sorrow on this account was great, and when the friends returned from

abapel she was eager to know the text, and then turned to find the chapter, which she often read during her illness. Her strength gradually decreased, and towards the last her pains were very noute. Her anxiety to be saved grew as she approached her end. She very feelingly said to her father, "The form of prayer is not enough, I must pray from my heart." She often asked him to kneel and pray with her. Her knowledge of the way of salvation, for a child, was remarkably clear. It was pleasing to stand by the little sufferer and to hear her talk of Jesus, as the writer of this several times did. Her anxiety for her mother was beyond what might be expected from a child of her tender age. Often would she say, "O mother! I want you to pray, and to come to heaven to me." Her mother was not then pious, but the conversation of this child was blessed to her decision for God, and the writer had afterwards the pleasure of baptizing and admitting her into the church of Christ. The evening before A. died she called her parents to the bed-side, and said, in the most touching way, "Father, I want you and mother to pray with me before I die; you must pray first mother, and then father, and then I will follow." The mother complied, when she said, "Father, let me pray now, as I am faint." She then put her dear little hands together, and, asking her mother to hold them up, said, "O Lord, give me thy Holy Spirit, and make me thy child," and then fainted away! At length she died, aged six years. All who visited her were fully satisfied that the Lord had changed the heart of this child, and made her meet to be a partaker of the inheritance of the saints in light. E. W.

NARRATIVES, ANECDOTES, &c.

INFIDELITY INTOLERANT AND CRUEL.—"By their fruits ye shall know them." When infidelity actually came forth from its concealment, and appeared openly at the head of the government in France, what was the character which it manifested to the world? One would have expected that, after all its outcry about toleration and freedom, it would have been remarkable for the tenderness, ability, and success, with which it upheld the cause of liberty; bearing with the ignorant, and protecting the weak; but what is the

fact? It stood forth as the very demon of persecution, under the name of freedom, and persecuted not only the Roman Catholics, but the Protestants—in short, christianity; shutting up the churches, abolishing the sacraments and sabbath, with a virulence and blood thirstiness hitherto unknown in the history of the world. The French infidels, while denouncing the gospel as cruel, butchered 2,000,000 of the people of that unhappy country in seven short years. Subjoined is a statement of the numbers who fell by the hands of infidels, from the work of one of themselves. Prudhomme gives the following table:—

Guillotined by sentences of the Revolutionary Tribunal.

Nobility of both sexes	2028	
Wives of labourers & artizans	1467	
Priests	1135	
Religieuses	350	
Common persons	13,023	
		18,603
Women died of premature childbirth	3748	
Women killed in La Vendee	15,000	
Children ditto	22,000	
Men slain ditto	900,000	
Victims at Nantes	32,000	
Killed at Leon	31,000	
		1,003,748

Of course, the loss of life, as a whole, was far greater than these figures describe; 20,000 persons are estimated to have died of famine; and in ten years, not less than 3,000,000 perished in France alone: 800,000 by civil war. During the convention, the guillotine struck off 1000 heads per day. The reader will now be able to judge with what truth infidelity can claim to be the great pillar of freedom, and to represent christianity as a friend of despotism. The claim is not only not true, but it is the very reverse of the truth.

THE BLUDGEON AND THE BIBLE.—In a market town in one of the middle departments in France, a Colporteur was engaged in addressing a considerable number of persons, who had gathered around him in the market-place, on the importance of the Holy Scriptures. Every one listened in profound silence, when suddenly a voice was heard exclaiming, "All this is a mass of absurdity." At these words the Colporteur, turning round to the person who had interrupted him, mildly said, "My friend, we shall have an opportunity of coming to an under-

standing in private." The other, fancying that the 'understanding' of which the Colporteur spoke referred to something like a beating, hastily went home, determined to welcome the Colporteur with a suitable reception. The other noticed the sudden disappearance of his opponent; and having made an end of his sales in the market-place, inquired whither he had retired. The house was immediately pointed out to the Colporteur, and he lost no time in repairing thither, in the hope of convincing the other of the deplorable state in which, as an infidel, he was living. He found him on the threshold of his door with a bludgeon in his hand, ready to defend himself against any attack. Guessing his intention, the Colporteur explained the real object of his visit, and addressed him with so much earnestness, that the other, throwing down his bludgeon, bestowed his whole attention on what was said to him. During their conversation a crowd of persons had been attracted, all of whom seemed deeply interested in the discourse; and the result was, that the poor infidel, as well as several others, purchased copies of the Bible.

CORRESPONDENCE.

ACADIA BAPTIST COLLEGE, NOVA SCOTIA.

"Application was made to the legislature, who were already promoting secular education among some other classes, and, notwithstanding powerful opposition, small grants (now £250 currency, per annum) have been made to sustain the college, and the academy connected with it."—*Baptist Reporter*, Sep. 1845, p. 310.

SUCH, alas, is the language obliged to be employed by one of our respected ministers—Dr. Belcher—in a statement he makes relative to the position, condition, &c., of the Acadia Baptist College, Horton, Nova Scotia.

Notwithstanding all that we, as baptists, have said in opposition to the existing union of church and state; notwithstanding our repeated appeals to principle, relative to the Protestant Dissenters of our native land, receiving the parliamentary grants; notwithstanding our reverberated cry of inconsistency with regard to the

Free Church of Scotland; notwithstanding all our eloquent—and what is more—argumentative harangues against the £30,000 grant to the catholic college of Maynooth;—yet we—baptists though we be, and maintaining that whatever interferes with the rights of conscience is wrong—yet we are caught swerving—swerving from a principle for which our forefathers suffered every privation, yea, for which they fearlessly and cheerfully met death itself!

What makes this—already bad—still worse, is, that "notwithstanding powerful opposition, small grants have been made to sustain the college;" from which it is reasonable to conclude, that strong efforts must have been made by these baptists to gain their desired ends; had it been otherwise, it is not probable that the government would—against such powerful opposition—have complied with their requests.

Dr. Belcher (though, perhaps, forgetting at the moment, that such proceedings recognised the establishment principle) concludes his letter, as in the *Reporter*, by saying, "Had you been there (referring to the annual exhibition of the above college) you would not have felt ashamed of your denomination."

Now, if it is a fact, that this college is, in some measure, sustained by grants from government, had you, Mr. Editor, been present on the occasion referred to, I have not the least hesitation in saying, from your past conduct, that you would "have felt ashamed of your denomination;" and that, you would not have "earnestly prayed that 'old England' may soon enjoy like blessings"—(blessings!—nay verily.)

To conclude with the words of a well-known unflinching advocate of the voluntary system:—"Let us have out-and-out dissenters or none. There is no consistent half-way house between dissent and churchism. He is not a dissenter who is one either by accident or by necessity; nor is he a true dissenter who, while united with a dissenting body, recognizes the establishment principle, by the acceptance of any miserable pittance of state pay."—"Let us be consistent. Let us not forget the principle involved in the Saviour's words, 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'"

Manchester.

J. S.

THE SOUTHERN ASSOCIATION.

To the Editor of the Baptist Reporter.

DEAR SIR,—The observations of your Portsea correspondent, on the views of the churches composing the Southern Association, have exactly served to justify the insertion of my remarks in your useful Reporter. As he can understand the term "rational," in relation to the religion of the New Testament, *only* as it has been employed in opposition to the dearest hopes of christians, by deists and atheists, I think you will consider the matter of sufficient importance to allow a few additional remarks to appear in your next number.

My inquiry was, "Do the churches believe it to be their duty to say to the world, 'come,' in the *rational* and *absolute* sense?" That your Portsea correspondent may understand the terms with reference to this important subject, I beg to turn his attention to the *irrational* mode of proceeding confessedly adopted by him, with "the five churches in his own locality, and by far the largest number of churches in the Association." According to your correspondent, the addresses made to the sinner require the belief of the "fact," that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy; so that it is necessary to bind the sinner hand and foot, and then say "come!" I must ask, is this "rational?" Though Dr. Johnson's Dictionary would be useful to your correspondent, in the comprehension of the terms in question, yet the scriptures are all-sufficient, and infinitely more desirable in the settlement of the sense. "Come now, and let us *reason* together," and "For if the trumpet give an *uncertain* sound, who shall prepare?" &c., are quite decisive as to the religious sense of the terms *rational* and *absolute*.

I beg to assure your correspondent that I am not indebted to deists and atheists for the terms I have employed religiously; but if I wished to assist such persons in their evil works, I should proceed on the plan of your Portsea correspondent, by making the truth, as it is in Jesus, appear inconsistent with, and opposed to, reason, and not absolute, but uncertain, in its character and effects. How can I consistently hold that it is "the duty of every sinner to repent and believe the gospel, that it is his rejection of this gospel that will finally condemn him, and that he is a free agent in this rejec-

tion," &c., and at the same time tell him that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy? I believe this part of the word of God, I trust, as sincerely as your correspondent, but with this important difference: that whilst I hold that the Lord "is long suffering to usward, not willing that any should perish, but that all should come to repentance," he evidently employs the passage to disable the sinner, and release him from his awful responsibilities. I am persuaded that there is not a greater hindrance to the entrance of divine truth into the mind, than inconsistent, irrational, doubtful, and uncertain modes of address.

A MEMBER OF A P. B. CHURCH.

Hants.

PLANS OF USEFULNESS

A BAPTIST MINISTER in London, well known for his activity and success, has sent us the following. We have tried something of the same kind ourselves and have found it useful. Winter months are coming; let ministers, if circumstances are favourable, take the hint, and try if they cannot, by such a mode of invitation, arouse a little attention among the careless or guilty thousands by which their places of worship may be surrounded.

"As you encourage your correspondents to send you plans of usefulness: I send you one which is likely, if carried out, to be very useful. On the second Lord's day evening in each month, I preach a sermon to the young, which is always well attended, and has been remarkably blessed. On the week before, I give out a number of the enclosed hand-bill to the members, to be distributed as they come to and go from the chapel. No sermons that I ever preach are so useful as these, particularly in the conversion of sinners. Indeed I seldom find one of them pass away without some direct proof of its being blessed. On the other sabbath, the friends are furnished with the other hand-bill, to distribute in the same way. Many are too shy to ask a stranger to come to chapel, especially in London streets, but few are too bashful to put a small hand-bill into a stranger's hand. This is a cheap and easy mode of getting a congregation and doing good; by having 5,000, of each sort printed at once, they are reduced in price: and how many they bring to the place I cannot say. Having found that the same plan has been adopted by others who have heard of it, and thinking that many would be willing to adopt it if they were informed of it, I thought it might be useful if I sent the

information to the *Reporter*. 'Whatsoever thy hand findeth to do, do it with thy might.' 'He that winneth souls is wise.' May grace, peace, and prosperity, crown all our churches!"

"*Invitation*.—If you are not going to any place of worship, you are invited to come to _____ chapel; you will be provided with a seat, and the friends will be glad to see you attend. The service commences in the morning at a quarter before eleven; and in the evening, at half-past six o'clock. Mr. _____ preaches a sermon to young people on the evening of the second Lord's-day in each month. Tell your friends of this, and ask them to come and hear the word. The chapel stands in _____."

"*To all Young Persons*.—A sermon to young people will be preached in _____ chapel this evening, by Mr. _____. You are invited to come and hear it, and bring your friends with you. You will be provided with a seat, and the friends will be glad to see you come. The service commences at half-past six o'clock precisely. Will you come? Come for once. There is a sermon to young people preached in the chapel on the evening of the second Lord's-day in each month. If you cannot come to night, will you come next month? The chapel stands in _____."

EVANGELISTIC LABOURS IN FRANCE.

SOCIÉTÉ ÉVANGÉLIQUE DE FRANCE.

THE work in the H— V— is increased by the addition of two new stations. The inhabitants of T—, writes an evangelist stationed there, give me great cause for rejoicing, inasmuch as they love to hear the preaching of the gospel, and are eager to learn our hymns. Last sabbath was to me a day of fatigue, and yet of pleasure. From ten in the morning until eleven in the evening, the house in which I live was filled with people, and even then, yielding to their solicitations, I felt obliged to hold a meeting with them for prayer and reading the scriptures. Several women, who were most favourable to the word of God, said to me with tears in their eyes, "When will our pastor arrive? Are we, who as well as our children have been so long deprived of moral and religious instructions, still to remain in this miserable state?" Awaiting the time when public worship can be commenced, an evangelical colporteur pays visits from house to house, reads the Bible in the families, and presides at meetings for the purpose of edification. The station of T—, from its position, the number of its population, and the favour-

able feeling of its inhabitants towards the gospel, will, we hope, become one of the most important in the H— V—.

Commune of R—. M-le Pastour Bonbilla and myself, says the schoolmaster, go every evening to hold meetings in all the villages of the Commune *in rotation*, they are fifteen in number, the villages are all distant from the town, so that it is generally eleven o'clock before we reach home. But if our body is fatigued, our heart is joyful on seeing the earnestness and ever growing seriousness with which the word of God is listened to.

At a minutes notice, men, women, and children assemble in a room or barn, where temporary seats are provided, and then I commence by teaching them a verse of a hymn, which they proceed to sing, and which interests them very much. The religious movement takes every day a more evangelical character. Our place of worship begins to be too small, and last sabbath I was obliged to stand all the time of service, as well as about thirty others who could find no room on the benches.

The work at S— is equally prosperous with that of the H— V—. In the last report it was stated that about forty of the Communes were open to the labour of evangelists, now that number is increased to fifty. If those localities only are taken into account, where the evangelists actually hold services, but it would be doubled if those places were reckoned, where they are invited to hold them, and where the presence of a minister, evangelist, or schoolmaster is earnestly desired.

In C— I— the movement does not continue stationary; about one hundred ports are open to the messengers of the gospel, and all that is wanted are agents to take possession of them.

Never has there been before such occasions, and such facilities for the formation of new congregations, and never has the society more strongly felt the necessity of securing the aid of Christians, who, well qualified from on high, are ready to take an active part in its labours. Some idea of this imperious necessity may be formed when it is known that to carry out the operations, which cannot be deferred without disregarding the positive indications of the divine will, there are needed, at least, sixty ministers of the gospel, forty colporteurs or evangelists, and sixty schoolmasters or mistresses; and that at this moment the society has in its service not more than twenty-six ministers of the gospel, twenty colporteurs or evangelists, and twenty-four masters or mistresses. So that in fact, ninety agents are instantly required for the places which ought to be filled up.

The previous history of one of our evan-

gollists who has been recently appointed, is very remarkable. For many years he was engaged in preaching those very errors and superstitious beliefs it is now his mission to oppose. Although possessing the esteem and respect of the clergy of whom he was one—although surrounded by the confidence and regard of those whom he directed—yet no earthly advantage could keep him in a church, which the reading of his Bible, serious and devout examination, and above all, fervent prayer, had convinced him was not founded on truth. He therefore entered on that new and holy career which is now before him, sustained by the confidence and affection of those who have been anxious to join him with themselves in their evangelical labours,—everything occurring to make us believe that the Lord has prepared this new servant of his to become a means of blessing to many members of the clergy from whom he has separated.

BAPTISMS.

FOREIGN.

INDIA. (Eastern.)—From a most interesting communication recently received from one of the American baptist missionaries, labouring in Aracan, we extract the following very gratifying intelligence:—

Aracan, Akyab.—I have much pleasure in stating that on May 31, I baptized a Mugh Malommedan youth, eighteen years of age. He had been a student in the Ramree government school five or six years. While there, he and some of his class fellows (about two years and a half ago) expressed a desire to read the scriptures at my house on Sundays. These have, it is hoped, made him wise unto salvation. He has united with the Akyab baptist church.

Martaban, Maulmein.—We have the happiness to record the baptism of two persons (lately) at Maulmein, one of whom is an European, the other is a Burmese.

Siam, Bangkok.—During the past year seven Chinese embraced christianity, and were baptized; and since the commencement of the present year, no less than twenty-four Chinese and Siamese have avowed themselves the disciples of Jesus Christ, and have been baptized in his name at Bangkok, so that the Lord is doing great things for us, whereof we are glad.

Tavoy.—Our dear brethren, Mason and Vinton, inform us that in a village near Tavoy, they recently baptized sixteen persons, and that they have now, at the same place, nine candidates for baptism.

Malacca.—There resides at Malacca about a million Talengs, to whom the word of

life is regularly preached by our American baptist brethren, and among whom also they distribute religious books. Of fifty candidates who have offered themselves for baptism, our beloved brother Braddon has lately immersed thirty-four, while another esteemed brother, at the same place, has also recently baptized six Talengs and Karens.

INDIA. (Northern) Barisal.—June 1, our beloved brother Bareiro baptized twenty-four native converts at Barisal, of whom, he says, the most satisfactory features in these conversions are their deep distress on account of sin, and their hunger and thirst after the word of God; two prominent marks of a christian character, in which it is feared that hitherto there has been a deficiency in most of the Indian converts.

Jessore.—Our esteemed brother Parry had the pleasure of baptizing five native converts at Jessore, on June 1, when upwards of a hundred Hindoos and Mahommedans assembled to witness the administration of this solemn and significant ordinance. May the Lord keep new converts from falling, and enable them to grow in grace, and in the knowledge of their Lord and Saviour Jesus Christ.

Intally.—Our dear brethren at Intally baptized seven natives on the last Wednesday in June. Everywhere in this neighbourhood the heathen appear to be forsaking their idols, and embracing the truth as it is in Jesus. As, however, might be expected, the grand adversary of God and man is exciting great opposition, the heathen of all ranks and of all castes, of all classes and all creeds, are combining for the preservation of heathenism, and the extermination of christianity. But we know who hath said "The idols he will utterly abolish."

Coolie Bazar.—Two persons have decided for Christ, and have been baptized since our worthy brother Evans began to preach to the congregation of Coolie Bazar. Both are natives. We are happy to say the congregation continues steady in numbers.

"SOLEMN BAPTISM OF 130 CONVERTED JEWS.—The city of Saratoff, on the Volga, recently was the scene of a spectacle which for magnificence could scarcely be equalled by the cities of Western Europe. One hundred and thirty Jews, recently enrolled in the army, having expressed a desire to embrace the Greek Catholic faith, the 4th of June (O. S.) was appointed for their reception into the bosom of the church. On that day, early in the morning, the Liturgy was said in the Cerkieff, (cathedral of Saratoff,) the neophytes, as not being yet baptized, and therefore unworthy to enter the holy place, standing outside the door which faces the west. After the service,

the whole congregation in procession, with banner and music, followed by the Israelites two and two, proceed to the banks of the Volga, where they were baptized in the usual form, after which they joined the congregation, and returned hand in hand to the cathedral, which, as now forming part of the christian community, they entered, and the whole concluded with an impressive discourse by the priest. The whole place on the banks of the Volga was crowded with people of all nations and religions—Catholics, Lutherans, Moham-medans, and Pagans—who viewed this novel spectacle in amazement.”—*Bremen Gazette*.

[We are not told that they were dipped; but why go to the Volga if not to do that?]

DOMESTIC.

IRELAND. *Ballymoney, Antrim.*—In a recent communication, Mr. Bentley says, I baptized on the morning of July 8th, the aged man referred to in my last. (See *Bap. Rep.* for August, p. 285.) There was a considerable number present on this occasion, all of whom behaved with great decorum. It was very interesting to see an old person past seventy years of age, whose grey hairs seemed to say that he had nearly finished his course, manifesting his love to Jesus by attending to this ordinance. He is a man of great intelligence and was formerly one of the shrewdest opponents of our views which the locality could furnish. Owing to these baptisms, I suppose, and to my lectures on the subject, our opponents are endeavouring to frighten the people by false reports. They represent us as “*holding baptism to be a regenerating ordinance!*” Every advantage is taken of the prevailing ignorance of our views of baptism.

Dungannon, Tyrone.—Mr. Mulhern writes, “I have lately paid a second visit to Dungannon and its neighbourhood, by the request of the friends there; at Dungannon, two miles from Dungannon, I preached on the ordinance of christian baptism, to a large assembly in the open air. Many turned, in their bibles, to the numerous passages quoted, and marked them, while others were busily employed taking notes. After preaching I went to a river about two miles distant, accompanied by friends, where I baptized three disciples, who were to be added to the church in Dungannon.”

Carrickfergus, Tyrone.—Mr. Moore says, “I recently baptized two persons, of whose piety our friends here entertain a high opinion.”

Belfast.—We have had several baptisms here lately. On May 9th, a young woman, aged sixteen, and on the 18th, her father who, five years ago, was a slave of intemperance, followed her example.

His was a public baptism in the sea. A vast multitude assembled, and so eager were they to see this very strange sight that many of them pressed forward down into the water. One who was at that time a spectator, was himself baptized June 12th. On August 17th, two young females, one of whom had travelled more than forty miles for the purpose, were also baptized; and on the 31st two more, one the daughter of a Romanist, who had forbade her with many threats. May God protect her! The father of the other is a Presbyterian, greatly opposed to our views, but his son is a young man of ability and decision. May God make him extensively useful!

R. W.

Contig, Newtownards.—Mr. Denis Mulhern says, (Aug. 29.) “You will be glad to hear that two days ago I baptized a minister of the Methodist New Connection; an excellent young man I am trying to have a few more copies of the *Reporter* taken here. May the Lord spare you long, and continue to bless your labours in the glorious cause!”

BAPTISM IN THE SEA.—On Lord’s-day morning, August 31, the inhabitants of Hornsea, in Yorkshire, witnessed a new and interesting sight. First, a baptist minister, from one of the midland counties, was seen standing upon one of the benches on the shore near the sea, addressing a large and attentive congregation upon the subject of believers’ baptism. At the close of the sermon, he led down into the waters two young men, and baptized them. The greatest order and stillness prevailed. Some said “this is the right way,” and we hope they will also thus follow the Lamb. Both the young men are members of the Wesleyan body. They were convinced of the propriety of believers’ baptism by searching the scriptures alone. There is no baptist minister in the neighbourhood, but this minister has preached on the sea-shore, near the cross, and in the Independent chapel, at different times. We hope his visit to Hornsea will be a blessing to many.

J. H.

WEST BROMWICH, Providence Chapel.—On the first sabbath in August, six candidates were baptized by Mr. Hall. Three had been Wesleyans. One was the youngest daughter of our late brother Butler. (See *Rep.* July, page 260.) Another was a girl of thirteen, who gave satisfactory evidence of change of heart. Sep. 7, four more were baptized by Mr. H. before a crowded audience, among whom, were another daughter and a son of brother Butler. Thus tears of sorrow for our loss were now succeeded by those of joy for our gain. Instead of the father have come up three of his children. May God preserve them!

LYDNEY, Gloucestershire.—The baptist meeting-house in this village having been improved by the erection of vestries, the construction of a baptistry, &c., was reopened on Wednesday, Sep. 10, when sermons were preached by Messrs. Howard Hinton, Daniel Davies, and Dr. Godwin; Messrs. Penny, Wright, Lewis, Nicholson, Jones, Rees, (Independent) Stombidge, Denham, Williams, Davies, Fisher, Shakspeare, and Elliott, assisted in conducting the services, which were deeply interesting. The congregations were large and attentive, and the collections so liberal as to clear off the whole of the expense incurred, together with a small debt previously resting on the chapel. On the following Lord's-day, Sep. 14, five candidates were baptized by Mr. Penny, of Coleford, after a sermon by Dr. Godwin, from "What mean ye by this service?" Great interest was excited by the presence of this revered servant of Christ at these services, on account of his having commenced his ministerial labours in this neighbourhood forty years ago, and endured great persecution from the enemies of the gospel of Christ. He spoke, with devout gratitude to God, of the pleasing change now witnessed, and it was cheering to learn, after the lapse of so many years, that his faithful labours in that day of small things were not in vain in the Lord. There are a few aged persons yet living who were then brought to the knowledge of the truth, and who are still looking for the mercy of our Lord Jesus Christ into eternal life. T. N.

FELTHORPE, Norfolk.—Five persons were immersed here on Sabbath afternoon, July 27, after an interesting discourse by Mr. J. Ivory, of Costessey, from Ephesians v. 1, 2. The occasion was deeply interesting and solemn, privileged as we were to witness, represented in the candidates, the various stages of human life, from youth to old age; there was seen successively buried, in the likeness of their Saviour's death, the girl of seventeen and the man of hoary hairs, whose life had nearly reached the term of threescore years and ten, with three others whose varied ages appropriately filled up the intermediate periods. May the Lord of the harvest bless us with many such refreshing seasons! One only of the baptized united with the church at Felthorpe, the others have joined Mr. Ivory's church at Costessey. P. C. M.

WAINSGATE, Yorkshire.—On sabbath morning Sep. 7, seven persons were baptized after the example and by the command of Jesus Christ, by J. Smith, pastor. We are much encouraged, and trust the Lord will continue to bless us.

WALSALL.—July 3, we baptized four, and on Sep. 3, four more. We have several more hopeful inquirers. W. G.

WIMESWOLD, Leicestershire.—We have cause to rejoice that the Lord is blessing the labours of our pastor. Nineteen persons followed the example of their Redeemer, and were immersed in the name of the Sacred Three on the last sabbath in July, at the G. B. meeting-house. Long before ten o'clock, both the chapel and chapel-yard were thronged with hearers, and many could not gain admittance into the chapel. Mr. T. W. Marshall preached, and Mr. Bott delivered a short address, and then baptized the candidates. In the afternoon the chapel was again crowded, the gallery being filled with spectators of our order at the Lord's supper. Many expressed themselves perfectly satisfied that our proceedings are consistent with scripture. It was a day which must be long remembered. Truly the Lord hath done great things for us, whereof we are glad. J. EL.

SMARDEN, Zion Chapel.—On the first sabbath in July six females were buried with their Lord by baptism; three of these were the youngest daughters of our pastor, Mr. Rofe. The scene was solemn but delightful. Let God be praised! On the last sabbath in August, a female from Staplehurst was baptized, who was convinced of the truth of believers baptism whilst employed in teaching the Church Catechism! T. R.

WAKEFIELD, Yorkshire.—On Lord's day, 3rd August, Mr. W. Howieson, of Horton College, Bradford, baptized five persons in the presence of a large and attentive congregation, who had assembled to witness the administration of this most significant ordinance in its primitive simplicity.

LONDON.—August 31, at New Park-street, Borough, fourteen persons were baptized by Mr. Smith, after a sermon from Acts viii. 16, "They were baptized in the name of the Lord Jesus." The chapel was very crowded, and a good impression appeared to be made.

STOURBRIDGE.—On Friday, Sep. 5, after a sermon by our pastor, Mr. Pring, from Gal. iv. 30, "Nevertheless, what saith the scripture?" four interesting candidates were baptized by brother Hamilton of Walsall. Three others have recently been baptized and also united to the church here. Others are inquiring. E.

HUNSLET, Leeds.—On Monday evening, Aug. 18, a day or two before Mr. Williams took his leave of the friends there, to remove to Walsall, he baptized three candidates. We hope our friends in this populous district will still be united in love and effort for the cause of their Lord.

WOLVERHAMPTON.—We had another baptism Sep. 7, when Mr. B. Wood of Nottingham, preached, and Mr. Shore, our pastor, baptized four candidates.

COTTENHAM, Cambridgeshire.—On Monday, August 18, the ordinance of baptism was administered to five persons, by Mr. Green, in the old west river, at Lockspit-hall ferry. As the day was remarkably fine, several hundreds of the inhabitants of this noted baptist village were present. A barge was moored in the midst of the river, from which prayer was offered by Mr. Bailey, and an excellent address delivered by Mr. Blinkhorne. It is now nearly five years since there was a public baptism in either of the large baptist congregations of this village! Since Mr. Green's settlement there has been a decided improvement and revival at the old meeting, and several others are likely soon "to follow in the way the Saviour went." One thing connected with this baptism ought to be recorded. The rector, who is a Puseyite of the first water, having heard of the intended baptizing, went to the houses of some of the parties to endeavour "to dissuade them from committing so great a sin against God." In this effort he signally failed—for *who in Cottenham cares a straw about the rector?* Well home he went, and put pen to paper and produced some letters almost as long as a lawyers brief, which he sent to the parties. [We have copies of, and extracts from these, in which this very charitable gentleman (?) classes dissenters with the vilest wretches that disgrace humanity, but we shall not deface our pages with them. Our correspondent, after quoting from them, proceeds.] Oh Mr. Editor, what a horrible case is ours if the rector's words be true. I am, however, reminded of the answer, an honest, blunt, old-fashioned farmer gave to one of these lordly successors of the apostles! upon an occasion when he would have thrust his diotum down the farmers throat—"I say parson leave off, for I dont believe a word you say, because I have an old friend in my corner cupboard, dressed in a leathern jacket, that point blank contradicts your talk." He meant **THE BIBLE!**

IPSWICH, Turret-Green.—On the first sabbath in August our pastor, Mr. Sprigg, baptized five candidates. It was a season of deep solemnity and holy joy. Our number has rather more than trebled during the last three years. We desire for this to be grateful to the Author of all good.

G. R. G.

HALIFAX.—Our pastor immersed five candidates Sep. 7. One was a soldier, who having served an earthly sovereign sixteen years, has now enlisted into the service of the King of heaven.

J. C.

RETFORD.—Seven candidates were baptized, Sep. 7, in the G. B. chapel, after an interesting discourse by our pastor. These were all added to the church.

C. T.

LIVERPOOL, Myrtle St.—Four persons were buried with their Lord in the ordinance of baptism, Sep. 7. Two, father and daughter, were afterwards received into church fellowship. The other two, both females, one from the Church of England, the other a Methodist, return to their former communions. It is our usual practice to have tracts relating to baptism distributed in all the pews at baptismal services. This time we had the Rev. Robt. Wallace's address, the late Presbyterian minister at Birnolugham, which he delivered at the water side previous to his baptism. May such a noble testimony be productive of much good—it cannot be too widely known—the very fact contains a host of arguments and evidence in our favour, such as, to the end of time, will never be produced in favour of infant sprinkling!

J. N.

BURY, Lancashire.—On the last sabbath in August, after a convincing discourse by Mr. Harvey, three females were baptized. One was a Wesleyan, and so continues. The service was conducted in the open air. The day was fine, and the attendance numerous. We have several hopeful inquirers.

D. J.

CARLEY STREET, Leicester.—Two young females were baptized by Mr. Wiuks, after an able sermon by Mr. Sarjant, of the G. B. college. These had both been scholars, and are now teachers; one is the youngest daughter of the late minister, Mr. T. Gamble.

DENVY, Brook-street.—On the last sabbath in August after preaching from "One baptism," our minister, Mr. Amos Smith, baptized eight candidates. In the evening, Mr. Pike, pastor of the G. B. church in St. Mary's Gate, received them into the church, and administered the Lord's supper. J. T.

MACCLESFIELD, Black-road.—On Lord's day, Aug. 3, we had a baptism, and on Sep. 7 also, in a brook in the open air. On the last occasion, one of the candidates had been connected with the Society of Friends—or quakers.

J. W.

TABOR BRYNMAWR.—On the first sabbath in July Mr. Williams baptized a female candidate, before a large congregation. The prospects here are cheering.

FOXCOAT, Gloucestershire.—Two believers were baptized Sep 7, by Mr. Davis, pastor; after a sermon by Mr. Etheridge of Hay. It was a time of refreshing from the presence of the Lord!

MAGDALENE, Norfolk.—In June a man and his wife were baptized here by Mr. Julius Cæsar Smith.

WALDERINGFIELD, Suffolk.—Three persons were baptized, Aug. 3, making nineteen who have rendered willing obedience to the command of their Lord since our last report.

P. W.

BAPTISM FACTS & ANECDOTES.

JEREMIAH IVES, AND THE MERRY MONARCH.—During the reign of Charles II, and for some time afterwards, Jeremiah Ives, a self-taught but learned man, was the pastor of a General Baptist church in the Old Jewry, London; and so distinguished was he as a disputant, that his fame reached the ears of Charles, who determined to witness his skill in polemics. He therefore sent for this renowned baptist, and having induced him to array himself in the canonical habiliments of a clergyman of the Church of England, he introduced a Roman Catholic priest to him, and commanded them to argue the merits of their respective churches in his presence. Though Mr. Ives humoured His Majesty in assuming an outward disguise, yet he retained his integrity. The priest opened the debate with an elaborate panegyric on the antiquity of the church of Rome. Mr. Ives, in a long and an acute reply, contended that whatever antiquity the Catholics might claim for their church, yet as their doctrines and practices were not found in the New Testament they could not be Apostolical, or of Divine Origin. The priest finding himself unable to answer this reasoning, and supposing his antagonist to be a clergyman of the church of England, determined to silence him by an appeal to his own practice, he therefore replied, that Mr. Ives's argument applied as forcibly to infant baptism, as it did to the principles and practices of the catholics. Mr. Ives admitted that the observation was just, and therefore infant baptism was equally untenable. Upon hearing this the priest immediately broke up the conference with great indignation at the trick which had been played upon him, for he now discovered that he had been disputing with an anabaptist teacher, and not a clergyman of the church of England as he had supposed. The anabaptist in disguise, and the rage of the popish champion, afforded no small merriment to the Merry King and his Courtiers.

"HOLY WAR."—A good Independent brother from a distance, happening, on one occasion, to be my visitor, I introduced him at one of the weekly meetings of a board of baptist ministers, merely announcing my friend as the Rev. Mr. B., of L—. Being myself, at this time, only a junior member, I dreamed of no irregularity in the case; and as I had, upon no occasion, heard *heresy* talked in reference to baptism, I did not suspect that at this time anything would come to pass which would at all interfere with the predilections of my good *pædo* brother. Multifarious were the topics of discourse. Brother Ivimey brought up his favourite Dunyan, and the Holy War—how

the Diabollians were dealt with by means of the machinery at Eyegate, Eargate, Mouthgate. At length came the subject of the *dear*, the *deadly*, sprinkling, upon which brother Ivimey's blows grow to be right hard, and frequent! You can imagine what kind of looks were being exchanged betwixt the *dry* brother and myself. But no remedy! brother Ivimey went on in glory, and we had to endure. Some brother suggested a slight cheek. "You may do as you like," said our hero, "but, for my part, I intend to be throwing stones at it through Mouthgate so long as I live." "Let it be a Holy War, good brother," was the remark which wound up. I more than suspect, Mr. Editor, that you too are a thrower of stones at this same *matter*, through Mouthgate, and through Pressgate as well, which commands so much wider and longer a range; also, it appears, there are a good many hands willing that the machine should not stop for the want of missiles; and, yet further, if report speaks truly, as no doubt it does, there have been some results—some willing converts have marched in joyfully through the gates into the city. May it be seen that the Holy War, in all cases, is carried on with vigour, yet in a holy manner, until king Shaddai himself shall come to gather out of his kingdom all things that offend, and when there shall be one Lord, one faith, one baptism, and the Lord alone be exalted. By the way, should we not pray for our good brother Stovel, who is about plying the instrument yonder on the high tower? "So," said Dr. H., to our brother S., with a shaking of hands, on the boards of the great Convention, "so I am to have you for an antagonist! Well, though we differ, I hope we shall not fall out." "Hope so too," thought I, "and yet hope also your theory may come by the worst, and you be turned to a better. Amen!

Wolsingham.

E. L.

BAPTISM AND FAMILY PRAYER.—One evening, a short time since, a baptist called at the house of an Independent. After some mutual conversation, family prayer was proposed. The Independent asked his friend to pray, previous to which, he proposed reading a portion of the scriptures himself, and turned to Acts viii; glancing his eye over it, he discovered a mountainous difficulty—the baptism of the Eunuch—he paused, and said, "we will read the ninth."

LINCOLNSHIRE.—In various parts of this extensive county the question of baptism is exciting great interest, and no little alarm among sprinklers of various grades, both churchmen, methodists, and independents. Truth is spreading, and many believers are professing their faith in Christ by baptism, and are added to the church.

J. N.

RELIGIOUS TRACTS.

LINKS IN THE CHAIN; OR GREAT EVENTS FROM LITTLE CAUSES.—The following pleasing facts are from the last report of the Religious Tract Society.—“Richard Baxter says, ‘It pleased God that a poor pedlar came to the door, that had ballads and some good books, and my father bought of him Dr. Sibb’s ‘Bruised Reed.’ This I read, and found it suited to my taste, and seasonably sent to me. After this, we had a servant that had a little piece of Mr. Perkins’s work ‘On Repentance,’ and the reading of that did further inform me, and confirm me; and thus, without any means but books, was God pleased to resolve me for himself.’ Doddridge borrowed the works of Baxter, and the practical writings of the earlier divines of the seventeenth century, which he read often and carefully, and with much spiritual benefit. ‘The Rise and Progress of Religion in the Soul,’ from the pen of Doddridge, led the departed Wilberforce to seek for pardon through the Divine Redeemer; and the ‘Practical View of Religion,’ by that eminent philanthropist, was the instrument chosen by the Holy Spirit to lead one of the Society’s late secretaries, Legh Richmond, to repentance; and who can tell the numbers that have been safely guided to the rest of the righteous by ‘The Dairyman’s Daughter,’ and ‘The Young Cottager?’ If, therefore, the excellent men whose names have been mentioned owe their conversion, under the Divine blessing, each to the other, and all to the religious press, may we not hope, that in all lands other Baxters will be raised up, by the same providential agency, to send down a like succession of blessings to the end of time?”

Donations have been forwarded to—

	Handbills.	4	Page.	Reporters.
Pontesbury	500	..	25	.. 6
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Hornsea	500	..	25	.. 6
Ipswich, Turret-grm.	500	..	25	
Wellington, Somerst.	500	..	25	
Wainagate	500	..	25	

APPLICATIONS FOR TRACTS.

SOMERSETSHIRE.—Observing that you frequently make grants of tracts on baptism, I shall feel greatly obliged if you will favour me with a present. I am engaged in one of the manufactories in this place, where a great number of hands are employed; and as many of them do not hold what I

consider scriptural views of baptism, I am very desirous of circulating some information on the subject amongst them. As my means will not admit of my purchasing tracts, I thought I would apply, and should you send me a supply, you may rely on my distributing them in quarters where they will be likely to be useful. J. A.

SABBATH SCHOOLS.

THE GRATEFUL SCHOLAR.—The Rev. Andrew Reed, of Norwich, related the following pleasing little fact, at the last annual meeting of the Sunday-school Union:—I will relate an incident that occurred in connexion with my own Sabbath-school. I think teachers at large will feel it as encouraging to them as it has been to those connected with my own school. There was a little girl that was called, at an early age, to lie down and die. She was visited by her teacher, with great frequency and urgency. The teacher, on the last occasion, found her very weak, and asked her whether she was happy; to which she replied, “Yes.” On inquiring as to the ground of her hope, she said she was resting on the word of Jesus Christ. Pausing a little, she said to her teacher. “You have told me that Jesus will give to those who die and trust in him a golden crown in heaven.” The teacher, with tears rolling down her cheeks, said, “It is true; you shall have such a crown, according to the word of Christ.” “Oh,” said the little thing, “will you get a crown?” The teacher was cut to the heart for a moment, and paused for a reply, and the little darling lifted up its sweet eyes with gratitude to the teacher, mistaking the object of the pause, and said, “Well, if he does not give you a crown, I will take mine from my head and put it on yours.” Such a response of gratitude from a child just soaring into Paradise, would surely be enough to pay for a large period of toil and labour. I pray that you may have many such, who shall be your joy and rejoicing in the great day of God; who shall be seals of your teaching, and souls for your hire.

SABBATH SCHOOLS IN ROME.—A recent tourist in Italy informs us that when in Rome, he visited the celebrated cathedral of St. Peter, and while examining its splendid interior, he saw two of the chapels filled with children, receiving sabbath instruction, whose singing resounded most pleasingly through the vast expanse of that magnificent building.

FABLEY, near Leeds.—The British school for boys I mentioned before is working well, and is crowded with scholars. On Monday we open another for girls. J. M.

REVIEWS.

THE DOMESTIC BIBLE.

BY INGRAM COBBIN, M.A.

London: Thomas Arnold.

THIS edition of the Holy Scriptures recommends itself to the attention of the christian public, for various good reasons; it contains comments and parallel texts selected by one of the most able and experienced biblical scholars of the age; the pictorial illustrations and maps are well designed and executed; the paper and printing are good; the size (a small 4to) is convenient; and the price a wonder, even in this day of wonderfully cheap publications. We are assured that the whole will be completed for less than a sovereign. The volume, when bound, will be an ornament in the parlour or drawing-room of the rich, and a treasure in the cottage of the artizan and labourer. Another edition, the "PORTABLE," in weekly penny numbers, is peculiarly adapted for the young, and we earnestly hope that the teachers in our sabbath schools will not only secure a copy for their own use, but recommend it to the children under their care.

THE SICK VISITOR'S COMPANION.

BY JOHN CORBIN.

London: Snow, Derby: Pike.

