

New Baptist Chapel, Mansfield Road, Nottingham.

THE
BAPTIST REPORTER,
AND
MISSIONARY INTELLIGENCER.

NEW SERIES—VOL. VIII. WHOLE SERIES—VOL. XXV.

EDITED BY JOSEPH FOULKES WINKS.

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The Editor's Annual Address to his Readers.

BELOVED FRIENDS.—Will you kindly favour us by giving the following brief remarks an attentive perusal? If not at liberty to do so at this moment, please turn down the page and resume the perusal at your leisure.

We have now completed *twenty-five years* of service in this department of public labour, and were we to give vent to the uppermost emotion of our heart, it would be in expressions of gratitude to Our Father in Heaven, who, by his grace, we trust, first moved us to engage in this service, opened our way, and upheld us during so long a period for the discharge of our laborious work. We say laborious; for few, perhaps, are aware how much mental effort is required, month after month, to furnish from our very extensive communications the information we produce. But "Hitherto the Lord hath helped us," so that we have never failed to produce, in due course, one of the now nearly 300 monthly numbers which have passed through our hands.

And may we further remark, that unlike some of our denominational contemporaries, we have gone through all this heavy labour, without those aids of influence and recommendation which they possess. We have never applied to any "Union," "Association," or "Conference," for their sanction or influential assistance. We have pursued an independent course. We know the price we pay and the loss we sustain by adopting this course; but as long as we publish the *Reporter* we shall pursue it. Our simple object, from the beginning, was to report the proceedings of all the evangelical baptists, without regard to their sectional divisions; and in proof that we have been true to our object, even shrewd and intelligent strangers have often enquired of the Editor whether he is a "General" or "Particular," an "Open" or a "Close Communionist." Our only reply to such interrogations is, we love and honour all baptists who love our Lord Jesus, and their interests we are ready to promote.

Stepping back, we would also remind some and inform others, that when we commenced our labours there were but two sectional baptist periodicals—the *Baptist Magazine* and the *General Baptist Repository*, each of which were sixpence. It was conceived that there was a very large majority of members and hearers in our churches and congregations who could not afford that charge monthly, and the comparatively limited circulation of those excellent publications attested the fact. For many years the *Reporter* appeared at *twopence*; but about seven years ago, its circulation having become extensive, the value and usefulness of such a cheap publication became apparent. Dr. Campbell, in his first prospectus of the *Witness*, referred to it in terms of high commendation. When the *Witness* was proposed, the majority of our readers expressed an anxious desire that the *Reporter* should be made the same size, and charged the same price. This was done, and they both appeared in a similar form in 1844.

But this was not done without considerable risk and some loss by us. The *Witness* met with a very extended circulation, such as no similar publication had ever attained, and its first number appeared with the unprecedented number of above 100 advertisements and insertions. Not so the *Reporter*: owing to the addition of one penny

to its price, it advanced but a few hundreds, and its advertisements were limited. Again and again were we urged to keep up with the *Witness* in size, and again and again did we make the attempt, although at serious loss to ourselves. We were also urged to publish portraits and we know not what! Little did these friends know what they asked. Had we possessed the income of the Marquis of Westminster we would have done all they wished us; but yet we did what we could even in the way of portraits, though the *Witness* never gave one.

Ever since 1844 we have struggled on, sometimes sinking, sometimes rising. In the mean time numerous new publications of one kind or other appeared, some of which have vanished, and others remain. But all these, more or less, affected our sales. And here we deem it necessary to state that the advertisements of new periodicals which appear on our covers should never be taken as an intimation that we approve or disapprove of them. They only appear in the way of business. Of course, it might be expected, that we should rather prefer to recommend the *Reporter* as better adapted for baptist christians, whose support is indispensable to its very existence.

In the early part of last year our sales were somewhat diminished, but for the last few months they have again rallied, and one of the numbers was reprinted.

We cannot but feel anxious respecting the coming year. Every year we sustain loss by deaths and other causes, and these breaches in our ranks need to be repaired; and if they are not, we must sink and be seen no more! This of itself should, we think, cause our friends who wish us to live, to secure for us additional subscribers every year.

But we honestly confess that we cannot feel satisfied to remain stationary—we wish to advance. And why should we not? There is ample room. And fearless of all contradiction, we venture to affirm that such a publication as this, widely circulated throughout the land, is of the first importance in these eventful times, when temporal and spiritual despots are uniting all their strength to re-blind the bodies and souls of men in their hated and galling fetters.

Moreover, were no such clouds as those seen looming on our horizon, yet would it be our duty, in the most promising and peaceful times, in the spirit of christian love, to advocate the observance of those christian ordinances, for the defence of which we are set, and of which we must be the conservators. Let what will come—war or peace—baptists must be prominent, active, unwearied.