THE idea of such a book as this is good. The plan is—first, selections of appropriate passages from the Holy Scriptures, then a short address, and then a prayer. These are selected and arranged to suit the spiritual circumstances of the afflicted, as, the unconverted, the enquiring penitent, the desponding, the hardened, the self-righteous, the believer, the penitent backslider, the dying christian, and a child. We have not discovered anything objectionable in this little volume, but much that is truly excellent. Visitors will find it a very valuable assistant. It is of a portable size, and may be carried in the pocket or in the reticule without inconvenience.

A MANUAL OF THE BAPTIST DENOMINATION FOR THE YEAR 1845.

London: Houston and Stoneman.

THIS is, in fact, the Annual Report of the British Baptist Union—the thirty-third. It appears that some objections existed to that common-place term—Report—and therefore a new, and we think, an improved, title has been given. It is full of valuable information, as the following list of contents indicates:—

Constitution of the Union—A List of Evangelical Baptist Churches in Great Britain and Ireland—General view of the state of the Baptist Denomination in Great Britain and Ireland during the preceding year

—Tabular view of the Statistics of British Baptist Associations—Income and Expenditure of the Principal Public Institutions connected with the Baptist Denominations in England during the past year—Foreign Correspondence—Proceedings of the Thirty-third Annual Session of the Baptist Union of Great Britain and Ireland—Report of the Committee—Contributions—Abstract of the Treasurer's Account—Officers & Committee.

This Manual is sold at a low price, and can only be obtained by purchase. We again discover a few inaccuracies, which are certainly excusable in the compilation of such a mass of statistics.

SEASONS OF SORROW:
ORIGINAL POEMS.

BY JOHN PRING.

"Say, from Affliction's various source,
Do none but turbid waters flow?
And cannot Fancy clear their course?
For Fancy is the friend of woe." Mason.

London: Hamilton, & Co.

WE must not always judge of the contents of a book by its title. "Seasons of Sorrow" is rather a sorrowful title, and to some, on that account, uninviting, and to others, it may be, repulsive. But the contents of this Volume are not all sorrowful, as the following table will shew:—

"Moses in Midian; or, Voluntary Exile—Eulogy on Cowper—the Village Pastor: a Sketch of the Rev. Cornelius Winter—Sinai—Garden Thoughts—Ode on the Death of John Foster—the Features of Friendship—a Maniac—Ode to Death—Ode to Despair—Heaven contemplated on Calvary—Sighs of a Solitaire—Morning Prayer—Evening—a Farewell to a Friend—the Islands of the Sea—Parting—Mary at the Tomb of Lazarus—Sweetness of Sorrow.

Mr. Pring has evidently a taste for poetic composition, and what is better still, a high idea of moral excellence. The Young may read his lines with safety and advantage.

BOOKS AND PAMPHLETS RECEIVED.—

History of the Baptist Irish Society. Baptist Manual. Urwick on Baptism. Infant Baptism and Tradition. Scriptural view of Baptism. Sermon and Address by Mr. R. Wallace. Count Montalembert's Letter to the Camden Society. Speeches at Great Meeting of Scottish Dissenters. History of Baptist Church at Gravesend. Report of Lincolnshire (G. B.) Home Mission. Anti-State-Church Catechism. Minutes of General Baptist Annual Association, 1845. Circular Letters of Bristol, Northern, Glamorganshire, Western, and East and North Riding of Yorkshire, Associations. The Sick Visitor's Companion. The Trial of the Spirits: or Popery brought to the Test. A Monitory Address to the Bishops and Clergy. Pring's Seasons of Sorrow.

BAPTIST INTELLIGENCE.

MR. C. STOVEL'S LECTURES IN REPLY TO DR. HALLEY.—These lectures, eight in number, are to be delivered in the library of the Mission House, 83, Moorgate-street, which the Committee of the Baptist Missionary Society have agreed to grant for the occasion. They have, however, no connection with those lectures; the lecturer alone being responsible for what may be delivered. Two lectures will be delivered weekly, on Tuesday and Friday evenings, at seven o'clock; the first lecture on Tuesday the 7th October. The admission will be by tickets, which may be obtained gratuitously from any member of committee, or at the Mission house. We have before us a copy of the syllabus. The first lecture will be in a great measure introductory and general; the subjects of the other are briefly as follows:—Jewish Baptisms, John's Baptism, the Testimony and Example of Christ, the Forty-seven days, Apostolical Examples, Ancient Christian Authors, and the Apostacy. We understand that Mr. Stovel courteously acquainted Dr. Halley with his intention of delivering such a course of lectures, and that the doctor replied to the intimation in the most polite and kind manner. We learn that a considerable degree of interest has already been excited in regard to these lectures, so that we hope the attendance will be respectable, evincing at once a due appreciation of the importance of the subjects, and of the qualification of the lecturer.

JAMAICA BAPTIST WESTERN UNION.—We extract the following particulars from the annual report of this Union:—

No. of Churches in Union	98
Ministers in Union	20
Members in 36 churches	21836
By baptism in 1844 in 31 churches	1057
Clear increase in 1844 in 25 churches	1086
Ditto decrease ditto 10 ditto ..	255
Inquirers connected with 29 ditto ..	3812
Sub-stations ditto 16 ditto ..	21
Day scholars ditto 24 ditto ..	3085
Sunday scholars ditto 28 ditto ..	8429

The whole of the 38 churches are under the pastoral care of those 20 brethren.

BIRMINGHAM, Mount Zion.—At a tea meeting of six hundred persons, Mr. Dawson, the successor of Dr. Hoby, was presented with a purse of one hundred guineas, and a copy of the "Penny Cyclopaedia." Interesting statements were made respecting the progress of the cause, and the reduction of the heavy debt.

PINCHBECK.—We had our first anniversary Aug. 17. Mr. Craps, of Lincoln, and our minister, preached. We had a tea meeting on Monday, and have now reduced our debt to 100£. B. P.

DR. GODWIN OF OXFORD.—On the last sabbath in August, Dr. Godwin publicly announced to the congregation, that, after serious deliberation, he had tendered to the church his resignation of the pastoral office. The reason for this step is a want of sufficient strength for the full and efficient performance of the duties devolving upon him. Dr. G. has laboured in the ministry now forty years; and to ministerial labour has added unceasing efforts in connexion with literature and the benevolent objects of the age, and has truly served his generation. His various learning and comprehensive knowledge, and, more than these, the "meek and gentle" spirit which has marked his course, have rendered him the object of reverence and affection to all who have had the happiness of knowing him. It is hoped that Dr. G. will be able to take part in the public services for some months to come, and that he will gather strength in comparative retirement to render efficient service to the cause of truth.

FENNY STRATFORD.—We are informed that very interesting services were held here Sep. 8, when Mr. Thomas Carter was ordained. Introductory discourse by Mr. Simmons; questions by Mr. Paino; ordination prayer by Mr. Adey; charge by Mr. Lewis; and Mr. Aldis preached to the people. Several other ministers assisted. Above two hundred sat down to tea. Special trains were engaged for the conveyance of friends. It was a holy and a happy season! Adopting the language of Psalm x. 15, 16, 17, the friends here now look for brighter days.

NEWBURY.—Mr. D. Trotman having, through increasing ill health and debility, been induced to resign the pastoral charge, Mr. J. Drew, late of Welshpool, after labouring three months amongst the friends, has received a very cordial and unanimous invitation to succeed him; and purposes (d.v.) commencing his stated labours on the first Lord's-day in October. The prospects of success are cheering, and the auspices under which the new pastor settles are encouraging both to himself and the people.

HIGH WYCOMBE.—The new "open communion" place of worship was opened here Sep. 10 and 14, with sermons by Dr. Archer, Mr. Brock, Mr. Hinton, and Mr. S. G. Green, the minister. A public tea meeting was held on Wednesday. The congregations were large, and the collections £145. The place will seat 500 persons. T. S.

LEAMINGTON.—On sabbath day, July 19, the baptist chapel was re-opened with new galleries. After the morning service, four persons were baptized.

KINGSTON, NEAR TAUNTON.—A neat little place of worship was opened at this village, August 6.

BAPTISM UNDER RESERVATION.—In a confession of faith published by one of the German communities which have embraced the reformed principles of Kongo, the following article occurs:—"Baptism is the sign of reception into the Christian society; it is administered to children under the reservation of their confirming the confession of faith at the years of maturity." This is a new idea. We have heard of baptism on profession; but baptism under reservation is quite a novelty. Ronge must carry the reform a little farther, and reserve baptism altogether till "years of maturity" are attained. That would be an apostolic movement.—*Montreal Register.*

HELSTON.—Mr. C. Wilson, baptist minister, has been presented with a handsome rosewood writing-stand, completely furnished for the study, by the young people of his bible-class, as a token of their gratitude for his faithful labours among them.

SHIRLEY STREET, near Birmingham.—A very beautiful building, for meeting house and school rooms, was opened here August 10. We shall, we trust, be able to furnish a representation of this elegant little place in our next, with a sketch of the rise and progress of the baptists in that neighbourhood.

MARKET HARBOUR.—We hear that the general baptists are making very spirited efforts to reduce the debt on their place of worship.

AT PADBHAM, Lancashire, a handsome meeting house is now in course of erection.

PONT MARIA, Jamaica.—On the night of July 21, the mission premises at this station were entered by some mischievous persons and robbed of some trifling articles, and what is worse, an attempt was made to fire the premises, which providentially did not succeed.

RECENT ORDINATIONS.—Mr. R. H. Marten, B. A., at Abingdon. Mr. C. E. Pratt, at Bampton, Devon. Mr. T. Bennett, at Burdonswick, Yorkshire. Mr. W. Robertshaw, over the G. B. church at Shore, Yorkshire. Mr. I. W. Todd, from Pontypool College, at Stratford-on-Avon. Mr. Isaac Lord, late of Horton college, at Orford-hill, Norwich.

REMOVALS.—Mr. Jeremy King, late of Brook, Norfolk, to Sawbridgeworth—Mr. B. Coombs, late of Newnham, to Bridport—Mr. D. R. Williams, late of Carnarvon, to Tabor, Brynmawr, near Abergavenny. Mr. W. Pulsford, late of Stopney College, to Brixton Hill. Mr. Gilson, late of Kingsbridge, to Pembroke-street, Devonport.

A correspondent informs us that the report of the removal of Mr. Kouny of Wirksworth, to Holbeach, in our last, was premature.

The remainder of our Baptist Statistics will appear in November and December.

RELIGIOUS INTELLIGENCE.

HAZLEWOOD, NEAR KINGSBRIDGE, DEVON.

—An exceedingly neat chapel, erected on his own estate, at the sole expense of Richard Peek, Esq., was opened for public worship on August 15. The Rev. S. Nicholson, of Plymouth, preached in the morning, but the number assembled was so large that a second service was conducted by the Rev. W. Spencer, in a barn, tastefully fitted up with evergreens as the refreshment room of the day. The remaining services were held in the open air, under the shade of an oak tree. In the afternoon, the Rev. S. Thom, of Shebbear, preached from Psalm cxxxii 7. In the evening a very large congregation listened with attention to a sermon, delivered by the Rev. W. Spencer, of Devonport, from Romans xv. 3, "For even Christ pleased not himself." The collections of the day were most generously wholly devoted by Mr. Peek towards the expenses attending the erection of a chapel at Staunton. It was a day long to be remembered by all parties, and must have been peculiarly gratifying to the noble-minded yet retiring man, whose liberality led to the interesting scenes and results he was permitted to witness.—*Cor. Patriot.*

STATISTICS OF THE WESLEYAN METHODIST NEW CONNECTION 1845.

Societies	304
Members	15382
Circuit Preachers.....	74
Local ditto	741
Sunday Scholars	30151
Sunday-school Teachers..	6975

SUMS RAISED BY THE FREE CHURCH OF SCOTLAND. 1843-4 1844-5

Building fund—	237,836 10 10½	122,148 11 6½
Congregational fund—	41,540 11 10½	78,851 16 3½
Assembly accommodation	1,893 1 5	707 16 0½
Legal expences—	1,100 5 7	3,385 3 3
Missions 31,790 13 3		68,055 3 0
Sustentation fund—	62,468 2 3	75,468 2 3
Salary to Ministers	£22000.	
Grand Total..	747,452 15 1	

THE EMPEROR OF CHINA'S OPINION OF THE BIBLE.—The Emperor of China, in a recent edict, informs his subjects "that he had heard read to him extracts from a book entitled the Holy Scriptures, the purport of which appeared (to his celestial majesty) to be replete with virtuous precepts, and, as such, likely to do good: that it is a book of virtue; and with this conviction, he recommends it to his people, and gives them permission to read it, and to act agreeably to their own desires."

GENERAL INTELLIGENCE.

THE QUEEN has returned in health and safety. We regret to find that Her Majesty was present when the Prince, her husband, and others, were engaged in the unmanly and cruel sport of shooting down a flock of or deer which were driven into an enclosure for the purpose!

THE RAILWAY MANIA.—Never since the famous South sea bubble burst, has there been such a spirit of speculation displayed as that which is even now raging for shares in Railways. The yearly epistle of the Society of Friends contains some salutary cautions on this and similar hazardous attempts at money-getting. We advise our friends to ponder 1 Timothy vi. 6—12.

SIX LITTLE CHILDREN drifted to sea in a boat from Budleigh Salterton one day last week. The boat was discovered out at sea on the following morning, by a Plymouth trawler, and the six infants were found "cuddled" in the bottom fast asleep! *Western Times.*

A GOOD YIELD.—A farmer's labourer in the neighbourhood of Spalding planted last year in his garden one single grain of wheat, and in harvesting his crop this year, he finds more than 2,000 grains have been produced from it. — *Cambridge Advertiser.*

COFFEE.—The consumption of coffee in the year ending April, 1844, was upwards of 7,979,386 lbs.; in the year ending April, 1845, 9,578,825 lbs.

SUGAR.—Within the last ten years the people of this country have paid \$1 millions sterling for their sugar beyond what they need have paid but for the West India monopoly.

MAGNETIC REPORTING.—The *Morning Chronicle* lately contained a report of a railway meeting at Portsmouth, transmitted ninety miles in half an hour!

MENAI STRAITS.—Mr. Stephenson, the engineer, proposes to convey a suspension tunnel over these famous straits for the passage of railway trains from Chester to Holyhead.

THE JAMAICA RAILWAY was fully expected to be opened on the 1st of October. Not one of the English labourers had died, which was attributed to their abstaining entirely from drinking rum.

CLOCKS.—It is ascertained that no fewer than 60,000 American cheap clocks have been imported and sold in England within one year.

MINES.—The deepest mining shaft in the world is one in the Tyrol, which is 400 fathoms, or 3704 feet deep.

RAILWAY SPEED.—The distance between London and Birmingham (110 miles) has been performed in 106 minutes.

Marriages.

June 7, at the baptist chapel, Goodshaw, by Mr. A. Nichols, Mr. James Ashworth, to Mrs. Susan Heap, both of Cloughfold.

June 11, at the baptist chapel, Brantford, Canada West, by Mr. Winterbottom, Mr. B. H. Carryer, baptist minister, late of Leicester, to Miss E. Scott, of Brantford.

June 16, at Oalcutta, the Rev. J. Mullens, B.A., of the London Missionary Society, to Hannah Catherine, eldest daughter of the Rev. A. F. Lacroix, of the same society.

June 19, at Shetford new road, Manchester, by Mr. A. Nichols, Mr. James Kay, town missionary, Manchester, to Miss M. Williams, of Hulme.

July 10, at the Higher chapel, Goodshaw, by Mr. A. Nichols, Mr. James Aspin, to Miss Sarah Eatough, both of Crawshawbooth.

July 22, at the baptist meeting-house, Hill Cliff, Cheshire, by Mr. Kenworthy, Mr. Joseph Wilkinson of Appleton, to Miss Jane Rigby of Little Leigh. As this was the first marriage at this place, a "Portable Commentary" was presented to the parties.

July 31, at the baptist chapel, Beckington, by Mr. Gill, Mr. Joseph Cuzner, to Miss Eliza Bourne.

August 4, at the baptist chapel, Victoria-street, Windsor, by Mr. Lillycrop, pastor, Mr. H. Hobbs, of West Drayton, to Miss Elizabeth Payne of Windsor.

August 14, at York-street chapel, Waltham, by Mr. S. Green, Mr. Wm. Gatward, of Littlebury, to Elizabeth, eldest daughter of the late Isaac Mann, baptist minister, Maze Pond, Southwark.

August 14, at Brunswick chapel, Dover-road, London, by Mr. Smith of New Park-street, William Pain, to Bertha Jane Huddell, both members of the baptist church New Park-street.

August 20, at Jamaica-row chapel, by Mr. Smith of New Park-street, William Williams, to Eliza Rebecca Lewis, both members of the baptized church meeting in New Park-street, Southwark.

August 26, at the baptist chapel, South Molton, by Mr. C. E. Pratt, Mr. J. Teall, baptist minister, South Molton, to Miss Mills.

Aug. 27, at Great Homer-street chapel, Liverpool, by the Rev. Thomas Raffles, D.D., L.L.D., the Rev. W. C. Milne, A.M., of China, to Frances Williamina, daughter of the Rev. Joseph Beaumont, M.D.

Aug. 27, at the baptist chapel, West St. Rochdale, by Rev. W. F. Burchell, John Petrie, Esq. of Rochdale, to Eunice, second daughter of John Burford, Esq. of Castleton Hall, near Rochdale.

Aug. 28, at the baptist chapel, Blackburn-rd., Accrington, by Mr. G. Marshall, Mr. John Westall, of Accrington, to Miss Elizabeth Westall, of Oswaldtwistle.

Aug. 20, at the baptist meeting-house, Kettering, by the Rev. James Cooper, of Leighton Buzzard, Mr. Andrew Carey Fuller, son of the Rev. Andrew G. Fuller, of London, to Meroy, daughter of the Rev. J. Cooper.

Aug. 20, at the baptist chapel, Babbington, Notts, by Mr. James Edwards, Mr. J. Cooke, of Bradford, Yorkshire, to Sarah, daughter of the late Alderman Barber, of Nottingham.

Aug. 30, by the Rev. W. Thorn, at the Independent chapel, Winchester, Mr. King, to Miss Gauntlett, both of that city. This is the 120th wedding in the above place of worship.

Sep. 2, at Dover street baptist chapel, Leicester, by Mr. J. Goadby, Mr. M. Davidson, to Miss M. Driver.

Sep. 4, at Meeting-house Alley baptist chapel, Portsea, by the Rev. Charles Room, Mr. R. D. Ellyett, jun., of Southampton, to Harriet, youngest daughter of Alderman Ellyett, Esq., of the former town.

Sep. 9, at Halifax G. B. chapel, by Mr. W. Butler, Mr. Daniel Wilson, to Miss Miriam Robertshaw of Queenshead.

Sep. 9, at the Independent chapel, Ilkington, by Mr. J. A. Jones of the G. B. college, Leicester, Mr. J. Walker, to Miss E. Atherley.

Sep. 11, at the baptist chapel, Stratford-on-Avon, by the father of the bridegroom, Mr. Thomas Harwood Morgan, baptist minister, of Birmingham, to Sarah, only daughter of the late Mr. Thomas Adams, and step-daughter of Mr. James Cox of Stratford.

Sep. 13, at the baptist chapel, Hamsterley, by Mr. Douglas, Mr. J. Buokham, jun. to Miss A. Towns.

Sep. 16, at the G. B. meeting house, Ashby-de-la-Zouch, by the Rev. Thomas Yates, Mr. J. Salisbury to Miss A. Atwood.

Sep. 20, at Pain's Hill chapel, Limpsfield, by Mr. E. Nicholls, Mr. A. Grant, to Miss F. Sherlock.

Deaths.

July 8, Mr. R. Phillips, baptist minister, Fynnion, Pembrokehire, aged 44. His life was useful and his death happy.

July 9, Mary Sterroy, of Little London, aged 75. Our aged friend was a consistent member of the baptist church. During last winter she usually walked more than a mile, over a bleak hill, to attend the sabbath morning prayer meeting.

July 16, at Rye, Sussex, aged 72, Mr. William Hyland, thirty six years a devoted member of the baptist church at that place, twenty-three years of which he filled the office of deacon, and was also for many years superintendent of the sabbath school. In his disposition he was unassuming, peaceful, and liberal. In the discharge of his duties in the church and in the sabbath school he was assiduous, punctual, and kind to all. His end was peace indeed!

Aug. 14, at Montago Bay, Jamaica, Anna, the beloved daughter of Mr. P. H. Cornford, baptist missionary.

August 15, at Ashdon, Essex, aged 71, Mr. Thomas Gowlett, many years a worthy member of the baptist church in that village.

August 19, at Lyme Regis, Dorset. Mrs. Elizabeth Gibbs, after only a few days illness. She had been for many years a member of the baptist church, and died in peace.

August 20, Miss Ellen Haworth, aged 18, a member of the G. B. church at Burnley. A few weeks before she was blooming in all the health of youth, but a mysterious disease, like a worm in the bud, faded her beauty and laid her in the grave. She was active and useful, and her loss is much felt.

August 21, aged 82, after a severe illness which she bore with christian fortitude, Elizabeth, the beloved wife of Mr. J. Holworthy of Wimeswould. She had been a consistent member of the G. B. church upwards of 40 years. Her end was peace!

August 24, Samuel Love, a poor but pious member of the baptist church, Lyme Regis, Dorset. Before his conversion, fourteen years ago, he was a most notorious drunkard, but wandering into the baptist meeting house, the text Mr. Wayland announced arrested him, "Friend, how earnest thou in hither, not having on a wedding garment?" He thought all that was said was for him, and thus was convinced of all. He retired, wept, prayed, and found Christ. Such was the change that his companions said, "If the devil were to go into the baptist chapel he would be converted." He was faithful unto death, and died happy.

August 29, of consumption, Mr. Ellis Munsey, pastor of the old baptist church, Willingham, Cambridgeshire, aged 42.

Aug. 29, Mr. Thomas Milnes, baptist minister, of Elland, Yorkshire, aged 77. Mr. M. was formerly a Wesleyan, but by searching the scriptures, he was convinced of the doctrine of believers' baptism, and being called to the ministry, he was engaged in various parts of the Lord's vineyard during his long life. He died in faith. "I want to go to Jesus—come Lord Jesus, come quickly!—but I will wait thy time," was one of his last exclamations.

Aug. 30, at Newcastle-upon-Tyne, Mr. William Anthony Hails, in the 80th year of his age, the author of a "Reply to Volney's Ruins of Empires." He was a profound Hobraist, and a genuine Biblical scholar, but, more than all, a faithful and devoted christian. He died in peace, and was buried in the Westgate Cemetery, of Newcastle. Mr. Hails associated with the Wesleyan body, although he was, on conviction, a Calvinist, regarding the Methodist system as admirably calculated to maintain and spread true religion in the land.

Sep. 1, at Hamsterley, Durham, aged 76, Hannah Hodgson, fifty-two years a member of the baptist church. From infancy she was nearly blind, and having lost her parents and all her near relatives when very young, she was left, as it were, alone in the world. But God brought her to himself by a sermon from Isaiah xlii. 16. And in a remarkable way took her under his providential care throughout her long life. She was much respected by all christian people.

Sep. 8, aged 40, of small-pox, Mr. Thos. Cox, of Lynn Regis, formerly a deacon of the baptist church. He was much respected for his christian virtues. Mr. Hamilton, independent minister, in preaching his funeral sermon, observed, "He was always scheming something for the glory of God, and the increase of his kingdom."

Sep. 11, Mr Joseph Clift, of Westbury Leigh, Wilts, aged 74, a deacon during the

last thirty-three years of the baptist church in that village.

Sep. 10, in his 77th year, of an affection of the heart, the Rev. James Hargreaves, baptist minister, Waltham Abbey, and twenty years honorary secretary of the Peace Society.

Sep. 20, at St. Alban's, aged 10, after a few hours' illness, Elizabeth, the beloved daughter of the Rev. W. Upton, baptist minister, of that town. She had been for several years an honourable member of the church under her father's pastoral care.

On Friday evening, Mr. R. Kemp suddenly expired in the Jordan baptist chapel, Truro. A dispute arose about the ministry, in which the deceased took part. The excitement was too great for him, he having suffered from a deceased heart, and caused his immediate death.—*Bath paper.*

Lately at Zouch Mills, Mr. Nathan Frearson, for many years an honourable member of the G. B. church at Loughborough.

CONVERSATION WITH CORRESPONDENTS.

J. W. S. Extended memoirs of departed friends we are sometimes compelled to postpone for want of room, but brief notices never. The peaceful death of Mr. T. Cook, February 2, twenty years pastor at Oswestry, and lately a baptist town missionary in Birmingham, would have been promptly inserted had you forwarded it in due time.

J. P. B. sends us a long list of queries—about the best hymns and hymn books—christians playing at cricket or such games under a pretence of healthy recreation—the price of paper (which is not cheaper but dearer)—the size of our types—presents of gold and silver articles to ministers, which, he says, tend to promote pride and display, or tempt thieves; better give them money he thinks. Our friend must be a radical reformer.

GULIELMUS. We presume you are young. You will find more of that spirit in the world as you advance. But let not your heart be troubled. Trust in Him who will maintain the right. But your poetry will not do yet. You must take more time and pains.

C. B. F. on witnessing for the first time the baptism of a believer in a river, has expressed some pleasing and very proper emotions, but the verse is not perfect enough for print.

O. P. Q. Thank you: we shall always be glad to hear from you.

J. H. F. That Memoir will appear.

NOTICE.—To W. R. B., and others.—We find that some of our friends entertain the unaccountable notion that we are paid for allowing articles to appear in our pages. Let it be understood then, once for all, that we are paid for nothing but advertisements, for the insertion of every one of which we pay a tax to government.

ALIGUIS asks,—What has become of W. B.? If the green snake has been creeping down his fingers, (see *Reporter*, 1844, page 94,) I wish he would shake off the venomous beast into the fire, and take up his pen again. It should not lie still.

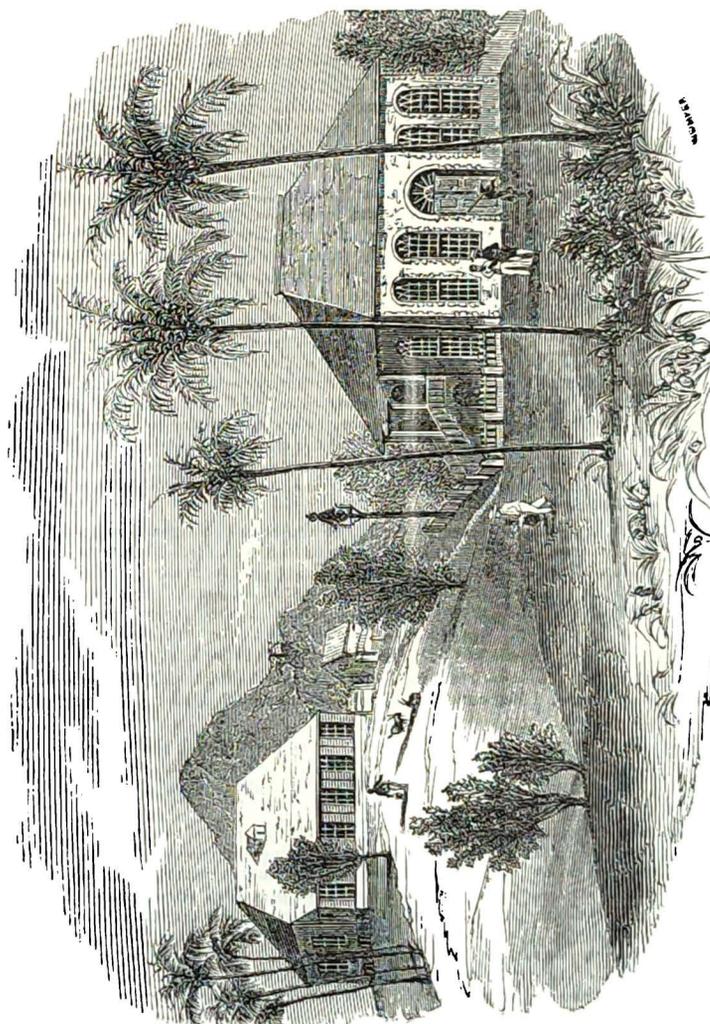
J. W. M. inquires if it would be right to re-baptize some who have been latter-day saints. We advise him to be careful, for some of them, we fear, are great sinners.

G. C. The case you mention of the farmer whose wheat field was siezed for tithe when his wife was in a dying state, is another instance of the evil of a state-church. And this is done in the name of christianity. Oh fie!

F. H. R. We would most readily have inserted your paper, but we do not usually insert reports of Anniversaries, except cases of special interest. The same to W. H. W.

W. T. M. Were we to engage to return copy which may not be approved, we should find little else to do. Your paper, however, is approved, and only waits opportunity of insertion.

THE
MISSIONARY INTELLIGENCER.



CHAPEL AND HOUSE AT JERICHO, JAMAICA.

MISSIONARY INTELLIGENCER.

BAPTIST MISSIONARY SOCIETY.

JERICHO, JAMAICA.

THE cut on the preceding page represents the Chapel and House at this station. From the last report we gather that Mr. E. Hewett and Mr. J. Hume are the ministers at Jericho and Mount Hermon, and Mr. and Mrs. Tunley teachers of the schools; and that there are about 1600 members in the church, two day-schools with above 300 scholars, and two sabbath-schools with above 400 scholars. What an inexpressible blessing is such an institution as this in a district where slavery once held the bodies and souls of men in cruel bondage! What a glorious gospel which works such wonders! But the baptist churches in this island are not yet clear of obstacles, and difficulties, and trials. On this subject the committee of the Baptist Missionary Society (this year) observe:—

“ Though Jamaica no longer claims a place in the report of the Society, as a field of missionary labour, the relation in which our brethren there once stood to the Society, and the fact that the Committee have been induced during the year to consider various applications from that island, and have relieved the personal distresses of several of our brethren, justify a brief reference.

During the year, the churches have been subject to much privation. A protracted drought, that continued for two successive years, with other causes, cut off the ordinary resources of the people, and, in consequence, their pastors have been subject to much suffering, and the evangelical labour previously carried on by the churches has been contracted. Some of the more urgent cases of individual distress on the part of those who had been supported by the Society, the Committee have been constrained to relieve.

The Institution at Calabar continues to be conducted by our brother, Mr. Tinson. There are at present ten students, and though Mr. Tinson has been twice laid aside by illness, their studies have been, in consequence of the kindness of Mr. Dutton and others, carried on without interruption. Mr. Tinson is now nearly recovered, and the Committee trust his life may be spared for this work many years. ‘ I am happy to say,’ says Mr. Tinson in reference to his charge, ‘ that hitherto we have cause to be very thankful. Everything has gone on well. The conduct of all the students has been very consistent, and has given me great satisfaction. . . . All that I want to feel is more entire devotion to God; and if I might have a wish, it would be, to live to see some able men go hence to Africa and elsewhere as ambassadors of Christ.’

The Committee are sorry to learn that our brethren have experienced some difficulty, amid the distress in Jamaica, in obtaining support for the students. They trust, however, that with the return of temporal prosperity this difficulty will be removed. Believing, as they do, with the venerable Clarkson, that in the establishment of this college, ‘ the finger of God and the manifestation of his good will to injured Africa,’ are remarkably visible, they would exceedingly deplore it, if the whole plan should be postponed through the diminished interest or lessened means of the churches themselves.

The Committee have pleasure in stating, that supporters of education, principally among the Society of Friends, have contributed upwards of £300 during the year for the schools in Jamaica.

It may be gratifying to our friends to know that, in connexion with the baptist churches in Jamaica about 2000 persons have been baptized. The total number of members is about 34,000. The number of scholars in the day-schools is about 6000, and in the Sunday-schools about 9000.

Since the above account was prepared, the society have resolved to empower the Committee to grant the sum of £6000 to aid in reducing the heavy debts now resting upon Mission premises in Jamaica,—debts which unforeseen circumstances, tending to depress the people and impair their resources, have prevented the churches from discharging. This grant, though large, is but one third of the amount for which the brethren are responsible, and as it will have the effect of freeing the churches from the payment of enormous interest, and is given, and when accepted, will be accepted as a full and final discharge of all claims on the society by those who were its agents in Jamaica: the Committee trust the step will command itself to the judgment of all their friends. To raise this amount, and to increase the general funds, the Committee must appeal once more to their supporters.”

We scarcely need add, that a special subscription has been opened for these purposes.

FAITH VERSUS WORLDLY WISDOM.

In the year 1701, at Paulerapury, in the county of Northampton, beneath a thatched roof, first saw the light, a child, who, growing up to manhood in the occupation of a shoemaker, employed his leisure, and even his working hours, in the cultivation of his mind. At length he quitted his bench for the business of a school-master—still carrying forward his studies, which now embraced several languages, in which he had made greater or less proficiency. There was something in his appearance, even in his apprenticeship, which impressed a stranger with the conviction that he was born to a higher destiny. He was a member of a Baptist church, and was early called to the ministry. He was a man whose conduct was regulated by sound principles, well stated to his own mind, and when he sought the ground of his ministry in the great commission, he saw that that commission was far from being fulfilled by the Church. He looked over the world, and saw the greater portion of it buried in the superstitions and vices of heathenism, and his mighty mind was stirred to its depths. Alas, the heathen were little thought of in those days. Even among the great and good he found little sympathy. That little sympathy however increased, and when he was thirty years of age, he had induced a few friends to unite in a society which accepted him as a missionary to the heathen. Another was already appointed to accompany him, and so deeply were the hearts of both interested in their work, that when they met, though strangers till that moment, "they fell on each other's necks and wept."

The man whose history we are tracing, at length had planted his feet on the shores of India. Discouragements multiply—poverty ensues. Himself and family are in a boat on the Jnboua—their strength is exhausted—their provisions have failed. An English gentleman, sporting on the shore with his gun, observes them, and invites the company to his house. Our missionary declares his object and condition, and though the gentleman sympathizes not at all with that object, with a true hospitality he offers house and table to the pilgrims, and invites their stay till they can make such arrangements as they desire. And now let us imagine the missionary and his worldly but kind hearted host, seated in the verandah, conversing on the object of Mr. Carey's mission. "And so, Mr. Carey, you have come here to convert these myriads of pagan Hindoos?" "Even for that, sir." "But have you a satisfactory confidence that you will succeed?" "Most certainly, sir." "Pardon me if I dissent. I know

the Hindoos too well—and that I may save you from a too excessive disappointment, let me foretell the difficulties which you are to meet. In the first place, you are a foreigner, and they will despise you. You have come to overthrow their religion, and that very fact will lead them to shut every avenue by which they can be approached. In the next place, there is in their constitution no moral basis for the Christian faith. Courage, independence, veracity, the Hindoo has none. Deceit is the element of his being. He can hardly speak without lying. He will promise, he will excuse, he will multiply circumstantial details with a sober face, but he is uttering falsehood all the while. He is besotted in sensual vices. And then he loves his religion—it encourages and gratifies his sins.—Mr. Carey, can Christians be made of such men?" "Yes, sir." "But, Mr. Carey, do you know that the *caste* of the Hindoos, and their religious customs, are held in such esteem, that should one of their number become a disciple of Christ, he would at once become infamous in the estimation of his friends? Do you know that if a man among them loses *caste*, his wife and children will fly from him as they would from a tiger of the Sunderbunds,—that they would leave him to starve, or perish by disease, without a look of compassion? Do you know that a Hindoo female would sooner ascend the pile, all ready for the torch, and lose her life in the flames, than shake hands with you?" "I know it all, sir." "And yet you hope for success?" "I certainly do. I foresee it, and my heart leaps for joy at the view." "Pardon me, Mr. Carey,—I admire your benevolence, but I deplore the hopes which are doomed to be blighted.—Pray, what are the means by which you propose to make these achievements?—Do you understand their language?" "No, sir, but I can learn it. I shall go to their feasts, and preach the gospel to the assembled thousands—I shall meet them by the way-side, and invite them to my house—I shall scatter tracts among them like the leaves of autumn—I shall translate those Holy Scriptures which are able to make them wise unto salvation. I shall gather their children into schools, and with the knowledge of the gospel, impart to them an acquaintance with the arts and advantages of enlightened life. And I shall see these means succeeding, and the desert blossoming as the rose!"—"But tell me, Mr. Carey, the solution of a faith which anticipates the overcoming of obstacles that to all human seeming are as immovable as the mountains?" "I will do it—I AM HERE IN OBEDIENCE TO A DIVINE COMMANDMENT. When Jesus had risen from the dead, he uttered these words to his disciples: 'All power is

given unto me in heaven and in earth.—Go ye therefore and teach all nations * * * and, lo, I am with you alway even unto the end of the world.' Here is my commission—I have no other. Here is my promise of success—I ask no better reliance. Christ will give to me a mouth and wisdom, which all my adversaries shall not be able to gainsay or resist."

Now, which was correct in its prognostications—faith or worldly-wisdom? Six years had passed away, and Mr. Ward, an associate of Mr. Carey, exclaimed at the baptism of Krishnu, "the chain of the caste is broken, and who shall be able to mend it?" Converts to Christianity multiplied, and their lives adorned the gospel. Chamberlain, the Xavier of the mission, and others, planted stations in remote sections, and the knowledge of Jesus Christ was spread among millions. Thousands believed. Dr. Carey and his coadjutors in thirty years translated more or less of the Sacred Scriptures into more than thirty languages, and these languages spoken by one-half the inhabitants of the entire globe. Their schools gathered thousands of children for instruction, and their labours in behalf of learning and civilization won the admiration of the world. And the work goes on still. Faith, strong in her confidence in God, and cheered by past success, sees an unfailling pledge of her triumph. Multitudes have already ascended to heaven through these instrumentalities, and multitudes more, in a procession enlarging continually to the end of time, will follow—and the last vestige of the prevailing heathenism will vanish like the mist of a summer's morning!

WEST INDIES.—JAMAICA.—The *Jamaica Baptist Herald*, of August 5, mentions the arrival of Mr. Knibb at his own residence at Kettering, on the previous Thursday, July 31, in perfect health; just in time for the celebration of the Centenary of Freedom on the next day, August the first—a day that never can be forgotten in the islands of the West, and which it appears again passed over in peace and joy. Mr. K. met with a most cordial welcome from his numerous friends.

From the same source we gather that numerous baptisms have recently taken place on the island—July 18, at Malden, twenty, by Mr. Dendy—July 27, thirty-four, in Mon-eague-lake—August 1, twenty-five, in the river head, Stewart town, by Mr. Dexter; and thirty-seven at Jericho—Aug. 3, twenty, in the Middlesex river; and twenty in the river at Hastings, by Mr. Pickton—Aug. 5, twenty-four, in Quashie river, by Mr. Dexter—Aug. 8, ten, in the Bagdale ford, by Mr. Gay.

FERNANDO Po.—A correspondent (Liverpool) writes, "I have received a letter from my friend, Mr. Sturgeon, who informs me that the church at Clarence is building a new chapel, at their own expense. Already £150 have been collected. Mr. Sturgeon has also began to erect a spacious school-room, at a native town called Bauapa, four miles from Clarence; and his dear people have also subscribed £30 towards this object; so that it will be no expense to the society. Two of his deacons are about to devote themselves as native teachers. Mr. and Mrs. Sturgeon are indefatigable in their labours for the welfare of the sons of Africa."

TO THE MEMORY OF DR. YATES,

Who for the last thirty years has been occupied in translating the Scriptures into the languages of the East, and died on the Red Sea, on his way to England, July 9, 1845.

DEAR brother adieu! thy sun has gone down
Resplendent with beauty and glory!
Thy name, in the list of the mighty is found,
Illustrious in deed and in story!

How great was thy work! how exalted thy zeal!
No obstacle seemed to retard thee;
Assured that thy Saviour his grace would
reveal,
And strength allsufficient afford thee.

Though far from thy kindred and dear native land,
'Twas love that impell'd thee to labour:
That yearn'd o'er the dying, on India's far strand,
And delighted to publish the Saviour.

Thoudidst it! and numbers on India's shore,
Are indebted to thee for the Bible—
Who convinced of the folly, resolved no more
To set up, or worship, an idol.

Returning to Britain thy Jesus appear'd,
And beckon'd his servant to heaven;
All joyful to meet with thy master endear'd,
Thy spirit arose when 'twas bidden.

The deep rolling ocean receives thy remains,
Till the trumpet of God shall awake thee;
Then the sea shall give up all the dead it
contains,
And Christ to his glory shall take thee.

Adieu then, dear brother! we mourn thy
decease—
We fain would have welcom'd thee hither;
For us, it were joy to have seen thee in peace,
But for thee, to depart is far better!
Newport, Isle of Wight. A. M.

BAPTIST REPORTER.

 NOVEMBER, 1845.

 THE IMPORTANCE OF PRAYER MEETINGS TO A
 CHRISTIAN CHURCH.