We feel, more than our readers can, how irksome is the task of urging them to aid us by using efforts to extend our sales. But this is our life. Except they be extended we die a natural death. And just let them for one moment consider with what ease a considerable advance might be secured. *One present subscriber gaining one more* would do for us all we now ask. But well do we know that in every instance this will not be done. Let our friends, then, as they see opportunity, obtain as many as they can to make up for the deficiencies of others, and the result will be equally successful.

BELOVED FRIENDS! We are in your hands. If you fail, we fail. If you succeed we succeed. Let it never be said that after twenty-five years' successful struggle we failed at last!

Leicester, Dec. 1, 1851.

J. F. W.
C. H. & C. Co.

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THE ATTEMPT TO RESTORE POPERY IN GREAT BRITAIN.

IT is a trite old saying that "wonders never cease." Certainly they never do in human history, which has been said to be "a series of reactions."

Little did any of us expect a year ago that the Pope of Rome, who a few months before had fled from his own capital in ignominious disguise, and had just returned to it under the protection of French bayonets, would, ere that year expired, send forth a decree which should disturb and put in commotion the mightiest nation of the earth ! But such is the fact. Great Britain, which holds a dominion more extensive than ever Rome did in the plenitude of her power, is "frighted from her propriety," not by internal commotion, or the threatened invasion of her shores by an armed foreign foe, but by a paper missive issuing from the potentate of a petty province in Italy !

"Ludicrous!" many might exclaim, on the first announcement of the information, "Let Great Britain treat the whole affair with dignified contempt." But stop : let us inquire into this matter. There may be more in this apparently contemptible proceeding than meets the eye of a superficial bystander.

Who is this Italian Prince, and what are his pretensions ? What the

history of his predecessors, and their doings ? Wherein lie his influence and his strength ? 'Tis wise and well to ask and know, and if we do know to be put in remembrance.

This Italian Prince, then, called the Pope, is at the head of a confederacy which is *UNIQUE*—that is the word—for there is nothing like it on earth. This confederacy is professedly the embodiment of the Christian religion, with the Pope as the supreme head, and various degrees of subordinate officers. The acting body, or ruling government, reposes in a sort of privy council of princes called cardinals, who fill up vacancies in their own number from the archbishops or bishops of Roman Catholic nations, and when the Pope dies they elect his successor from their own number. The system is, therefore, a kind of oligarchy, and yet representative, for each cardinal represents and promotes the interests of his own nation as well as that of the whole confederacy. They always agree to maintain the power of the supreme pontiff or pope; but they often fall out as to which nation shall supply the vacant "chair of St. Peter," as they vainly call it. It is, in short, in its political aspect, an elective monarchy, a self-elected oligarchy, and a federal republic—it is *UNIQUE*.

In this singular confederacy we may discover the principles of a vast and mighty political organization of power and influence. Roman Catholics are thus amalgamated into one compact body, with an identity of interests and objects. Not so the Protestants, who, as nations or sects, are separate and independent, without a recognized head over them all, or a council of representatives to regulate and direct their movements.

Such is the constitution of Popery. Its doings for a thousand years occupy a great portion of the pages of European history. It has had to do with everything and everybody—governments and laws, potentates and people, have been under its controul. The Pope has set his foot on the neck of kings, taxed the nations, and demanded their worship. He claimed to be “as God” on earth, and what less could he do! True: there were who muttered that he was “a great sham,” and others boldly denounced him as “the man of sin”—but they died or were put out of the way. For ages upon ages the Pope of Rome held the balance of power in Europe. Ill fared it with any monarch or people who opposed his will.

At length his will was opposed in two nations, and at about the same period, but from very different motives. **LUTHER** in Germany on religious, and **HENRY** in England on civil grounds. We stay not to notice details. The results were the Great Reformation in Germany, and the Exclusion of the papal power from England.

The latter event took place some three hundred years ago, since which period, with the exception of the brief blood-stained reign of Mary, and the futile attempts of James II. to restore Popery, it was excluded from place and power in these realms. The “Emancipation Act” of 1829, admitted individuals of the Roman Catholic persuasion to places of office, but did not allow of the full establishment of their religious system in Eng-

land, Wales, or Scotland. In Ireland, this seems to have been done to a certain extent, and also in our Colonies.

For some time in this country Popery has been quietly and silently making advances, assisted by some native noble and rich families, and aided by pecuniary contributions from foreign nations. Its chief officers here were called “Vicars Apostolic.” These were appointed by the Pope, as bishops of some obsolete or imaginary sees, not in England, but in foreign countries. These men exercised the office of bishops over the popish congregations in England, Wales, and Scotland. The bull of the Pope constitutes these men bishops, with titles from British cities and towns, and territorial divisions of this country as sees.