THAT Prayer Meetings are important no christian will deny; but it is a truth many christians are too prone to forget. How often do we hear the remark made respecting christian churches—a remark not more common than true—“Tell me the character and number of their prayer meetings and I will tell you the amount of their piety.” And yet, although such is their importance, we cannot cloak the fact that in numerous instances they are sadly neglected. We shall therefore aim to show the importance of prayer meetings to a christian church, by directing attention to *four visible facts*.

First—*They are eminently promotive of a church's holiness.* We assume the importance of holiness to a christian church. We take for granted you believe that however evangelical its doctrines, and scriptural its discipline, unless it is pervaded by “pure and undefiled religion,” it is thoroughly wrong—that just in proportion as it advances in purity will it advance in assimilation to God, and answer the design of the Redeemer's death, “Who gave himself for us that he might redeem us from all iniquity,

and purify unto himself a peculiar people zealous of good works.”

It would be needless to prove that holiness is the result of prayer. This is a fact we also assume. Our position is, that while purity of character and conduct is the sure result of prayer under all circumstances—whether private, domestic, or social—in a special manner is this result secured by the *last*.

Assimilation is a universal law. A law which obtains both in physics and mind. It is by the operations of this law we partake of the character and sentiments of those with whom we intimately associate. It is thus impure desires are fostered, and evil habits strengthened, by the mutual intercourse of the wicked. And it is thus holy desires are fostered, and holy habits strengthened, by the communion of saints.

Look at that social prayer meeting. Look at the various degrees of moral goodness. There the man who has only a small quantum of holiness comes into contact with the man whose holiness is his joy—the man whose mind is so firmly riveted to the world that he can scarcely send a single

aspiration to heaven, comes into contact with the man whose mind is crucified to the world—the man whose amount of piety is so small that he is ever and anon treading the line which separates virtue from vice, comes into contact with the man who, Enoch-like, walks with God—the man of low piety, by communion with his brother whose standard is much higher, increases in conformity to him, and thus he that is feeble among them becomes as David; while David becomes as God. Does not your experience bear witness to this? Have there not been seasons when you were convinced either by your brother's fervent wrestling with God, or by the spirituality of his conversation, that he was far in advance of yourself? And have you not, impelled either by a holy shame or a holy ambition made firmer resolves than ever, to aspire after greater conformity to the Divine character?

The purity of a praying church is visible to the world. It is exemplified in the lives of its members. Wherever they go a halo of brightness encircles their brow. All around their path is luminous. As the ungodly approach them, they approach with awe. They tread softly. They feel they are approaching men of God, and whether induced to join their number or resolved to stand apart, the conviction presses on their understanding, "These men are what they profess to be. There is a perfect congruity between their pretensions and their lives; and while we *may* stigmatize them as enthusiasts, we *dare not* brand them as hypocrites."

Secondly—*Prayer Meetings are eminently promotive of a Church's union.* Union in a christian church adds to its beauty and strength. "Behold" says the Psalmist, "how good and how pleasant a thing it is for brethren to dwell together in unity." When Paul enjoins the Philippian church to defend the truth, he exhorts them to stand fast in one spirit, with one mind, striving together.

A Spartan king was once asked why Sparta was unwarred. "The union of the citizens," said he, "is its strength." Every church alive to its responsibility and welfare feels the necessity of union. For securing this, prayer meetings are admirably adapted. By their vigorous maintenance the members form themselves into a phalanx which no foe can break—by their neglect they become as the mountain dust or the desert sand, the sport of every fitful breeze.

It is a law of mind to confide in those who feel and think as we do—whose sorrows and hopes are in unison with our own; and it is also a law of mind to unite to those in whom we confide. At the prayer meeting the christian meets his brother; a man of similar sorrows, and feelings, and hopes. He prays for him, and as soon as he prays he feels that the interests of his brother are his own. In return he hears his brother intercede with God for him, and he cannot but love him. And in addition to this there is also present as the result of their worship, a holy commanding influence attracting them to one common centre-point; uniting them to each other in Christ.

Thus meeting week after week to unite their petitions at the throne of mercy—to express common wants—mourn common guilt—breathe common affections—and prepare for a common home, they rally round the cross; and as one and then another lifts his humble prayer to the skies, the streams of christian affection flow into one common channel—the sparks of fraternal love struck from each individual heart are kindled into a common flame; and though constrained at the close, for a season to separate, each spirit feels the force of those beautiful lines,

"We part in body, not in mind,
Our minds continue one;
And each to each in Jesus joined,
We hand in hand go on.
Subsists as in us all one soul,
No power can make us twain;
And mountains rise, and oceans roll,
To sever us in vain."

Thirdly—*Prayer Meetings are eminently promotive of a church's zeal and efforts.* The moment a church begins prayer it begins labour; and the latter always keeps pace with the former. Prayer implies a wish to realize certain objects, and knowing that God does not answer prayer unless we unite with it a due proportion of effort, as soon as we pray we put forth corresponding exertion. And again, see how prayer produces gratitude, and how that gratitude terminates in effort. A church meets to pray for increased piety; and piety consists in love to God—and Christ—and men. Their prayers are answered. God sheds abroad his love in their hearts—expands their views—excites their gratitude and benevolence; and they feel just as Paul felt when he exclaimed, “The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again.” They feel their great indebtedness, and as a proof of their gratitude labour for Christ. They are imbued with his spirit—possess his mind, and that mind was pregnant with holy exertion—burned with irrepressible zeal—it distinguished his life—marked his death. That death was an effort. An effort on the part of all that is holy to subjugate all that is vile. An effort on the part of all that is happy to annihilate all that is miserable—an effort to regain a rebel world to loyalty, and raise it from deepest degradation to the right hand of God.

See yonder throng! Mark them well! There you behold the decrepitude of age—the strength of manhood—the buoyancy of youth. That throng is composed of pious men and women. At the prayer meeting they have knelt around the throne of grace. Around that throne their hearts glowed with a Saviour's love, and solemn vows were made. And now they hasten to their fulfilment. The spirit

of exertion pervades the habitudes and daily walks of life. In the workshop—at the counter—in the market—or amidst the social circle, their motto is “Work while it is called to-day.”

And though some may think their zeal should be tempered with more deliberate judgment, and though the world, foreign as it is to the influence of piety on human hearts and human conduct, may rail at them as mad-brained and fanatical—despite the fears of one and the scorn of the other, on they go, spreading abroad the tale of mercy—reclaiming sinners to their rightful sovereign—bringing the guilty to the Saviour's cross—leading the wanderer back to his deserted home—preparing heirs of perdition for the denizenship of the skies—and training the spirits of men for everlasting fellowship with the Father of all.

Brethren! do you emulate and aspire after this zeal? The zeal of primitive christians—the zeal which prompted them to adhere to the truth in spite of all opposition—to advocate its principles before judgment-seats, and invite attention to its claims amid lighted faggots—a zeal constituting the absorbing passion of the soul—a zeal which shall create the sympathetic sigh and the gushing tear—break down the barriers of human selfishness—nerve the arm for holy action—and urge you to enter the battlefield against the enemies of the truth—Do you pant for this zeal?

Let your meetings for social prayer then be numerous, and distinguished by fervour and sincerity. Commence prayer and you will be compelled to labour. Sister churches, stimulated by your exertion, and fired with a laudable ambition, will shake themselves from the dust—they will arouse other churches; and thus the spirit of exertion spreading and still spreading will enter every society. The universal church will awake to the fulfilment of her obligations—and every man will say to his neighbour “Know thou the Lord?” until all shall know him from the least unto the greatest.

Lastly—*Prayer Meetings are eminently promotive of a church's increase.* Churches are planted for the same purpose as seed is sown. Their great object is *increase*. They are formed to accomplish, by united prayer and effort, what individual piety is incapable of effecting. They have within themselves the elements of expansion. They have desire, prayer, and effort. And if no converts crowd their gates, the end of their existence is comparatively lost. Now the connexion of prayer with success is a prominent feature of God's government. He does not enjoin prayer because he cannot convert sinners apart from it—nor because our supplications influence his mind. He is Omnipotent in might, and Immutable in purpose; yet he has decreed that prayer shall be associated with the accomplishment of his purpose, just as much as he has decreed the labour of man and the ordinances of heaven in their seasons, for producing the fruits of the earth. He has chosen prayer because it recognizes and honours his power, and debars the creature from assuming to himself the glory of the Creator. And he does not add members to a church *without* prayer. As soon as we see conversions, we may rest assured that some time or another there has been *prayer*.

Look at a prayerless church. Ah! there are many to be seen. There is a satisfaction with present circumstances. The cry of penitence is not heard. Were it to struggle forth it would excite alarm, and grate on the ear. Death and sin thin its ranks. No conversions replace the loss. If perchance the sleepers in Zion are startled to a momentary sense of their lethargy, casting their half-opened eyes around them, they exclaim in a muttered yawn, "Ah! the Lord has left us. We must wait his time. When he sees fit he will visit us again." And folding their arms they sink into a deeper slumber.

If we glance over the prophetic page we shall find the predictions of

the church's future increase connected with prayer. In the 38th chapter of Ezekiel, God, after promising great prosperity and increase, declares, "I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." While we read the Epistles of the New Testament we are struck with the fact that the writers regarded the prayer of the churches as associated with success. And when we look at the annals of the church, we find no instance where increase has not been preceded by prayer. The pouring out of the Pentecostal spirit, and the conversion of the three thousand were the direct results of united prayer. The wonders of that day utter a voice the sounds of which caught by successive generations should be prolonged through all time—"PRAYER IS THE PRECURSOR OF INCREASE." Looking at the history of christianity from apostolic times down to the present, facts warrant this conclusion—*the augmentation of a church depends on its spirit for prayer.*

Oh! if meetings for united supplication were more numerous, revivals would be events of every-day occurrence—and thousands of returning prodigals would be welcomed to our fraternal embrace and our Father's home.

In concluding this paper we invite your attention to the present aspect of the christian church. Look across the atlantic, at that lovely island of the west—Jamaica. The churches there are eminent for prayer. The members are called, by way of distinction, "*praying people.*" A minister can, at almost any time, and at a comparatively short notice, ensure an attendance at a special prayer meeting amounting to two-thirds of his congregation. In connexion with one district there are, on a moderate calculation, *two hundred and eighty* prayer meetings every week. And this estimate, adds Mr. Phillippo, will probably apply to the greater part of the larger churches and congregations

in the island. The result of all this is just what we might anticipate. They are eminent for their *holiness*—are living embodiments of the gospel—and visible exemplifications of the divine character. They are no less distinguished for their *brotherly love*—are, in the strictest sense of the word, *labourers*—and as to *increase*, the vast amount is known to all who are acquainted with missionary operations there. Seven hundred have been added to one church in a single year; four hundred to another; and two hundred is an event of common occurrence.

Look at Britain! Where has the blight and mildew rested on all that was beautiful and fair? Where does the plant of strife richly grow, and spreading wide its noxious leaves, wither all beneath their shade? Where are the people dying from very idleness? Where are the cries of the penitent unheard? Where there is a satisfaction with the public services of the sabbath, or with at best a formal prayer meeting. About such churches there may be much that is gorgeous—they may be adorned by splendour and enriched by wealth—they may present to the unreflecting a dazzling exterior—but while devotion's vestal flame burns not in their midst, the beauty of holiness is unseen—the majesty of piety is degraded—the brightness of heaven is eclipsed by the darkness of earth—and all their splendour is but as the moonbeam on the northern frost, or the roses which beautify the lifeless clay. Turn to the praying church, and there you see the line of separation between it and the world broad and visible. Religion there consists not in gaudy display, or a set of notions apart from practice—it enters the hidden man—lays hold of the heart—enthrones itself in the bosom—and there reigns supreme. *There* are “showers of blessings.” The people cry “give way, give way, the place is too straight for us.” Oh! If British churches had prayed more fervently,

long ere this from every hill and dale, and rock and glen, the incense of praise would have ascended before the throne! What poetry has sung, facts would have exhibited:—

“The dwellers in the vales, and on the rocks,
Shout to each other; and mountain tops
From distant mountains catch the flying joy.”

Brethren! by these considerations we beseech you to maintain in vigour your prayer meetings. Thus will you ensure the prosperity of your own individual churches, hasten the coming of Messiah's kingdom, and promote the redemption of a captive world.

SIGMA.

THE GREAT DUTY OF MAN :

OR,

CAN MAN IN HIS FALLEN STATE PERFORM
THE DUTIES WHICH GOD REQUIRES
OF HIM.

*Partly extracted from the New Evangelical
Magazine, 1822.*

THIS question is one of infinite importance, because it involves the character of the ever blessed God and the everlasting state of man. In offering a few thoughts on this subject, I shall endeavour, first, to ascertain the *nature and extent of man's duty*. I am aware that some pious persons object to the word *duty*, because they conceive it is contrary to the doctrine of salvation by the free unmerited favour of God; but if we find the word in the sacred scriptures, surely it cannot be wrong to use it. (See Eccles. xii. 13; Ezek. xviii. 11; Luke xvii. 10.) But I have observed that the same persons who object to the word *duty*, are very fond of the terms, “*sovereign grace*,” “*God's sovereign will*,” “*the sovereignty of God*,” &c. Why do they object to words used by the Holy Spirit, and adopt conventional phrases which are not found in the word of God? That God requires something of the sinner as matter of duty is evident, otherwise he is under no obligation to *obey* and consequently cannot sin; for where there is no duty there can be no criminality for neglect.

Now whatever that obligation is, the sinner must be condemned for non-compliance, and therefore condemned for not performing what it was impossible for him to do, if his ability be not equal to the divine requirements. This would be an awful charge to bring against the God of goodness, justice, and truth. It will be admitted by all who receive the truth as it in Jesus, that they should so love God as to yield obedience to his commands—that they should confess their sins—repent and forsake them—and supplicate him for his blessings. But as no duty can be performed acceptable to God without faith, I will fix on believing on Jesus as containing radically and essentially the whole of a sinners duty. That faith is the duty of all men who are favoured with the gospel, might be proved by a variety of considerations. The want of faith is represented as the ostensible ground of a sinner's condemnation, and its exercise as being absolutely necessary to the performance of any work acceptable to God. If it be not the sinners duty to believe, he is virtually released from all obligation whatever, and consequently, cannot sin, nor be justly punished for sin. Surely that must be a duty which is required of man upon pain of eternal death. And is not this precisely the case with respect to faith, (see Mark xvi. 16, John iii. 18, viii. 24.) Here we perceive then that faith and unbelief are made the hinges on which our salvation or condemnation turns. I conclude then that faith in the Lord Jesus Christ is the duty of every sinner.

It is true that duty varies with circumstances. We might notice the difference between heathens and christians—those who have the advantage of a gospel ministry, and those who are not blessed with such an exalted privilege. It will be acknowledged that it is the duty of all men to love and obey God. (Deut. vi. 5, 10, 12, 13; Matt. xxii. 37.) It is the duty of all men to

forsake sin, repent of it, and turn to God. (Is. lv. 6, 7; Prov. i. 20, 23; Acts xvii. 30, xxvi. 20; Matt. iii. 2; Mark i. 15, vi. 12.) It is the duty of all men who have the gospel to believe its report. (1 Tim. i. 15.) The report of the gospel is stated. (John iii. 16; 1 John ii. 2; v. 9—12.) That it is the duty of all men to believe this report is also stated. (Mark xvi. 16; John viii. 24; xvi. 9; 2 Thess. ii. 12.) The want of faith is the sinners condemnation. If it be not the sinners duty to believe in Jesus he is relieved from all obligation, and consequently cannot be justly condemned, because he is not guilty, for where there is no law there is no transgression. (Rom. iv. 15.) From these passages we see that our salvation or damnation is connected with faith and unbelief. The faith, which is the duty of all men who hear the gospel, is a belief of the truth; i.e., that Christ Jesus came into the world to save sinners, and whosoever believes this shall be saved. So that the faith I contend for is a living faith, and eternal life is connected with it.

If it be replied, man in his fallen state is dead, and, how can a dead sinner perform living or spiritual acts. Let us endeavour to ascertain what the word of God means by the sinner being dead: the passage generally referred to is, (Eph. ii. 1.) "You hath he quickened" &c. Let it be remembered the apostle uses this figuratively as he does also, (Col. iii. 3.) "For ye are dead and your life is hid with Christ in God." To be dead in sin is to be alive to sin, as to be dead with Christ is to be alive to Christ. The sinner, therefore, is sinfully dead.

Having shewn the nature and extent of man's duty, I will endeavour to shew, secondly, *the extent of his ability*, and see if it be equal to his duty. It has been said, "although man has lost his power to obey, God has not lost his authority to command." Admirable logic! Heathen

divinity! If the sinner's ability be not equal to his duty why exhort him? If it is, why does he not perform it? If he cannot believe his unbelief is invincible, and, consequently, not criminal. But if he can, and will not, his condemnation is just. The point then turns upon what man can or cannot do. How often have we heard the expression, "the sinner cannot obey God," "he cannot repent," "he cannot believe," "he cannot come to Christ:" I ask, does God command him? If he does it must be his duty, and God does not demand of his creatures impossibilities, or condemn them for not doing what they had no ability to perform. I conclude, then, that man does possess ability to repent and believe the gospel. But, I ask, why cannot the sinner believe in Jesus? Here it is necessary that we should explain the word "cannot." This word is sometimes used to signify that which is impossible; for instance, I cannot perform miracles; I cannot take the wings of the dove and flee away; I cannot command the bright orb of day to shine in all his splendid glory; or the fertilizing showers to descend and fructify the earth. I ask, are sinners, in this sense, unable to believe in Jesus? If so, then they are as innocent as a child that is born blind and cannot see the light of the sun, or deaf and cannot hear the commands of his parent, or born without hands and cannot work; and would not the parent be a monster for punishing such a child? If this were the state of the sinner respecting his inability to repent and believe in Jesus, then he would be an object of pity, not of blame, it would be his calamity, not his crime. But the word "cannot" is used both in the common affairs of life and in the sacred scriptures, not to express a want of ability but a want of will. An idle boy says, "I cannot do the work my father has ordered me to do." Why can he not? Because he dislikes it and is too idle to work. The word of God is plain to the point (Luke xi. 5—11.)

"He said I cannot rise and give thee."—Why could he not? Because he felt a disinclination to leave his bed, but he did rise by reason of his friend's importunity, which proves his cannot was a will not. (Read Gen. xxxvii. 4, Prov. xix. 24, Jer. vi. 10, Zec. vii. 11, 2 Pet. ii. 14.) In all these passages, which might easily be multiplied, we see that the "cannot" is a will not. This is confirmed by Christ himself, John v. 40, "And ye will not come unto me that ye might have life." This is great criminality in the sinner. Thus we see it is not the want of ability but the want of inclination that is expressed by the word cannot.

From the clear, full, and undeniable, testimony of God—from the blessed perfections of the divine being—from the nature of man and his dependence on God and responsibility to him, it is evident that God requires every man to whom the word of salvation is sent to believe it, and that man's present ability is equal to the performance of the duty thus imperiously required of him. The doctrine contended for, proves the necessity of divine influence, for no man will come unto Christ except the Father which hath sent him draw him. John vi. 44. And we know that repentance and faith are gifts of the Spirit. It has been said, if repentance and faith are gifts of the Holy Spirit, how can that be the duty of man which is the gift of God? But are we to conclude that because man is so depraved that he never will repent and believe in Christ without divine influence, therefore it is not his duty to repent and believe?

If nothing which is the gift of God is the duty of man, then there is an end to all moral obligation; for the sinner would be under no obligation to be thankful to God for his daily mercies—the bounties of providence—to be patient under afflictions—or to be humble for his sins. As duties, these are man's acts, as blessings, they are God's gifts. It has been asked, If God does not give his Holy Spirit how can the sinner repent and believe?

I answer—The Holy Spirit is denied to none—it is promised to *all* who ask. (See Matt. vii. 7—14.) Here let us notice the character to whom the promise is made—not to the people of God exclusively but to unconverted persons—this is plain from the fifth verse.

Christ, in the Holy Scriptures, is compared to light because he gives his Holy Spirit to enlighten the dark mind. (Isa. xlix. 6, John i. 4, 6, 9.) Here he is called the true light which lighteneth every man that cometh into the world. He also says (John viii. 12) that he is the light of the world; but to derive advantage from that light we must follow him, and believe in him as the Saviour of the soul. It is said of some, (John i. 5,) they comprehended it not—that is, did not admit it or receive it, according to the Saviour's declaration (John iii. 19, 20.) Thus we see the sinners condemnation is *just*, for he rejects the remedy Divine wisdom and love has appointed according to the declaration of the Saviour (John xii. 48.)

And he is lost, not because he *cannot* repent and believe, but, because he *will not*.

Amersham.

J. C.

THE CHRISTIAN NOT A MERE PROFESSOR.

SOME persons, from certain unhappy examples, judge that religion is but a name; and contrasting the conduct with the profession of such it is not to be wondered at that they so judge. It cannot be denied that many professors say, practically, at least, "religion need not be an every-day concern with us, nor need we apply its spirit and precepts to every circumstance and event in life." This it need hardly be said is not only a very erroneous, but a very unjust view of godliness.

The godliness of christianity is a principle that lives, and constantly increases and extends the sphere of its influence. It is as leaven put into a

measure of meal which communicates its fermenting properties, till the whole is leavened; or as the mustard seed, small indeed in its germ of existence, but constantly gathering fresh strength and expanding till it becomes the greatest amongst trees.

The end for which we are called by divine grace cannot indeed be answered by a mere profession of godliness. God says "This people have I formed for myself; they shall shew forth my praise." And again, "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Christians are compared to cities set on a hill, to a candle placed on a table, and are termed the salt of the earth. They are commanded to let their light shine before men, that others seeing their good works may glorify their father which is in heaven. All this evidently shews that the spirit of Christ must be possessed, the conduct of Christ imitated, and the commandments of Christ kept, by those who would live according to the will of God, and answer the end intended by their new creation.

The graces of the christian character, moreover, will be manifested, and christian activity shine in proportion as godliness lives in the heart. Without this indeed as the life-spring, nominal religious activity is of little value, and will soon decline. True faith ever shews itself by works, not by words. A man may say I have faith, but he who can exhibit works as the evidence of the existence and living character of his faith, is much more easily believed. True faith, in short, must and ever will work by love and produce fruit unto holiness.

One can hardly conceive indeed how a professor of the religion of Christ can reconcile it with his conscience, and his allegiance to Him, to live with but a slight difference from a generally esteemed moral worldly man. Calls on every hand address themselves to the believer to walk as a child of the day, and a child of the

light. From the word of God, from the interests of the church, from the state of the world, these calls arise. I am not aware, from all I see and hear, that the church of Christ now enjoys a high state of spirituality; the more need therefore that the believer keep himself unspotted from the world. If, however, I am wrong, and it is judged that the church is in a pre-eminently devoted and spiritual state, surely there is not the less necessity that its members should continue to adorn in all things the doctrine of God their Saviour. But the world now, as in the days of the apostle, lieth in wickedness, and is exposed to the wrath and judgment that in the end shall consume the adversaries. How loud then the voice that speaks to us to walk in wisdom toward them that are without, and to be wise, redeeming the time, because the days are evil.

Looking upon the face of the wide world, how much is there to be done. But one-fourth of the whole earth who are even nominally christians! Looking, however, nearer home, to the circle of our own more immediate influence, how much is there for *us* to do. How many of our town, village, or even family remain unconverted to God! and how few of the professedly converted are eminent for spiritual mindedness, and a life of self-denial and devotedness to Him on whom our hopes of eternal life rest? There is no lack therefore of objects to which our religious zeal may be directed; nor does the word of God fail to supply directions to guide that zeal into channels where it may answer an end commensurate with its own heavenly origin. One part of pure and undefiled religion before God is,—and should have its benevolent illustration in the case of every christian according to his opportunity,—“to visit the widow and fatherless in their affliction.” Now, taking the *spirit* of this description, for all circumstances may not admit of its *literal* application, suppose each individual calling himself the follower of Him who went about doing

good, should pay one such visit in each week in the year, what an amount of religious influence would be brought to bear upon those who in many respects have perhaps no one to care for their souls; and what an amount of usefulness might we not expect to result from such efforts. It is obvious that to secure the world's conversion the gospel must be preached to every creature, by men sent and sustained by the church for that purpose. Now if every christian were generally to act upon the apostolic precept, and on the first day of the week lay by as God hath prospered him, bearing in mind that the Lord loveth a cheerful giver, how freely would the silver and the gold, which are indeed the Lord's, flow into his treasury, and how much more extensive and unfettered would be the operation of those institutions whose object is to proclaim to all nations upon the face of the whole earth the unsearchable riches of Christ. Something more, however, than effort and contribution is required for the advancement of the Redeemer's kingdom. The necessity of supplication for this end must not be lost sight of. When the word of God predicts that “Prayer also shall be made for him continually;” it surely predicts what would be the church's practice, and what is the church's duty. If then we cherished a fervent desire for the coming of our Lord's kingdom, for his will to be done on earth as it is done in heaven, and unceasingly made known these our desires and requests unto God, would he not bless us, yea would he not pour down such a blessing that there would not be room to contain it?

Can we not also try to devote one hour in each week to some practical means for the awakening of the unconverted, visiting the sick, or conversation with the inquirer? If that hour can only be devoted on the Lord's-day why not give it? These objects are worthy of our best attention, of our prayers, of our exertions. Christ has set us a glorious example, and his true followers in every age have copied

it. Shall we not tread in their steps, and follow them even as they have followed Christ?

God has never said to the seed of Jacob seek ye my face in vain. He is known as the hearer of prayer. Watchfulness against evil and temptation cannot be without its good effects. It will make us keenly alive to the danger of our position, it may shew us the presence of enemies we had not thought of, it will guard us in the evil hour,

and prepare us to resist effectually the attacks of our foes. Labour for others will not be in vain. Cast thy bread upon the waters—thou shalt find it after many days. In the morning sow thy seed, in the evening withhold not thy hand. The word of the Lord shall not return unto him void. It shall accomplish that which he pleases and prosper in the thing whereto he hath sent it.

G. W. F.

A COMPENDIOUS VIEW OF THE PRESENT STATE OF THE BAPTIST DENOMINATION IN AMERICA.

Colony or State	No. of Associations	No. of Churches	No. of Ministers	No. of Members	Baptisms in One Year	Clear Increase
British American Colonies.....	8	252	188	20,777	2,908	4,162
Texas	2	15	10	648	25	unknown
United States—Associated churches..	540	9230	6377	707,942	80,589	73,441
Unassociated ditto.....		4016	3377	291,104	36,866	30,172
West India Islands—Associated ditto	1	38	20	21,836	1057	781
Unassociated ditto		36	36	24,973	2024	1113
	551	13,587	10,003	1,067,280	133,008	109,669

EUROPE.

EUROPEAN CONTINENT.—The first of the Continental Baptist Churches was formed at Hamburg, in the year 1834; it then consisted of seven members. There are now in the following Kingdoms and States 25 churches, containing about 1000 members, viz:—

Denmark 6 Hamburg 1 Holland 1 Prussia 5
 Bavaria, Oldenburgh, Hesse Cassel, Wurtemburgh, Hanover, & other parts of Germany 12

STATISTICS OF THE BAPTIST CHURCHES IN DENMARK AND PRUSSIA.

Island, or Province.	Popula- tion.	Churches.	When formed.	Pastors.	No. of Members.	No. of Baptisms.	Clear Increase.	Sunday Schools.	
								Teachers.	Scholars.
DENMARK.									
Langland	15,969	Langland.....	1840	Anders Madson ..	27	No returns	32	None	None
		{ Copenhagen ..	1830	Peter C. Münster	320				
		{ Flackebjerg ..	1841	Niels Nielson....	50				
Zealand	451,180	{ Hoibye	1844	Peter Rasmussen	16		1		
		{ Ishoi.....	1843	Hans Hansen ..	35		16		
Jutland	548,698	Aalborg	1840	O. Foltwel	60		11		
PRUSSIA.									
Brandenburg	1,835,000	{ Berlin	1837	G. W. Lehmann..	111	58	50	4	40
		{ Bitterfeld ...	1840	F. Chr. Werner ..	22	7	6		
		{ *Memel, 1st.ch.	1841	E. W. Grimm....	04	no	returns		
Prussia Proper	2,310,172	{ Memel, 2nd.ch.	1843	— Doerksen ..	16	3	3	1	10
Pomerania ..	1,056,287	*Rummelsburgh	1844	A. Filgner	82	no	returns		

* From those churches no returns have been received this year; the numbers are from last year's report.

REPORT OF THE ANNUAL MEETINGS OF FOREIGN
BAPTIST ASSOCIATIONS, 1844.

Associations	Place of Meeting	Time	Circular letter	No. of Churches	No. of Mem- bers	Baptisms	Clear Increase
BRITISH AMERICAN COLONIES.							
Canada Baptist Union	Toronto	July 20th	unknown		No Returns		
Johnstown Association	unknown	unknown	unknown	10	521	40	60
Ottowa	unknown	unknown	unknown	22	1170	31	2
New Brunswick*	Sackville	July 8th	The Sabbath	61	4914	564	379
Nova Scotia	Cornwallis	June 24th	Revival of Religion in the Churches	88	9170	489	173
Jamaica Bap. Western Union	unknown	unknown	unknown	38	21836	1657	781
EAST INDIES.							
Bengal Baptist Association	Serampore	Dec. 24th	Christ in the Old Testament	18	909	82	11

* These Returns embrace only fifty-one of the sixty-one churches in this Association.

RESOLUTIONS.—The Nova Scotia, New Brunswick, and Bengal Associations expressed their desire for the continuance of fraternal love and annual correspondence with the Baptist Union of Great Britain.

The New Brunswick and Bengal Associations expressed their sympathy with the persecuted Baptists in Denmark; and the latter Association resolved to petition the King of Denmark on their behalf.

Plans for the amicable division of the New Brunswick and Nova Scotia Associations, in accordance with the expressed desire of many of the churches, were under consideration.

POETRY.

“BE THOU MY HELPER.”

PSALM xxx. 10.

When the tempest howls around,
When dark clouds blot all the sky,
When no cheering star is found
 Beaming brightness from on high;
When the hurricane is rife,
And the lightning's lurid beam
Lights the elemental strife,
 With its fitful, fearful gleam,—
 Be thou my helper, Lord!

When the storm has passed away,
When the earth and skies are bright,
When the night is turned to day,
 And the darkness turned to light;
When all things an aspect wear
Of serene and holy peace;
If that calm should prove a snare,
 And my vigilance should cease,—
 Be thou my helper, Lord!

When dark doubts assail my breast,
And when fears in legions rise,
When heart-sorrows scare my rest,
And when sleep deserts my eyes;
When my eyes with grief o'erflow,
And my tears in rivers run,
When, of all my friends below,
 Help to lend me, there is none,—
 Be thou my helper, Lord!

When in duty's path I tread,
Fainting, but yet undismayed;
Then my spirit homeward led,
To thy hand shall look for aid:
When I stand on Jordan's shore,
Fearful—shuddering—and afraid,
Viewing Canaan's land before,
 All in gorgeousness arrayed,—
 Be thou my helper, Lord!

Salisbury.

C. O.

THE VILLAGE SANCTUARY.

SEE where the gathering humble poor,
 Press onward to that lowly door;
 Some silvered o'er with marks of age,
 Teeming with words and counsels sage,
 Have long been wont to tread the sod
 To this loved temple of their God.
 And manhood's prime, and bloom of youth,
 Both meet to hear the words of truth.
 Oh 'tis a lovely sight to see
 The homely rustic's family;
 Neatly arrayed in best attire,
 Led fondly by their pious sire,
 To learn, in these their early days,
 To walk in wisdom's sacred ways.

No clamorous play of noisy chime,
 E'er desecrates the holy time!
 For those who oft commingle there,
 Know well the hallowed hour of prayer.
 No head that hath a mitre worn,
 Hath ever to that spot been borne,
 To utter consecration's spell,
 Unholy fiends and ghosts to quell.
 No titled priesthood, clad in white,
 Endued with a mysterious might,
 Bestowing absolution's rite;
 Or by a sprinkling from the bowl,
 Creating new an infant's soul.

Yet those who worship there can tell,
 That the Most High deigns there to dwell.
 That He who fills immensity,
 Amidst its throng delights to be;
 And of unbounded grace imparts
 A portion large to longing hearts—
 That there a faithful kindred band
 Join soul to soul, and hand to hand,
 And in their Saviour's love are one,
 The altar of their hearts his throne—
 That there a pastor's voice unfolds
 Redemption's plan to dying souls;
 Proclaims salvation, full and free,
 Through him who died on Calvary—
 That there the prayer and broken sigh,
 And penitential tearful eye,
 Give tokens of the Spirit's might,
 Diffusing pardon, peace, and light.

Well might the distant realms of bliss,
 Exult at such a scene as this;

Well might a seraph's bosom glow
 With rapture as he gazed below.

Oh ye who meet 'neath lowering domes,
 Of marbled walls and sculptured tombs,
 Who laud the organ's lofty swell,
 And on its rolling grandeur dwell.
 Ye lordly, high, imperious, great,
 Ye paudering sycophants of state,
 Think you that pageantry and show
 Acceptable to heaven can go?
 Look on this harmless simple throng,
 And say to which does *truth* belong.
 Religion here is not a name.
 Devotion's pure untainted flame
 Burns brightly, and shall quickly rise
 To join its source above the skies.

Coleford.

XXII.

TO THE CARELESS.

CARELESS, thoughtless sinner, stay;
 Look above, around, within:
 Mercy smiles;—away, away,
 From thy darling haunts of sin.
 Round thee—yaww the hungry graves;
 To thee—conscience cries, prepare;
 Yonder—roll the boundless waves
 Of remediless despair.

Soon—disease shall bow thy head;
 Soon—thy limbs refuse to roam;
 Soon—the grave shall be thy bed;
 And eternity—thy home.
 Hasten, then, thy lamp to fill;
 Raise thy suppliant voice in prayer;
 Turn thy steps to Zion's hill;
 And, to meet thy God, prepare.

Work—while smiles the precious day;
 Fail not, mercy to implore;
 In yon fountain, wash away
 Gullit's deep stains, and sin no more.
 Weeping Prodigal, behold
 Yonder Saviour's yearning breast;—
 Bliss unfathom'd—love untold;
 Come to Jesus, and be blest.

Bromsgrove.

J. H. S.

Biography.

THE HUMBLE DISCIPLE.

How varied are the dealings of the Lord towards his children, both as regards the means instrumentally made use of to their conversion, and the time which they are permitted to remain as probationers below. Some are called in early youth by the sweet and tender accents of mercy proceeding from the cross of calvary, at once melting and subduing their tender hearts; others, after living to old age in sin and iniquity, are aroused by the thunders of Mount Sinai, and, alarmed for their safety, are directed to the "place of refuge." Some are permitted to remain many years, useful and honourable members of the church below, before they are called by their Heavenly Father to receive the reward laid up for them in heaven. Others do but just taste "that the Lord is gracious" ere a summons is heard saying "come up hither." Such was the case with our departed friend and brother, Mr. EDWARD PRESTON, of Emsworth, Hants. For fifty years he lived a stranger to real godliness, yet during that time he was not a stranger to those trials and difficulties which are the lot of fallen humanity; the severest of which was the loss of his wife, about two years back; by which sad bereavement he was left with seven children, all of whom were dependent upon him for support. Some transient impressions were made on his mind by this event, of the necessity of possessing something more than he did, and of preparation for such an event in his own case. But these feelings were gradually passing away; when about eighteen months back he was induced to attend our little place of worship, and it soon became evident to anxious and interested friends, that he paid remarkable attention whilst sitting under the ministry of the word, appearing to drink in, with avidity and delight, every sentence that was uttered, especially when Christ was held forth as the only refuge for a poor guilty sinner.

His regularity of attendance was remarkable, never absenting himself unless prevented by something beyond his control. No opportunity would he let pass. The early prayer meeting on Lord's-day morning he has been heard to say he would not be absent from on any account; "They seemed to prepare me" said he, "so much for what was to follow." Oh

sleepy professors! listen to this. Here was one who might, with his large family, have pleaded excuse, but he could not stay away. His sincere feeling was, "I had rather be a door-keeper in the house of my God than a dweller in the tents of wickedness." Every fortnight, on Lord's-day afternoon, he was sure to be in the inquirer's class, conducted by Mr. D. Lemmon, and none would tell, with more simplicity, of the Lord's dealings with his soul. On the afternoons of the alternate Lord's-day he would come into the school and take his place among a class of boys, saying, in a way peculiarly his own, "I come as a scholar, for I read in my New Testament, except ye be converted and become as a little child, ye shall in no wise enter the kingdom of heaven." I have chosen to characterize our departed friend a "Humble Disciple." Certainly, I never knew a more decided instance of humility: self was entirely out of the question—Christ was all and in all. Some short time back he expressed a wish to follow the Lord Jesus in the ordinance of believers baptism, and become a member of the recently-formed baptized church in this place. But his Divine Master, "whose ways are past finding out," ordained otherwise. On Lord's-day, Sep. 21, he was with us as usual, but complained of a slight cold. On Monday he felt no better. On Tuesday, 23rd, he said he would not get up, and partook of some slight nourishment in bed; and on his daughter going into his room a few minutes afterwards, he was found a corpse—a beautiful and placid smile on his countenance indicated that his happy spirit had taken its flight in peace and hope.

How great, how glorious the change—instead of passing through the waters of baptism, he was called to pass through the waters of the Jordan of death—instead of partaking of the emblems of a Saviour's dying love upon earth, he was suddenly called to the banquet above, there to sit and gaze with ineffable delight on Him whom he loved.

On the Lord's-day following, Sep. 28, his remains were followed to the grave by all the male members of the church, and on Lord's-day evening, October 5, Mr. D. Lemmon improved the solemn event to a crowded audience, from Amos iv. 12, "Prepare to meet thy God," when many were affected to tears. "Let me die the death of the righteous, and let my last end be like his." W. S. B.

MARY MANNING,

THE only and beloved daughter of Mr. Enoch Manning, baptist minister, at Gamlingay, Cambridgeshire, was born March 17, 1822. It was her distinguished privilege, at a very early age, to be the subject of serious impressions. And, when a child, she was in the habit of regularly reading the scriptures, and retiring for prayer. But it appears from the following statement, (which was not seen by her parents until after her death) that it is not more than eight years since she was enabled to give up herself entirely to the Lord. She writes, "Lord's-day, 13th of August, 1837. I have this day, with the assistance of God, given myself up to him in self-dedication. Oh, may I be enabled henceforth to live wholly to him!"

On the 7th of April, 1839, she was baptized by her father, whose ministry had been instrumental in her conversion, and united with the church; and from that time to the period of her death, she was enabled, by divine grace, to adorn the doctrine of God her Saviour. Alluding to the day when she had united herself to the people of God, she said, "I have been a very unworthy member of the church, but what a mercy that I have not brought a disgrace on the cause of Christ. To His name be the praise." While in the enjoyment of health, she realized a sacred pleasure in doing good—in instructing the children of the sabbath school—in collecting for the missionary society, and in administering relief and comfort to the afflicted.

In reference to all these engagements, she could testify, in the immediate prospect of eternity, that the love of Christ had constrained her. "But," she added, "all I have done is so imperfect, that I should have no hope of salvation, were it not for the finished work of Christ. Whatever we have done, we must still come to Christ as *sinner*s, and what a mercy that we *may* come."

Her last affliction, although of protracted duration, was borne with exemplary patience. While in the tabernacle, she sometimes groaned, being burdened, but she never complained. Her daily language was that of praise to the Lord for his goodness, of gratitude to her relatives and friends for their kindness, and of hope of joys to come.

The following are some of the interesting expressions that dropped from her

lips. A few weeks before her death, when asked whether she was happy, she replied, "Yes, I have a hope which I would not part with for all the world—a hope built on Christ, the only foundation." One day, when she appeared to be dying, she remarked, "I have long since committed my soul into the hands of Jesus, and I trust that he will keep it until the great day." At another time she expressed her admiration of that beautiful hymn,

"Rock of ages, shelter me."

"That verse especially," she said, "is so expressive of my feelings.

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Black, I to the fountain fly,
Wash me, Saviour, or I die."

Speaking of the Saviour, she said, "I am looking to Christ alone for salvation, and I trust my soul is safe in him; but I cannot love him as I wish for all the love he has displayed. It is so wonderful. What bliss it will be in heaven to love him perfectly, and serve him without sin." At another time, when asked whether she had peace in Christ, she replied, "Yes, but I want *double* and *treble* love to him." On the same day, after being silent for some time, she said,

"There shall we sing more sweet, more loud,
And Christ shall be our song."

Oh I hope we shall all meet there!"

On the Thursday before her death, when asked the state of her mind, she said, "I feel that my soul is safe. I shall go to my heavenly home when I leave this world. I believe Christ will take me to himself." And soon afterwards, when it was said to her, "Your treasure and your heart are in heaven;" she added, "Yes, and I shall soon be there." When that verse was read to her,

"These lively hopes we owe,
To Jesus' dying love;
We would adore his grace below,
And sing his power above."

She said, "O yes, He shall have all the praise. I am sure I shall feel that I do not deserve any part of it." On the same day, when labouring for breath, and when all in the room had been silent for a considerable time, she exclaimed,

"He'll never, no never, no never forsake."

About two o'clock on the Friday morning she appeared to be in the article of death, and when asked whether she was happy, she replied, "O yes, I shall soon

be with Jesus." Then recovering a little she said, "O I am so disappointed, I thought I was going home. Come Lord Jesus, come quickly, and take me to thyself." In a few minutes she revived beyond all expectation, and said, "I thought I was going so sweetly and happily to Jesus"—and then looking at one in attendance upon her, she said, "I hope you will have the same Saviour to go to when you are on a dying bed; at least, I hope you will seek him beforehand." On the same day, when that verse of Dr. Watts' was quoted to her,

"A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus and my all,"

she remarked, "Ah, that just suits me. He is my all, and in his hands I leave my soul." She then said, that if her death was improved, she should wish it to be from those words, "Christ is all and in all." And one of the hymns she wished to be sung was,

"On Jordan's stormy banks I stand,"

particularly the first and sixth verses; "for they" she said, "are just descriptive of my present feelings, especially the sixth,"

"When shall I reach that happy place,
And be for ever blest,
When shall I see my Father's face
And on his bosom rest?"

Early on Saturday morning, the 2nd of August, when conscious that she was dying, she said, "I am now going to my dear Jesus. I am not suffering, I am only waiting my dismissal. This is easy dying. O how kind my Saviour is to me. The sting of death is gone. 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.' 'Come Lord Jesus, come quickly,' I do so long to be with Jesus, and to see him face to face." When that verse was repeated,

"Jesus can make a dying bed,
Peel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there,"

she whispered, "that is exactly my case." And when the moment of her departure arrived, she sweetly fell asleep in Jesus, and her spirit entered into rest.

The Rev. Thos. Middleditch, of Ipswich, officiated at the grave, on August 8, in a most sympathizing and affectionate manner; and on the following Lord's-day delivered an appropriate and impressive discourse from the words selected by the deceased.

Oh that this affecting event may be heard as a voice from heaven, and, in answer to the frequent and fervent prayer of this lovely young christian in her last affliction, may it be the means of awakening, to the most serious care of their everlasting interest, her young relatives and friends!

MR. RICHARD PHILLIPS,

BAPTIST MINISTER, FYNNOON, PEMBROKE.

Mr. J. W. GRIFFITHS, of Tenby, has furnished a few facts respecting this esteemed servant of Christ, the substance of which we subjoin.

He was born at Castell, in the parish of Landewy, in 1801, and died July 8, 1845, aged 44. Soon after Mr. P. was baptized and joined in fellowship to the baptist church at Fynnon, he was called by his brethren to exhort them at their prayer-meetings, which he did with considerable acceptance; his exemplary life adding confirmation strong to the truths he taught. In these humble engagements he was instrumental of much good, and was hereby encouraged to speak the word publicly without fear. At length he was invited to the pastorate of the church. He was ordained May 20, 1829, and continued to discharge the duties of his responsible office with much acceptance and success for seventeen years. Mr. P. was a warm-hearted preacher of the gospel—his chief characteristic was affectionate persuasion. As a friend he was sincere, as a companion desirable. Though called to the ministry in his own country, he was not without honour, and his name will long be fragrant there. In the domestic circle he always displayed a meek and quiet spirit. It was his happiness to find a good wife, a woman of a pious and amiable disposition, who proved a help-meet for him, and aided him much by the example she set to others of following after whatsoever was excellent or of good report. What a blessing are such wives of ministers, not only to their own husbands, but to all around them!

His afflictions were not long or severe. "What a mercy" said he on one occasion to his wife, "that I am not afraid of death. My hopes are fixed on Christ alone. It is a severe trial for my faith to have to leave you; but I hope we shall meet again. The Lord's will be done." Many other expressions of faith and hope

escaped his lips. That declaration of the Apostle (2. Tim. i. 12) "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," he often repeated; and it was whilst again attempting to repeat it that his spirit departed!

A funeral discourse was preached for him to a vast multitude of mourners. "Mark the perfect man, and behold the upright, for the end of that man is peace!"

NARRATIVES, ANECDOTES, &c.

A CURIOUS CORRESPONDENCE.

In June, 1793, printed queries from London were addressed to most of the popular ministers in England, to which an answer was requested on or before the 15th of July.

The following is the answer of the late Rev. Samuel Medley, of Liverpool:—

- 1—In what county is your place of worship situated?
In one that's sea-wash'd all the year,
Yclept in authors —Lancashire.
- 2—In what town, parish, or village?
In one where sin makes many a fool,
Known by the name of Liverpool.
- 3—Is it a church, chapel, or meeting?
Why, my good sir,—'tis very true,
'Tis chapel, church, and meeting too,
And in it things both old and new.
- 4—By what denomination of professing christians is your congregation distinguished?
By one that's most despised of all,
Which folks, in general, Baptists call.
- 5—Will you favour us with your christian and sur-name at length, as the minister of the place, with your degree, or any other addition?
My christian name is called Saint,
My sur-name rather odd and quaint,
But to explain the whole with ease—
Saint Samuel Medley if you please;
And you from hence may plainly see,
That I have taken A Degree.
- 6—Have you an assistant minister—be pleased to subjoin his name likewise?
O yes! I've One of whom I boast,
His name is call'd The Holy Ghost.
- 7—When are your stated times of worship?
On Lord's days, thrice,
On week days', twice.
- 8—What number of people attend?
A many come, my worthy friend,
I dare not say they all attend;
But though so many, great and small,
I never number them at all,
For that was once poor David's fall.
- 9—By what means was the gospel first introduced, and what particular providence attended its introduction?
'Twas the good hand of God, no doubt,
That brought this blest event about;
But this took place so long ago,
That what then happened I dont know.
- 10—What success has the gospel had, and what opposition has it met with?
All the success that God design'd,
On deaf and dumb, and lame and blind;
And though opposed by earth and hell,
The Lord the Spirit owns it still.
- 11—What is the present state of your church, and what encouraging prospects of future usefulness?
The church is in the wilderness,
And as for future usefulness,
The pleasing prospect is—Free Grace.
- 12—If a meeting, or chapel, when, or by whom was it first built?
'Twas built and finish'd where it stands,
Like other places—by mens hands—
And as upon the wall is seen,
In seventeen hundred eighty-nine.
- 13—Is it incumbered with debt, &c.?
Incumber'd with debt,
It is certainly yet,
Though I at the present dont state it;
But if ever from home,
I a begging should come,
I'll readily to you relate it.
- 14—What are the names of the ministers who have steadily laboured in your place from its commencement to the present period?
Not many, as you'll quickly see—
The only one has been—Poor Me!
- 15—What particulars concerning any, or all of them, or their writings, do you think will interest the public attention?
Why I of this question—of great or of small,
To the best of my knowledge—know
nothing at all.

16—What places in your neighbourhood do you supply, which have no stated minister?

Indeed, good sir, I seldom roam,
For I have full employ at home.

17—Is your neighbourhood favourable to the reception of the gospel? What obstructs its progress? And can you suggest any method for spreading it more effectually?

Our neighbourhood, as I suppose,
But little of the gospel knows,
And less of love unto it shews.
And for obstructions—why the chief
Are ignorance and unbelief;
And the best means to make it spread
Is power from Christ the church's head.

18—Have any remarkable providences taken place, &c.?

Yes, many—though I think it best
They be not publicly express.

19—We will thank you for a list of the ministers and places where the gospel is faithfully preached in your county.

The places are many, and ministers too,
But I can't recollect them to send them to you.

20—Please to add the name of the bookseller, &c.

The bookseller whom I retain
Is called Mr. Samuel Crane.

And thus to your queries I've made a reply,
Which you will receive the 15th of July;
And for the present, sir—Good-bye.

CORRESPONDENCE.

ACADIA BAPTIST COLLEGE, NOVA SCOTIA.

In your last number, your correspondent, J. S., reads Dr. Belcher, and our friends in Nova Scotia, a severe lecture on their inconsistency, in receiving a legislative grant for the support of Acadia College.

He plainly tells them they are no better than the *Regium Donum* recipients, the Free Church of Scotland, or the Trustees of Maynooth; and sums up by denouncing them, in all the emphasis of italics, as no true dissenters.

Now in all these denunciations I could have joined but for one little circumstance—they are all founded in mistake.

Acadia College is not what your correspondent supposes it to be. It does not teach religion. As a college, it has nothing to do with religion. If our brethren taught religion, I have reason to doubt whether they would accept the grant, and I am sure the local legislature would withhold it. It happens that the tutors are baptists, and very many of the children are the children of baptists; and it is equally true that very remarkable and general conversions have taken place among children sent thither; but this has been owing to extra-scholastic training, and not to any lessons taught in school-hours.

This fact your correspondent might have gathered from Dr. Belcher's letter, for he says that the ground of the application was that the legislature had already promoted *secular* education among other classes.

The Baptist Missionary Society have voted £100 a year for the support of a theological tutor at this college, on the ground that the present tutors cannot as such teach religion at all. Of course the theological tutor is under the controul of the society.

I am not sure whether this practice will quite please our friends in this country, or your correspondent. I am only anxious that he should not confound the support of secular education with the support of a religious system: the support for instance of the University of London, with the support of the Puseyite college at Perth. It is also of some importance that we should spend our strength on real adversaries and not on men of straw, having local habitation only in the imagination of your readers. A.

MARRIAGES BY LICENSE OR BANNS.

I HAVE the honour to belong to that portion of the community which professes to be guided by the principles of nonconformity. These principles compel me, if I would act consistently with them, to withhold my support and sanction from any and every branch of a system which would monopolize to itself all the advantages and immunities of the state. During the whig administration, an act was passed, granting to dissenters the long sought for privilege of solemnizing marriages in their own places of worship. This act we very gratefully accepted and acknowledged, as the redress

of what had long been considered and felt by the dissenting body to be a serious and oppressive grievance. There are, however, certain clogs appended to the boon which considerably detract from its graciousness. I will mention only one of them, because it is one which every dissenter has it in his power to avoid if he chooses. Every body may not be aware that an additional charge is made for licences to such parties as wish to be married in dissenting chapels. As I have already observed, this indignity and oppressive exaction admits of a remedy, and a very practicable one it is, if dissenters are at all desirous of escaping this inequitable demand. What is it? Simply this: marry by banns instead of by license. I fancy I hear some of our sensitive and delicate female friends object on the score of the *publicity* which this step would occasion. The banns will be thrice read before the board of guardians. They will so; but the notice of marriage must also be read before the same board if you have a license, and no greater information can be obtained if it be read a hundred times. The licence system publishes the fact as widely as that by banns, and the important secret is quite as completely let out. The objection then loses all its force and falls at once to the ground. But another comes forward and says, "it has a very mean and shabby appearance, and indicates a wish to avoid expence at a time when all hearts are disposed to be generous and free." Continue, I intreat you, to cherish the utmost liberality; I am very far from wishing you to retain the smallest fraction of the sum which a license would abstract from your purse. Have you not ministers of your own? Would there be any impropriety, or inconsistency, or illiberality, in presenting to them the sum redeemed from the license? There may be ministers who would refuse to accept any payment for these services, as well as for others for which fees are demanded in the Established Church. Where this may be the case there will still be no difficulty in finding very deserving recipients of your bounty. There are but few dissenting churches in which poor members may not be found. How would the heart of the destitute widow sing for joy and gratitude to receive a moiety of the sum so illiberally exacted, and so needlessly paid for a license!

Dissenters, consider this subject, and no longer contribute to swell the coffers of an over-gorged hierarchy, when you may so easily and legally avoid the impost. The ministers and poor members of your own churches have righteous claims upon your consideration and beneficence, which, as consistent christians, you cannot evade.

I seek not to check the stream of your liberality, but merely to direct its course into a more consistent and advantageous channel. Let but a few of our more wealthy dissenters, who occupy spheres of influence, manifest their contempt for such puerile usages and prejudices, and the practice of marrying by banns will become general amongst us, to the great advantage of the poor of the flock, and to the honour and credit of our non-conforming principles. I have the happiness to know some independent minds who have had the moral courage to burst through the trammels of fashion and custom; and these I am bound to highly respect for their consistency, and in reference to their conduct on the point in question, I would respectfully say to every right-minded dissenter about to enter the marriage state, "Go thou and do likewise!" I beg to subscribe myself your constant reader and admirer, A NONCON.

EMIGRATION TO AUSTRALIA.

OUR esteemed brother Stonehouse having resigned his charge at Chipping Norton to go and take the superintendence of the Baptist College in Australia, and the fact of there being such an institution, should excite the attention of the baptists of England to a colony which ultimately must have a greater influence on the political institutions of Asia and Africa, than the United States of North America has on Europe; for British enterprise, industry, and skill, as well as our superior civil, judicial, and religious code, will be manifest there without the oppression which occurs in our Eastern possessions, where individuals go to amass wealth, irrespective of consequences to the natives. Besides, as our Australian colonies are far more salubrious than North America, and Tasmania resembles England as to soil, climate, and fertility, more than any other colony, therefore I subjoin details from an Act of the 5th and a few 6th of Victoria, 36th page, passed for the sale of waste lands in South and West

Australia, including New South Wales, Tasmania, and New Zealand.

1. All lands will be disposed of by sale alone, and must, once at least, have been exposed to public auction.

2. The lowest upset price will not be less than 20s. per acre; but the Government will have power to raise the same by proclamation, though not again to reduce it.

3. All lands will be in three classes, viz.: town lots, suburban lots, and country lots.

4. Upon town and suburban lots, as well as upon a proportion not exceeding one tenth of the whole of the country lots offered for sale at any auction, the governor will have the power of naming a higher price than the lowest or upset price; the country lots on which such power is exercised, to be designated "special country lots."

5. Town and suburban lots will in no case be sold first by private contract.

6. No lands will be sold by private contract except for ready money. When sold by auction, one tenth of the purchase money must be paid down.

7. Lands will be put up for sale in lots not exceeding one square mile.

8. As an exception to the general regulations, and subject to certain restrictions laid down in the Australian Land Act, the governor will have it in his discretion to dispose, by private contract, at a price not less than the lowest upset price of the district, of blocks containing 20,000 acres, or more.

9. Persons will be at liberty to make payments for colonial lands in this country; for which payment, or deposit, they will receive an order for credit to the same amount in any purchase of land they may effect in the colony, and will have the privilege of naming a proportionate number of emigrants for a free passage as explained in the next article. The deposits must be made in one or more sums of £100 each, at the Bank of England, to the account of Edward Barnard, Esq., agent general for crown colonies, No. 5, Canon-row, Westminster, and the depositor must state, at the time, the colony in which the land is selected, and give notice to Mr. Barnard, and to the Colonial Land and Emigration Commissioners, of the deposit. Upon receiving Mr. Barnard's certificate of the money having been paid in, the Commissioners will furnish the depositor with a certificate stating the amount which he

has paid, and entitling him to obtain credit for that sum for any purchase which he may effect in the colony, subject to all rules and regulations then in force.

10. For every sum of £100 deposited as above, the depositor will be entitled, for six months from the date of payment, to name a number of properly qualified emigrants, equal to four adults, for a free passage. Two children between one and fourteen are to be reckoned as one adult. The emigrants are to be chosen from the class of mechanics and handicraftsmen, agricultural labourers, or domestic servants, and must be going out with the intention of working for wages. They are to be subject to the approval of the Commissioners, and must, in all respects, fall within their general regulations on the selection of labourers.

The usual length of a voyage from England to Australia is from four to five months. The course pursued is across the Atlantic, in a diagonal direction, to the coast of Brazil, and thence crossing the Atlantic again further southward, to the Cape of Good Hope. From that southern promontory of Africa, the course is pretty direct east, or south-east, to the Australian coast. The voyage is almost invariably good, the line pursued being free of any dangerous navigation. The reason for crossing to Brazil, is to catch the winds which blow to and from that quarter. In the course of the voyage the vessels touch, or go near, Madeira, and cross the equinoctial line; after which the voyager is in the southern hemisphere. As noticed in the emigrant's regulations, the emigrant must necessarily pass through both extremes of temperature, and should therefore be prepared for each. Emigrants should take no fine clothes with them. All articles of dress should be plain and substantial. An old patched coat, in most parts of the country, will do equally well with a new one. On this subject, the *Sydney Monitor* observes: "Strangers coming to New South Wales, should bring letters of recommendation as to character, &c. However respectable men may have been at home, they should have firmness enough to lay all rank aside when they come here. Let them, for this purpose, sell all their blue coats and yellow buttons, and silk stockings, and enter the colony in a common shooting jacket, waistcoat, and trousers, their wives and children wearing dark stuffs, for cheapness in washing, and for dura-

bility; and however they may be rallied and tempted by their new friends here to put on better attire, let them turn a deaf ear to such allurements. Let them buy nothing in the way of furniture but rush-bottomed chairs, and the commonest tables, and bedsteads without posts, which are sold here for ten shillings each, and, in short, let them endure the constant reproach of being mean and stingy, until their corn, wool, cheese, salt beef, or butter, shall have enabled them to dress according to their taste. By that time they will have learnt the folly of dress, and will see the wisdom of laying out their profits in building barns and stables, in fencing in their land, in buying more stock, and buying, or renting, more land to keep them."

The question may be put to us,—“To which of the Australian colonies should we go?” To this it is impossible to give a decided answer; we candidly state it as our belief that in either one or the other, a sober, industrious, and enterprising person, who will submit for a time to privations, will do well. Let him resolve to be steady and sober, and really be so under all temptations, and we are certain he will gain all the comforts of life, and attain a degree of opulence that he could not expect in Britain. Gentlemen from Australia, with whom we have conversed, have assured us, that by avoiding intemperance, every working man may safely calculate on prosperity. Such is the fineness of the climate, that nothing is to be apprehended on the score of health, provided reasonable care be taken. In short, we earnestly recommend the emigration of sober and industrious men and women to Australia. The Colonization Circular, for May, 1844, states the usual charges from London to be, with provisions, as follows:—“To Sydney, steerage, £20; cabin, from £40 to £100. To Van Dieman’s Land, steerage, £20; cabin, £60 to £90. To Western Australia, steerage, £18; cabin, £50 to £90. To South Australia, the same. To New Zealand, cabin, £7 to £100; steerage, £25. Intermediate berths are much less than is charged for cabin. Children are charged half price from one to fourteen years of age; all under one, no charge.”

I have carefully compiled the above, believing the information will be acceptable to many of your readers in the agricultural districts.

Preston,

T. H. L.

EVANGELISTIC LABOURS.

HIGHLANDS AND ISLANDS OF SCOTLAND.

From the last published report of the “Baptist Home Missionary Society for Scotland, chiefly for the Highlands and Islands,” we have selected the following paragraphs, which will be found to contain many pleasing and cheering facts. Our baptist brethren in Scotland, both of this Society and of the Baptist Union, are adopting the most likely, because the most scriptural, method for propagating the gospel of Christ. We have, on this account, great hope for Scotland. Let them pursue this course for half a century, adapting it as they proceed to the whole of the population, and we predict that a greater proportion of baptist churches will then be found in Scotland than in England. When, oh when, will English baptists send out two pious and talented brethren to visit the many hundreds of towns and villages of England, in which our very name is scarcely heard, and our principles totally unknown?

“We had the largest audience I ever saw in Mull. The meeting house would not have contained more than one-third of the people, but the day was favourable, and they sat in a field very comfortably, and listened with great attention.”

“At Millton of Glenlyon, where I preached, I found Archibald Arthur, the venerable pastor of the small baptist church. He is a veteran of eighty-six years, who has long fought valiantly under the banner of Christ. He seldom comes out of bed, and his memory is greatly impaired; yet he would converse on religious subjects from morning to evening, continually quoting passages of Scripture, and relating religious anecdotes. He forcibly brought to my mind the words of the Psalmist, ‘They shall bring forth fruit in old age, they shall be fat and flourishing.’”

“A number of careless sinners have been led to see their danger, and to flee to Christ for refuge. Ten persons were baptized and added to the church here, on the 27th of August, and two others, sabbath last. We meet with opposition, but, though cast down, are not forsaken.”

“I had a pressing invitation from the brethren at Ulva, who received me gladly, and the people came in crowds to hear. I was happy to find a number of young persons under deep concern. October 22nd, we met in the morning in a large house. The day was very wet, yet a great number assembled, having heard that a young man was to be baptized. I preached from Matt. xxviii. 19. The people listened with serious attention, and many turned to all the passages quoted. At the conclusion,

we went out to the water-side,—delivered a short address,—sung and prayed, and administered the ordinance of baptism. The people remained all the time, and some appeared to be deeply impressed."

"Eighteen persons have been baptized and added to the church during the year, and we expect to baptize two or three more next sabbath, besides a few promising converts, who have not applied for baptism."

"The weather was very severe, with heavy falls of snow. We preached once every day, and frequently twice. Owing to the poverty of the people and want of accommodation, we had sometimes to travel seven or eight miles over snow-clad hills; and, after preaching, had to return to Broadford without tasting anything, except cold water. On one occasion we travelled over a high hill covered with deep snow; the day was soft and rainy, and we had often to wade knee-deep through puddles of snow and water. In crossing a river, brother M'Queen was almost carried away with the stream. We had several times to cross stormy lochs in small open boats. One cold night we slept in the same barn where brother A. Ferguson caught the cold which issued in his death; but the Lord was our keeper. The sun did not smite us by day, nor the moon by night, and we were amply rewarded for all our labour, by seeing so many asking the way to Zion, and the people everywhere flocking to hear the word of God, and listening with great attention. We spent two days at a farm where several members of the church reside, and were informed there were more than twenty promising converts. Four of the number applied for baptism, and gave ample satisfaction; the baptism of the others was delayed."

"As a church, we live in love; since I wrote to you last, six persons have been baptized, and some are making application. The station is truly promising; many appear to know the truth. During last quarter I have confined my labours to my own station; I could not think of leaving it, seeing the work of the Lord so promising, and the general desire to hear the truth. Last sabbath being a fine day, I preached in an open field. Nearly a thousand people attended, and in the evening three hundred."

"Two women and a young man have been baptized during the quarter, making in all thirty-nine added to us since October last. We have almost doubled our number; some have joined other denominations, and many have apparently been awakened who have not yet found peace of mind. This has been a singular year to us. God has smiled upon us, and the tide of mercy has flowed over our heads."

[More extracts in our next.]

REVIVALS.

A REMARKABLE REVIVAL OF RELIGION AT MULHEIM, PRUSSIA.—(*Communicated by a Friend.*)—The coal mines on the banks of the Ruhr give employment to nearly 1000 barges, and to each boat they reckon four sailors. A large number of these live in Mulheim, and have generally been considered among the most rude, ignorant, and wicked of the lower classes. About two years ago, one of them named Wolf, pre-eminent in all these evil qualities, at once became thoughtful, and his conscience smote him and reproached him on account of his wicked life, and his cruel treatment of his poor wife and children in his drunken fits. He had very little knowledge of the truths of christianity, for he could not even read; but he was afraid of the judgment of God, and that he must be eternally lost should death overtake him in his sinful state. While under these severe conflicts of mind, he revealed himself to his brother-in-law, a man also in humble life, but a pious man, who told him that he knew a physician who could cure him. "Oh, where does he live?" cried Wolf, "for I will gladly walk ten miles this night yet to find him." The brother-in-law now preached to him Christ, and pointed Him out as the only Saviour and Physician of sin-sick souls. Wolf returned home to his family; and his wife told me he fell upon his knees, and, in agony, cried long and earnestly to the Saviour for help and deliverance from the torments of his mind. His prayer was heard, and he found rest in Christ. He began to learn to read (which he soon accomplished,) that he might be able to feed on the word of God. He now appeared, among his former companions in wickedness, a changed man; and his heart was so full of love to the Saviour for the peace he had found, that he began to preach to them with a power and energy which astonished them all, and the Holy Spirit confirmed his testimony. The holy fire spread from ship to ship, and the eyes of many were opened upon their sinful and lost state. Drunkards, thieves, and abandoned characters were made penitent—it was a joyful sight to behold them shedding tears under the sound of the glad tidings, and their weather-beaten countenances beaming with delight while joining in the praises of their Saviour. Their huts, which were formerly habitations of riot and wretchedness, are now changed into clean and comfortable dwellings, where peace and temperance reside. They now began to assemble in numbers for reading the word of God and prayer. Hundreds have been savingly affected;—last winter these meetings were frequented by many from the

neighbouring country, and also by the poor of Müllheim. I was present at one of them, in which there were from 400 to 500 of these humble Christians. Pastor Müller, of Metman, preached. I also met twelve or fourteen of them in the house of one of their friends, to whom I spoke words of comfort, and of caution against spiritual pride. I also exhorted them to the daily reading of the Scriptures in their families. Wolf I did not see, for he was at his work on the river; but I visited his wife, with pastor Keller, and listened with delight to her account of the conversion of her husband, and subsequently of her own conversion, through his instrumentality. She seemed a happy Christian. It was delightful to see the order and neatness of her humble dwelling, with a large Bible on the table seemingly much used, and full of bits of paper put in as marks. Here, then, amidst the many movements of the day—some of which are of very doubtful character—we beheld a movement of the right kind, brought about by the Holy Spirit operating savingly upon the hearts of hardened sinners. No human agency seems to have had any immediate part in the commencement of it. Pastors Keller and Schulz assured me this was the case, and that this wonderful work of God had not been produced through their instrumentality. Here the grace of God hath again manifested its power in such a way as to stop the mouths of the enemies of the gospel, which has again proved that it is “the power of God and the wisdom of God unto salvation,” and enables such as believe it “to deny ungodliness and worldly lusts, and to live soberly and righteously and godly.” As a further proof of this, I was told that thieving had been very common among these poor people, but that during the last long winter, in which they had to struggle with great poverty, not a single instance had occurred. Even the magistrates have openly acknowledged the improved state of morals among the lower orders, to whom this awakening seems to be exclusively confined, for Pastor Keller says that he does not know of a single instance of any one in the upper ranks having been brought under its influence. I was glad to hear that they were all well supplied with the Scriptures, through the Müllheim Bible Society and the Colporteurs of the Elberfeld Society. I gave to Wolf’s wife a copy of the neat little German Testament printed in London, as a token of remembrance. Many of the boatmen, who had spent their lives in ignorance, have, in their old age, learned to read, that they might be able to peruse their Bibles.

BAPTISMS.

FOREIGN.

Ceylon—*Colombo*.—Mr. Davies (July 0,) says, “I have much reason to thank God and take courage on behalf of the English congregation at the Pettah. Some time ago I baptized two young men; at the same time there were four other candidates whose baptism I thought it better to defer, but whom I hope to baptize this month.

Kandy.—“Amidst the raging of the small-pox and the cholera in Kandy, which have greatly thinned our congregations, some dying, others staying at home, and others removing to Colombo, I have, nevertheless,” writes Mr. Dawson, July 10, “a little encouragement to persevere; five candidates are now waiting for baptism, over whom, I hope, we may safely rejoice.”

INDIA—*Moloyapora (near Calcutta)*.—June 25, this evening seven candidates from Moloyapora, a station formed about three years ago, were baptized by Mr. Pearce, at Intally, in the presence of a large and serious congregation. It was to me, he remarks, a joyful occasion, for it was the token of the Lord’s blessing upon a field that had been at first fruitful in discouragements. It was also the first time I had administered personally the ordinance of baptism after an interval of seven years, owing to bodily weakness. Moloyapora is sixteen miles from the nearest of my stations, I therefore thought it desirable to form these converts into a new church, which was done in the Intally chapel on the following evening, when they partook together of the Lord’s supper. Most of the Intally members also sat down with them. It was a very solemn occasion and the new brethren seemed to feel it much. May the Head of the church acknowledge them, and make the little one a strong nation.

Patna.—Our dear brother Heinig’s wife and her sister have lately been baptized at Patna, they were previously members of an Independent church in London. Four girls in the Refuge, and a Hindoo woman have also lately gladdened the hearts of the brethren at Patna, by evidences of conversion to God which they have seen in them.

DOMESTIC.

LIVERPOOL—*Pembroke Chapel*.—On sabbath evening, Sep. 28, five persons entered into the church by baptism. It is pleasing to reflect that however much our friends at this place (as is said by some) put baptism into the back ground,† they come behind no church in Liverpool in the number of their baptisms.

J. N.

† The baptistry is placed behind the pulpit!

INBLAND—Abbeyleur, Queen's County.—Mr. Berry writes, "On sabbath, Sep. 7, I preached in the open air, at the water-side, to an attentive congregation, half of whom were Romanists, after which I baptized a man and his wife, both of whom have been for some time on the way to Zion. As the man is a large person, many on the banks feared I should not be able to immerse him, so they generously offered to assist me!! I mention this little incident to shew their kindly feeling.

Bir, King's County.—Mr. Mullarky has had the pleasure of baptizing two persons. One is a gentleman of intelligence and influence, who is ready to assist in the good cause. The other is a poor man, formerly a bigoted and dissipated Romanist. He is now zealous to spread the truth among his neighbours, and from the change which has taken place in him, he is a wonder to all those who knew him before. I trust that both will be made a blessing.

Kilcooley Hills, Waterford.—Mr. Sharman, of Clonmell, says, "I am anxious to communicate to you with as little delay as possible, the pleasing intelligence that God continues to bless us in this part of his vineyard. I returned last evening from the Kilcooley Hill station, where one of our most violent opponents, who, whenever he heard of me coming used to say, 'That if the devil did not come, he had sent his messenger.' He has become so completely subdued and changed, that he is now one of our most zealous and active friends. When I go, all the time he can give to aid me seems to him far too little. On my recent visit, after holding a most interesting service, both he and his wife were buried with Christ by baptism. Kilcooley Hills church consists now of eleven members.

Moate, Westmeath.—Mr. Hamilton states, that he lately visited a family in his neighbourhood, "where," says he, "I had but little hope of being useful. The woman, however, asked several questions about baptism, which induced me to ask why she made such enquiries; she replied, that she had had a desire for several months past to be baptized, but had delayed on account of her health. On hearing this, I questioned her most closely as to the fountain of her hope, and received from her most satisfactory replies. Her case was then laid before the church, she was received, and I baptized her in a neighbouring river."

Ballina.—We have to contend with opposition in almost every form, yet the Lord I trust is with us. Last Lord's day we baptized one, when a goodly number of people were present, and they heard with the greatest attention. I have just received a letter from a friend about fifty miles off,

saying that the priest in the chapel, last sabbath, held a tract, "The novelties of popery," in his hand, and cursed the writer and the distributor, at the same time threatening to withhold the rites of the church from any one who received such tracts. Well: "the curse causeless shall not come." Arise, O Lord, and plead thine own cause! and hasten the period when the walls of this great antichristian system shall fall down flat. J. B.

Crownonovon, Sussex.—Seven persons were baptized here by Mr. P. Dickerson, of Little Alie street, London, on August 10. Mr. Mose has laboured at Crowborough for about five years; and ten persons, the fruit of his ministry, were baptized by Mr. Dickerson, and formed into a church of Christ in this place, June 23, 1844. On this his second visit, after baptizing the seven candidates, Mr. D. ordained Mr. Mose to the pastoral office over this little church.

P. C. M.

HADDENHAM, Bucks.—More frequent and earnest prayer among the members of the church has been followed with fresh tokens of the divine favour. Two sabbath school teachers, once scholars, were baptized August 3. On the 13th two more were baptized; and on Sep. 7, six; all connected with our sabbath school. Thus the words of the Psalmist cxxvi. 6, have been realized in our experience. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." P. T.

BATH, Lower Bristol Road.—On Lord's day morning, Sep. 7, we assembled on the banks of the river Avon, where we were soon joined by several thousand persons to witness the "strange sight" of eight disciples publicly avowing their love to Christ, by being baptized in his name. Mr. Bourn, of Road, delivered an able and appropriate address at the river side, and Mr. Cromwell, our pastor, baptized the candidates and received them into the church the same day.

SAFFRON WALDEN, Upper Meeting.—Our esteemed pastor, Mr. Haycroft, immersed five persons at the close of the service on Wednesday evening, October 1. His address at the water side to the candidates and the numerous spectators, produced a peculiar deep and solemn impression. God is evidently blessing his word among us; our prospects are cheering. We expect to have another baptism before the end of the year. Our church now consists of 220 members, the largest of the forty-one baptist churches in the county of Essex.

PUBLIUS.

LONDON, Little Alie Street.—Mr. P. Dickerson, the pastor of this church, baptized eleven converts on Lord's day, August 31.

WINCHESTER.—Two females were baptized, Sep. 4, by Mr. A. W. Heritage. There was a good attendance, and the greatest order prevailed. At the close of the service copies of that excellent tract—"Why are you a baptist?" were given away. It is hoped that they will remove much prejudice. There has not been any baptizing here for a long period, owing to our destitute state; but we have three other candidates. The inconvenience of having no vestry has been long felt—indeed a new chapel must be built. Baptists generally should come forward to help us to do this. The "Church" party are erecting places of worship, and repairing and enlarging others, throughout this ancient episcopal city, once the seat of royalty. The Speaker of the House of Commons has just laid the foundation of another. But we cannot proceed till we have greater encouragement than we have yet met with: Winchester being an important and populous place, the baptist interest should be established here on a larger scale. T. B.

BOTESDALE, Suffolk.—Four persons were baptized by Mr. Richardson, in September. This being our first baptism many persons came to witness it, who have thus been led to search the scriptures on the subject. We have twelve others who are waiting to follow the example of their Saviour. I may just add that twelve persons were baptized by Mr. Oakley, at *Stoke Ash, Suffolk*, during the months of August and September.

LOWER WALTON, near Warrington.—An open air service was held in this place by Mr. Kenworthy, of Hill Cliff, Cheshire, on the first sabbath in September, when, after delivering an excellent discourse from "Who hath required this at your hand?" he immersed two persons. The assembly was large, orderly, and very attentive. It was a delightful season, and we hope good was done. C. P. M.

CHIPPING SODBURY.—On the first sabbath in September we baptized five females. The place was filled with attentive hearers. I distributed the remainder of the tracts you were so kind as to send us. They have made quite a stir! We have several other inquirers. G. B.

DUNKERTON, near Bath.—We had a delightful day on the first sabbath in September. Our pastor, Mr. Ricketts, preached, and then baptized seven believers, two of whom were for the baptist church at Radstock. We had a crowded congregation, and the day will be long remembered. We long for more such. J. C.

YARMOUTH, Norfolk.—We were lately cheered by witnessing the baptism of three persons by the pastor of this church, Mr. Betts, in the presence of a numerous and attentive congregation.

GREAT SHERSTON, near Chippenham.—On sabbath-day, Sep. 7, Mr. Stubbings, our pastor, baptized two brothers who have been for some years church singers at a village near Sherston; previously to that, he baptized a son and daughter of the parish clerk, and three brothers of another family, living in the parsonage house of the same village. *These are some of the effects arising from open-air village preaching.* R. B.

P. S. We are in hope of having a few more converts from "Mother Church" before long, as several are very regular and attentive hearers.

LONG WHATTON.—On Lord's-day, Sep. 7, brother Marshall of Loughborough, preached our sabbath-school sermons, after which £0 were collected—a larger sum than for many years. And on Sep. 21, eight were added to our number by baptism. The same friend kindly preached for us on the occasion, and brother Whitehead of Melbourn, baptized.

MALNESBURY.—On Lord's-day, Aug. 23, seven persons followed the example of their Lord and Saviour, by being immersed in the name of the Holy Three, in the river Avon, by Mr. Martin, pastor of the baptist church. And on Lord's-day, Sep. 28, three more put on Jesus Christ by baptism, and thus made a good confession, before, at least, one thousand spectators.

DOWNHAM MARKET, Norfolk.—On the second sabbath in September, four candidates were baptized by Mr. Bane, late of Aylsham, who has been labouring here with success about sixteen months, during which time the church has been more than doubled in numbers, and the congregation is increased four-fold. May he see greater things than these!

FOWNHOPE.—Mr. Thomas delivered a baptism sermon on Lord's day, Sep. 21; after which Mr. Little, our pastor, baptized four believers. Our congregations are steadily increasing, and we have more inquirers. T. C. W.

BRENMAUR.—Since our new pastor, Mr. Williams, entered on his labours in May last, our congregations and sabbath-schools have increased, and we have added thirteen members—two by baptism and eleven by restoration, and we have several candidates. We have had baptisms on the two last sabbath days. J. P.

ELAIN.—Two persons have been baptized here; on August 13, a female, and on the 21st. a young man. Our congregation continues to increase, and we have several hopeful enquirers, notwithstanding powerful opposition from the paedobaptists. ALTIQUIS.

NORWICH, Orford Hill.—Mr. Lord has baptized four believers since he entered on his pastoral labours amongst us. T. B.

NEWPORT, Isle of Wight.—On Lord's-day, October 12, after a faithful discourse from "One baptism," our pastor, Mr. C. W. Vernon, immersed two candidates. One of these, a person in respectable circumstances, and distinguished for his zealous devotion to the cause of God, although fully convinced of the duty of believers to be buried with their Lord by baptism, hesitated for some time on account of his connections, until those words of our Lord decided him—"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Among the number too was one who was once, as a sabbath scholar, a most hopeless character—rebellious and obstinate, his teachers could do nothing with him. Many tears were shed over him, when, apparently hardened in sin, he left the school. But he returned, and is now an humble believer and a useful teacher. We distributed some of Mr. Wallace's address, and your tracts, and hope the service decided some present thus to follow their Lord. I cannot omit an extract from our pastor's sermon—"Assuming the confidence" said he "which the truthfulness of the ordinance I am about to administer most certainly justifies, I may be allowed to speak with greater boldness on this subject, as all my ancestors for centuries past were pædobaptists, and some of them eminent members of independent churches; so that naturally, according to their views, I was sprinkled in my infancy and brought up to believe that I was then baptized. When it pleased the Lord to call me by his grace, and shew me that *His religion*, from first to last, was a *perfectly voluntary* thing, and that nothing but *willing and personal* obedience was acceptable to my Heavenly Father, I had no hesitation to renounce infant sprinkling, and apply to a baptist minister as a candidate for the ordinance of christian baptism. And very soon after I was baptized, one of my aged parents, my mother, became a baptized believer; and, subsequently, my father also, became a convert to these views, but his lamented death prevented his carrying them into practice." A. M.

STALEY BRIDGE.—*General Baptists.*—Two females made a public profession of their faith in the Redeemer, by being baptized in his name, Oct 5. Our congregations still increase. We expect our chapel and school rooms, falling in the surveyed line of the Manchester and Huddersfield railway, will be taken down. [Very well: no harm in this perhaps, providing you make good provision for other places.]

BURY, Lancashire.—On the first sabbath in October, four females followed their Divine Master into his watery grave. Two were Wesleyans. D. J.

NEWPORT, Somerset.—Our first baptism, since the formation of our church, was on September 28, when four candidates were immersed. One was an aged man of 70, who gave the ground for our chapel, and has now given his heart unto God. Two others were man and wife, who, before our place was built, opened their house for preaching. The Lord has now opened their hearts to receive his truth. They respected religion before, but the death of their son, who had been a scholar and a teacher, and was a candidate for baptism, and who entertained them, when dying, to give themselves unto God, was the means of their decision. The other was the wife of a member. We thank God and take courage.

G. W.

KINGSTON, near Taunton.—A few members of the baptist church at Taunton met first in a house in this village for worship, they then engaged a room, and on August 6 opened a neat chapel. The congregations have thus gradually increased. Several, we trust, have been converted. Two have died in the faith, and three have put on Christ by baptism. Two mothers in Israel—Independents, and a Wesleyan brother, have also been down into the water. But we are opposed. There is now no small stir about this way. We send five shillings for baptism tracts, and shall be thankful for a grant. [We have sent one.]

BINBROOK, Lincolnshire.—We had an open-air baptism of two persons at this village, August 24, when Mr. Bell, of Basen, preached. The day being fine, and the beautiful green bank rising thirty or forty feet from the water, occupied by hundreds of spectators, formed a novel and pleasing sight. We had excellent order, and many seemed impressed by the service. In the evening a church was formed, to which the newly baptized were added.

LEWES.—On Sep. 7, after a sermon by Mr. May; our pastor, Mr. Davis, went down into the water and immersed two young candidates, who were received into our fellowship. T. E.

PENALT, near Monmouth.—We had an interesting day on the second sabbath in September. Mr. Stenbridge, of Monmouth, preached to a crowded audience, after which one female was immersed. J. P.