Previously to the publication of the bull of 1850, the Roman Catholics of England enjoyed equal liberty of worship with the Dissenters of England—no man troubled them, or thought of troubling them—they met in peace, unmolested and undisturbed.

The Pope, in his “apostolic letter,” or bull, dated Sept. 24, 1850, sets out by affirming that, “The power of governing the universal Church entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, prince of the apostles, has maintained for centuries in the apostolic see the admirable solicitude with which it watches over the welfare of the Catholic religion in all the earth, and provides with zeal for its progress.” He then refers to the history of Romanism in England and its expulsion, and openly avows the attempts since made by his predecessors to secure its restoration “by all the means in their power,” and states that as the Catholics in England “keep still increasing” “and every day the obstacles are falling off,” the time is come “when the form of ecclesiastical government should be resumed in England; such as it exists, freely exists, in other nations.” He then proceeds—“We have been con-

sirmed in these thoughts by the desires expressed to us by the vicars apostolic in England, as well as by numbers of the clergy and laity distinguished by virtue and rank, and by the wishes of the great majority of English Catholics. In maturing this design we have not failed to implore the aid of the Almighty and most gracious God, and that He would grant us grace in this weighty affair to resolve upon that which should be most suitable to augment the prosperity of the Church. We have further besought the assistance of the blessed Virgin Mary, mother of God, and of the saints, whose virtues have made England illustrious, that they would deign to obtain by their intercession with God the happy success of this enterprise. We have since commended the whole business to the grave and serious consideration of our venerable brothers the cardinals of the holy Roman Church forming our congregation for propagating the faith. Their sentiments having been found completely conformable to our own, we have resolved to sanction them, and carry them into execution. It is for this reason, after having weighed the whole matter most scrupulously, that of our own proper motion, in our certain knowledge, and in the plenitude of our apostolic power, we have resolved and do hereby *decree*, the *re-establishment* in the kingdom of England, and according to the common laws of the Church, of a hierarchy of bishops deriving their titles from their own sees, which we constitute by the present letter in the various apostolic districts." Having specified the districts, he says—"Thus, in the very flourishing kingdom of England there will be one single ecclesiastical province, with one archbishop and twelve suffragans, whose zeal and pastoral labours will, we hope, by the grace of God, bring new and daily increase to the *power* of Catholicism. For this reason we reserve to ourselves and successors the *right* to divide this province into several, and to increase

the number of its bishoprics as new ones may be required, and in general to settle their boundaries as it may appear meet before the Lord.

"Meanwhile we enjoin the archbishop and bishops to furnish at stated seasons reports of the state of their churches to our congregation of the propaganda, and not to omit informing us on all points concerning the spiritual good of their flocks. We shall continue to avail ourselves of the aid of the congregation of the propaganda in all that concerns the affairs of the Church in England. But in the sacred government of the clergy and people, and all which concerns the pastoral office, the archbishop and bishops of England will enjoy all the rights and faculties which bishops and archbishops can use, according to the disposition of the sacred canons and the apostolic constitutions, and they will likewise be equally bound by all the obligations to which other bishops and archbishops are held by the common discipline of the Catholic Church."

After assuring his new bishops that he shall, "in the plenitude of our apostolic power," support them, and that "most assuredly they shall never have to complain that we do not sustain them," he adds, "In decreeing this *restoration* of the ordinary hierarchy of bishops in England, and the enjoyment of the common law of the Church, we have had principally in view the prosperity and increase of the Catholic religion in the kingdom of England." And he thus concludes his extraordinary epistle—"Finally, lifting the eyes to the Almighty and gracious God, from whom comes our help, we supplicate Him with all instance, obsecration, and action of grace, to confirm by Divine grace all that we have decreed for the good of the Church, and to give of His grace to those whose it is to execute these decrees, that they may feed the flock of God committed to their care, and that their zeal may be applied to spread the glory of His

name. And, in order to obtain the most abundant succour of celestial grace, we finally invoke as intercessors with God, the holy mother of God, the blessed apostles of St. Peter and St. Paul, with the blessed patrons of England, and especially St. Gregory the Great, in order that the solicitude we have displayed, notwithstanding the insufficiency of our merit, to restore the episcopal sees of England, which he founded in his days with so much advantage to the Church, may likewise redound to the good of the Catholic Church. We decree that this apostolic letter shall never be taxed with subrepice or obrepice, nor be protested for default either of intention or any defect whatever, but always be valid and firm, and hold good to all intents and purposes, notwithstanding the general apostolic edicts which have emanated from synodal, provincial, or universal councils, the special sanctions, as well as the rights of former sees in England, missions apostolic, vicarages constituted in the progress of time, notwithstanding, in one word, all things contrary whatsoever. *We likewise decree, that all which may be done to the contrary by any one, whoever he may be, knowing or ignorant, in the name of any authority whatever, shall be without force.* We decree that copies of this letter, signed by a notary public, and sealed with the seal of an ecclesiastic, shall be everywhere received as the expression of our will.

"Given at St. Peter's, at Rome, under the seal of the fisherman, the 24th of September, 1850, and in the fifth year of our pontificate."

"Wonders never cease," and truly the issuing of this formidable decree in 1850 was a thing for Englishmen to wonder at; but it would have been a greater wonder if on its arrival they had entirely disregarded it. Such a bold attempt for the restoration of a Papal hierarchy in England could not but excite attention. The Episcopalian State Church especially could not but regard it as a direct attack

upon itself and upon the Sovereign as its recognised head; and even Protestant Dissenters might be expected to regard the matter with some degree of apprehension.

But presently among the Dissenting community a difference of opinion was manifested. Some treated the whole affair lightly. "Oh, let them alone; it is only a battle between Roman Catholics and the Church of England for power and wealth; let them fight it out. Stand by quietly, and you will see that they will be like the Irish cats which ate each other up!" A very considerable portion, however, regarded the matter as one calling for serious consideration. They saw the difficulties with which they were surrounded. As Dissenters they disapproved of all Established churches, and had affirmed again and again that Christ alone is the head of his Church, and that no earthly sovereign ought to place himself, or allow himself to be placed in an apparently rival position. They must, therefore, above all things, avoid all seeming approval of such a system, whether found among Romanists or Protestants. This they were careful to do, and then proceeded to protest, in the most direct terms, against the assumed right of any foreign sovereign to give titles of distinction from English towns and cities, with territorial districts for them to "govern," as an invasion of our National Independence and the *civil* prerogatives of the Crown.

Another portion of the Dissenters did not agree with these views. Strongly opposed to all state churches, naturally jealous of any seeming recognition of the Queen's headship of the English Church, and anxious for the utmost religious freedom, they were not willing to call upon Government to take any steps to stay the aggressions of popery, lest their doing so should be regarded as the recognition of a power in Government to interfere in religious matters—a thing they had always disavowed, and which

might, at some future period, be turned upon themselves.

Whilst the Dissenters were discussing these critical points a letter from an English Roman Catholic Peer—Lord Beaumont—appeared, in which he affirms that the acts of the Court of Rome “are of quite as much political and social importance as of religious and sectarian character,” and that the Roman Catholics of this country “must either break with Rome, or violate their allegiance to the constitution of these realms: they must either consider the papal bull as null and void, or assert the right of a foreign prince to create, by his sovereign authority, English titles, and to erect English bishoprics.”

This testimony is important; but we regard the Pope’s Letter as sufficiently distinct. There he tells you that he has authority to do certain things in this England of ours—and he proceeds at once to do them—and he will stand by what he has done, and defies all opposition. These things he, a foreign prince, has done, and in doing them has gone full in the face of English statute law. The question just now is not whether that law be right or wrong, but whether he, a foreigner, has a right to treat it as a nonentity, and set up a law of his own in our land? The Kings of England and their parliaments, even when popery was the religion of this country, would not allow the Pope to do such things as these. The very attempt is a bold invasion of our National Independence.

On this ground Englishmen of all religious sects, Romanist or Protestant—Churchman or Dissenter—men of any religion or of no religion at all—may take their stand—the Independence of England of foreign control. But admit the ruler of Rome thus to invade your rights, and how could you keep out the ruler of Russia?

The plea that this arrangement is only such as Wesleyans or Dissenters make is groundless. They are not appointed by a foreign power—they invade no statute law.

It appears to us too that some of our Anti-State-Church friends are acting in this matter in forgetfulness of their own doings and objects. How do they seek the separation of our present Church and State alliance—by legal means; true; by application to parliament, which only (except a revolution intervene, and they dont aim at that) can snap the link which binds them together. Do our esteemed friends hesitate to act because, by petitioning Parliament to separate Church and State, they would be recognizing a power in Government to legislate on a religious matter? They do not. Then why should their brethren hesitate to ask Parliament to prevent the introduction of another Establishment? Surely two will be worse than one; and if but one surely *this* is better than *that*. “But they dont want another establishment.” Dont they! Ask the Pope and the Cardinal. They tell you they do plainly. “They dont want the money.” Dont they! Why they take it now; your money, both in Ireland and the Colonies.