STRATFORD, Essex.—Three persons were baptized here, Sep. 28, after a sermon by Mr. Ward. Our cause is in its infancy, and the neighbourhood populous. May I beg a grant of tracts?

POLEMOOR, Yorkshire.—Mr. Holmes has baptized, April 10, two; May 8, two; June 10, one; and Sep. 14, two.

WAKEFIELD.—Five were baptized here on the 3rd. of August, by Mr. Howison, from Horton College, Bradford.

PAINEHILL, Limpsfield.—Our pastor, Mr. E. Nicholls, baptized seven persons, Sep. 25, on a profession of their faith in the Lord Jesus.

LANDPORT, Portsmouth.—On the first sabbath in October, our pastor, Mr. Cakebread, preached and then baptized six candidates; two had been scholars in our sabbath school.

HIGHBRIDGE, near Bridgewater.—Mr. Hoskins our pastor, baptized two believers, Aug. 3, and three Sep. 7.

RECENT BAPTISMS.—At Kirkby Woodhouse, Notts, Sep. 7, three—at Coningsby Sep. 14, three—at Commercial Road, London, Sep. 7, six.

RELIGIOUS TRACTS.

IRELAND.—I have just received and read the *September Reporter*. When my brethren in the North said, "The *Reporter* wants more gospel in it," I believe they meant more in quantity.† I do not remember a time, since I have been here, when the priests made so much opposition. Sabbath after sabbath, in this town and all the country around, the bishop and priests are cursing our schools and readers, and warning their people not to take "the two-leaved books," which, they say, "are not only given away, but laid on the road side, stuck in the wall, and every other place where they are likely to be found." It is a great mercy, however, that such thunderbolts are not now accompanied with loss of life. These explosions may sometimes *stun*, but they never *slay*; they may *frighten*, but there is no one *killed*. The other sabbath, a neighbouring priest mentioned my name in his chapel with that of one of our readers, as persons respecting whom he charged his people to beware. He had one of my tracts in his hand, saying, that "B. makes the balls, and M. shoots them," and then tore it in pieces, declaring that they ought all to be served in the same way. Still the people receive them from us, and I am persuaded that many of them read them. We need a few sons of Boanerges in this country to go through the length and breadth of the land. Light and truth must spread. Oh to be faithful so as not to shun to declare the whole counsel of God! What a duty in a land like this.

J. B.

APPLICATIONS FOR TRACTS.

LANCASHIRE.—At this place baptists are but little known, and the people think it strange that we should dip or plunge our candidates in water, while others think sprinkling quite sufficient. But some are beginning to make enquiries about this

† Very good. Give us room, and you shall have it; but we must report.—*Ed. B. H.*

matter. A few weeks ago, brother H— of B—, was here, and preached on the subject of Christian Baptism. Several Independents attended. Their minister hearing of this, delivered a lecture on the subject. But some, both among his hearers and members, were not satisfied, and they went over to B— to see brother H—, and make further enquiry. For this they were admonished, and cautioned against taking or reading the "baptist papers." We expect, however, to have a baptism of one of these friends shortly. Several of us were together the other evening, talking about these things, and we agreed to club our pence for five shillings worth of hand bills. [To these we added a grant; and shall be glad to hear of the results.]

We have also received the following:—

"A few of your tracts on baptism would assist us much in our warfare here, for we have six steeples houses within two miles of us, consequently we meet with much opposition from the "successors of the apostles."

"I am at present residing at C— where there is a very old baptist cause, now dwindling almost into nothing; if you would be so kind as to send us a grant of your tracts they would be thankfully received. I do not think there is any place that needs them worse than this."

"May I be permitted to beg a grant of tracts on baptism for distribution. Our cause is in its infancy, and weak, while the neighbourhood is populous."

DONATIONS have been forwarded to—

	Handbills.	4	Page.	Reporters.
Gniting	500	..	25	
Cottenham ...	500	..	25	
Kingston	500	..	25	.. 6
Buckridge	500	..	25	.. 6
Heywood	500	..	25	.. 6
Market Rasen ..	500	..	25	.. 6
Blackburn	500	..	25	.. 6
Fownhope	500	..	25	
Croscombe	500	..	25	.. 6

SABBATH SCHOOLS.

ROTHLEY, near Leicester.—What has long been required, and thought of, has at length been accomplished in the erection of two new school rooms. Mr. Hunter of Nottingham, preached, Sep. 14, and the collections, with the profits of tea next day, amounted to above £20. We had some good addresses at the tea meeting, over which brother Yates presided. On Tuesday the children had their treat. May this enlarged provision prove a blessing to many generations!

W. S.

ANNIVERSARY HYMN.

An Acrostic. Tune—Praise.

Salvation! let us join to sing;

S adlts, oome and crown your conquering
 A nd all His victorles own; [King;
 L et songs of everlasting praise
 E ngage your hearts; your voices raise,
 M ake all his glories known.

C ome, teachers, sing His wond'rous grace;
 H eaven rings with this sweet song of praise,
 A nd all the church below;
 P oor children, too, who feel His love,
 E re long shall join the choir above:
 L ive free from sin and woe.

S inners, who feel your guilt and woe,
 U nto our Jesus quickly go,
 N or doubt his pardoning love;
 D oes not the voice of truth proclaim—
 A ll sins are pardon'd through his Name,
 Y ou then his power shall prove?

S alvation! let the children sing,
 C hrist is the Saviour and the King,
 H osannah to his Name!
 O ur souls by Jesus' blood renew'd,
 O ur sins by reigning grace subdu'd,
 L ord, we shall then be thine.

B. ETHERIDGE.

REVIEWS.

DIPPING IS BAPTIZING,

BY J. H. WOOD,

A Reply to

DIPPING NOT BAPTIZING,

BY THE REV. W. THORN.

London: Simpkin & Co.; Leicester: Winks.

THIS is the Tract which was written at the request of the Editor of the *Baptist Reporter*, and was selected from several others, as the best reply to Mr. Thorn. We invite our friends to peruse it for themselves. We should be gratified to find it in circulation side by side with that, to which it is, in our opinion, a satisfactory and conclusive reply; and its cheapness renders this practicable.

SKETCHES OF SERMONS
ON CHRISTIAN MISSIONS.

ORIGINAL AND SELECTED.

By the Author of *Pulpit Encyclopedia*, &c.*London: Aylott and Jones.*

THE Author and Compiler of these sermons, for thus, to speak correctly, we must designate him, has, in our judgment, profited by experience. These are more complete than some which have passed through his hands. Fifty-six abridged missionary sermons, by eminent ministers, are given in this volume. We regard it, upon the whole, as a respectable production.

BLACK BARTHOLOMEW!

BY J. A. JONES.

London: Briscoe; Dyer; Hingham.

THIS is the leading title of a discourse by Mr. Jones, pastor of the baptist church, Brick Lane, London, which he delivered to his congregation August 24th. The whole title will best explain its purport. "Dominant Popery always the same, whether Rome-Papal or Rome-Protestant; a glance at Ecclesiastical History, relating to Popish Cruelty and Protestant Intolerance." Mr. J. further adds:—"I have aimed to be clear, concise, and emphatic, and to convey as much valuable information as was possible, at the small price of two-pence." Numerous historical facts, painfully interesting, are given, and the lecturer whips all round, Papist or Protestant, when they deserve it.

A LECTURE

On the Ejectment of Two Thousand Ministers from the Church of England, by the Act of Uniformity, on St. Bartholomew's Day, 1682; containing an account of this important event in English Ecclesiastical History, with references to several cases of local interest: delivered in Badcox Lane meeting-house, Frome, August 24, 1845.

BY G. J. MIDDLSDITCH.

London: Aylott & Jones.

THIS lecture, founded on Heb. xi. 35, furnishes a brief, but comprehensive and discriminating view of certain important ecclesiastical events. Oh that British Youth generally were more conversant with such facts as these! then would they learn to appreciate more highly their present privileges, and be led to honour and imitate the devoted men who bought them for us by suffering and death.

THE BAPTIST GUARDIAN
AND CHRISTIAN INTELLIGENCER.*London: Newton.*

AN Event! for such we must regard the publication of a Baptist Newspaper in this country. Not the first, however. A few years ago we published one—*The Baptist Reporter*—and met with tolerable success. But in consequence of the place of publication being a provincial town, we could not depend on the post-office people in the place for dispatching the papers by first mail. On this account chiefly we were compelled to relinquish the attempt. We feel therefore naturally some sympathy with this undertaking. We have seen Numbers 1 and 2, but the *Guardian* is not yet what it may be, and must be to secure success.

PORTRAIT OF REV. F. A. COX, D.D., L.L.D.

London: Hogarth.

We have been favoured by the Publisher with a copy of the above; one of a series of "Portraits of Eminent Evangelical Ministers." (See advertisement on cover for particulars.) Churches and congregations may ascertain terms from Mr. Hogarth. This specimen before us of Dr. Cox is admirable, and if all are executed with the same precision and beauty, they are certainly the most perfect things of the kind that have appeared.

WORKS OF
ENGLISH PURITAN DIVINES.

JOHN BUNYAN.

With a Portrait of Bunyan in Prison, and his Cottage at Elstow.

London: Nelson.

THE late hour at which we received a copy of the above, prevents us from doing more than express our admiration of its neatness and cheapness.

REGIUM DONUM.
REPLY TO DR. PYE SMITH.
London: Anti-State-Church Association.
THE conclusion of the whole matter!

NOTICES.—Mr. D. R. Stephen, of Newport, Monmouth, is preparing for the press, *Memoirs of the Life, Writings, and Times of Christmas Evans*—the celebrated Welsh preacher. The work is drawn from MSS. left expressly by Mr. Evans to Mr. Stephen, for this purpose. Subscribers are first required, who should apply to Mr. Stephen; or Mr. Hasler, 4, Crane Court, Fleet-street, London.

In the press, and expected to be ready in November, in two vols. 8vo. *The Reformation and Anti-Reformation in Bohemia*. From the German. Intended as a companion to, and printed uniformly with the best edition of D'Aubigné's *History of the Great Reformation in the Sixteenth Century*.

PASSING EVENTS.

WOULD HE WERE ONE OF US!

At the opening of the Eastern Counties Railroad, a *dejeuner* was given at Norwich, when the Dean of Ely spoke of the good conduct of the excavators, under the excellent management of Mr. Peto.

The Bishop of Norwich was constrained to repeat the sentiments uttered by his friend the Dean of Ely. The Dean said that, as a magistrate, only three cases of misbehaviour had come before him. In Norwich, they could surpass the eulogy of

the dean, for there they had not one—not one man throughout the line—but the men were everywhere described as doing their duty like Englishmen, and none ever did it better—and here he would give credit and honour to whom credit and honour were due. He was himself a churchman, and holding high office in the church, and he believed that in that church was the purest faith; that the Church of England stood first and foremost among the religions of the universe. But he was still a catholic Christian—and as such would hold it as a dereliction of his duty, if he did not express his approbation, respect, and regard, for the exertions used for the moral benefit of the railway labourers by Mr. Peto. He was always most anxious to see good done, and rejoiced to see it from whatever quarter it came, and he would not withhold his expressions of satisfaction at the good done by Mr. Peto. All down the line he had met with his agents, and had found them not merely taking down names, giving directions and instructions, but also giving to the men religious books, providing schools for the education of themselves and their children—and thus showing them that education can civilize the mind, reform the habits, and elevate the understanding. And what was the result? Just such as Mr. Peto's exertions deserved and were sure to gain. The gin-shops were left deserted, and the schools were full. Who was there who would throw a damp upon the means, even the humblest, of education, come whence it may? Mr. Peto was a dissenter, and he (his lordship) envied the seat to which belonged the possession of such a man, and he would gladly purchase him at his own price; at whatever expense, the Church would be a gainer, could he but be brought within her pale. God grant that, having lived a dissenter, he might see the propriety and blessing of dying in the bosom of the Established Church!

Mr. Grissell, in returning thanks, playfully alluded to the observation of the Bishop of Norwich, as to Mr. Peto being a dissenter, and said, that as he himself was a staunch adherent of the Established Church, he hoped all the credit would not be given to dissent.

Mr. Peto, after a very graceful acknowledgment of the vote of thanks, said that he could not take to himself the credit of the whole line; part of it had been constructed by his friend Mr. Jankson, and with regard to the part which he had executed, he had to acknowledge himself much indebted to those who performed the work under his directions, and who had evinced so much spirit and energy in carrying out his wishes."

We only add, Mr. Peto is a baptist.

BAPTIST INTELLIGENCE.

NORWICH.—ORDINATION.—On Wednesday the 16th of July, Mr. Isaac Lord, late of Horton college, was recognized as pastor of the P. B. church, Orford Hill. There was a large attendance of ministers of various denominations, from the city and county, and the chapel was crowded throughout the day. Mr. Venimore, of Ingham, read and prayed; after which Mr. John Alexander, Independent, delivered an able discourse on the principles of dissent. Mr. Brock asked the questions, and afterwards earnestly and affectionately implored a blessing upon pastor and people. Mr. Acworth, president of Horton college, then delivered an impressive charge from "Give thyself wholly to them"—which was listened to with deep attention. Mr. Andrew Reed, Independent, concluded. In the evening, Mr. Thomas Wheeler read and prayed, and Mr. John Green, of Leicester, preached to the people; Mr. Lord concluding with prayer. The hymns were given out in the morning by Mr. Thos. Scott, G. B., and in the evening by Mr. J. P. Briscoe, of Aylsham. Between the services, a company of about 100 dined together, and were addressed, after dinner, by Mr. Lord, Mr. Hooker, Wesleyan, Mr. Scott, G. B., and by Messrs. Acworth, Alexander, Briscoe, Brock, Ivory, Puntis, Reed, Venimore, Wheeler, &c. The entire day was one of high and holy enjoyment. Mr. Lord has entered on his important and responsible engagements with very encouraging prospects. The cause had retrograded in consequence of the people having been for some time without a settled pastor; but Mr. Lord is now preaching to a full chapel and an increasing church. Norwich has long taken high ground for the spirit of harmony subsisting there amongst all denominations of evangelical christians; and the occurrences of this day were calculated fully to maintain the character of the place. The interest felt was not a little enhanced by the presence of Mr. Green, the esteemed and beloved founder of this church; and of Mr. Acworth, the late tutor of its present pastor. [Perhaps we shall incur the charge of partiality, in giving the above at greater length than usual; but it appeared to us an extraordinary and important proceeding. We hope we shall be able to afford a little more room for orination and other public services next year.]

ACCRINGTON COLLEGE.—Three baptist gentlemen have recently jointly presented this Institution with one hundred pounds, for the purchase of books for the library.

WEST BROMWICH.—The friends of Mr. J. L. Hall, have presented him with a sofa, several valuable volumes, &c., as tokens of their esteem.

Mr. Stovell's Lectures, on Christian Discipleship and Baptism, in reply to the Theory of Dr. Halley, were finally arranged as follows—Oct 7, Introductory—Oct. 10, Jewish Baptisms—Oct. 14, John's Baptism—Oct. 17, The Testimony and Example of Christ—Oct. 21, The Forty-seven Days—Oct. 24, Apostolical Examples—Oct. 28, Ancient Christian Authors—Oct. 31, The Apostacy. By this arrangement it will be observed that the closing lecture would be delivered on last evening. Being in London at the time, we had the pleasure of hearing the greater part of the second lecture. The Library in Moorgate street was full to the door. Mr. Stovell's manner of address, even in reading, secures attention. Now and then approbation was expressed by the audience. We were gratified to observe that the service was made to have a practical bearing for good on those present, especially the unconverted, though they probably were few. Of course we say nothing yet of the lectures, but we do most respectfully urge upon the esteemed Lecturer, if not already pledged to his publisher, to let us have them sent out in a cheap form. Fourteen Shillings for Halley's lectures were sadly complained of, and justly too. If Halley or Stovell has found the truth, let the poor have an opportunity of knowing it as well as the rich. We dislike and denounce the present aristocratic system of publishing lectures. It savours more of Mammon than Christ. The following curious editorial note appeared in the *Patriot* after a report of the second Lecture:—" [In the report of the first Lecture, sufficient care was not taken to avoid forms of expression implying something like an opinion on the part of the reporter, that the Lecturer had succeeded in overturning the positions of Dr. Halley. We will see that no inadvertency of this kind again occurs.—ED.]"

BOSTON.—The Baptists—General and Particular—appear to be putting forth all their energies in this respectable town. The former seem resolved to clear off their debt of nearly £700. At their annual tea festival, Aug. 19, Mr. Wigner, of Lynn, stated that a man would give £100 providing the rest of the money were obtained. This produced from another noble-minded man another £100. Other subscriptions followed, and a bazaar is proposed.—The latter have recently been visited by Mr. Pulsford, the evangelist, who held meetings for a fortnight, which were well attended. At a farewell tea meeting, upwards of 400, of various denominations, sat down. This church is in an improving condition, and Mr. Farrington's labours are much blessed.

Mr. GILES, late of Leeds, has entered upon his ministerial engagements at Bristol.

"THE NEW CHAPEL," BELVOIR-STREET, LEICESTER.—This large and splendid place, respecting which so much excitement has prevailed in this neighbourhood, was opened for divine worship on Wednesday, Oct. 15. A prayer meeting was held at seven A.M. At eleven Mr. Mursell commenced with prayer, and Dr. Harris preached. In the evening, Mr. Smedmore, (Independent,) prayed, and Dr. Cox preached. On the following sabbath, Dr. Price, Mr. E. Miall, and Mr. Mursell preached. The cost of the ground and building were estimated at about £6000. Towards this sum about £2000 were subscribed. The collections at the opening amounted to £356, and the new subscriptions after the dinner on Wednesday, to £423. On the sabbath, when it was crowded, the effect produced by the appearance of the congregation in the novel edifice was very striking. We purpose giving an engraving of the building in an early number.

MORCOTT AND BARROWDEN, *Rutland*.—The General Baptists have lately made a successful effort to clear off the entire debt on the buildings at Barrowden. Mr. W. Orton, late of Leedsster college, was ordained to the pastoral office, Oct. 10, under very gratifying and encouraging circumstances.

SUTTERTON.—Mr. Golsworthy, pastor of the General Baptist church in this village, is about to remove from Boston to dwell among the people.

HIGH WYCOMBE.—A christian church, on open communion principles, was formed in the "Union chapel," in this town, Oct. 14, when Mr. S. G. Green, B.A., was recognized as its pastor. Messrs. Salter, Angus, Steane, Davies, Green, and Godwin, took part in the services.

WHITBROOK AND LONDGO, *Monmouth*.—Mr. M. Philpin, before his removal to Alcester, Warwickshire, met his friends at a tea meeting, and was presented with a copy of "The Dissenter's plea for his Nonconformity," as a token of affection.

HALIFAX, *Nova Scotia*.—Dr. Belcher, in a note, a few weeks ago, says, "I preach to a good congregation, to which we are adding every sabbath, and to the church every month since I have been here."

NEW MEETING HOUSES have recently been opened at Rudghill, Somerset, in connection with the Bristol Baptist Itinerant Society—at Tenby, a commodious and elegant structure—at Long Clawson, in the Vale of Belvoir, Leicestershire, G. B.—At Hanslope, Bucks, a commodious handsome place.

REMOVALS.—Mr. Philpin, of Whitbrook, to Alcester—Mr. S. Edger, to assist Mr. Morgan, at Bond-street, Birmingham. Mr. W. Elliott, of Somers Town, to Mill End.

RELIGIOUS INTELLIGENCE.

THE GOSPEL IN FRANCE.—The Evangelical Society have avowed their wish to employ sixty more ministers, forty additional colporteurs, and sixty schoolmasters and schoolmistresses. The colportage of the Holy Scriptures is again subjected to the opposition of the civil authorities, excited by the Romish clergy. The colporteurs are now no longer attacked as selling books containing principles contrary to the Roman Catholic religion: but as colporting *immoral books*. On Friday, August 15, a meeting was held in the Evangelical chapel, Lyons, when more than two hundred persons were present as deputations from nearly every Evangelical denomination in France. Members of the national church and of dissenting churches mingled together, and minor differences were forgotten in the delightful feeling, that, though many, they were all one in Christ.—*Weekly Evangelist*.

PRIMITIVE METHODIST CONNEXION.—The statistics of this body, published by its last Conference in June, are as follow:—Total number of members, 87,770; itinerant preachers, 300; local preachers, 7,794; class leaders, 5,089; sabbath scholars, 81,455; gratuitous teachers, 15,266; connexional chapels, 1,189; rented rooms, &c., 3,052; sabbath-schools, 094.

THE *Church and State Gazette*, having published a list of thirteen clergymen and nine laymen, who (through Puseyism) had left the Church of England for the Church of Rome, a correspondent sends the editor, as a set off, a list of thirty-one clergymen and eight laymen, who (through "Evangelicalism and Protestantism") have gone over to the Dissenters!

PROTESTANT UNION.—A meeting was held at Liverpool, Oct. 1, convened by a circular from Scotland, "to associate and concentrate the strength of an enlightened Protestantism against the encroachments of popery and puseyism, and to promote the interests of scriptural christianity." Evangelical ministers of various denominations attended, the proceedings were harmonious, and steps were taken for further action.

THE LEEDS AND BRADFORD RAILWAY COMPANY have voted £200 to the missionaries ministering amongst the workmen.

MR. NEWMAN, author of Tract 90, has at length gone over to the papists, and along with him five or six other Oxford clergymen. And so they went to Rome!

THE BISHOP OF EXETER has cautioned his clergy against appearing on railway committees. He reminds them that they are not "to deal for gain or profit." But they do not regard him. In fact he might as well tell his brother bishops not to be lovers of filthy lucre!

GENERAL INTELLIGENCE.

RAILWAYS.—The number of railways now complete in England, France, Belgium, Germany, and America, embrace 8,650 miles, and have cost £118,580,160, being £13,131 per mile. In Great Britain alone, from 1801 to 1846, four hundred and twelve acts of Parliament have been passed, authorizing the construction of various railways; and empowering the directors, thereof, to raise the sum of £154,716,937. Of these, sixty-four lines, extending 2,000½ miles, have been completed, at the cost of £64,238,800, or £31,043 per mile!—*Parliamentary Report.*

THE NEW HOUSES OF PARLIAMENT are to be ornamented with statues of eminent Englishmen. Among a long list of kings, princes, statesmen, warriors, poets, philosophers, and philanthropists, we are gratified to notice the names of John Hampden, Oliver Cromwell, John Selden, *John Bunyan*, John Milton, William Cowper, and John Wesley.

THE CHURCH-RATE CONTEST at Wakefield was an extraordinary affair. The poll was open fourteen days. The no-rate party were in majority thirteen days. On the last day illegal votes were polled, giving the for-rate party a majority of fifteen votes. £1000 has been subscribed for a scrutiny!

THE LEAGUE.—Thirty clerks are now regularly employed in the offices of this formidable union.

THE NUMBER OF NEGRO SLAVES in the civilised and Christian world is estimated at 6,650,000; viz., United States, 2,600,000; Brazil, 2,500,000; Spanish colonies, 800,000; French colonies, 250,000; Dutch, Danish, and Swedish colonies, 100,000; South American republics, 400,000.

GERMANY.—Charges were made during the Queen's recent visit as follows:—a breakfast 2s., viz. coffee 10s 0d., a mutton chop 3s., eggs 2s. each!

THE TIMES, it is reported, has lately been clearing £1000 a day by advertisements, chiefly of projected railways.

THE LONDON MERCURY lately appeared with ninety columns of advertisements in small type.

TEXAS is at length annexed to the United States, and thus the chains of American slaves are riveted faster.

MR. BROTHERTON, M. P. for Salford, attended 153 divisions in the House of Commons out of 170.

RAILWAYS IN INDIA are projected. A survey is now taking place, on which our friend Mr. John Chapman, formerly of Loughborough, is engaged.

A **FIELD OF OATS** has been set on fire by sparks from a Railway train.

Marriages.

August 9, at the baptist chapel, Paulton, by the Rev. Joseph Fox, Mr. A. Maggs, of Welton, to Miss H. Johnson of Paulton, youngest daughter of the late Mr. Johnson of Wells. Sep. 27, Mr. Wm. Rosewell, to Miss Elizabeth West, both of Paulton. Oct. 2, Mr. James Sims jun., to Caroline Susannah, third daughter of James Biggs, Esq., Radford-house, both of Radford.

Aug. 16, at the Higher chapel, Goodshaw, by Mr. A. Nichols, Mr. Lawrence Nuttall, of Goodshaw, to Miss Betty Wilkinson, near Burnley.

Sep 4, at St. Mary's chapel, Norwich, by the Rev. W. Brock, Mr Porter Dennes of Lynn-Regis, to Emma, second daughter of Mr. James Newbegin of Norwich.

Sep. 16, in the baptist chapel, Gaiting, by E. Neale, Thomas Roberts, of Hammer-smith, to Jane, daughter of John Oakley, Winchcomb.

Sep 23, at the baptist chapel Downton, Wilts, Mr. John Crocker of Chipping Sodbury, to Miss Ann Stone of Weymouth.

Sep. 23, at the baptist chapel, Accrington, by Mr. G. Marshall, Mr. W. Miller, to Miss S. Swaine.

Sep. 25, at the baptist chapel, Woodchester, by the Rev. John Chapman, Mr. Wilkins, to Mrs. Hannah Webb, of Minchinhampton.

Sep. 25, at the Old Meeting, Bedford, by the Rev. J. Jukes, Mr. S. Hartrop, of Bolnhurst, Beds., to Miss E. Jefferies.

Sep. 27, at York-street chapel, Walworth, by the Rev. E. Steane, D.D., J. B. Carhill, Esq., of Berners street, to Isabella, eldest daughter of J. Hepburn, Esq., of Southwark.

Sep. 28, at the baptist chapel Lockerley, near Romsey, Hants, by the Rev. N. T. Burnett, Mr. Richard Moody of Lockerley, to Miss Elizabeth Southwell of East Wellow.

Oct. 2, at the Independent chapel, Thaine, Mr. John Howse, to Miss Louisa Richardson, both teachers in the baptist sabbath school.

Oct. 7, by license, at Salem baptist chapel, Cheltenham, by the Rev. W. G. Lewis, Mr. J. Fidel, to Miss Beckingsale, both of Farringdon.

Oct. 7, at Counterslip baptist chapel, Bristol, by the Rev. J. Mitchell, Mr. J. Mitchell, of Downend, to Mary-Ann, daughter of Mr. J. Bigwood, of Bristol.

Oct. 6, at the Independent chapel, Barking, by T. Kendall, baptist minister, Romford, Mr. I. Jacobs, to Miss E. Blackaby.

Oct. 8, at the baptist chapel, St. Ives, Huuts., by the Rev. Eliel Davis, Mr. J. B. Mason, of Cambridge, to Miss M. A. Hewson, of St. Ives.

Oct. 9, by license, by the Rev. T. Swan, at the baptist chapel, Cannon-street, Birmingham, Mr. David Neal, to Matilda, eldest daughter of the late Mr. Spilkes.

Deaths.

Aug. 4, at Old Newton, Suffolk, Mrs. Hawes, trusting in, and having a desire to depart and be with, Christ, which is far better.

August 6, after a season of long and painful affliction, Mary Ann, the wife of Mr. C. H. Ryley, of Louth, and the only sister of Mr. Kiddall, pastor of the G. B. church at Maltby. She evinced a sweet resignation to the will of God; and died in peace.

Aug. 7, Mr. John Jeffries, late pastor of the baptist church at Downham Market, in Norfolk, after having sustained the pastoral office for forty-three years.

Sep. 7, at Bedale, in her 59th year, Elizabeth, eldest daughter of the late Mr. William Smith, and sister to Mrs. Nichols, Goodshaw.

Sep. 24, at Willingham, Cambridge, Phebe Lingo, aged 39, a member of the 2nd baptist church in the above village. Her life was consistent, and her end peace. She had been a door keeper in the house of God about eight years.

Sep. 25, Mrs. Hannah Gaunt, aged 48, a useful and honourable member of the baptist church at Parsley. Her death was awfully sudden. But she was safe. For fifteen years she had adorned her christian profession. She was much given to prayer, and doubtless was found watching.

"How many fall as sudden, not as safe."

Sep. 20, aged 28, Mr. R. H. Joy, an active and devoted member of the baptist church, Northampton-street, King's Cross, London. His loss is greatly felt by this infant cause, both in the church and sabbath school, the latter of which he superintended.

Oct. 1, at his seat at Wiseton, Notts, Earl Spencer, better known as Lord Althorpe, aged 63. Highly and justly respected.

Oct. 7, aged 56 years, Mrs. Mary West, widow of the late Mr. John West, Braybrook, thirty-eight years a consistent member of the baptist church, in the prosperity of which she took a lively interest, cheerfully rendering it liberal support. Her affliction was protracted and painful, but her hope reposed in peace on the rock of ages. She was much respected by a large circle of friends, who, in common with her seven surviving children and the church, mourn her loss.

Oct. 13, at Ramsgate, Mrs. Elizabeth Fry, of Upton, Essex, aged 60, the celebrated philanthropist.

Oct. 14, Ann, the beloved wife of the Rev. William Jay, of Bath.

In our last, Mr. Thos. Cox, Lynn Regis, should have been Thos. Cook. Our correspondent scarcely did right in not informing us of all the circumstances of that case. But *quiescat pax*.

CONVERSATION WITH CORRESPONDENTS.

J. K. and others are informed that we cannot bring ourselves to approve of any of the numerous papers that we have received on the "spiritual railway." We think them all objectionable, chiefly because they appear to have a tendency to lower sacred subjects. His, however, is one of the best of them.

J. H. H. That is an excellent letter, and we have no doubt would be very consolatory. But often that which may be locally or personally valuable, is not, and perhaps on that very account, adapted for public print.

МАХКООН. J. B. informs us that a person who was seven years in this celebrated romish college, never possessed a bible! Godless education this, which we must pay for.

J. H. Y. says "I too was about to ask what had become of W. B. I hope his pen will soon be in motion again."

NEMO. Your queries were not received till the 23rd. You should have sent by Post to Leicester. Replies in our next if possible.

H. N. B. The meeting of sabbath-school teachers at the marriage festivity of their curate, certainly did not look like renouncing the "poms and vanities of this wicked world."

ГОЛУБЦЕВЪ. We do not now recollect the circumstances to which you refer. We thank you for a sight of the papers, but we ought not to give an opinion without hearing both sides.

ГЛОУСЕТЕРШИРЕ. We have heard of the proceedings of a certain Pædobaptist minister in this county. Let him burn our tracts if he will; more shall be sent.

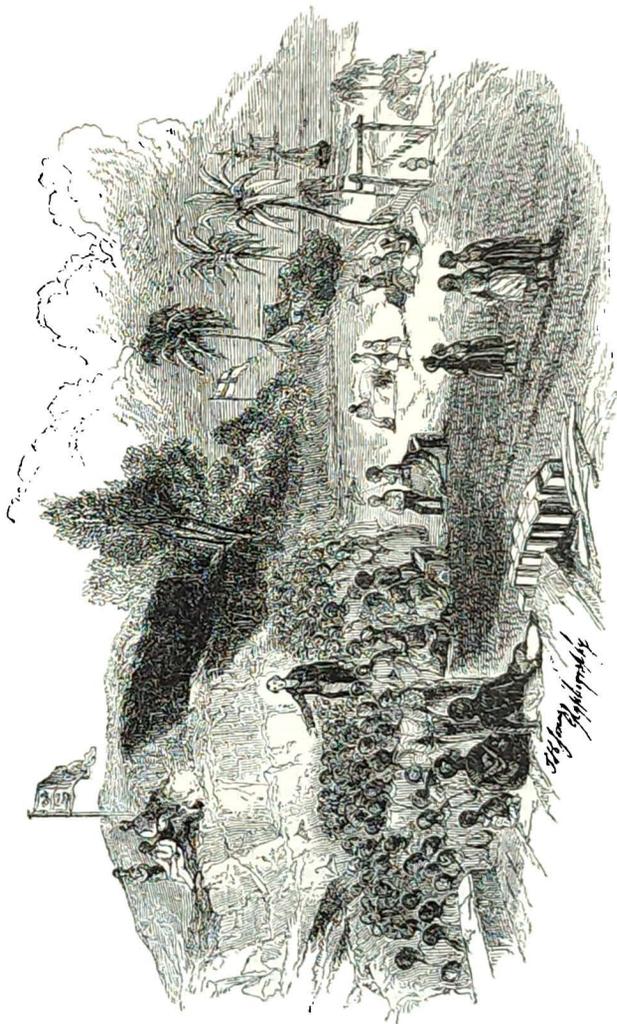
B. E. P. We esteem your motives, but we do not deem it expedient to discuss that subject.

T. W. As you have not given your name with the intelligence you sent of a baptism at Painscastle it is useless.

A SUBSCRIBER. You defend yourself well. Let us hear from you again. Oblige us with some news of what is doing in your parts to spread the gospel.

W. R. P. will find that important subject referred to in the present number.

THE
MISSIONARY INTELLIGENCER.



CONGREGATION IN A QUARRY, ANDROS, BAHAMAS.

MISSIONARY INTELLIGENCER.

BAHAMAS.

Mr. CAPERN gives the following account of a visit he made to Andros, (see engraving) during the last winter:—

“I went on board a small vessel about eighteen feet keel. We dropped down four miles from Nassau, and as the breeze was strong, we anchored for the night under a key, intending early in the morning to weigh anchor, and seek our way across the fathomless gulph which divides the islands. When the day broke we hoisted sail, and got out into a high and rather frightful sea. But the breeze being fair, we reached the place for which we were bound the same day. This, of course, was Friday. The people were so scattered, and lived so far distant from the chapel, that we could get no meeting until the Sunday. There was then not good attendance, things being in a discouraging state in consequence of the serious moral and spiritual mischief done by the free use of ardent spirits, at an election that had lately taken place on the island. Spiritous liquors are, in this part of the world, as well as in others, in the church and out of it, a withering curse. I was now on Cork Sound.

On the Monday morning I obtained a boat, an open one, save that it had a fore-castle, and two kind friends to man it, to go to Red Bay, distant probably from thirty to forty miles. When we had gone about six miles, there came a heavy rain, which thoroughly drenched us. And as our clothes got wet while on us, so while on they must get dry again. The sailors, though kind, were not good pilots, so we lost our channel and got on the sand banks. The consequence was that we had to get out of the boat and push and pull for hours to get into the channel again. Nor was it very pleasing to be out of the boat, seeing that, shallow as the water was, there were young sharks seeking their prey.

By and bye the wind fell, and the veil of night was let down upon us; and now not knowing where, we got on another sand-bank, and some time elapsed before we got off again. We were then obliged to make our way by setting the boat along with poles; the two men using the poles while I steered. About eleven o'clock we reached Red Bay. I went into the chapel, and having no bed, was compelled to make the best of the hard benches for the night. The next morning I felt rather sore, but somewhat refreshed. The people who attend the chapel here are very scattered, some of them living ten, others fifteen,

twenty, or thirty miles distant. Here the people had suffered greatly, first from the drought; secondly, from the hurricane, which had brought the sea in over their plantations, and destroyed all their provisions. Their state of destitution therefore was great. Having seen as many as could be got together, and talked to them of righteousness, temperance, and a judgment to come, I left them on the Wednesday morning.

We had hoped to have been able to reach a house, on our way back, in which to have lodged for the night; but darkness coming upon us, we again lost our channel, and as the tide was ebbing, and the water becoming more and more shallow, we had no choice but to cast anchor and wait for the break of day. The wind was blowing from the north-north-west and very cold. I felt it at any rate, though the thermometer might have stood at 63°. The breeze, that is delightfully pleasant the first year or two after your arrival in a warm climate, becomes chilly and cold when you have been there four or five years. Being in an open boat, and the night cold, and without a blanket to cover oneself, there was but little sleep to be obtained.

The morning appearing, we set sail, but had well nigh been lost in consequence of the boat missing stays, we being at the time near a dangerous bluff. Provisions out.

On the Friday morning I again set sail in our little boat, for a small settlement named Blanket Sound. At this place I spent the sabbath, and baptized six persons. Having appointed to return to Cork Sound on Monday, I left early on Monday morning; but being becalmed the best part of the day, we could only get a part of our way back. The next morning the wind was so high that we were obliged to put back after we had got under weigh. I then determined to make way across the land; but though the distance was great, there was no riding, I must walk it, and walking in this part of the world to a European is quite a different thing from walking in England in the Christmas season. I felt very poorly after the fatigue for three days. Such is briefly the nature of our work. Still there are numerous inconveniences which can only be known by engaging in the employ.

Out-Island work is emphatically missionary work, and missionary work of that kind that native agents alone will perseveringly do it. It is work for the self-denying, not for the self-indulgent."

Nassau.—Mr. Capern, in a recent interesting letter, says, "I rejoice to inform you, that amidst all that is painful, God is giving us some encouragement in our work. On August 3, twenty-seven persons were baptized, varying in age from fourteen to seventy years; four of the youngest were sabbath-school children; another was an African who had lived with us as servant, and who, though he had been in Nassau for some years previous, yet, when he entered our family, knew not who Jesus Christ was; another was a man sixty years old, whom, some time since, I was called in haste to visit on his bed of sickness; at that time he was supposed to be dying, and, as he eagerly grasped my hand, remarked, 'Sixty years have I lived in the world, and not one hour of the whole time to God; I have trembled at times while hearing the word, and I have often been brought to the very point of deciding for God, but the thought of being laughed at by my old acquaintances has defeated all my good resolutions.' His health was in mercy restored, and to the joy of some and the wonder of many, he is now sitting at the feet of Jesus—a brand plucked out of the fire! The occasion was truly solemn; many felt and wept; I am persuaded good was done."

Cat Island.—Mr. Rycroft says, "I have just returned, August 11, from a visit to the brethren in this place; while there, I baptized and received into the fellowship of the church eight persons from Lucky Mount, a settlement in the interior of the Island. The voyage had nearly proved fatal to the vessel and all on board, twenty-five of whom were passengers."

JAMAICA.—From the latest copies of the *Baptist Herald* we gather that Mr. Abbott baptized ninety-nine candidates August 1, and on the 6th, at Pedro River, twenty-seven were baptized. At these services great numbers attended as spectators, who conducted themselves with remarkable order and decorum. At Buff's Bay, August 7, twenty were baptized. In Orange river, Salter's Hill, August 25, seventeen. At Bethsalem, ten. August 24, in Clear river, eleven. At Annatto Bay, Aug. 10, sixty-two. Thus, notwithstanding certain "untoward events" which have recently taken place, our beloved brethren continue to labour successfully in their great vocation. Every where was Mr. Knibb welcomed on his return in the most hearty and cordial manner.

FERNANDO PO.

THE BAPTISTS AND THE CHURCH OF ENGLAND—AN AFRICAN'S OPINION OF THEM.—At a Meeting to welcome the safe arrival of the "Dove" at this Island, Mr. Shower, a black man, after several had addressed the assembly, said,—

My dear Townsmen and Countrymen,—This is the second time I have been permitted to speak to you. We behold many ships come here from time to time; most of them are merchant vessels, some, men of war, but this is the first time I ever beheld a vessel for the sole purpose of carrying out the gospel. Who would have thought of such a thing six years ago! I came from Sierra Leone, and in company with others at this place, we several times tried to get up a meeting among ourselves, but it was to no purpose, no Spirit in it. I could read, but was afraid to read to the people; thought it was only ministers' business to read to the people. We determined to save money, and send it to England to buy a missionary; we also wrote a letter, but no answer came. One minister came here, but did no good; another came, married a few people, and went away. At last, Mr. Clarke and Dr. Prince came. Very few could then read or write; now, many can both read and write. God, you see, is thus blessing us. Some white men told me that the Baptist Missionary was bad man, and that their religion was bad—not half so good as the Church of England! I told them I thought the religion of the baptists was the best. They replied,—How do you know? I told them the Church of England baptize little children that know nothing at all, and then, after a little confirm them in the belief that at baptism all was made right for them. They said again, that the Baptist Missionary is bad man, because he says to the people, give what you can to send the gospel to others. But I said the Church of England (which has already far too much) say, give so much, and if you dont give it, they take chair or bed out under you. Accounts of such proceedings we often read in book. Such things do not the Baptist Missionary. Now my friends, when they ask you, never refuse, when you can, to give something to send the gospel to our fellow-countrymen in Africa.

TAHITI.—Queen Pomare still perseveres in her hostility to the French. She is at Raietea, and it is reported that the French are about to blockade the place.

CAPE TOWN.—The Rev. W. Philip, son of Dr. Philip, of Cape Town, was drowned when crossing a river in a boat at a Missionary station, on July 1.

A SYNOPSIS OF THE BRITISH BAPTIST FOREIGN MISSIONS.—No. 2.
 Designed to shew the present state of the Stations, Churches, Schools, &c., in connection
 with the Particular and General Baptist Missionary Societies of Great Britain.