We have been extremely careful to write on this subject with calmness and candour; and have been more disposed to state facts than offer opinions, that our friends may be aided in forming their own. We would not by one word we utter swell the vulgar cry of “No Popery.” We would not abridge the English Roman Catholic of any civil or religious privilege which he, in common with us as Disseuters, enjoys; neither have we any fear of the ultimate result irrespective of all legislative interference; we have some confidence in the good sense of the English people, and we have entire reliance on the Word of God, which is now free in England and the world; and yet knowing the history of popery—its pretensions and its concentrated power—the cunning craftiness of its agents and their unwearied efforts, and bearing in mind that the human heart, on which it seeks to operate, is deceitful

and unstable, we view with apprehension its approaches, and pray to Heaven that the day may never come when this sea-girt isle, the nest of liberty, the bulwark of sound Protestantism, shall again become a refuge for monks and nuns—

Black, white, and grey, with all their trumpery!

We have, in the preceding remarks, taken a view of this subject in its political aspect chiefly; and we may view it in its religious aspect hereafter. We cannot, however, refrain from remarking here, in conclusion, that we

think we see how this thing may work for good. Protestant christians of all sects will be thrown back by it on their own principles. They will again examine the foundations of their faith. They will learn to love the truth and cherish it; and it may be that the God of all grace will so overrule this agitation that out of it will arise that awakening to eternal realities, that deliverance from cold formalities, and that revival of vital piety so long and so ardently desired by devout christians of every name.

HERALDS OF THE GREAT REFORMATION.

DARK as the dark ages were, the lamp of truth and pure religion was never suffered to be extinguished. Indeed, from the earliest corruptions of christianity, God has not left himself without a succession of witnesses. In the sixth century lived Vigilantius, the vehement remonstrant against relics, the invocation of saints, lighted candles in churches, vows of celibacy, pilgrimages, nocturnal watchings, fastings, prayers for the dead, and all the mummeries which had at that early period crept into the church. In the ninth century Claudio, the pious Bishop of Turin, called the first Protestant Reformer, bore a noble testimony to the truth. Peter of Bruges, Henry of Lausanne, and Arnold of Brescia, raised their voices amidst the general corruption, and in various ways, and with various success pleaded for reform.* So did also the learned and fearless Bishop of Lincoln, Greathead, in the thirteenth century, and the excellent *Thomas Bradwardine*, Archbishop of Canterbury, and the noble Fitzralph, Archbishop of Armagh, whose light from time to time made visible the surrounding

darkness. Nor may we pass unnoticed a noble band of confessors and witnesses for the truth, among whom we find the indefatigable Peter Pruys, Henry the Italian, Marsilius of Padua, John of Garduno, who was condemned by the Pope, 1330, and the learned, dauntless, and persecuted Barengarius, who, after having withstood the storm of papal rage to a good old age, closed his testimony in 1088. These were some of the lights which shone amidst the darkness of the middle ages, and by which an ever watchful Providence preserved his truth from the general ruin.†

These, however, were but the casual outbreaks of pent up fires that should soon burst out and burn with an unquenchable flame. These were the lesser lights, the precursors of the approaching morn. At length the morning star arose. Wickliff appeared, the arm of Providence, to pave the way for a glorious onward march of the work of redemption; guilty of daring to think out of the beaten track of the dark ages; guilty of questioning the arrogant claims of a haughty, avaricious, corrupt priesthood, and guilty

* The fiery zeal of Arnold knew no bounds till he had carried the war of Reform into Rome itself, and kindled a fire in the very seat of St. Peter, but which in its turn kindled a fire about him, in which he perished, and his party, the Arnoldists, were suppressed.

† The following are some of the sects, or Christian communities, which stood up for the truth when the whole world had gone wandering after the Beast: The Novilians, Donatists, Paulicians, Cathari, Puritans, Waldenses, Petrobrusians, Henricians, Arnoldists, Paterines, in Italy.

of publishing to the world the living oracles of God, and teaching the people their right and duty to read them. By his writings and lectures in the University of Oxford, by his public instructions as pastor at Lutterworth, and his translation of the scriptures for the first time into English, he laid an immovable foundation for the reformation of the church. The leaven so effectually wrought in the University, as to merit the charge of heresy from Archbishop Arundel: "Oxford," says he, "is a vine that bringeth forth wild and sour grapes, which being eaten by the fathers, the children's teeth are set on edge; so that the whole province of Canterbury is tainted with a novel and damnable heresy;" an honourable testimony to the fidelity and influence of Wickliff. He had many zealous friends among the nobility, and even in the royal family; which no doubt served as a shield to ward off the fiery darts of Papal vengeance, and left our reformer to die a quiet death in the retirement of Lutterworth.

The impression produced by Wickliff's character and labours was tremendous on all ranks and ages. It was as the letting out of many waters. Mountains could not hedge it in, seas could not limit it. No sooner was this new light extinguished by Popish virulence in England, than it began to burn with redoubled splendour in Bohemia on the continent. Europe caught the light, and the cloud that had so long hung over Christendom began to scatter.

And here again mark the finger of Providence: Queen Anne, the wife of Richard II. of England, a native of Bohemia, having herself embraced the doctrines of Wickliff, became, through her attendants, the instrument of circulating the books of the Reformer in Bohemia. Who can doubt "whether she did not come to the kingdom for such a time as this." God called her to the throne of England, that, having learned the truth there, she might introduce it, with a royal sanction, in her own native land. Huss and

Jerome of Prague, by this means caught the fire of the English reformer, raised the banners of reformation, and ceased not, till a glorious martyrdom put out their lamp, to devote their great learning and their immense influence in defence of abused truth.

The execution of Huss as a heretic, furnishes a just though melancholy picture of the times of these early reformers. John Huss was Professor of Divinity in the University of Prague, and pastor of the church in that city; a man as renowned for the purity and excellency of his christian character, as for his profound learning and uncommon eloquence. But his light shone too bright for the age. He was charged with heresy, arrested, thrown into prison, condemned to the stake. At the place of execution he was treated with the most barbarous indignity. Seven bishops strip him of his sacerdotal dress, violently tear from him the insignia of his office, put on his head a cap on which three devils were painted, and the words *arch-heretic* written; burn his books before his eyes. In the meantime the fires of death are kindled. The undaunted martyr commends his spirit to Jesus, and, serene and joyful in the prospect of a glorious immortality, his happy spirit rises from the flames of wicked foes to the bosoms of flaming seraphim, who adore and burn in the presence of the eternal throne.

But this was not enough: with savage fury his executioners beat down the stake, and demolished with clubs and pokers all that remained of his half consumed body. His heart, untouched by the fire, they roast on a spit, and his cloak and other garments are also committed to the flames, that not a memento might remain to his friends. Yea, more, they not only remove the ashes, but they scoop out the earth where he was burned, to the depth of four feet, and throw the whole into the Rhine. But they could not extinguish the light of the Reformation.

From this new starting point the wheels of Providence gathered strength

and rolled on the more rapidly as they approached the goal. From the flames that consumed these martyrs to the truth, there rose a light which shone throughout all Germany. A spirit of inquiry was roused in schools and universities, in the minds of the common people and among the nobility, which could not be repressed. Though often smothered in blood, it gathered strength; the surface heaved, the internal fires burned till the interruption came.

But I shall do palpable injustice not to notice some *whole communities* which, during Zion's long and dreary night, kept their fires burning and their lamps trimmed, ready to meet the returning bridegroom. They were found among the mountains of the Alps, in the valleys of Piedmont and Languedock, in England, and over a great part of Europe, known by the generic name of Lollards, yet denominated Waldenses, Albigenses, Cathari, Huguenots, from the valleys in which they resided, or from some distinguished leader. They had not bowed the knee to Baal; had endured persecutions such as make humanity blush; had trial of cruel mockings and scourgings, of bonds and imprisonments; were stoned, sawn asunder, tempted, slain; wandered about in sheep-skins and goat-skins, afflicted and tormented; they wandered in deserts and mountains, in dens and caves of the earth. Since the scenes which transpired on Calvary 1800 years ago, there has not been written so black a page of man's history. Yet their light shone, and guided many an earth-worn pilgrim heavenward. And when the morning dawned; when the strong voice of Wickliff, repeating but in louder notes the strains of Claudius, Bradwardine, and Berenger, proclaimed the approaching day; and the louder, and yet louder peals of Huss and Jerome, Reuchlin and Hutten, broke in upon the stillness of the night; these pious souls, (of whom the world was not worthy,) these dwellers in the rocks and caves of the

earth, were watching every prognostication of the morning, and joyfully hailed the rising light. And no sooner were the banners of the Reformation unfurled, than they, as tried and loyal subjects, came to the help of the Lord.