PARISH.	CHURCHES, OR STATIONS.	When Formed.	No. of Sub-stations.	MISSIONARIES.	Assistant missionaries & teachers.	Female missionaries & teachers.	No. of Members.	Baptized in 1844.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
JAMAICA.*											
WEST INDIA											
ISLANDS.											
Hanover	Green Island	1831		J. May			303	11			
	Ditto	1830	1	Ditto			840	07	3	42	392
	Ditto	1829	2	Edward Woolley			749	22	1	96	100
	Ditto	1831		Ditto			181				56
St. Elizabeth	Bethsalem	1837	1	Robert Gay			200	14			
	Ditto	1840		Ditto	2	1	196	14	2	59	90
St. James's	Montego Bay	1824	1	P. H. Cornford	1		1264	62	2	153	250
	Ditto	1824	2	W. Dendy	2	1	1408	101	2	177	277
	Ditto	1835		Thomas Burchell			589	137	1	135	379
	Ditto	1830	2	Ditto	2	2	390	06	1	04	173
Westmoreland	Bethel Town	1835		Ditto			386	42	1	102	177
St. James's	Bethsephill	1835		Thos. B. Pickton	1		618	31	1	143	125
Trelawney	Hastings	1841		Ditto	1		201	12	1	84	96
	Ditto	1827	1	Wm. Knibb	1		1332	108	2	173	305
	Ditto	1831	1	Ditto	2		980	92	2	261	792
	Ditto	1829		Joshua Tinson	1		313	39	1	120	158
	Ditto	1829	1	B. B. Dexter	1	1	814	30	1	80	320
	Ditto	1838		Ditto	1		197		1	09	210
	Ditto	1836		J. E. Henderson	2		740	57	1	214	980
	Ditto	1842		Ditto			340	27			
Westmoreland	Fuller's Field	1827	2	William Hume			400	47			100
	Ditto	1828	4	John Hutchins	2	2	785	53			151
Clarendon	Four-paths, &c.	1829						43			
Manchester	Vale Lionel, &c.	1840		G. P. Evans			400			2	100
St. Ann's	Brown's Town	1830	3	John Clark	3	2	1778	150	3	396	1528
	Ditto	1836	1	H. J. Dutton	3		555	48	3	292	1100
	Ditto	1839		Ditto			274	15	1	20	45
	Ditto	1841		H. T. Dutton			239		1	20	45
	Ditto	1829	1	B. Millard	1		505	38	2	130	240
	Ditto	1829	1	Thomas F. Abbott	1		871	91	4	158	560
	Ditto	1835		Ditto [Dowson]			201				
St. Catherine's	Spanish Town, &c.	1819	5	J. M. Phillippo & T.	5	2	3641		5	574	830
St. Dorothy's	Old Harbour	1824	2	Henry C. Taylor			1207				
St. John's	Springfield, &c.	1834		Vacant			404		2	02	422
St. Mary's	Mount Angus	1828		David Day			405	71			65
	Ditto	1827	1	Ditto	1		473	51	3	109	70
	Ditto	1826	1	Ditto			708				350
St. Thomas in the Vale	Jericho & Mount Hermion	1824	1	Edwd. Hewett & J. Hume	1	1	1601	189	1	309	500
	Ditto			W. Whitehorne							
	Ditto	1834	1	Chas. Armstrong	1		278		1	108	210
Kingston	East Queen Street	1810	2	Samuel Oughton	1		3815		1	435	698
	Ditto	1826	1	John H. Wood			539		1	30	100
Metcalfe	Annatto Bay	1824		William Lloyd			966	20	1	50	300
St. George's	Buff Bay	1824		Ditto	1		181				
Portland	Machioneal	1843	2	Vacant	1		232		1	80	120
Port Royal	Port Royal	1822		George Rouse			130				
St. David's	Yallahs	1830		Thomas Hands			150				
Total..	53 Stations.		43	33 Missionaries.	26	15	32881	1699	56	4876	12491

* Likewise a Baptist College at Calabar, containing ten Students. Rev. Joshua Tinson, president.

BAPTIST REPORTER.

 DECEMBER, 1845.

OUR NEW MOVEMENT.

WHEN some traveller, engaged to reach a distant position, difficult of access, after much time and toil, arrives within a short distance of his destination, fear and hope alternately depress or revive him, and his anxieties naturally become more and more intense. This is the position, and these the emotions of the Editor of the *Baptist Reporter* at this juncture. Twenty years ago we projected a work of this character—its commencement was as the day of small and feeble things—and we had to struggle with peculiar difficulties, and surmount serious obstacles year after year, before we could reach a resting place on which we could sit down and feel that we had attained a position of safety and independence. Suddenly, whilst contemplating another extraordinary effort in advance, we heard that a bold and aspiring competitor was preparing to enter the field; and soon we beheld him moving along, what we had found a rough and rugged path, with all the celerity of a locomotive engine, and pass us by with a swiftness that scarcely allowed a nod of recognition. We stood and wondered, but did not

feel condemned. Our contemporary had started his engine from the best position, and many had united to give him what some would call a “good fillup;” indeed the conductor declared he would not set off at all except they did—but we started from a disadvantageous position,* and almost alone. True there were a few friends stood by, but they were rather witnesses than helpers. Did we envy the rapid movements of our new competitor? Not we! we rather admired them; we only felt concerned that he should take care of the boiler and keep his eye on the safety valve, lest an explosion should stop his career, and injure others as well as himself. But we thought: well, all this shows the world is moving, and we must move too, or we shall be left behind.—So we set to work and made the best we could of our present means, as every honest man will. And though we had no “Company,” or “Union,” or “Board” to back us up and give us a “fillup,” we made some progress in the right

* The Editor set up his first press in the bean-chamber of a Flour-seller.

direction, and gathered a little more strength for further efforts—so much at all events as to enable us now to propose to lay down rails the whole length of the line to the very station occupied by our competitor, providing our friends will only engage to find the fuel to gender the steam. Our charges will be the same as those of our more powerful rival, and in one thing we intend to out-do him—we shall afford more accommodation than he has done for third-class passengers.

On the First day of January, 1846, we shall perform an experimental trip, having provided a new engine for the purpose, with accommodation for Ten Thousand Passengers; or if a rush should take place, we are fully prepared to meet it, even to the extent of the accommodation of our competitor, and more than that if called for.

Let it be understood that we do not ask for shareholders, we only ask for passengers—or, in plain words, customers; to whom we shall adopt the good old-fashioned custom of giving our stuff for their money, and as much stuff too as we can honestly and fairly give them. We do not ask them to give us more money for less stuff that we may give some of their money to somebody else. This is the system with some, and we believe they are very honest men, and do as they say they do. But we do not like the system. We think it is a roundabout way of doing good. Let every man be the almoner of his own bounty as much as may be—it will bring him more into contact with the objects of his benevolence, and make him still more benevolent. How is it that christians in this day fall so far behind the Primitive Christians in relieving the aged, the widow, and the fatherless? There is some cause, or some causes of this sad defalcation. Is the system against which we protest one of them?

These then are our views of what should be done in publishing for the public, and we state them openly and

fairly. We trust they will not be misunderstood, or regarded as unfair insinuations intended to injure others. They are not designed for any such purpose, but simply as an exposition and a defence of the line of conduct we have adopted and propose to pursue. We have never attempted to depreciate others in order to exalt ourselves, and we never will, but we must be allowed fearlessly to express our opinion, without restraint and above-board.

Who then will go with us on our new experimental trip on the First of January? We presume we may safely reckon on *booking* all our old passengers. But we want *them* to do one thing, and that is to secure more passengers. Let each of our old customers tell one of his neighbours of our proposal; inform him how carefully and safely we proceed—an *Infallible Guide* being always in attendance to direct and regulate our proceedings—describe the “strange” but pleasing “sights” you have seen, and which he will *witness* along the whole of our course, and dont forget to mention our cheap fare, good companions, and spacious accommodation. Only get him to take a trip with us in January, and we doubt not he will seek to enjoy a similar treat every month all the year round for the good of his health.

THE GO-ALONGS AND THE COME-ALONGS.

THE other day, in looking over the entertaining “*Journal*” published by Chambers’s, we found one article which forcibly arrested our attention, and for the reasons which we have mentioned at the foot of it, (though we opine our readers will guess why we have copied it before they get there) we give it entire.

“It is a common saying among military men that there are in the

army two kinds of officers—the Come-alongs and the Go-alongs; or, in other words, if the saying can need any explanation, the skulkers, who are content with merely urging others onward in the path of duty and danger, and the brave fellows who stimulate by their example, and are as ready to share the peril as the glory.

“In looking round upon the busy walks of life, we find that not a few consist of this Go-along kind of people. They will listen attentively to your benevolent projects; they will express their approbation of your principles of action; they will profess unqualified admiration of your mode of proceeding, and their cordial sympathy with the end you have in view; but immediately you solicit their countenance and aid, they shrink from your appeal, and endeavour to shuffle you off by protests of inability, or by plausibly insisting that they shall require time to consider of it; and endeavour to hide their indolence or parsimony under the plea of waiting to see ‘how it will work.’ They are convinced that the end is desirable, and the means unexceptionable, but any one may do the work, so that you will not trouble them; and, sinking back in their easy-chairs, these well-meaning Go-alongs sigh over the ignorance and wickedness of the world, bidding you good speed in your enterprise, but do not dream of putting a finger to the work.

“Now, it is evident that if every one acted in this manner, no plan or project, however excellent, could by possibility be carried out. If every one thus shrunk from taking a part in the initiative, no benevolent enterprise would have a practical beginning, and its cradle would be also its grave. The thought and wish must be mere abortions, which would never have strength to come to the birth, much less attain to manly stature and robustness. The great and noble institutions on which, as a nation, we justly pride ourselves, would never

have seen the light, or have only dragged on a miserable and useless existence as bad as nonentity, and the mighty machinery for good which they have contributed to form, with all their vast and glorious results, must have been lost to the world. What an incalculable loss would it have been to society had some of the great men whose names adorn the page of history been mere Go-alongs! But our Hampdens, Newtons, Howards, and Wilberforces, were not such. Their hands moved with their hearts: they stamped their image upon the age in which they lived, and originated a circle of light and love which has extended to the ends of the civilised earth, and will continue to exert its influence to the end of time.† If all, in fact, were mere Go-alongs, abuses could never be remedied, society could not improve, and all things must remain, as far as man is concerned, in an irremediably stagnant and corrupt state.

“Far more injurious is the promised assistance of these Go-alongs to the success of a good project, than decided antagonism. A little opposition, indeed, often engenders a corresponding strength on the contrary side, and infuses an energy into the infant Hercules which fits it for giant struggles, and secures it an ultimate victory. But to be ‘condemned with faint praise’—to meet with a cold Go-along where we hoped to find a Come-along, is the deadliest of all opposition. Decided enemies, luring prospects, anything, in fact, is better than the meaningless promises of cold friends—the assurances of assistance from the mere Go-alongs.

“The class of Go-alongs have not a little to answer for. They may hug themselves as being very well-meaning

† If all this may be said with propriety of these distinguished men and their objects, how much more forcibly do such remarks apply to the far greater objects contemplated by Wesley, Whitfield, Carey, Knibb, Williams, and Moffat—objects which we too, in our humble way, are attempting to promote by this publication.—E. D. B. R.

people, they may lament sincerely the ignorance, degradation, poverty, and the various ills under which many of their fellows are labouring, but they are chargeable with much that they little think of. The buds of a thousand blighted benevolent projects lie at their door; the unaided exertions of the brave Come-alongs, that march in the van of all that is useful and praiseworthy, beckoning onward the lagging rear, reproach them; and however unwilling they may be to bear the stigma, they must nevertheless be reckoned among the opponents of those benevolent projects which they only charge themselves at most with neglecting to countenance and assist. Many a social evil which inflicts misery and ruin, many a practice which is disgraceful and degrading, many a giant abuse, would be scouted and heard of no more, but for the apathy of these Go-alongs.

"The other day I had occasion to call on one of these people, a friend of mine, a gentleman of property, on a benevolent errand. I knew him to be a kind-hearted man, and every way well able to afford the assistance which I, from the most disinterested motives, wished him to render to an embryo institution, in the prosperity of which I felt deeply concerned, and which I introduced to his notice. He listened to me in the most attentive manner while I put before him the necessities and claims of the project. In conclusion, he expressed himself in strong terms of admiration, and declared that in his opinion it was worthy of the most cordial support. Of course I expected after this eulogy he would offer us some assistance, or at least the use of his name; but as he made no such offer, I plainly asked him if he could in any manner advance our objects 'Well,' said he, 'as to assisting your institution'—and here he began to play with his watch seals—'as to assisting you—why, I should be very happy, very, to lend you my name, but your society is at present hardly formed. I think I would rather wait

a little while, and see how you get on, and if it come to anything, I will do something for you.' I had not the remotest personal interest in the prosperity of the institution for which I was pleading; but thinking remonstrance useless, I departed, sorely vexed at the strange apathy of this anomalous, warm-hearted, cold-handed man, this freezing negative specimen of humanity, and wishing that I could convert this useless Go-along, hanging like a dead weight upon the rear of philanthropy, into a Come-along in the van, for which his position in society and ample means so well qualified him.

"But the Go-alongs do not altogether escape punishment. Independently of the superior respect always felt for those who act manfully and uncalculatingly upon the good impulses of their nature, compared with those who shrink from the call of duty, and are the slaves of some cowardly expediency, posterity treats their memory with indifference and forgetfulness. History—both the history of nations and the more circumscribed history of smaller communities—deals impartially with the memory both of the Come-alongs and the Go-alongs. The memory of the Go-alongs dies, for the most part, with them; none have much reason to hold their name in esteem or reverence. History deals with what men *do*, not what they think or intend; and they leave little behind them for their fellows to love or imitate. But the Come-alongs still live in their deeds; their name, if history inscribe it not in her pages, is enshrined in the heart of the family, the village, the city; and the footprints of departed philanthropy are looked on with love and veneration by their successors."

The Editor of the *Baptist Reporter* humbly puts in his claim to be considered a "Come-along." He would rather lead on his subscribers than be pushed on by them. But as even

Wollington would have cut but a sorry figure at Waterloo without soldiers—soldiers that could not only stand the shock of a fierce onset, but advance to the attack when required, so he can do but little if not supported by a firm and increased body of supporters. He now wants a staff (preserving the military figure) of intelligent, active, and persevering officers—"Come-alongs," who shall beat up in every village, town, and city, for new recruits, and lead them on in this contest for truth and liberty. In one word (dropping the figure) we want active agents who will, with a copy of the *Reporter* in their hands canvass industriously for subscribers, and, taking a list of them, send directly to Leicester for the number required, or give their orders to a bookseller that he may obtain them from his London Publisher. Who will be "Come-alongs" for this Periodical?

 POETRY.

THE PAST—THE PRESENT—THE FUTURE.

THE past—the past, how well arranged, though complicate the scene—
 The way of God with one estranged, how kindly all has been;
 Though base ingratitude has marked my way from day to day,
 Forgiving love has ever worked escape from satan's way.

The by-gone years how wisely blent, or joy or sorrow's cup,
 Which most I've needed, has been sent, and strength to drink it up.
 Admiring, I would pause and gaze, then hide my face with shame,
 That for the past so little praise I give to thy great Name.

The present—on the present now I pause, as well I may,
 And ask thee, oh my soul, if thou canst in the light of day
 Sleep careless on, regardless still that day is fading fast—
 Oh let it not, 'mongst ill-spent days, be numbered at last.

This present hour—this present hour, I now resolve to give
 My erring soul to thee; thy power, oh Lord, can bid it live.
 Oh make me know o'er all my ways thou rul'st, my God and King,
 So shall I learn thy lofty praise in every state to sing.

The future—to the future oh how frequently I turn;
 Its hidden mysteries to know how anxiously I yearn;
 And yet the past has fully shewn, and present scenes attest
 Thy word, that those who seek thy throne shall evermore be blest.

The future—for the future then will I no longer care,
 If I, whilst with the sons of men, my Saviour's love but share;
 I'll trust him with my future lot, assured that by his hand
 Supported here, I then shall not fail of fair Canaan's land.

The years gone by—the present hour—and years long yet to come—
 Shall all, when govern'd by thy power, assist me to my home;
 There—though the past now call for tears, the present gives me pain,
 That future hope soothes all my fears—I shall not weep again!

London.

H. L. D.

A SYNOPSIS OF THE BRITISH BAPTIST FOREIGN MISSIONS.—No. 3.

Designed to shew the present state of the Stations, Churches, Schools, &c., in connection with the Particular and General Baptist Missionary Societies of Great Britain.

ISLAND, OR PROVINCE.	CHURCHES, OR STATIONS.	When Formed.	No. of Sub-stations.	MISSIONARIES.	Assistant missionaries & teachers.	Female missionaries & teachers.	No. of Members.	Baptized in 1844.	No. of Schools.	No. of Day Scholars.	No. of Sunday Scholars.
ASIATIC ISLANDS.											
ASIA.											
*Ceylon	Colombo	18	10	Jacob Davies	17	1	438				No Returns.
Ditto	Kandy	18	10	Dawson, Lewis, and McCarthy	0	2	70	8	30	1257	
Java	Samarang	18		Gottlieb Bruckner							No Returns.
Samatra	Pedang	18		N. M. Ward							
	4 Stations.		20	6 Missionaries.	23	3	508	8	30	1257	
HINDOSTAN.											
Agra	Agra	1811		R. Williams			50	12			No Returns.
Ditto	Muttra	1842		T. Phillips and J. Makepeace	1	2	10	1	1	50	
Allahabad	Allahabad	1814		L. Mackintosh	1		7	1	1	30	No Returns.
Ditto	Benares	1817		W. Smith	1		9		1	6	
Ditto	Chunar	1817		— Wilks			10				
Bahar	Monghir	1816		Lawrence, Parsons	3	2	56	2	3	90	No Returns.
Ditto	Patna	1811		H. Beddy, Heinig	1	2	30		2	35	
Bengal	Barisal	1828	1	S. Bareiro	3		10	1	1	30	No Returns.
Ditto	Calcutta	1801									
	Circular-road	1819		Andrew Leslie	4		71	1			
	Kalinga	1822		J. Wenger	1		29	0	3	360	
	Lal Bazar	1809		Vacant	1		122	3	4	190	
	Intally	1838		Pearce, Krishna	4	1	35	6	2	39	
Ditto	Chittagong	1812		Johannes, Fink	4		33	6	3	75	
Ditto	Dhaka	1816		Robinson, Leonard	3		16	1	1	40	
Ditto	Dinajpur	1805		H. Smylie	1		25	4	1		
Ditto	Sadamahl	1808		H. Smylie			8				
Ditto	Haurah	1820		T. Morgan	1	1	26	8	4	230	
Ditto	Jessore	1800	8	J. Parry	11		140	18	10	400	
Ditto	Katwa	1804		William Carey	3		47		1	30	
Ditto	Khari	1830		G. Pearce, Mundol	1		34	0	1	40	
Ditto	Lakhyantipur	1830	5	Pearce, DeMonte	4		73	6	1	40	
Ditto	Moloyapore	1842		George Pearce			7				
Ditto	Nursigdachok	1824	6	J. Page, W. Thomas	4		36	2	1	40	
Ditto	Serampore	1793	8	W. H. Denham	7	1	93		5	800	
Ditto	Suri in Birbhuz	1818	1	J. Williamson	3		21		2	100	
Dilhi	Dilhi	1818		J. T. Thompson			11	6			
Orissa	Berhampore	18—	1	H. Wilkinson and John Buckley	2	2					
Ditto	Cuttack	1822	6	C. Lacey, A. Sutton	9	2	189	14	6	137	
Ditto	Khundiitta	18—		Bamadad and Proosooram							
	29 Stations.		20	40 Missionaries	61	18	1110	101	40	1361	

* Also a Baptist College at Colombo containing six Students. Rev. Jacob Davies, president.

† This number includes Messrs. C. C. Aratoon, W. W. Evans, James Thomas, and Shujaat Ali, who have no pastoral charge, but are engaged in translating the Holy Scriptures, and in preaching the gospel to the heathen.

COMPENDIUM.

COUNTRIES.	Island, Kingdom, or Province.	No. of Churches.	No. of Sub-stations	No. of Missionaries	Assistant Missionaries & Teachers	Female Missionaries & Teachers	No. of Members.	Baptized in 1844.	No. of Schools.	No. of Day Scholars.	No. of Sunday Scholars.
Europe.....	France	1	2	2		2	10		1		30
Africa	Fernando Po, &c.	1	8	5	14	15	80	20	4	200	500
America	Bay of Honduras	1	4	3		2	122	5	5	350	
Ditto	Canada	7		4			400				
West India Islands	Dahamas	12	25	3	27	3	2453	320	8	465	1289
Ditto	Hayti	1		2			48				
Ditto	Trinidad	1	4	2	2	1	52	3	2	95	80
Ditto	Jamaica	59	43	33	36	15	32,881	1698	55	4875	12,491
Asia	Asiatic Islands..	4	20	6	23	3	508	8	30	1257	unk.
Ditto	Hindustan.....	20	36	40	68	18	1203	101	54	2761	unk.
Total..		110	144	98	172	62	37,737	2155	168	10,003	14,300

Biography.

ANN MARRIOTT

Was born at Marton, a village in Warwickshire, where her father was parish clerk, and therefore his family was brought up strictly to attend church. She received a good education, and went out whilst young into a gentleman's service. She was very much esteemed as a good and honest servant. In this sphere she lived several years, and remained, like too many gentlemen's servants, a stranger to vital godliness. At length, her mother getting old, she thought she should like to be at home to wait upon her. She therefore gave up her place and commenced a school and took in needle-work, and thus obtained a comfortable living. One day she was induced to go to hear "a dissenter" preach, and behold the word came with power to her soul, and from that time she became a changed person.

The Bible was now her daily study, and she soon found that infant sprinkling was contrary to the word of God. She now began to sit under the ministry of Mr. G. Jones, baptist minister, of Wolston, and presently became a member of the baptist church. She was punctual in attending the services every sabbath, although the distance was six miles. This she did for several years. In her own little school she could no longer teach her scholars the church catechism, and thus she drew down the displeasure of the parish priest, who came to reason

with her upon the subject. But one interview sufficed; that gentleman did not come any more; "for," said he, "she is hardened in her sins!"

About this time she began to take in Burkit's New Testament, with cuts in it, but when she came to that which represents John baptizing our Lord by pouring water on him, she tore it out, "for" she said, "it is contrary to the word of God, and to common sense." She was a strict observer of the sabbath, and would not, though she suffered by it, attend to any business on that sacred day.

About last April she began to be poorly, and said she thought she should never be better. She got weaker and weaker, and when any one asked her if she should like to get well again, she would say "I am in the hands of my Heavenly Father, and am quite resigned to his will."

The day before her death she said, in reply to the anxious inquiry of a friend, "I know whom I have believed, and am quite ready to depart and be with Christ, which is far better." At length, August 29, her spirit departed.

Thus lived, and thus died, this faithful servant of God. She has left a humble abode on earth for a mansion in the heavenly world.

Her beloved pastor, Mr. G. Jones, of Wolston, improved her death at Marton, from a text which she chose herself, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The chapel was crowded, and numbers could not obtain admission. Reader! are you ready?

QUERIES FOR CONSCIENCE AT THE
CLOSE OF THE YEAR.

HAVE I, during the last year, made any *direct effort* to bring a soul to God? Ought I not to have done so?

Have I brought any one under the preaching of the gospel?

How many tracts and handbills have I distributed?

How many times have I gone specially to the throne of grace, to pray for the *immediate* conversion of sinners, and the prosperity of the church of Christ?

Have I regularly attended the prayer-meetings and week-night services? Have I never stayed away without a good reason? Require conscience to answer this honestly and plainly.

How many letters have I written to recommend the Lord Jesus to those who are careless about him?

Have I ever sat *twice* by a stranger in the house of prayer without speaking a kind word, or inviting him to come again? How many neglect this *duty*? Do such act kindly? Do they love their neighbour as themselves? Are they doing to others as they would others should act towards them? Can they wish to see the chapel full—always full? Is it possible that they realize the value of the soul, or travail in birth for sinners?

Have I confirmed by my conduct what my pastor has preached from the pulpit through this year?

Am I living to myself? or am I living unto the Lord? Can I say, for me to live is Christ?

Do I know the terrors of the Lord, as Paul did, and therefore persuade men to flee from the wrath to come?

Conscience! Conscience! Conscience, examine, convict, or acquit!

New Park-street, London.

J. S.

SELECTIONS.

To do the best can seldom be the lot of man; it is sufficient, if when opportunities are presented, he is ready to do good. How little virtue could be practised if benevolence were always to wait for the most proper objects and the noblest occasions; occasions that may never be found.—*Dr. Johnson.*

Establishments (of religion) inflict a penalty, not on error, but on private judgment.—*Angus' Voluntary System.*

CORRESPONDENCE.

THE "BAPTIST REPORTER."

As this is our closing number for the year, we give below a few opinions respecting the manner in which this periodical has been conducted, with hints for its future management and success. The following are only a portion of what have reached us. We deem it right to state, in our own justification, and for the satisfaction of our readers, that these are voluntary and unsolicited.

"I feel assured the readers of the *Reporter* will readily admit that justice to its Editor demands its circulation to be increased to 10,000. Let each subscriber get another and this will be done. In nine cases out of ten this could be effected. Many would be thankful to have the work if they knew of it. I would say to every subscriber—*Try this plan—make one earnest effort, and success is certain.* The pages of the *Reporter* are becoming increasingly interesting. Many pædobaptists here admire it. Both churchmen and dissenters now regularly read it, and some I know, though hostile to baptists, are accustomed to have a peep on the sly, and are wont to speak of the marvellous multiplicity of its intelligence, and the interest with which they are detailed." S. W.

May a humble but ardent friend be permitted to tell his own tale? We love such testimonies from the poorer classes. They are peculiarly encouraging to us. "I should be glad if I could send you a word of encouragement, as a token of respect for your untiring zeal to promote the welfare of the baptist denomination. Dear sir, I long to tell you how much I love the *Reporter*. I feel as another poor man did, who said he would rather go without his dinner than not have his *Reporter*. I can truly say that I would rather go without many dinners than go without mine. It is just such a magazine as I have long desired; I am sorry that I did not know of it before."

"I also will shew my opinion.' Send out a man, who is able to walk twenty miles a day for two months, and let him visit the churches, and introduce the *Reporter*." [We wish we could find one.]

"Your excellent *Reporter* is just the thing for Oxford, and places contiguous. We take in eight amongst our poor people, and I am now introducing it into several villages. I trust next year my own people will take twenty-five or thirty; at all events I will not rest until I obtain this number, or more. I have also introduced it to many of the baptist friends at Oxford, for on enquiring there, to my sorrow, I found only two baptists who took it in, while there were many who took in the *Witness*; but several informed me they would take in the *Reporter* in future. We take in also your very interesting and useful *Children's Magazine*.

G. B.

"I am glad to know that your illuminating *Reporter* finds its way to some of the Independents. Really in these times of enlightenment, it would be no wonder if the Independents, I mean the people, should begin to extricate themselves from their bandages and learn to see with their own eyes. Thanks to Dr. Halley for the loosening he has effected. But then see how busy they are in other quarters in trying to make 'all right' again! Allow me to congratulate you on the improved state of your excellent publication. I hope that its circulation may increase ten-fold."

J. M. K.

"My mind is increasingly impressed with the mischiefs of infant baptism, and hence I increasingly admire, value, and try to circulate your *Reporter*. I shall take care to promote its circulation. Never mind what Dr. Campbell, or Dr. Halley, or Dr. anybody-else says, 'Speak unto the baptists that they go forward.'"

R. T. W.

"May the Lord be praised for every measure of success attending your *Reporter* and *Children's Magazine*, of which I dispose of a goodly number every month. I have no less than forty dozen of magazines monthly for our friends, and if all our ministers would but take an interest in these matters, and a little trouble as well, our denominational publications would double their present issue, and more."

J. M. L.

"I read your *Reporter* from month to month with great pleasure, and strongly recommend it to my friends as a periodical calculated to subserve the interests of the denomination to which it is my privilege to belong, and a publication likely to promote the prosperity of the Redeemer's kingdom.

G. R. G.

"I regret that your Magazine is still but little known among baptists in London, and in many parts of the country too; it is not perfect it is true, but who can read the accounts of conversions, of baptisms, of endeavours to do good, with their glorious results, and not feel their hearts burn within them, and a holy resolution excited to go and do likewise? I wish all our Ministers and Students had a copy."

J. C. L.

"I have been a reader of your *Reporter* for many years, and I am sorry to find in a town like this, where there is a baptist church of more than two hundred members, that it has not a wider circulation. How is it that a baptist should take the *Witness* in preference to the *Reporter*?"

J. A. W.

"Your *Reporter* is gaining ground, and it deserves to do so, for it is a steadily improving periodical. I have several times recommended it in my public addresses, and design to do so again, for I am increasingly convinced of its *useful adaptation to the common mind*. There is no need to send a PENNY PRECURSOR to prepare the way for it! Go on, dear sir, go on.—Ezra x. 4."

J. F. P.

"I would just say that the *Reporter* maintains a high standing among the periodicals taken in here, and that its arrival every first day of the month is hailed with delight."

G. S. W.

"I am beginning, by various means, to spread your *Reporter* here. I wish we could get it thoroughly worked into the midst of us, and then we should work out some of the old 'leaven.'"

R. B. B.

"A few weeks since, for the first time, I saw a number of the *Baptist Reporter*. Being pleased with it, I ordered the back numbers of this year. I have lent them, and recommended my friends to take it in. I think it a work deserving encouragement."

C. S. L.

"Six of your *Reporters* are taken by the friends connected with this newly formed church. I shall do all I can to increase the number. I think them well suited to promote activity and earnestness in the cause of Christ."

J. C. S. T.

"I think the *Reporter* will do more good in the extension of our denomination than any other periodical extant."

J. M. C.

"Your last number is thoroughly good, and I hope your circulation will increase. Prepare for a good effort at the end of the year."

J. B. P.

"I have lately come to reside in London, and I find the *Reporter* is not taken in the congregation where I attend, though it is a large one. I have the numbers for the past two years, and I shall give them away among some of the poorer members, in order to make it known." J. D.

"I sincerely pray God may bless your labours in the cause of the Redeemer, and that your intelligent and enlivening periodical may stir up the mind of many a professor to greater activity in the Kingdom of Christ." J. T. W.

"I cannot let this opportunity pass without informing you that I am very much pleased with the *Reporter*, and that I shall promote its circulation among my people." E. P. B.

A distinguished baptist minister in the Metropolis, says—"I am glad to find that your work is exerting a greater and wider influence in town, which I shall be happy to increase."

"I greatly wish to see the matter, and the circulation of the *Reporter* well sustained. In both respects you shall have what aid I can contribute." J. D. N.

"Every decided baptist ought to give his support to the *Reporter*." J. C. A.

"What an amount of intelligence for Threepence!" J.

We trust we shall not be acting improperly in giving the following perfect extract from a note we received in the course of the past year from the Editor of the *Christian Witness*, as there is nothing in it but what is creditable to the writer's honour and honesty.

"I am pleased, and yet somewhat sorry, you sell so many of the *Baptist Reporter*, because, with much that is excellent, it is so DESPERATELY BAPTISTICAL: and it often contains much relative to us, the Independents, that is not kind, not candid, not just. You have, in other respects, greatly improved it during the present year. All that I formerly said of its merits as a *Baptist* organ, now holds with much-increased emphasis. I could only wish that you would somewhat modify your course, and let the interests of Protestant Evangelical Nonconformity have the full benefit of those rare capabilities for conducting Periodical Literature, which are now devoted with so much zeal to Baptism. We want more piety among our churches, both as Baptists and Pædobaptists. Congregationalism, on

our part, is good, and on yours, so is water, in floods, to those who conscientiously think so, but in proportion as either becomes, among our respective bodies, the bond of union, we shall be carnal, and prove impotent in our war with the world. Let our two communities wage continual war with the world, but cultivate the most fervent affection among ourselves.

Such is the principle which has drawn these lines from your friend and servant, *Mr. Winks.* JOHN CAMPBELL."

We are not aware that the *Reporter* "often contains much relative to the Independents that is not kind, not candid, not just." We should esteem it an act of kindness in Dr. C., or any one, if he would point out the pages where such cases occur. For this is a grave charge, and if substantiated would give us much uneasiness. We promise we would then do public penance and never offend again. At present we plead "Not Guilty." And then with regard to advancing "the interests of Protestant Evangelical Nonconformity," we most conscientiously believe we are, and in the best way we can, when we strenuously advocate the close imitation of New Testament examples. Voluntary profession of faith in Christ, by being buried with him in baptism, best comports with the spiritual reign of the Messiah, and aims a sure and deadly blow at all the pretensions of priestcraft.

Well: we must now leave the whole matter in the hands of the baptists of Britain. If they deem the principles we have hitherto advocated worthy of more extensive diffusion, they have now an opportunity of securing a popular medium. The whole business is now in their own hands. Not upon us, but upon them rests the responsibility of adopting or refusing an opportunity for securing cheap Religious Literature for themselves, on equal terms with their Independent brethren. We are quite ready. Our demand of support is moderate—modest, we ask not for fifty thousand but ten thousand, and then the *Baptist Reporter* shall regularly appear with twelve additional pages, making it the same size as the *Witness*, though its circulation will then not reach one-third of its more prosperous contemporary; leaving the proprietor of the *Reporter* with but a very bare remuneration for paper and print, and not one farthing for the arduous labours and expences of Editorship.

SOUTH AUSTRALIA.

As your correspondent (T. H. L.) did not give any Statistics of Australia in his paper last month, I send you the following (chiefly religious) of South Australia, which I conceive may be acceptable to your readers, and for the correctness of which I can vouch, having a near relative residing in the colony, from whom I am often receiving information. These reach up to the 31st Dec., 1844.

Nottingham. E. MANFULL.

Population, Cultivation, and Crime.

	Males.	Females.	Total.
Acres enclosed	9526	7670	17196
Ditto under cultivation			53,102
Return of Stock.			
Sheep			26,918½
Horned Cattle			450,000
Horses			36,000
Goats and pigs.....			2,150
			12,000

Crime.—Convictions in the province.

	1840	1841	1842	1843	1844
	47	37	36	31	25

Religious Statistics.

	Average Attendance.
Church of England.	
John's Church, J. Farrell	300
Trinity ditto, closed	
Church of Scotland.	
Presbyterian, R. Haining.....	60
Secession Church of Scotland.	
Presbyterian, R. Drummond.....	120
Wesleyan Methodists.	
Gawler-place chapel, W. Longbottom	250
Franklin Street do., lay-preachers ...	50
Kernode Street, do. do.	50
New Connexion Methodists.	
Hobson Place, J. Abbott and others	60
Hindley Street, (no return)	
Primitive Methodists.	
Light Square chapel, Long & Wilson	40
Congregationalists.	
Freeman Street chapel, T. Q. Stow	250
Baptists.	
Ebenezer chapel, Mr. J. Allan	120
Temporary-place, A. Scott.....	50
Plymouth Brethron.	
Park Farm, S. Gill, (officiating).....	25
Society of Friends.	
Meeting House, Pennington terrace, no return.	
Catholics.	
Pirie Street, Dr. Murphy (Bishop) and M. Ryan	200
Jews.	
Currie Street, but no synagogue ...	10.

Outstations of the different denominations.

Church of England.—St. Paul's, Port Adelaide; St. Mary's, near the Sturt; St. Peter's, Lyndoch Valley.

Church of Scotland.—Mount Barker, and in the neighbourhood of Adelaide.

The Wesleyan's have chapels at Bowden, Walkerville, Happy Valley, and Wilbunga; and preaching stations at Nairn, Plymton, Ketsbrook, Cherry Garden, Mount Charles, Bahannah, Meadows, Kensington, Unley, Edwardstown, Upper Sturt, Morphett Vale, & Eyre's Flat.

New Connexion have lately built a chapel at Walkerville, and are devoting themselves to the instruction of the natives.

Primitive Methodists have a chapel at the Pine Forest, and are much employed in missionary labours.

The Congregationalists have a chapel at Hindmarsh and Macclesfield; preaching stations at Encounter Bay, Kensington, Gawler Town, Strathalbyn, and Echunga.

Union Chapels are built at McLaren Vale, Brighton, Albert Town, at the Company's Survey on the Oukaparinge, at Auguston, Richardson's Township, at the Para; and are supplied alike by the Methodists, Congregationalists, and Baptists.

Roman Catholics have service occasionally in the country.

Sunday Schools, 16—Private ditto, 31—Native ditto, 2.

ACADIA BAPTIST COLLEGE, NOVA SCOTIA.

It appears from your last *Reporter*, should the letter of A. be founded upon fact—and that it is so, we cannot dispute—that I was mistaken as to the ground on which the Acadia Baptist College applied to the legislature for pecuniary support, and am glad, in this instance, to acknowledge my fallibility.

Thanks to A. for his timely correction, his mysterious and somewhat offensive conclusion, nevertheless.

But why did Dr. Belcher say that the grants were "made to sustain the College and the Academy connected with it?" Are these *both* for secular education?

Manchester.

J. S.

EVANGELISTIC LABOURS.

HIGHLANDS AND ISLANDS OF SCOTLAND.

"We have two sabbath schools in the country well attended. Forty persons have been added to us during last year, and almost every individual of them converted from the world. Five of our members went to America last summer."

"The work of awakening is yet going on, and is very promising. We have been obliged to enlarge one of our meeting-houses, and the other requires an addition, although it was enlarged last year. We are sometimes under the necessity of holding two meetings at each of these places, from want of room. I am obliged to send one of the brethren to a neighbouring dwelling-place to address those whom the house cannot contain. I preach every night, except Saturday, and twice on the Lord's-day. I am much engaged in visiting the sick and dying, and speaking to those under concern. There are some places where all our efforts failed in past years, but now the work of conversion has begun among them, and promises well."

"I have baptized eleven since I wrote to you in March, and a good number more are expected. Truth is gaining ground, and at all our baptisms crowds attend. The desire to hear the gospel still continues: Thus you see that the Lord has opened a wide and effectual door, but still I see many around who remain the willing servants of sin."

"Mr. Archibald Cameron was long pastor of the church at Lawers. I do not think, says a friend, that during his last illness, a passing cloud of unbelief ever came across his mind. Though sometimes so weak that he could hardly reply to inquiries about his illness, when Jesus and his salvation were spoken of, he immediately revived, and would speak for a considerable time without any apparent weakness, on the preciousness of the Redeemer. His desire was to depart, and be with Christ.—His mind was not always in rapture, but he never for a moment doubted; he could always say, I know that my Redeemer liveth. He feared God above many. The most careless profligate considered him to be a good man. He walked very closely with God, and possessed comprehensive views of the truth."

"My third excursion was to Glenalmond; on my way, I had a large congregation at Acharn. Next morning, after addressing a number at my lodgings, I proceeded over the hills to meet with the shepherds, at six in the evening. The day was cold and rainy, and very misty. I took a guide with me; but after toiling during a long summer day, we arrived at a place a little distant from where we set out! While on the hill, shivering with cold, wet to the skin, nearly

exhausted with hunger and fatigue, I thought how little do our friends living in towns know of the casualties to which a Highland Missionary is exposed. After getting out of the hill, I was solicited to preach, and had a crowded meeting. Next day, I went to Glenalmond by a more circuitous route; and although they had been disappointed the night before, as many as could attended. I preached at three different places in this thinly inhabited district: some are concerned for their souls."

"In summer, he took a tour to Oban and the neighbouring district, accompanied by Mr. Miller, who had been unwell, but was recovering. Mr. Cameron, after mentioning the various places which they visited, adds thus:—"I spent seven weeks, preached upwards of fifty discourses, to not less than three thousand hearers. I trust a few at least have received benefit. Baptists are assailed on every hand, yet their principles are gaining ground; and it is their own fault if they do not arise and possess the land."

"Last sabbath we baptized a young man in the river Spey, and although there was a heavy storm, hundreds of people assembled, and behaved with great solemnity."

"July.—I have already informed you that I baptized two men when I was last in Lunesting; five persons have now been baptized in Sandsting; and brother Inkster baptized four six weeks ago. Some others are about to be baptized."

"December.—Nine persons have been added to our fellowship in Nesting since May last; brother Inkster has baptized nine persons in Barra; I have baptized twenty in Sandsting, Lunesting, and Dunrossness. We have now sixteen members in Lunesting."

"I was the first person known to be baptized in these islands. There have been 210 persons baptized; of this number twenty-four have gone the way of all the earth, every one of whom died in the hope of eternal life; twenty-one have been excluded, one of whom was lately re-admitted, and five more are under the consideration of the church, with a view to re-admission."