And during the same period, and for centuries since, the *Nestorians* have borne witness to the truth, and kept alive the fire of true religion in the East, in circumstances not very dissimilar from the Waldenses of the West. When dark clouds settled down on the whole land, there was light in *Goshen*, light amid the mountains of Kurdistan. And as now light returns upon the dark regions of Asia, do we not find them as ready to welcome the rising morning as were the dwellers among the Alps? The church has already been vastly indebted to the Nestorians in the work of propagating the gospel. Never has she had more valiant and successful missionaries, and that, too, under circumstances the most unpropitious. Their missions form the connecting link between the missions of primitive christianity and modern missions. In the dark ages, (from the sixth to the fifteenth century,) we find their indefatigable missionaries among the rude, migratory tribes of Tartary, among the priest-ridden millions of India, and the supercilious natives of China. We find them, too, among the barbarous nations about the Caspian sea. In the tenth century, a Mogul Prince and 200,000 of his subjects were converted to christianity. Their Prince was the celebrated PRESTER JOHN. In 887, they had erected churches in all eastern Asia.

But without pursuing this line of providential development further, what presage have we here that Zion's King was about to introduce a new dispensation of his grace! He had fitted a thousand minds for the accomplishment of his purposes. Kings, emperors, councils, the literati, philosophers, poets, the Church herself, all in their turn attempted a reform, and failed. Yet

oach did a work, and hastened a result. It was written in the records of Heaven that this should not be done by "might nor by power." The noble, the wise, and mighty, should be set at nought, Goliath be overcome by the shepherd and his sling. The BIBLE should be the weapon by which to overcome the principalities and powers of sin, to demolish the strongholds of the adversary, and to dislodge from their high places the unclean birds of the sanctuary : the Bible be the regenerator of the living temple, which should rebuild the sacred altar, and restore its fine gold. Hence the towering genius of Reuchlin, (the patron and teacher of the great Melanthon,) and the masterly mind of Erasmus, were now, by the hand of Providence, brought on the stage, the one to give Europe a translation of the Old Testament, and the other of the New; and both to employ their profound learning in defence of the truth.

The sagacious eye of the world's wisdom could not but have seen that mighty events were struggling in the womb of Providence. The Reformation was a necessary consequence of what preceded. Internal fires were burning, the earth heaving, and soon they must find vent. Had not the irruption been in Germany, it must soon have been elsewhere. Had not Luther led, it must ere long have been conducted by another.

Thus did the mighty hand of God order every circumstance, remove obstacles, provide instrumentalities for the work, displaying in all the different series of events which preceded the Reformation, and which, under God, were the causes of it, the stately steppings of Providence towards some magnificent result.

Read's Hand of God in History.

SPIRITUAL CABINET.

CHRISTIANITY UNFOLDING HEAVEN.

FROM DR. LEGGE'S LECTURES ON CHRISTIANITY.

CHRISTIANITY commands itself to the imagination, above all, inasmuch as it meets our longings as to the future life. It draws aside the veil of the unseen. It flings a bridge across the dark waters of the Jordan. It plants a ladder on earth, the top of which rises to heaven. It gives us, more than a glimpse of ethereal forms, more than a waft of ambrosial airs, more than an echo of angelical symphonies. The leading idea of Heaven, in the Old Testament, was—the being in the presence of God. And the leading idea of the New Testament is the same ;—"present with Christ," "ever with the Lord." "It doth not yet appear what we shall be, but we know, that when he shall appear we shall be like Him, for we shall see Him as He is," and be with Him. And out

of this simple idea, how much might not a servid and fertile imagination make ! But around this central idea the Scriptures have thrown many others ; so that the imagination must be dull indeed, that is not at once enkindled and entranced. We know nothing, for certain, as to the locality of heaven—and "the mind is its own place, and can make a heaven of earth, or a hell of heaven." But as we do know for certain, that we shall have a spiritual body, a local habitation there must be ;—and I have my own notions about that. I am, however, here concerned only with its presentiments, and how variously do they rise, as my imagination bids them rise. I would compare this to a harp of many strings.

I touch one string,—and lo ! a Paradise of beauty and sublimity !

such as Eden showed not, nor poet ever dreamt. I am overcome by a bewildering feeling of enchantment, as I stand on some eminence that commands its range;—I wander amid its groves, and bowers, and fountains, its delectable glades, its delicious retirements, regaled by a profusion of odours, colours, melodies;—I sit me down, by the side of the river of the water of life, beneath the shadow of the tree of life, bearing twelve manner of fruits,—and I muse and meditate until every sense is rapt in beatitude.

I touch another string of my imagination,—and lo! a city of grace and resplendence! I am struck with amaze as I look from afar, on its gorgeous sheen and thronging palaces; I am dazzled with wonder, as I roam its streets, here and there meeting structures more colossal than the Egyptian, more graceful than the Athenian, more fantastic than the Oriental. And they glister, as does not pure alabaster, and they glow with precious stones, and the very streets are paved with gold. And the nations of the saved walk in the midst of it. I am come to the city of God. I, I! am a denizen of the heavenly Jerusalem!