"A young man who was for a time under convictions, which he succeeded in stifling, and returned to his former pursuits, came of late to our meeting, bringing small stones in his pocket to be thrown secretly at some of his companions, and thus disturb the meeting. But before he began, the truth struck him with power,—a change was produced on his whole deportment, and he is now rejoicing in the salvation of Christ. He appears to be truly turned from darkness to light, attends regularly, and intends soon to be baptized, for which he is likely to suffer, but is deterred to obey God."

BAPTISMS.

CHINA, Canton.—In a communication recently received from Mr. Roberts, the American Baptist Missionary at Canton, he states that on January 10th, he baptized a Chinese convert in the Canton river—the first (says he) baptized since we have been here, and perhaps the first ever baptized in this city or river. On the same day, myself and five Chinese converts baptized by myself, commemorated the death of our ascended Lord.

IRELAND, Limerick.—Mr. Thomas, of Limerick, acquaints us that on Lord's-day, October 5, he had the pleasure of administering the ordinance of baptism in the river Shannon. He says, after a prayer meeting at my house at eight o'clock, we proceeded to the river. The morning was lovely, the tide was fully up, and a large number of ships floated in the stream. We anticipated being interrupted, for on arriving at the river side, we found upwards of two hundred persons assembled, and when the service commenced, they drew near; when I began my address, they came closer. After earnestly and affectionately preaching Jesus to them, we went down into the water, and I baptized the disciple. Many present had never witnessed the ordinance before. Instead of interruption, all was quiet, except here and there an expression, "it was well done—it must have been the *ould way*."

ASHDON, Essex.—I have the pleasing duty to report, that on Lord's-day, October 12, ten persons, (four men and six women) were immersed in the baptist chapel, Ashdon, by our beloved and laborious minister Mr. Tubbs. On the same day, these disciples were admitted to the communion of the church, after having received a faithful and affectionate address on the character they had assumed, the position in which they now stand, and the duties arising therefrom. Six of these beloved friends stand in the endearing relation of husband and wife to each other. W. B. S.

AUDLEM.—September 28, three persons were publicly baptized here by brother Pedley. One had been a member of the Primitive Methodists for some time. He said no man had persuaded him, but he had been convinced that it was his duty as well as privilege to attend to this divine ordinance, by searching the New Testament. The following Lord's-day they were received into the church. R. T.

TENDY.—Two believers were buried with Christ by baptism, by Mr. Griffiths, Oct. 5. This being the first time the ordinance has been administered in our new place of worship, it was crowded by an orderly and attentive assembly.

LESWTON, Turret Green.—Yesterday morning, after an important and weighty address on baptism, our pastor, Mr. Sprigg, immersed a young married couple, on a profession of attachment to their crucified Lord and Saviour. The event was one over which the writer could sincerely rejoice, having had the privilege of sowing the seed of divine truth in the mind of this young man, at an early age, in the sabbath school. Let teachers persevere in their delightful work, and they shall find therein a rich reward. We have others in the congregation whose faces, we trust, are set Zionward, and whom we hope shortly to see making a public profession of love to the Redeemer. G. R. G.

PONTSEA, White's Row.—On Lord's-day morning, October 26, after a suitable address by our pastor, Mr. Williams, to a large congregation, the ordinance of believer's baptism was administered to seven candidates. One was from the Wesleyans'. Convinced that immersion was the scriptural mode, he felt it his duty and privilege to be buried with Christ in baptism. His wife, who is also a Wesleyan, is about to follow the example of her husband. Two were from our sabbath school. Truth will prevail. We have great reason to thank God and take courage. R. I. H.

TROWBRIDGE, Bethesda.—We had a most delightful service on Lord's-day morning, October 26. Brother Halliday preached an appropriate sermon, and then our pastor, Mr. J. Gwinnell, delivered an affectionate address, and led nine believers into the watery grave, and immersed them in the name of the Sacred Three. Certainly it was good to be there. Our congregations have increased more than 600 since Mr. G. came amongst us in July, 1843, and 75 have joined us by baptism. D. D.

FOWNHOPE.—We have been adding a gallery to our place of worship, which was re-opened by Mr. Cross, of Gloucester, October 26, on which occasion seven believers were baptized by Mr. Little.

LONDON—Salter's-hall.—On sabbath evening, Oct. 20, our pastor, Mr. S. J. Davis, baptized three males and one female; two of the former are, under the blessing of God, fruits of instruction in our sabbath school, where we have a band of pious and devoted teachers. J. C.

New Park-street.—Oct. 26, twelve persons were baptized by Mr. Smith, after a sermon from Psalm xix. 11, "In keeping of them there is great reward." The place was very crowded, and great solemnity prevailed.

Commercial-road.—General Baptist.—On the first sabbath in September, six persons put on Christ by baptism; and on Nov. 2, nine others followed their example. We have others waiting.

LYNN, *Norfolk*.—March 2, one male and one female were baptized. April 6, one female; May 4, one male; June 1, four females and one male; September 7, two males; October 5, one male; November 2, three females and two males. This last baptism, and the services connected therewith, were peculiarly interesting. One of the candidates, Mr. R. Steele, had for sixteen years been a highly esteemed and useful travelling preacher among the Primitive Methodists, but at length, after much thought and prayer upon the subject, he determined fully to avow his Lord, and be baptized in his name. He resigned his connection with the body among whom he had so long been a useful minister, and after a discourse from Mr. Wigner, from the words "These are they who follow the Lamb whithersoever he goeth," Mr. S. addressed the assembly for nearly half an hour. All heard with deep attention—the chapel was well filled, and good appears to have been done. Another of the candidates was from the sabbath school. In the afternoon, in addition to those who were baptized and received to the table of the Lord, we were also pleased to receive two repenting prodigals into the fold, one of whom had been excluded from the church nearly twenty years since. Thus it was a day of joy and gladness. The Lord grant us many such seasons!

HOLY CROSS, *near Stourbridge*.—The small church at this place were gratified by witnessing the baptism of four candidates on Lord's-day, Nov. 2, Mr. Leake, of Droitwich, preached, and also administered the ordinance. On the following sabbath afternoon, Mr. Pring, of Stourbridge, paid us his usual monthly visit, and received three of these friends into the church; the other was a Primitive methodist, who remains with his former friends. We now hope for better days.

J. S.

STOURBRIDGE.—On Friday evening, Oct. 31, a large congregation assembled to witness the baptism of six candidates. A sermon was delivered by our pastor, from 1 Thess. v. 21, which was heard with great attention. Three of the friends who thus confessed Christ were teachers in our sabbath school. Four of them in the bloom of youth. On the following sabbath evening these were all received into the church. D.

COLEFORD, *Gloucestershire*.—On Lord's-day morning, August 31, four persons were baptized here by our pastor, Mr. Penny; also two more October 26. Z.

SCOTLAND.—At *St. Andrew's*, by Mr. T. P. Henderson, in June and July, three; by Mr. F. Johnston, in August and October, two.

At *Galaahiel's*, by Mr. T. P. Henderson, (now stationed there by the Baptist Union of Scotland,) from August 29 to November 18, eleven.

OAKINGTON AND EARLTH, *Cambridgeshire*.

—FOURTEEN persons were recently baptized in the river Ouse, in the presence of about fifteen hundred persons, by Mr. Nottage. Eight of the baptized have united with the baptist church at Earlth, and the other six with the baptist church at Oakington. After the baptismal service, the sabbath school children, and upwards of five hundred friends took tea in a barn, a booth, and the chapel at Earlth, which were all fitted up for the entertainment. Addresses were delivered by the brethren Flavell, Nottage, and Whiting, and prayer closed the exhilarating and delightful occasion. H. G.

MARKET HARBOUROUGH.—On the first sabbath in October, Mr. Wallis, Tutor of the G. B. College, Leicester, preached, and then Mr. Harris baptized six candidates. It is worthy of remark that three persons were convinced of the truth and propriety of believer's baptism at the last administration, and on this occasion, a husband, returning home, observed to his wife, "You may do as you please, but I am satisfied now, and shall be baptized." "You need not talk so to me," was the reply, "my mind has been made up about it for some time. I only wait for you."

NEWBURY, *Berks*.—November 2, after an impressive sermon by our minister, Mr. S. Drew, from "How hearest thou," six persons were buried with Christ by baptism. We rejoice that more are expected to join us soon. I gave away the tracts and hand bills you were so kind as to send me, together with 100 of Craps on Baptism and several *Reporters*. These, I hope, will set the people to think for themselves. Truth must prevail at last! B. F.

HOUARTON-REGIS, *near Dunstable*.—Nov. 2, after a thorough-going baptism sermon from Coll. ii. 12, by Mr. G. Hull, the pastor of this church, two believers but on Christ by baptism. One of them was seriously impressed at the baptism of his wife six months ago, thus furnishing another instance of God's repeated testimony to baptism, by making it subservient to the conversion of the ungodly. Can our pædobaptist brethren bring such testimonies as these? Who ever heard of the sprinkling of a baby awakening a sinner from his lethargy? H. T.

ATCLENCH, *Worcestershire*.—On sabbath, October 19, the Rev. J. Hockin, of Evesham, preached and baptized three persons at Atclench; Mr. Crumpton, the pastor of the church, being (wo regret to say) unable, from severe indisposition, to perform this pleasing duty. M. P. C.

LEEDS, *Byron Street*—*General Baptists*.—On Lord's-day, Nov. 2, a man and his wife were baptized at this place by Mr. Tunnickiff.

MONKWEARMOOUTH.—On Lord's-day afternoon, October 12, after a sermon by Mr. J. Graham, one female was baptized, and in the evening of the same day, her husband also put on the Lord Jesus by baptism. On the following Wednesday evening, another female was thus buried with her Lord, and on Lord's-day, November 2, one young man was baptized. Our prospects are cheering.

S. H.

GLADESTRY, Radnorshire.—June 29, our pastor baptized one female; July 27, three young persons, and September 21, two more. Three of these were from the Bible class. We have also some inquirers. May the Lord still prosper us, till the little one shall become a thousand!

J. T.

HIGH WYCOMBE.—Two persons were baptized at the new meeting house at this place, on sabbath afternoon, Nov. 9, by Mr. Green. We were very crowded, and the people listened attentively to arguments for believer's baptism. Our chapel is nearly filled on sabbath evenings, and we are about to commence a sabbath school.

J. S.

CHENIES.—October 17, three persons were baptized. Two were mother and daughter. It is an interesting fact, that they were both convinced of their duty at the same time, of which neither was aware until afterwards. The sermon on the occasion was preached by Mr. Finch, of Hemel Hempsted. The mother had been a Pædobaptist many years.

BLACKMORE, Essex.—Three female candidates were solemnly immersed in the name of the Sacred Three, after an address by Mr. Kendall, of Romford, from a rather singular text, "Ye do dishonour me."

R. R. T.

KIRTON-IN-LINDSEY, Lincolnshire.—Three females were buried with their Lord in baptism at this place, August 3. Mr. Cookman preached. A good impression was produced, and we are looking for better days.

F. N.

LOUGHBOROUGH—Baxter Gate.—*General Baptist.*—On Lord's-day, Sep. 26, four persons were baptized. On the same day, at the Sparrow-hill P. B. chapel, three.

ABINGDON.—On Thursday evening, Oct. 30, two followers of the Saviour were baptized by Mr. Marten. One was an Independent.

I. A.

SPEN, Bucks.—Nov. 12, Mr. Bedding immersed two believers in the baptism of the meeting house in this village.

HEMEL HEMPSTED.—Three believers were baptized here, September 28; and one, October 28.

HIGHGATE, near London.—On Lord's-day, September 21, three females were immersed by the Rev. G. H. Orsard.

EAST LEAKE.—We added five believers by baptism, on Lord's-day, October 19.

RELIGIOUS TRACTS.

A NEW PROPOSAL.

INVITATIONS TO WORSHIP.

With a view to carry out the hint suggested in our number for October, (355) we have arranged a hand bill for general use, a copy of which we shall furnish in the *January Reporter*. We propose, next year, to give one thousand of these, together with 500 Hand Bills and 25 four page Tracts on Baptism, to every congregation in which 25 *Reporters* and 50 *Children's Magazines* are sold. We shall also make grants of the invitations to poor congregations, and sell them at a cheap rate to others. The applicants will have to furnish us with the name and situation of the place of worship, and the hours at which divine service commences, which will be printed on each set of hand bills. Grants of Tracts, &c., will be continued as heretofore.

SUMMARY OF DONATIONS.

FROM THE PROFITS OF THE "BAPTIST REPORTER," "CHILDREN'S MAGAZINE," AND "BAPTIST SABBATH SCHOOL HYMN BOOK."

	Handbills.	4 Page Reporters.
To Dec., 1844	240,250	8750 2630
To Dec., 1845	69,000	3850 770
Total..	309,250	10,600 3400

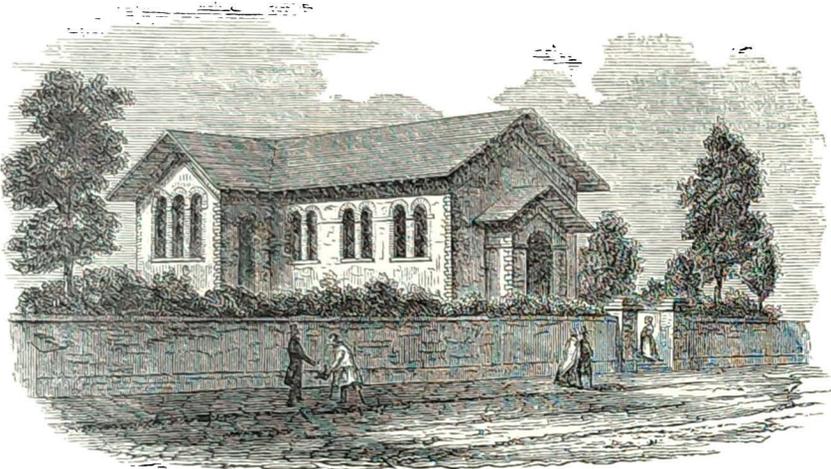
DONATIONS have been forwarded to—

	Handbills.	4 Page Reporters.
Liverpool	500	.. 25
London	500	.. 25 .. 6
Newark	1000	.. 25 .. 6
Hemel Hempsted	500	.. 25 .. 6
Abingdon	500	.. 25 .. 6
Kirton-in-Lindsey	500	.. 25 .. 6
Lynn, Norfolk	500	.. 25 .. 6
St. Albans	500	.. 25 .. 6
Cambridge	500	.. 25 .. 6

REVIEWS.

We desire to inform Authors and Publishers of our intention, when our publication is enlarged, to devote more space and attention to new works issuing from the press. This month, from want of space, we are compelled to postpone the notices of several works. Beside those mentioned in our former numbers, we have, during the past month received copies of Dr. Wardlaw's Memoir of Rev. J. Reid, M.A., Missionary—Dr. Wardlaw's Life of Joseph and the last years of Jacob—The Christian Treasury, —Fifth Report of the Bible Translation Society—Report and Letter of Baptist Churches in Ireland—Letter and Minutes of Nottingham and Derby Association—Reasons for believing Infant Baptism to be Unscriptural.

BAPTIST INTELLIGENCE.



NEW BAPTIST CHAPEL AND SCHOOL ROOMS, SHIRLEY STREET,

FOUR MILES FROM BIRMINGHAM, ON THE STRATFORD ROAD.

THE above small but very elegant baptist chapel and school rooms were opened for divine service on Tuesday, August 19, 1845, when sermons were preached by the Rev. Thos. Swan, and the Rev. James Roberts, (Independent) of Birmingham. Notwithstanding the heavy rain which fell all day, and which prevented great numbers from being present, the attendance was large, and the collections liberal. On the following sabbath, sermons were preached by the Rev. C. H. Roe and the Rev. W. Stokes, of Birmingham. The weather being very propitious, the congregations were greater than could be accommodated within the building. The total amount collected on the two days was upwards of £35.

In or about the year 1797, the Rev. Samuel Pearce, pastor of the baptist church in Cannon-street, Birmingham, opened a cottage for preaching in the village of Shirley Street, opposite this spot, called "The Cock House," in the occupation of Benjamin Thorne, which was licenced for public worship on the 23rd day of January, 1797. This house was for many years afterwards occupied by a good woman, of the name of Elizabeth Walker, a member of the church in Cannon-street. She died April 15, 1832, after a long and useful life employed in

doing all that lay in her power to promote the preaching of the gospel in her house, and assisting to conduct the school carried on in the adjoining premises.

Since that period to the present, public worship has been conducted by preaching brethren, and the Sunday schools supplied with teachers, in connection with the church in Cannon-street. In the year 1844, a subscription was commenced by the church and congregation in Cannon-street, to purchase land and build the chapel and school rooms, the foundation stone of which was laid by William Room, Esq., assisted by the Rev. Thomas Swan. The building is on an elevated piece of freehold land at the entrance of the village, and is erected from designs by Messrs. Edge and Avery, architects, of Birmingham. It is substantially built, and capable of accommodating about 200 persons, including the school rooms, which are so constructed as to be thrown open to the chapel. We understand that there is no debt on the building, it is invested in trust, and that it is the intention of the friends connected with the church and congregation in Cannon-street, to take immediate steps to erect another chapel in the village of King's Norton, about five miles from Birmingham.

TIVERTON, Devon.—A series of most interesting services were held on Wednesday and Thursday, Nov. 12 and 13, in connexion with the public recognition of the Rev. Stephen B. Sutton, B.A., of University College, London, as the pastor of the baptist church. On Wednesday morning, the Rev. R. Bond, Wesleyan minister, read and prayed. The Rev. John Bigwood, of Exeter, stated the distinctive principles of nonconformity in an address, which combined, in an eminent degree, boldness and perspicuity, with candour towards such as differed. The Rev. John Jackson, of Taunton, proposed the customary questions, and offered the ordination prayer. The charge, founded on 1 Timothy iii. 5, "Take care of the church of God," which was characterized by beauty of style, and fulness of evangelical statement, was delivered by Dr. Steane. The Rev. John Jackson concluded. Dinner was provided at the Subscription Rooms, after which, W. D. Horsey, Esq., of Wellington was called to the chair, and addresses expressive of respect and affection for the newly-ordained pastor, and exemplifying a spirit of christian charity and good-will, were delivered by Messrs. Bond, Madgin, and Dr. Steane. At the evening service, the Rev. Henry Madgin, Independent minister, Tiverton, read and prayed, the Rev. S. Nicholson, of Plymouth, delivered the charge to the members of the church, and the Rev. R. May, of Barnstaple, concluded with prayer. The hymns were given out by various brethren in the ministry. Full congregations, and the assembly of about thirty ministers of different denominations, evinced the interest which these services excited. On Thursday evening, a public tea meeting was held at the Subscription Rooms, with the two-fold object of an appropriate expression of respect and affection for the Rev. J. Singleton, the retiring pastor, and of commencing a subscription for the erection of a new chapel and school-rooms suited by their size, and in every other respect, to the wants of the congregation, and the state of the population of this manufacturing and important town. After tea, which was attended by between 400 and 500 persons, the Rev. John Jackson made known the intentions of the friends of the late pastor, and presented him with an elegant easy chair, which had been purchased by the church and congregation, over which he had presided with growing honour and usefulness for upwards of thirty years. The great object of the meeting was then stated by Mr. Sutton. Addresses were delivered by Messrs. Bond, Madgin, Jackson, May, and Dr. Steane, the Chairman. Notwithstanding the unavoidable absence of some individuals who are expected to contribute most liberally to

the object, and the aversion of many present to send up their names, the sum of £450 were subscribed in the course of the evening. May the Great Head of the church succeed this effort to advance his cause and to promote his glory!

HILL CLIFF, GRAPPENHALL, Cheshire.—We received, August 12, a letter from the pastor of the baptist church at this place, which, owing to a misapprehension on our part, did not appear at the time, and which we would now do our best to rectify. In our August number, at page 289, some remarks appear to the effect that brother Barber, of Warford had noticed what had been said in the *Reporter*, and that although Hill Cliff might have the best documentary evidence of being the oldest church in Cheshire, it perhaps had not the best circumstantial evidence. It is therefore asked, (1) What has been said in the *Reporter*? (2) Will brother Barber give the dates both of his circumstantial and his documentary evidence?

CHRISTMAS EVANS.—Sometime ago, the friends of the late Christmas Evans induced the Rev. D. Rhys Stephen, pastor of the English Baptist church, Newport, Monmouthshire, to undertake to compile a memoir of that extraordinary man, for which purpose they supplied him with the necessary materials. We are now informed that Mr. Stephen has completed the task assigned him, but that the work will not be published until two hundred and fifty subscribers names are obtained. We therefore advise all our friends, English, Scotch, Welsh, and Irish, who can afford it, immediately to become subscribers. The life of a man of such extraordinary self-consecration to God, and uncommon usefulness in his cause, cannot fail to be deeply interesting to every christian.

MR. STOVELL is about to publish his Lectures, in one volume, for 7s. 6d., as soon as he can obtain an adequate number of subscribers. Now let the baptists shew their attachment to their principles by coming up to the help of their advocate. Subscribers to write to the Rev. C. Stovel, 5, Stebon Terrace, Philpot Street East, London.

LEEDS, Byron-street.—This place of worship was purchased a short time ago by the General Baptists. We hear that they are gradually gathering a church, congregation, and sabbath-school. This year they had an interesting annual service, October 26, when Mr. Edward Stevenson, of Loughborough, preached, and a tea-meeting was held next evening. Since then, £400 having been called in, it has been resolved to endeavour to pay off the *whole* debt (£960) by midsummer. This is a noble resolve, and deserves generous aid.

HUNSLET, Leeds.—On Tuesday evening, Oct. 21, the baptist church held a public tea meeting in their spacious school-rooms, to celebrate the liquidation of the debt, which, with the interest, amounted to £840. About 550 persons sat down; after which, Joseph Town, Esq., deacon of South Parade baptist church, Leeds, was called to the chair, which honour he highly merited, having himself collected £740, leaving the church to subscribe £100; which sum may seem very small, but was a large one for so poor a people. Brother Foster, of Farsley, gave a concise history of the church, and after a very appropriate address to the chairman, presented him with a beautiful ink-stand, which the church had provided, bearing the following inscription:—

“Presented by
The Baptist Church, at Hunslet,
To Joseph Town, Esq.,
For his praiseworthy efforts in liquidating
the debt from their place of worship,
Oct. 21, 1845.”

Addresses were delivered by Messrs. Colcroft, Macpherson, Stuart, Williams, (former pastor) Tunnilliff, and other friends. The meeting throughout was of the most interesting, serious, and we hope, profitable character. We are now praying and hoping for better days!
W. F.

WEST BROMWICH, Bethel Chapel.—After an enlargement and the erection of a gallery, we re-opened for divine worship Oct. 26, when the Rev. E. L. Forster, of Stony Stratford, preached in the morning and evening, the Rev. T. Swan, of Birmingham, in the afternoon, and the Rev. G. Dawson M.A. of Birmingham, on Monday evening. The congregations were overflowing, and the services of a deeply interesting character. Colls. £51 10s. 6d. In connexion with the reopening, a series of special services were held every evening for a fortnight, when Messrs. Wright, Rogers, Shore, Thomas, Hamilton, Davis, Norgrove, and W. D. Corken, pastor of the church, delivered appropriate discourses. The total expense of the enlargement, including a small previous debt, was about £400. The church and congregation have subscribed nearly £150, and about £200 have been obtained from a few kind friends as a loan, without interest. Thus the Lord has prospered our way, cheered our hearts, brightened our prospects, and greatly encouraged us in our humble attempt to extend the kingdom of our Lord and Saviour Jesus Christ.

SMALLEY, near Derby.—We had a very interesting tea-meeting Nov. 10, to commemorate the coming of Mr. Felkin amongst us, and which has been attended by such considerable additions to the church during the year. Addresses on revivals were delivered.

BAPTIST COLLEGE STEPNEY.—From the report of Stepney College for 1845, we learn, that the Session of 1844 opened with twenty-four students; eleven of whom have since accepted invitations to the pastoral office from destitute churches, viz. from

Abingdon Mr. R. H. Marten, B.A.
Birmingham, Bond-st., Mr. S. Edgar, B.A.
Boston, 2nd Ch., Mr. B. Farrington
Brixton — W. Pulsford, B.A.
Cirencester — H. Tuck
Finch Dean — A. Tilley
High Wycoube . . . — S. G. Green, B.A.
Huntingdon — J. H. Milliard, B.A.
Poplar — J. A. Baynes, B.A.
Mr. G. W. Knighton, has been removed by death to a better world. He has, by “his will,” bequeathed £100 to the College.

During the present year four young men have been admitted as Students, they are
Mr. J. E. Carey, from Boxmoor,
— S. H. Booth, from St. Albans,
— W. C. Upton, from ditto,
— Alex. Russell, from Liverpool,
making the present number of students 16.

Throughout the session just ended, the usual course of theological, classical, mathematical, and philosophical study, has been pursued by the students, with credit to themselves, to their excellent tutors, and to the institution. The whole of the graduates, with one exception, passed the theological examination in the first class, and obtained each the prize of £5 in books.

The Committee deeply regret the resignation of the Philosophical Tutor, the Rev. F. W. Gotch, M.A., who has accepted the office of Classical Tutor in the Baptist College, Bristol.

Also the resignation, through continued illness, of their esteemed Treasurer, W. B. Gurney, Esq., who has been succeeded in his office by G. T. Kemp, Esq. And the resignation of one of their Secretaries, the Rev. Joseph Augus, M.A., through the urgency of his official duties as Secretary of the Baptist Missionary Society; the Rev. James Hoby, D.D., has succeeded him.

The receipts of the past year, including a legacy of £200 from the late Joseph Gutteridge, Esq., amounted to £1,776 19s. And the expenditure, (including a balance of £92 14s. 11d. from last report,) to £1,830 6s. 1d. leaving a balance of £43 6s. 1d. due to the Treasurer.

Since the commencement of the College in 1810, 137 students have finished their academical course, and have left the Institution; of these 120 are labouring as follows:

In Great Britain 104	In Canada 1
In Hindostan . . . 0	In Jamaica 0
In America 6	Deceased 11

Total 137

EAST LONDON.—Recognition.—The services in connexion with the pastoral settlement of the Rev. G. W. Pegg, (late of Leicester College) over the General Baptist Church, Beulah Chapel, Commercial Road, were held on Thursday, the 30th October, The Rev. C. Stovel gave the introductory discourse; the Rev. J. G. Pike, of Derby, gave the charge to the minister; the Rev. W. Underwood, of Paddington, preached to the people; the Rev. J. Stevenson, A.M., of Borough Road, the Rev. J. Burns, of Paddington, and other ministers, took part on the occasion. The congregations were excellent, and the services highly interesting.

LONG SURTON.—Brethren Wigner of Lynn, and Horsfield of Wendover, preached our anniversary sermons, Nov. 9 and 10. The collections, with the profits of tea, &c., realized about £50. One friend has offered £50, and two other £30 each, if the remaining debt of £300 is paid off shortly. We hope we shall be able to accomplish this object ere long. C. A.

EAST LEAKE, Notts.—After sermons by brother Underwood, of Paddington, on Lord's-day, we had a tea meeting Sep. 20, when, after addresses by Messrs. Bott, (pastor) Underwood, Marshall, and Osborn, it was stated that about £100 had been obtained, leaving the debt now only £100. T. W. M.

YEOVIL.—After a tea meeting to commemorate the coming of Mr. James amongst us, he was presented by our female friends with a dressing case and a handsome copy of Bunyan's Pilgrim. R. A.

NEWTORPE, near Ilhston.—The meeting-house in this village having been put in good repair, and a large addition made to the burial ground, sermons were preached by Mr. Wood, of Mansfield, Oct. 26, and a pleasant tea-meeting held next day.

TODMORDEN.—The General Baptists have recently opened a room for preaching at this populous place. A church has been formed, the congregations are very good, and the prospects of usefulness encouraging. R. I.

MANCHESTER.—The Rev. David Rhys Stephen, of Newport, has accepted the cordial and unanimous invitation of the newly formed baptist church, Grosvenor Street East, Chorlton upon Medlock, to become their pastor, and is expected to enter on his new sphere of labour the second Lord's-day in December. J. J.

LONG CRENDON, Bucks.—Mr. T. Terry, of Askett, Bucks, has accepted a unanimous invitation to the pastoral office from the baptist church at this place, and entered upon his engagement on Lord's-day, Oct. 10.

KINGSBRIDGE, Devon.—The Rev. Robert Clarko, late of Oswestry, has accepted the unanimous invitation of the baptist church at this town, to become their pastor. J. H.

ORDINATIONS.—Accrington, Lancashire.—On Lord's-day, October 5, Mr. G. Marshall, late of Accrington College, was ordained co-pastor with the Rev. J. Harbottle, over the baptist church, Blackburn Road, Accrington. The services were conducted by the Revs. D. Griffiths and J. Harbottle, Theological and Classical Tutors of the Baptist College, Accrington.

Poplar.—The Rev. J. A. Baynes, B.A., late of Stepney College, was set apart to the pastoral office over the baptist church, Cotton Street, Poplar, October 21. The baptist ministers engaged in this service were the Revs. F. A. Cox, D.D. L.L.D., B. Davies, P.D., J. J. Brown, S. Green, W. Miall, and S. Tomkins, M.A. London; J. M. Daniell, Ramsgate, and R. May, Barnstaple, Devon; also four Independent and one Wesleyan ministers.

THE ORDINATION of Mr. John Law, of Horton college, Bradford, as a missionary to the Island of Trinidad, took place Sep. 10, in the baptist chapel, South Parade, Leeds.

NEW MEETING HOUSES have been opened at Hendon, Middlesex, September 3; at Kingcote, Monmouthshire, September 13; at Pentonville, London, October 12—Collection £70.

WE have just heard of a considerable movement in a town in the North in favour of baptist sentiments, of which we hope to furnish details in January.

FOREIGN.

ACADIA BAPTIST COLLEGE.—We have just received a copy of the *Novascotian* newspaper, published at Halifax, Nova Scotia, in which the following letter appears. Will "A Baptist" have the goodness to send also a copy of the letters in our last (389) and in this (419) to the papers in which his letter appeared?—"Gentlemen,—I beg to call your attention to the following article on Acadia College which I have copied from the *Baptist Reporter* for October, received by the last steamer, and which has the largest circulation of any baptist periodical in England. This letter may be useful in showing the feeling of the English baptists in reference to State support of religion in any form whatever. Although I claim to belong to the number of those who in this province have been designated 'recreant baptists,' I am happy to find that this recreancy prevails throughout the whole dissenting population in the old country, seeing that all believe the principle of receiving 'any miserable pittance of state pay,' to be adverse to the dearest interests of dissent. Your insertion of the letter will oblige, A BAPTIST."

"Halifax, October 20, 1845."

Dr. Judson, of BURMAH, may be expected daily in this country, in his way to the United States, Mrs. Judson's loss of health requiring a temporary change of climate. It will afford us pleasure to see him; but it appears that we must not hope for much public service from him. He speaks of himself as unable to preach in the English language. "In order to become an acceptable and eloquent preacher in a foreign language," he says, "I abjured my own. When I crossed the river, I burnt my ships. For thirty-two years I have scarcely entered an English pulpit, or made a speech in that language. Whether I have pursued the wisest course I will not contend; and how far I have attained the object aimed at, I must leave for others to say. But whether right or wrong, the course I have taken cannot be retraced. The burnt ships cannot now be reconstructed. From long desuetude, I can scarcely put three sentences together in the English language."—*Bap. Mag.*, Nov.

Dr. Judson.—When this form was ready for press, we received a copy of the *New York Recorder*, of October 23, from which we make an extract, and to get in which, we have been obliged to displace other matter.

"Arrival of Rev. Dr. Judson.—On Wednesday of last week, the Rev. Dr. Judson arrived at Boston, in the barque *Sophia Walker*. We subjoin a letter to the Secretary of the Board, which gives us the melancholy intelligence of the death of Mrs. J. at St. Helena. It will be seen that neither the toils of many years, nor growing age, nor multiplied sorrows, have cooled the ardour of this devoted missionary."

The letter is dated, "*Barque Sophia Walker, at sea, Sept., 1845.*" After stating that he had written May 1, just before leaving, to the Treasurer, he describes the first part of the voyage as very rough and injurious to the health of Mrs. J. In a few weeks Mrs. J. was better. The vessel sprang a leak, and they put into the Isle of France. He now thought of returning himself, having found a vessel that would take Mrs. J. direct home, without coming by England. But she became worse, and therefore Dr. J. decided on accompanying her, and they left Port Louis, July 25.

"After a time, she again appeared to be recovering, and in the cold weather off the Cape of Good Hope, my hopes became again very sanguine. But she never really recovered from her last prostration,—and though sometimes better, continued on the whole to decline, until we neared St. Helena, when I gave up all hope of her recovery. She lingered a few days, while the vessel was detained in port, until the 1st. inst., when, at nine o'clock in the morning, she obtained her release from further suffering, and entered, I trust, into the joy of her

Lord. She was buried in the afternoon of the same day; and in the evening we were again at sea. Had Mrs. J. lived to reach home, and especially if my assistants had been with me, I should have expected to remain some time in America, that her health might become confirmed. But since this object is lost, I am desirous of returning as soon as possible—I hope that no objection will be made to my leaving before the winter sets in. I dread the effects of a northern winter, not so much on my general health, as on my lungs. An attack of my complaint in the winter season would probably prove fatal. And though I refuse not to die, I have so much desire, in submission to the will of God, to finish my work in Burmah, that I must confess I am unwilling to expose my poor life, though in other respects of no worth, to any unnecessary hazard. I remain, yours affectionately,

A. JUDSON."

We only add that after thirty-three years absence, Dr. Judson returned to his native land under these melancholy circumstances. Three of his younger children accompanied him. Every christian heart will sympathize with and pray for the venerable missionary.

GENERAL BAPTIST MISSIONS, ORISSA.—

We have much satisfaction and pleasure in stating that the missionaries who left this country in June, arrived safe at Madras about the middle of September; viz., Mr. and Mrs. Stubbins, brethren Miller and Bailey, and Miss Collins, all of whom were in good health and spirits. We regret, however, to hear that Mr. and Mrs. Wilkison, on account of the weak state of Mr. W. have been compelled to leave the interesting field of labour they were successfully cultivating, and return to their native land.

CALCUTTA, *Circular Road*.—It is proposed to erect a tablet to the memory of the late Rev. W. Yates, D.D., in the Circular-road chapel, Calcutta, which was for many years the scene of his public ministrations.

AMERICA.—We announced to our friends the departure of Mr. and Mrs. Kingdon for Honduras; we are glad now to be able to inform them that they have arrived safely in Jamaica, on their way thither.

MONTREAL.—The honorary degree of Master of Arts was conferred by Brown University, Rhode Island, Oct. 3, on the Rev. Frederick Bosworth, A. M., classical and mathematical professor in the baptist college, Montreal, Canada.

CANADA.—We feel much pleasure in informing our readers of the safe arrival of Mr. and Mrs. Marsh (late of Great Missenden, Bucks.) at Montreal, Canada, on Tuesday, Oct. 7, whither Mr. Marsh is gone to take charge of a missionary station.

NUMBER OF BAPTIST MINISTERS AND BAPTIST CHURCHES IN GREAT
BRITAIN AND IRELAND,

So far as ascertained, to November 30th, 1845.

Counties.	Ministers.	Churches.	Counties.	Ministers.	Churches.	Counties.	Ministers.	Churches.
ENGLAND.								
Bedfordshire	27	35	Herefordshire	10	16	Oxfordshire	12	16
Berkshire	15	19	Hertfordshire	17	21	Rutlandshire	1	3
Buckinghamshire ..	39	44	Huntingdonshire ..	19	21	Shropshire	12	19
Cambridgeshire .. .	96	40	Kent	44	63	Somersetshire .. .	46	54
Cheshire	16	19	Lancashire	43	57	Staffordshire .. .	17	27
Cornwall	7	18	Leicestershire .. .	20	42	Suffolk	42	53
Cumberland	4	8	Lincolnshire .. .	25	36	Surrey	33	36
Derbyshire	12	19	Middlesex	64	76	Sussex	16	19
Devonshire	40	57	Monmouthshire .. .	53	58	Warwickshire .. .	24	26
Dorsetshire	8	10	Norfolk	38	43	Westmoreland .. .	1	2
Durham	13	16	Northamptonshire ..	43	48	Wiltshire	37	51
Essex	34	41	Northumberland .. .	9	8	Worcestershire .. .	25	27
Gloucestershire .. .	44	55	Nottinghamshire .. .	20	25	Yorkshire	60	79
Hampshire	37	44						
WALES.								
Anglesea	10	14	Carmarthenshire .. .	38	43	Merionethshire .. .	2	4
Brecknockshire .. .	25	30	Denbighshire .. .	19	19	Montgomeryshire ..	12	21
Caernarvonshire .. .	13	17	Flintshire	4	6	Pembrokeshire .. .	36	37
Cardiganshire .. .	11	14	Glamorganshire .. .	44	55	Radnorshire	11	11
SCOTLAND.								
Aberdeenshire .. .	10	8	Edinburghshire .. .	12	7	Renfrewshire .. .	9	6
Argyleshire	2	4	Fifehire	16	10	Rossshire	1	1
Ayrshire	3	4	Farfarshire	8	6	Selkirkshire	1	1
Banffshire	1	1	Haddingtonshire .. .	1	1	Stirlingshire .. .	6	5
Buteshire	1	2	Invernesshire .. .	1	1	ISLANDS.		
Caithnessshire .. .	7	4	Kirkcudbrightshire ..	1	2	Hebrides	8	6
Clackmannanshire ..	2	1	Lanarkshire	8	7	Orkneys	4	3
Dumbartonshire .. .	2	2	Morayshire	2	2	Shetland	3	3
Dumfriesshire .. .	1	1	Perthshire	6	10			
IRELAND.								
CONNAUGHT.			QUEEN'S COUNTY.			ULSTER.		
Mayo	1	1	Queen's County .. .	1	1	Antrim	3	4
Roscommon	1	1	West Meath	1	8	Donegal	0	1
Sligo	0	2	MUNSTER.			Down	1	1
LEINSTER.			Cork	1	1	Londonderry .. .	2	2
Dublin	1	1	Limerick	1	1	Monaghan	0	1
King's County .. .	2	2	Tipperary	1	3	Tyrone	1	12
			Waterford	1	2			
SUMMARY.								
Number in	England	of Baptist	1072	of Baptist	1301			
Ditto	Wales	Ministers	225	Churches	271			
Ditto	Scotland	ditto	110	ditto	98			
Ditto	Ireland	ditto	18	ditto	39			
			Total			1481	1760	

THE PRINCIPAL PUBLIC INSTITUTIONS OF THE BAPTIST DENOMINATION
IN GREAT BRITAIN,

Their Objects, Income, and Expenditure, during the year ending June, 1845.

Institutions.	Students.	When Formed.	Objects.	Income.			Expenditur.		
				£.	s.	d.	£.	s.	d.
COLLEGIATE INSTITUTIONS.									
Accrington College ..	8	1841	Education of Ministers	330			344		
Bradford ditto ..	30	1804		1312	6	3	1200	17	2
Bristol ditto ..	23	1770		1320	12	2	1233	10	
Haverfordwest ditto ..	20	1841		200	2	9	180	10	0
Loicester ditto (G. B.)		1798		450	4	11	404	4	0
Pontypool ditto ..	15	1807		703	13	1	860	14	0
Stepney ditto ..	24	1810		1776	10		1747	10	2
Theological Educatn. soc.	3	1844		440	15	0			
MISSIONARY SOCIETIES.									
Foreign missionary society	1703		Conversion foreign nations	20584	9	6	23005	8	0
Ditto ditto (Gen. Bap.)	1810			498	13	8	5072	9	6
Home ditto ..	1797		Conversion British nations	950			1026		
Ditto ditto (Scottish)	1826			2516	18	3	4421	8	3
Irish ditto ..	1814		Conversion Irish nation . . .	2497	9	1	2541	2	7
Bible translation society	1840		Translating the Scriptures ..						
MISCELLANEOUS.									
Bath society ..	1816		Support superannuated minrs.	405	0	4	473	8	3
Building fund ..	1824		Erection of meeting-houses	660	11	3	618	11	2
Fund (General Baptist)	1726		Education ministers, & assistance of poor ministers . . .				150		
Fund (Particular Baptist) ..	1717		Education ministers, assistance of poor churches, &c.	2732	10	1	2552	13	1
"Magazine" P. B. ..	1809		Assistance of ministers, widows						
"Reporter" ..	1820		Assisting churches in spreading the gospel . . .						
"Repository" G. B. ..	1802		To promote the objects of the associated body . . .	250		6	171	15	
Selection of Hymns ..	1829		Relief of widows and orphans of ministers & missionaries	141	14	2	117	19	4
Union of Great Britain ..	1813		Promote interests denominatn	237	5	5	110	4	0
Union of Scotland ..	1843		Promote interests in Scotland	319	17	8	319	17	8
Western society ..	1807		Relief widows & orphans						

STATISTICS OF THE ANNUAL MEETINGS OF BAPTIST ASSOCIATIONS OF GREAT BRITAIN AND IRELAND.—No. 2.

Associations.	Place of Meeting.	Time.	Churches		Members		Clear Increase.	Sabbath Scholars.	Teachers	Village Stations.
			1845	1844	1845	1844				
Berks & West Middlesex	Windsor	May 13, 14	16	1204	38	890	136	33		
Buckinghamshire	Buckingham	May 6, 7	20	1883	31	2109	308	40		
East Kent	Ramsgate	June 3, 4	14	799	79	1147	140	7		
East and North Ridings	Scarborough	May 13, 14	14	1409	44	986	unk.	12		
Norfolk and Norwich	Norwich, St. Clements	July 30, 31	22	2334	104	1840	260	33		
South Western	Truro	May 21, 22	7	641	31	630	71	7		
Suffolk and Norfolk	Odley, Suffolk	June 3, 4	14	1858	94	1355	unk.	48		
Suffolk and Norfolk, new	unknown	June	25	2121	38	no	returns			
Worcestershire	Alcester	July 1, 2	10	1002	68	1352	unk.	32		

RESOLUTIONS.—Besides those relating especially to the welfare of the churches and their immediate localities; the following of a more general bearing were also passed.

Maynooth College.—The Berks and West Middlesex, and Buckinghamshire Associations, passed resolutions disapproving the recent enlarged grant to Maynooth College by Parliament.

Provision for Ministers' Widows and Orphans.—The Buckinghamshire Association passed a resolution recommending the churches to insure the lives of their pastors, with the Protestant Dissenters Fire and Life Insurance Society, that in case of their removal by death, a provision may thus be secured for their Widows and Orphans.

Marriages.

September 11, at the G. B. Chapel, Kirton-in-Lindsey, Mr. J. Fenwick to Miss D. Farrill, of Hull.

September 20, at the baptist chapel, Rldgmount, Beds, by the Rev. J. H. Brooks, Mr. John Dawson, to Mary Ann, eldest daughter of Mr. Wm. Boice; and Oct. 9, Mr. T. Mathews, to Miss E. Boon.

October 8, at Devonshire Square Chapel, by Mr. Smith, of Park-street, James Wright, to Mary Bowler, both members of the baptized church, New Park Street, Borough.

October 12, by the Rev. Wm. Syckelmoore, at the Particular Baptist Chapel, Smarden, Kent, Mr. Richard Ballard, of Charing, to Miss Ann Cook, of Smarden.

October 16, at the baptist chapel, Torquay, Devon, by the Rev. C. Rogers, Mr. James Border, to Mrs. Sarah Stookes.

October 17, By the Rev. C. H. Harcourt, at the baptist chapel, Wokingham, Berks, Mr. John Warwick, of Wokingham, to Miss Harriet Morris, of Bethnal Green, London.

Oct. 21, at the baptist chapel, Coate, Oxon, by the Rev. B. Wheeler, Mr. J. Bartlett, to Miss Harriett Sparrowhawk, both of Aston.

October 21, at York Street Chapel, Walworth, by Mr. Smith, of Park Street, James David Jones, to Eliza King, both members of the baptized church, New Park Street.

Same day, at New Park St. Chapel, by Mr. Smith, Mr. W. T. Marsh, to Emma Cresweller, both members of the church.

October 21, at Stepney baptist chapel, Lynn, by Rev. J. T. Wigner, Mr. R. Steele, dissenting minister, Lynn, to Ann, widow of the late Mr. Raven, of Mareham.

October 21, at the baptist chapel, Newark, by the Rev. H. L. Adams, Mr. John Huckerby, to Miss Maria Jackson.

October 22, at the baptist chapel, Ely Place, Wisbech, by the Rev. J. T. Wigner, of Lynn, Mr. Uriah Giscard, Lynn, to Eliza, third daughter of F. Kirkham, Esq., of Terrington, near Lynn.

October 23, at the Independent chapel, High Wycombe, by Mr. Green, baptist minister, Mr. G. Thompson, to Miss Ellen Grove, both members of the newly-formed baptist church; also, Mr. W. Coles, to Miss Unity Peppet.

October 30, at the G. B. Chapel, Hinckley, Mr. J. Puffer, to Miss M. A. Moore. Nov. 4, Mr. E. Smith, to Miss E. Goadby; and Mr. John Sharpe, to Miss M. Goadby.

October 30, at Jamaica-row baptist chapel, Bermuda, by the Rev. John Adey, Mr. C. Berry, to Miss E. Smith, of Clapham.

October 31, at the old baptist meeting house, Cottenham, by Mr. Green, minister, Mr. W. Watts, of Rampton, to Miss R. Parley, of Cottenham. As this was the first couple married here, they were presented with a handsome family bible.

Nov. 1, at the baptist chapel, Stockton-upon-Tees, by Mr. Leng, Mr. Robt. Bennett, to Miss Ellen Lamb.

Nov. 6, at the Independent chapel, above Bar, Southampton, by the Rev. T. Atkins, Mr. C. Gould, of Lymington, to Miss M. A. Reisin, of Deal.

Nov. 13, at Cavendish chapel, Ramsgate, by the Rev. Mortlock Daniel, Mr. Frederick Pantin, of the Paragon, to Ann Jane, relict of the late Mr. Wm. Malinson, of Windsor.

Nov. 15, at the baptist chapel, Blackburn Road, Acerrington, by Rev. J. Harbottle, Rev. J. Hanson, of Rhoysd Hall, near Huddersfield, to Abigail, youngest daughter of the late Mr. W. Eccles, of Acerrington.

At the baptist chapel, Golcar, Yorkshire, by Mr. Ash, Mr. S. Taylor, to Miss M. A. Wood; also, Mr. J. Mitchell, to Miss A. Beaumont.

At the baptist chapel, Guiting, by Mr. E. Noale, minister, Mr. T. Rivers, to Miss A. Briscoe, both of Winchcombe. [In our last (403) for Roberts, read Holloway. We wish all our friends would write plain.]

Deaths.

September 10, at Farningham, Kent, Mr. W. H. Colyer, for many years an esteemed member of the baptist church, Eynsford, Kent.

September 23, aged 44, Mary, the beloved wife of Mr. George Pell, of Maidstone, Kent, and sister to the late Samuel Cornford, baptist minister. She endured a long and painful illness, with christian patience and resignation to the divine will.

September 28, at Hamsterley, Durham, where his ancestors for a century past had ably and efficiently supported the baptist cause in that village, Michael Garthorn, sen., Esq., in his 72nd year. He was distinguished by his eminent piety, benevolence, and amiability of disposition.

Sep. 28, at Norton, near Stockton, aged 73, Mr. Thos. Taylor, nearly twenty years a deacon of the baptist church in Stockton. He was a man of great biblical knowledge, of strict integrity, and an uncompromising dissenter. His end was peace. His death was improved by his pastor to a large congregation from "An old disciple."

October 6, Peter Ellis, Esq., of the Paragon, Hackney, in his 74th year. By his death the baptist church at Shacklewell, and several of our denominational societies have lost a sincere friend, and a liberal supporter.

October 9, of scarlet fever, Mrs. Hebditch, wife of Mr. W. Hebditch, a respected deacon of the baptist church, Crewkerne, Somersetshire, of which she also was a highly esteemed member. Her end was peace.

Oct. 12, at New Haven, Mrs. Mary Dwight, at the advanced age of 91, widow of the late celebrated President Timothy Dwight, L.L.D.

October 13, Susan Ann, the youngest daughter of the Rev. G. H. Davis, pastor of the baptist church, King Street, Bristol.

October 17, at Ashdon, Essex, Mr. Chas. Marsh, aged 25. An honourable member of the baptist church in that village.

October 23, at Bedale, Yorkshire, aged 74, Mary Horner, a member of the baptist church there for twenty-seven years. Her affliction was protracted and painful, but her hope rested on the Rock of Ages, and her end was peace.

October 27, Ann, wife of Mr. John Underwood, deacon of the baptist church, Dane Hill and Newick. A woman who evinced by her manner of life that she had not received the grace of God in vain.

Nov. 4, Mrs. Elizabeth Manning, wife of Mr. John Manning, Leicester. Mrs. M. feeling indisposed, took a short walk on the morning of that day, but feeling worse, with difficulty reached the house of a friend. Surgeons promptly attended, but she gradually sunk, and expired of apoplexy at two o'clock in the afternoon. Mrs. M. was highly and deservedly esteemed for her very amiable disposition by a very extensive circle of friends, who sincerely sympathize

with the bereaved husband and his large and interesting family, who have suffered a loss that must be irreparable. But they sorrow not as those without hope. May they find consolation on reflecting that this was the will of God! The deceased was a member of the baptist church under the pastoral care of Mr. Mursoll.

November 5, at Leicester, Fanny Burbridge, the youngest and much-loved daughter of Mr. Samuel Deacon, and grand-daughter of the late Mr. John Deacon, G. B. minister.

November 6, at Kingsbridge, Devon, Mrs. Hooper, aged 65, who after a protracted affliction, was released to enter the rest that remaineth for the people of God.

Nov. 10, at her residence, Prospect-place, Wotton-under-Edge, aged 73 years, respected for her benevolence and kindness to all, Margaret, the beloved wife of Mr. Rodgers, many years a resident of Aldersgate-street, London. She was baptized by the late Rev. Timothy Thomas, of Devonshire-square, where she was a member for about twenty-five years, and for the last nineteen years of the baptist church at Wotton.

Nov. 18, Thomas Walton, the youngest son of Mr. E. Bowker, bookseller, Acerrington, in his seventh year.

CONVERSATION WITH CORRESPONDENTS.

We want many more such applications as the following, which we received the other day from a baptist minister. We place it here, though out of place, lest the example should be "too late."—"Can you let me have, before the month is out, some two or three dozen prospectuses of your *Reporter*? I want to introduce it to my people. Having a church of more than two hundred members, I hope to get a good many taken, and thus diffuse in this—what shall I call it—'dead-alive' place a little of its spirit. The *Reporter* was not heard of till I named it. Will you also, at the same time, send me a handful of your most pithy handbills on baptism? You gave me a grant some years ago, at —, and I have reason to know they were not liked, and for the same reason I wish to have some here."

PICTURES OF MEETING-HOUSES. J. G. C. wishes we would introduce these occasionally—interior views as well as exterior, as samples of what should be erected. We are quite willing and even desire to do so, but they must be sent.

T. S. Kislingsbury. Is the paper on prayer which you have sent us written by yourself, or is all or any part of it extracted?

J. C. L. calls our attention to the system of "exclusive" dealing practised by clergymen and other church folks. They had better be quiet; for as the old saying is, "*Two may play at that.*" But how unsocial and inhuman is such a custom whoever practises it!

TIMON ULAM complains that men of the world are solicited to support religion. We think he takes rather an extreme view of the matter. We agree with him that christians who are able should do more.

A READER. Well; the clergyman who said the shower of rain came unfortunately at "the important moment" when the out-of-door dance was to have commenced, only spoke as he felt.

"PROMPTITUDE." It was not from disinclination that subject was discontinued, but want of room and the claims of other subjects. We shall resume it; will you take it up where it left off? Our enlarged space will, we hope, enable us to do more justice to our correspondents.

R. B. Be not discouraged: ill-natured persons under cover of doctrinal objections cannot prevent a prudent, pious, and painstaking young man from making way.

NATIONAL

ANTI-CORN-LAW BAZAAR,

TO BE HELD

IN THE THEATRE ROYAL,

COVENT GARDEN, LONDON,

MAY 1845.

National Anti-Corn-Law Bazaar.

THE friends of Free Trade throughout the kingdom have already been advised, through the usual channels, of the intention of the Council of the League to hold a Bazaar in Covent Garden Theatre, London, in May, 1845, for the augmentation of the League Fund. A Prospectus of the undertaking has been extensively circulated, containing an explanation of the circumstances which have led to this determination, together with the means of securing its success; and these latter appear to the Council so important, that they have thought it desirable to present them more distinctly than they appear in that paper.

The order of the preparatory arrangements will be—The formation of a Ladies' Local Committee in every considerable town in the kingdom, whose names should be transmitted to Manchester for insertion in a list similar to the one occupying another part of this sheet; and the organization of a Committee of gentlemen, whose duties will be to canvass for contributions for the Ladies' Committee, and to superintend the selection and transmission of articles intended as an exposition of the various branches of local manufacture.

Unlike ordinary Bazaars, that which the League is about to open will, to a great extent, assume the character of a National Exposition of the Products of British Skill and Industry. The Council are already informed that several of the great marts of industry intend sending specimens of all the staple manufactures of their districts.

As an exposition, the Bazaar will be more perfect and complete than was at first anticipated. It will illustrate, in the most striking manner, the infinitely varied forms in which British skill and industry develop themselves; the great progress which has been lately made in combining elegance with utility, and grace with convenience; and the vast sources of increased national wealth which would be opened to the country and the community if freedom of import allowed an expansion of export.

The obvious difficulty of arranging and cataloguing such a collection, so as to convey an adequate conception of the important and diversified interests of the varied industrial arts and pursuits associated with British commerce and manufactures, renders it very desirable that the local secretaries should exert themselves to transmit, as early as possible, lists of the contributions and contributors in their respective neighbourhoods. For the same reason we wish to impress on the minds of the members of the Committee the importance of an early and active canvass for donations among their friends and acquaintances.

As there are many isolated manufacturers connected with our great cause scattered over the country, we suggest to them the propriety of communicating with the general Secretary at their earliest conve-

nlence. There is scarcely any manufactured article which would be unappropriate to an exposition intended to illustrate the greatness and excellence to which British manufactures have attained, and by its proceeds to obtain the means of extending that greatness and increasing that excellence. We feel assured that all who survey the specimens collected in Covent Garden Theatre will be convinced that in free and open markets the products of British labour and intelligence have no reason to shrink from competition.

The several Committees will, upon application to the Council, be supplied with papers and publications relative to the Bazaar, for the purpose of engaging public attention preliminary to a canvass for contributions. Individuals residing in remote country districts, or where the formation of a Local Committee is impracticable, and who may yet be anxious to contribute to the Bazaar, will, upon application to the offices of the League, be furnished with information as to the period of its being held, and the mode of transmitting their contributions to London.

The following classification specifies the articles most suitable for presentation, though any contribution which the taste of the donor may select, or his ability allow him to present, whether possessing intrinsic worth, or whether it be valuable from association, will be gratefully accepted:—1. Articles usually contributed to Bazaars. 2. Articles of Manufacture, British and Foreign. 3. Models of Mechanism, &c. 4. Designs, Architectural and Fancy. 5. Specimens of Coins, Minerals, Birds, Insects, &c. 6. Books and other publications from Authors, with Autograph. 7. Autograph Letters from celebrated Men and Women, of the present and former times. 8. Portraits, Pictures, and Illustrated Works. 9. Philosophical Instruments. 10. Music. 11. Original Poetry and Tales. 12. Pecuniary Contributions.

The Council will announce in ample time the precise period of holding the Bazaar, with all other necessary information, and they hope that, as the arrangements in London will necessarily be on a scale of great magnitude, they shall receive timely notice of the amount of assistance likely to be received from the various districts, in order that they may be adequately prepared.

The Ladies' Committee is daily receiving additions, and the Council respectfully and earnestly invite the adhesion of all who desire to promote the best interests of our common country, and who, when the pressure of private engagements prevents any active assistance, will materially serve the cause by lending the sanction of their names to this undertaking.

By order of the Council,

GEORGE WILSON, CHAIRMAN.

5, *Newall's Buildings, Manchester,*
February 18th, 1845.

LADIES' COMMITTEE.

HONORARY SECRETARIES.

MRS. W. COOKE TAYLOR, LONDON
 MRS. I. B. COOKE, LIVERPOOL
 MRS. THOS. WOOLLEY, MANCHESTER
 MISS STANSFELD, LEEDS

MISS M. BRADY, SHEFFIELD
 MRS. JOSEPH BIGGS, LEICESTER
 MRS. TWEEDALE, ROCHDALE
 MRS. P. RYLANDS, WARRINGTON.

Armstrong, Mrs. Jno., 4, Wilton Terrace, Manchester	Beadon, Mrs., Taunton
Ashworth, Mrs., Sunny Bank, Rochdale	Birchall, Mrs., Leeds
Ashworth, Miss, do. do.	Baines, Mrs. Edward, jun., Leeds
Armstrong, Mrs., Clifton Vale, near Bristol	Birchall, Mrs. G., Leeds
Armitage, Mrs. E., Pendleton, Manchester	Birchall, Miss, Burley, near Leeds
Ashworth, Mrs. H., The Oaks, near Bolton	Bright, Miss, Rochdale
Ashworth, Mrs. James, near Baoup	Bright, Miss E., Rochdale
Ashworth, Mrs. Richd., Clough-fold, Raw- tenstall	Beard, Mrs., Stony Knolls, Manchester
Ainsworth, Mrs. D., Higher Broughton, Manchester	Burd, Mrs. John, Higher Broughton, Man- chester
Ashton, Mrs. Robert, Hyde	Burd, Mrs. William, Manchester
Ashworth, Mrs. Edmund, Turton, near Bolton	Bibby, Mrs., Choetham, Manchester
Ashworth, Miss, The Oaks, near Bolton	Brotherton, Miss, Lower Broughton
Armstrong, Mrs. John, Lancaster	Bayley, Mrs. W., Lark Hill, Ashton-under- Lyne
Atkinson, Miss, Oak House, Pendleton, Manchester	Briggs, Mrs., Rochdale
Atkinson, Miss Eliza, do. do.	Boothroyd, Mrs., Huddersfield
Atkinson, Miss Elizabeth, do. do.	Bungay, Mrs., Marsden-street, Westminster
Atkinson, Miss Ann, do. do.	Berry, Miss, Bishopgate Green, Coventry
Atkinson, Miss Harriett, do. do.	Brown, Mrs. Wm., Richmond-hill, Liverpool
Arrowsmith, Mrs. P. R., Bolton	Binns, Miss Dinah, Staley Bridge
Akroyd, Mrs., Woodside, Halifax	Biggs, Mrs. Josh., Leicester
Andrews, Mrs., Stockport	Barnes, Mrs. T., Halsshaw Moor
Alcock, Miss, Gatley Hill	Bayley, Mrs. Jno., Newport Terrace, Bolton
Atkins, Mrs., Coventry	Bartle, Mrs., King's Road, Camden Town
Bauer, Mrs. A., London	Berry, Mrs., Leicester
Birch, Miss, 31, New Bridge-street, Man- chester	Biggs, Mrs. Thomas, Leicester
Bickham, Mrs. W., York-place, Manchester	Biggs, Mrs. William, do.
Bauer, Miss, London	Baine, Miss, Greenock
Bauer, Miss S., London	Bell, Mrs., 35, Old Bond-Street, London
Brotherton, Mrs., Lower Broughton, Man- chester	Bell, Miss, do. do.
Bright, Mrs. Thos., Burnage, near Man- chester	Brady, Miss, Sheffield
Brooks, Mrs. John, Clarendon House, Crumpsall, Manchester	Brady, Miss R., do.
Brown, Mrs., 44, Hertford-street, May-fair, London	Barker, Mrs., Rochdale
Brown, Miss, do. do.	Butterworth, Miss, Rochdale
Bateman, Miss Mary, East India Road, London	Butterworth, Miss Mary, Rochdale
Binks, Mrs., 11, Hoxton-square, London	Bird, Miss, Thornton Villa, Kensington
Binks, Miss, do. do.	Burton, Mrs. W. S., 39, Oxford-st., London
Bowring, Mrs., 1, Queen-sq., Westminster	Bower, Mrs. Benjamin, Huddersfield
Brady, Miss Mary, Leavey Grove, Sheffield	Burton, Mrs. W., Manchester
Bray, Mrs. C., Coventry	Clarke, Miss, Great Ducie-st., Manchester
	Crook, Miss, Liverpool
	Cassells, Mrs., 7, Wilton-place, London
	Crook, Mrs., Bolton
	Cogan, Miss Caroline, Upper Mall, Ham- mersmith, London.
	Cox, Mrs. E., Hulme, Manchester
	Coop, Mrs., Wign
	Coppock, Mrs. H., Stockport
	Cliffe, Mrs., Leeds

- Cathrall, Miss, Strangeways, Manchester
 Cumming, Mrs. R. D., 98, Hatton Garden, London
 Clark, Mrs., Grey Friars-street, Coventry
 Cobden, Mrs., Stoney Knolls, Manchester
 Cripps, Mrs., Eastfield House, nr. Leicester
 Crossland, Miss, Crossland Lodge, near Huddersfield
 Cribb, Mrs. S., Covent Garden, London
 Crossley, Mrs., Hebden Bridge
 Crossley, The Misses, do.
 Clay, Mrs. J. T., Rastrick, nr. Huddersfield
 Cooper, Mrs., Cateaton-st., Brixton, London
 Crossley, Mrs. Joseph, Halifax
 Cash, Mrs. Joseph, Coventry
 Cash, The Misses, do.
 Clarke, Mrs., (Mayoress,) Coventry
 Crowley, Mrs., Croydon, Surrey
 Cheetham, Mrs. J., Staley Bridge
 Clapp, Mrs. Jerome, Oden House, Appledore, Devon
 Crowther, Mrs., Halifax
 Cottle, Miss, Manchester
 Cliffe, Mrs., Huddersfield
 Dunstan, Mrs., Great Jackson-st., Hulme, Manchester
 Dixon, Mrs., Knells, Carlisle
 Davis, Mrs. J., Staley Bridge
 Dewar, Mrs., Tyndale-place, Islington, London
 Donkin, Mrs. Jno., Old Kent-road, London
 Davis, Miss M., Staley Bridge
 Davis, Mrs. Thos., Birmingham
 Davies, Mrs. M. L., Brook Green, Hammersmith
 Dean, Miss, Ashton-under-Lyne
 Dewhurst, Mrs., Lower Broughton, Manchester
 Dingley Mrs., Stratton Ground, Westminster
 Dracup, Miss, Salford
 Davies, Mrs., Gloucester
 Davy, Mrs., Halifax
 Denton, Mrs., do.
 Dickinson, Mrs. Henry, Severn House, Coalbrookdale
 Doncaster, Mrs., Sheffield
 Dewhurst, Mrs. Richd., Apsley, near Huddersfield
 Dewhurst, The Misses, Huddersfield
 Enosh, Miss Elizabeth, Park-place, Upper Baker-street, London
 Eccles, Mrs., Spring Mount, Blackburn
 Evans, Mrs. Wm., Crumpsall, Manchester
 Elphinstone, Mrs. Howard, Euston Place, London
 Ellis, Miss, Temple-street, Manchester
 Eccles, Mrs. Thomas, Lower Darwen, near Blackburn
 Elisha, Mrs., New Bond-Street, London
 Eckett, Miss, Argyle-square, London
 Elliot, Miss, Regent-Road, Salford, Manchester
 Fiers, Mrs., Woodland Cottage, Cheetham Hill, Manchester
 Fordati, Mrs., 27, Upper Bedford-place, Russell-square, London
 Fitzsimon, Mrs., Dublin
 Firth, Miss, Todmorden
 Foster, Mrs. Geo., Sabden, Lancashire
 Fennell, Mrs., Leeds
 Fletcher, Mrs. R., Clarence-st., Manchester
 Fielding, Mrs. Joseph, Leicester
 Foster, Mrs., Sandbeds, Clayton, near Bradford
 Foster, Miss Sarah, do. do.
 Gadsby, Mrs. Jno., Hampstead-rd., London
 Gibson, Miss, Rochdale
 Gibson, Mrs. T. F., Elm House, Walthamstow, London
 Gibson, Mrs., Rochdale
 Gully, Mrs., Ackworth Park, near Pontefract
 Greg, Mrs. R. H., Norcliffe Hall, near Wilmslow
 George, Mrs., Leeds
 George, Mrs. T. W., Leeds
 Goadsby, Mrs. Thos., Throstle Nest, Strutford New Road, near Manchester
 Gibson, Mrs. T. Milner, Wilton Crescent, London
 Gray, Mrs. S. A., Elizabeth-street, Pimlico, London
 Gilbert, Mrs., Nottingham
 Gisborne, Mrs. T., Horwich House, Chapel-en-le-Frith
 Gittens, Mrs., Leicester
 Gray, Mrs., Chelmsford
 Grundy, Mrs. John, Bellevue, near Bury
 Green, Miss, Leftwich, Northwich
 Gill, Mrs., 104, Bloomsbury, Manchester
 Gill, Miss, do. do.
 Hall, Miss Eliza, Lower Broughton, Manchester
 Hampson, Mrs. Jno., Platt, Rusholme, Manchester
 Higgin Miss, Lower Broughton, Manchester
 Hawkes, Mrs., Kendal
 Hampton, Mrs. S. F., Albany-st., London
 Holland, Mrs. Charles, New Brighton, near Liverpool
 Harker, Mrs., 24, Upper Barusbury-street, Islington, London
 Harker, The Misses, do. do.
 Hawkes, Mrs., Nantwich
 Hodgson, Mrs., Bootle, near Liverpool
 Hickson, Miss Ellen, 20, West Smithfield, London
 Harrison, Mrs., Chowbent, Lancashire
 Horsefield, Mrs., Cheetham Hill, Manchester
 Haworth, Miss, Roach House, Rochdale
 Harrison, Mrs. Halifax

- Howard, Mrs. James, Staley Bridge
 Helliwell, Mrs., Firth's Mills, near Tod-
 morden
 Hargreave, Mrs., The Grange, near Miln-
 thorpe
 Hull, Mrs. T. P., Leicester
 Helliwell, The Misses, Todmorden
 Howarth, Mrs., Todmorden
 Howarth, The Misses, do.
 Hamilton, Mrs., Bacup
 Haworth, Mrs. Jno., Bacup
 Harrison, Mrs., 68, Queen's-road, Bays-
 water, London
 Hall, Mrs. Edward, Quay-st., Manchester
 Harding, Mrs. John, The Ark, Broughton,
 Manchester
 Hilton, Mrs., Coupland-street, Greenheys,
 Manchester
 Holland, Mrs., Grosvenor-st., Manchester
 Horsley, Mrs., Sidney-street, Manchester
 Hilton, Mrs. Henry, Harpurhey, near Man-
 chester
 Hampson, Mrs. John, Stockport
 Hoyle, Miss, Rochdale
 Hoyle, Miss Helen, Rochdale
 Hoyle, Miss Harriet, Rochdale
 Hewlett, Mrs., Coventry
 Howarth, Mrs., Bury
 Hoald, Mrs. N., Manchester
 Hoatson, Mrs., West Hill, Halifax
 Hilditch, Miss, Wrexham
 Hennell, Mrs. John, Coventry
 Higginson, Miss, Hull
 Harris, Mrs. John D., Leicester
 Harris, Mrs. Richard, do.
 Hoole, Mrs. W., Sheffield
 Hoole, Mrs. Fras., do.
 Hoole, Miss, do.
 Hollins, Mrs., Pleasley, Notts
 Hoyle, Mrs. John, Rochdale
 Hollins, Mrs. Chas., Welford-rd., Leicester
 Heape, Mrs. R. T., Rochdale
 Heape, Mrs. S., junr., do.
 Hoyle, Mrs. James, junr., Rochdale
 Hamilton, Mrs. G., Rochdale
 Howarth, Miss, Rochdale
 Hunt, Mrs., High-street, Kensington
 Hooper, Miss Louisa, Kensington
 Hooper, Miss Emily, do.
 Hodgson, Mrs. J., Manchester
 Hawthornthwaite, Mrs. J., Manchester
 Hawthornthwaite, Mrs. T., Manchester
 Hibbert, Mrs. J. S., Manchester
 Herbert, Mrs., Castle-place, Nottingham
 Hirst, Miss, Westgate, Huddersfield
 Ibbotson, Mrs., Huddersfield
 Jevons, Mrs. M. A., Toxteth Park, near
 Liverpool
 Joyner, Mrs. H. St. John, Grays, Essex
 Joyner, Miss F. B., do. do.
- Johnson, Mrs., Rochdale
 Johnson, Mrs., Wood-street, Wigan
 Jackson, Mrs., Prospect-terrace, Longsight
 Jackson, Mrs. S. P., Ashley-place, Bristol
 Johnson, Miss, Rochdale
 Jarvis, Miss, 6, Circus-road, St. John's
 Wood, London
 Kell, Miss Emma, Huddersfield
 Ker, Miss, Manchester
 Kelsall, Mrs. Robert, Rochdale
 Knott, Mrs. John, Ashton-under-Lyne
 Kilner, Mrs., Carr House, Huddersfield
 Kirk, Mrs., Hamilton, N. B.
 Keogh, Mrs., Milbank-street, Westminster
 Kelsall, Miss, Rochdale
 Kelsall, Miss Mary, do.
 Kay, Mrs., Rochdale
 Killner, The Misses, Carr House, Hudders-
 field
 Kell, Miss Caroline, Huddersfield
 Lees, Mrs. Samuel, Rumford-st., Chorlton-
 upon-Medlock, Manchester
 Leete, Miss, London
 Long, Mrs. Henry, Knutsford
 Lucas, Mrs. E., Wycombe
 Leigh, Mrs. Evan, Ashton-under-Lyne
 Lord, Mrs. John, Bacup
 Letherbrow, Mrs., Hulme, Manchester
 Lewis, Mrs., 113, Strand, London
 Lucas, Mrs. Samuel, London
 Lockett, Mrs., (Mayoress,) Salford, Man-
 chester
 Lees, Mrs. A., Blackfriars, Manchester
 Leach, Mrs. Ashton-under-Lyne
 Legge, Mrs., Leicester
 Lewis, Mrs., Cheltenham
 Langworthy, Mrs. George, Broughton, Man-
 chester
 Laxton, Mrs., Langston-Street, Strangeways,
 Manchester
 Lawton, Mrs., Rochdale
 Littlewood, Mrs. C., do.
 Lamb, Mrs., do.
 Lord, Mrs., do.
 Lucas, Mrs., 22, Pembroke-sqr. Kensington
 Lang, Mrs. S., Bristol
 Lancashire, Mrs. T. G., Huddersfield
 Matley, Mrs., The Hodge, Mottram, Che-
 shire
 Massie, Mrs., Lower Broughton, Man-
 chester
 M'Clure, Mrs., Crumpsall Crescent, Cheat-
 ham, Manchester
 Morley, Miss, Well-st., Hackney, London
 M'Call, Mrs., Upper Brook-st., Manchester
 M'Call, Miss, do. do.
 Moody, Mrs., Poplar Grove, Stockport
 Milner, The Misses, Doncaster
 Maclellan, Mrs., Bridport
 Montgomery, Mrs., Taunton

- Munn, Mrs. Robert, Bacup
 Munn, Miss, Prestwich, near Manchester
 Morris, Mrs., Leeds
 Molineux, Mrs., Ancoats Crescent, Manchester
 Mallook, Mrs., 00, Milbank-st., Westminster
 Mayson, Mrs. John, Oxford-Pl., Manchester
 Manning, Mrs., Leicester
 Moorhouse, Mrs., Sheffield
 Milner, Mrs., Sheffield
 Marling, Mrs. J., Ebling, near Stroud
 Merriden, Mrs., Coventry
 Matravers, Mrs., Westbury, Wilts
 Moss, Mrs. W. S., Manchester
 Mallon, Miss Elizabeth, Manchester
 Mallon, Miss Martha, Manchester
 M'Cartney, Mrs., 45, Rumlford-street, Chorlton-upon-Medlock
 M'Intyre, Mrs. George, Bank Side, Lower Broughton
 Mills, Mrs. William, Huddersfield
 Mitchell, Mrs. James, do.
 Newton, Mrs., Brewer-Street, Golden-Square, London
 Nanneley, Mrs., Leeds
 Nicholson, Mrs. W., Manchester
 Nelstrop, Mrs., Stockport
 Nelson, Mrs. T., Manchester
 Nelson, Miss, Manchester
 Osbrey, Miss, Clarendon House, Crumpsall, Manchester
 Offer, Mrs., Grove-st, Hackney, London
 Owen, Mrs. R., Moreton-street, Manchester
 Ormerod, Miss, Rochdale
 Ormerod, Miss, Todmorden
 Oliver, Mrs., Mutter Hole, near Todmorden
 Oliver, Mrs., Rochdale
 Overbury, Mrs. N., Westbury, Wilts
 Potter, Mrs., Burgess Terrace; Ardwick, Manchester
 Pease, Miss, Darlington
 Popple, Mrs. M., Welton, near Hull
 Poulton, Mrs., Victoria Cottage, Stoke, Newington, London
 Poulton, Miss Elizabeth, Harder Cottage, Peckham, London
 Phelps, Miss Ann, Pentonville, London
 Price, Mrs., 7, Highbury Terrace, London
 Potter, Mrs., Darwen, near Blackburn
 Platt, Mrs. R., Staley Bridge
 Perks, Mrs., 12, Adde-st., Aldermanbury, London
 Perks, The Misses, do. do.
 Prentice, Mrs., Moreton-street, Strangeways, Manchester
 Peacock, Mrs. H. B., Lower Broughton, Manchester
 Paget, Mrs. Alfred, Leicester
 Potrie, Mrs. John, Rochdale
 Pohlman, Mrs., Greenhill
 Pilkington, Mrs., Blackburn
 Pilkington, Miss, do.
 Potter, Mrs. Edmund, Dinting Lodge, Derbyshire
 Robberds, Mrs. J. G., Grosvenor-square, Manchester
 Rawson, Mrs., Higher Ardwick, Manchester
 Rawson, Miss, do. do.
 Rawlins, Miss, Blackburn Terrace, L'pool.
 Ricardo, Mrs. Ralph, Champion Hill, London
 Rylands, Mrs. M., Summer House, Warrington
 Rawlins, Mrs., 28, Catherine-st., Liverpool
 Roper, Mrs., Bristol
 Rawsthorne, Mrs., Talavera Place, Lower Broughton, Manchester
 Rafer, Miss Halkett, Moreton Crescent, Strangeways, Manchester
 Rylands, Mrs. P., Warrington
 Rathbone, Mrs., Macclesfield
 Rostron, Mrs., Foxhill Bank, Macclesfield
 Rawson, Mrs., Ardwick Green, Manchester
 Swindells, Mrs. Jno., Victoria Park, Manchester
 Smith, Mrs. J. B., Belmont, Pendleton, Manchester
 Simpson, Mrs. Josh., Lime Grove View, Manchester
 Smith, Mrs. Geo., Prestbury, near Cheltenham
 Seville, Mrs., Well-field House, Lees, near Oldham
 Smith, Mrs. William, Springfield, Stockport
 Somerville, Mrs., 11, Hoxton-sqr., London
 Slater, Mrs., (Mayoress) Bolton
 Spencer, Mrs., Hinton Parsonage, near Bath
 Sale, Mrs., Higher Broughton, Manchester
 Stothard, Miss, Richmond Hill, Strretford New Road, Manchester
 Skegg, Mrs. Mary Anne, Trafalgar Square, London
 Sneath, Mrs., Spondon, near Derby
 Schwann, Mrs. Fred., Huddersfield
 Smith, Mrs., Ross, Herefordshire
 Smith, Miss, 5, Blandford-square, London
 Scott, Mrs. J. B., Grosvenor-square, Manchester
 Stansfeld, Mrs., Headingley Lodge, near Leeds
 Stansfeld, The Misses, do. do.
 Swain, Mrs. Edwd., Crow Trees, Gomersall, near Leeds
 Stock, Mrs., Wigan
 Shann, Miss, Leeds
 Smith, Mrs., Brook Green, Hammersmith, London
 Syddall, Mrs. B., Manchester
 Smith, Mrs., Vincent-Place, London
 Stone, Mrs. Samuel, Leicester

- Schofield, Mrs., Huddersfield
 Sunderland, Mrs. A., West End, Ashton-under-Lyne
 Smith, Mrs. Edward, Sheffield
 Spencer, Mrs. W., Sheffield
 Solly, Mrs., Sheffield
 Smith, Mrs., Occupation-Row, Sheffield
 Smith, Mrs. J. W., do. do.
 Steiner, Mrs. F., Accrington
 Sattorhwaite, Miss, 3, Crescent, Salford
 Stock, Mrs., Wigan
 Stevens, Mrs., Rochdale
 Stevens, Miss, Do.
 Schofield, Mrs., Fenton-square, Huddersfield
 Seaton, Mrs. Herbert, Hull
 Stephenson, Mrs. J. H., Manchester
 Soboles, Mrs., Manchester
 Scott, Miss Ann, Manchester
 Stott, Mrs. W., Huddersfield
 Scholfield, Miss Ann, Longroyd Bridge, Huddersfield
 Scholfield, Miss Caroline, do. do.
 Shepherd, Mrs., King-street, Huddersfield
 Taylor, Mrs. J. J., York-place, Manchester
 Taylor, Mrs. W. Cooke, 38, Arlington-st., Camden Town, London
 Taylor, Mrs. Peter, Jun., 42, Gutter-lane London
 Thornton, Mrs., Stockport
 Tweedale, Mrs., Rochdale
 Thompson, Mrs. T. Peyronnet, Elliot Vale, Blackheath, London
 Tennant, Mrs. C. T., Adelaide-pl., Glasgow
 Thomas, Mrs. George, Bristol
 Thompson, Miss, Todmorden
 Thompson, Miss, Taunton
 Tezsdall, Mrs., Leeds
 Tatham, Mrs., Leeds
 Towerzey, Mrs. A., Regent-street, London
 Townsend, Mrs., Hungerford, London
 Townsend, Miss, do. do.
 Thomson, Mrs., 25, New Bond-st., London
 Thompson, Mrs., Sheffield
 Thompson, Miss, do.
 Taylor, Mrs. Samuel, Rochdale
 Thomson, Miss, Primrose, near Clitheroe
 Tunstell, Mrs., Briarfield House, Marsden, near Huddersfield
 Towle, Mrs., Cold Harbor, near Oxford
 Thompson, Mrs. G., Manchester
 Thompson, Miss Frances, Manchester
 Thompson, Miss Mary, Manchester
 Thompson, Miss Elizabeth, Manchester
 Townes, Mrs. Ann, Manchester
 Townes, Miss, Manchester
 Tomlinson, Mrs. G., Huddersfield
 Thistlawaita, Miss Isabel, 79, Oldham-st., Manchester
 Vertue, Mrs., 26, Ivy-lane, London
 Veevers, Miss, Todmorden
 Wood, Miss, Grove-street, Ardwick, Manchester
 Wood, Miss Grace, do. do.
 Wood, Miss Ellen, do. do.
 Wilson, Mrs. Rich., 1, Wilton Terrace, Manchester
 Wilson, Miss, do. do.
 Woolley, Mrs. Thos., Higher Broughton, Manchester
 Woolley, Miss, Great Jackson-st., Hulme, Manchester
 Woolley, Miss H., do. do.
 Wilson, Mrs. Geo., Moreton-street, Manchester
 Wilkinson, Mrs. W. A., 9, North Terrace, Camberwell, London
 Wilkinson, Miss, do. do.
 Wilks, Mrs. W. D., Portland-sq., Bristol
 Wilson, Mrs. James, Dulwich, near London
 Wheeler, Mrs., 45, Gloucester-place, Kentish Town, London
 Wheeler, Mrs. Jas. L., do. do.
 White, Mrs., 20, Jeffrey-street, Camden Town, London
 Wilcock, Miss Eliza M., 36, Bush-lane, London
 Wilkinson, Mrs. T. A., Hall
 Whitehead, Mrs. P., Holly Mount, Rawtenstall
 Wrigley, Mrs., Ash Meadow, near Bury
 Whitwell, Mrs., West Lodge, Darlston
 Whittaker, Miss, Bacup
 Whitehead, Mrs. D., Holly Mount, Rawtenstall
 Williams, Mrs. T. H., Greenheys, Manchester
 Wood, Mrs., Bank Bridge, near Manchester
 Woodcock, Mrs., Great Ducie-street, Manchester
 Woodcock, Miss, Great Ducie-street, Manchester
 Westerton, Mrs. Charles, Knightsbridge, Middlesex
 Wilson, Miss M. A., St. Martin's-Place, Trafalgar-Square, London
 Walker, Mrs. John, Bury
 Whetstone, Mrs. Josh., Leicester
 Wiley, Mrs., Sheffield
 Wilson, Mrs. A., Gt. Ducie-st., Manchester
 Woolatencroft, Mrs. R., Manchester
 Webb, Mrs. Thos., Huddersfield
 Woodcock, Mrs. F., Huddersfield