I touch another string,—and lo! my own mansion, my own home!—with what garniture, what embellishments, what gardens, what grounds, what an aspect;—I might have been a prince to be so provided for! And who are these assembled to greet me there?—my venerated father, my sainted mother, the beloved friends of my youth and riper years:—and there, by and by, shall come my brothers and my sisters,—and many besides, the loved and the loving. And what tales have we to tell of our earthly sojourn! what wonders to relate of the Angel who redeemed us from all evil, and has brought us home!—Ours is a joy the angels envy.

I touch a fourth string of imagination,—and lo! a high day in heaven, a triumphal procession, a templar celebration! I find myself with the

waving palm among tho jubilating crowd;—I press forward to the temple with my golden harp;—I see the accessless light, from the midst of which mine own Saviour reveals himself;—I see the mighty angels, and the representatives of thousand worlds, as in a boundless amphitheatre, high aloft and around. I preparo to strike my harp and mingle my voice with “the numbers without number, that circle the throne rejoicing,” and saying, “Blessing, and honour, and praise, to Him that sitteth on the throne, and to the Lamb !”

I touch a fifth string,—and lo! the banqueting-hall of heaven :

“The King Himself comes near,
To feast His saints to-day.”

with celestial viands and wines, with nectar and ambrosia. As of yore, so now, the cherubim and seraphim are “ministering spirits to the heirs of salvation.” There, as guests, are Abraham, Isaac, and Jacob,—and the prophets and sages and heroes and martyrs of ancient times,—and the apostles and confessors and reformers and philanthropists of a later age,—all the good and great, whose voices were echoes of the Spirit of God, whose deeds urged on the course of human progression; all of them now beaming with intelligence and breathing love,—and I am a guest with them. “Tis the marriage supper,” of the King.

I touch a sixth string of imagination,—and lo! the Porch, the Aca-deme, the Garden of heaven, devoted to art, to science, to philosophy; I bear “the high groves to Milton’s trump unbosom their glad echoes.” I behold “Newton’s serener eye, inwardly hushed,” as he expounds the laws that govern the material universe. I find myself with the artists, whose aim is to surpass nature itself; with the metaphysicians, who explain the arcana of the soul;—with the orators, who stream forth in their eloquence, all the known and the knowable. I learn, I shall be for ever learning, more of the wisdom

and knowledge of God, more and more of the capacities of grace and power in His creatures.

I touch the seventh string,—and lo! a kingdom!—a realm of boundless range and teeming populations. And I am a king, the ruler over ten cities; to the least of which Jerusalem, Athens, Rome,—London, Paris, Pekin, were only a hamlet!

I touch another string,—and lo! I am on a voyage or a flight of discovery, with angels my companions, (shall I say?) to the morning star!

"See how I press upon the seraph's wing!
Which is the seraph, which the bora of clay?"

But I must pause. I have said enough to satisfy you, that Christianity commands itself to our imagination, in the helps it furnishes to the idea of the future life. Of course, you know that it is imagination, and not positive reality, I have ventured to set forth. We know not what, nor how we shall be: "Eye hath not seen, nor ear heard, neither can it enter into the mind of man to conceive, what God hath laid up for them that love Him." It will surpass all our imaginations.

Strings of Pearls.

BEAUTY OF EARTH AND HEAVEN.—Oh, if these outskirts of the Almighty's dominion, can with one glance so lift up the heart with gladness, what will be the disclosure of eternity, when the full revelation shall be made of the things not seen, and the river of the city of God!—*R. Hall.*

HOPES OF HEAVEN.—In less time than has elapsed since we were all young together, we shall be together again, and have dropped the weight of years and mortality on the way.

PATIENT ENDURANCE.—The man who cannot wait for his reward until the days of eternity is not fit to serve the Lord Christ.

SPIRIT OF PRAYER.—If we cannot be always in the *attitude* of devotion we may cherish an *aptitude* for its exercise; so that like the bird, which, though not always on the wing, is always ready for flight, we also may be in a frame of mind always ready to ascend on the wings of faith and love to hold communion with God.

REPENTANCE is the greatest honour next to innocence.

HUMILITY AND HONOUR.—A christian is at once a child and a king.

BENEVOLENCE is the silken thread that runs through the pearl chain of all virtues. It is most like God.

LOVE AND TRUTH.—The torch of love must not be applied to the sacrifice of truth

POETRY.

THE CHARIOT OF MERCY.

THE chariot of mercy is speeding its way,
Far, far through the shadowy gloom,
Where the lands that in death's dark obscurity lay,
Are bursting the bars of their tomb.
I see where 'tis shedding its luminous ray,
Dispersing the shadows of night;
And the wondering nations are hailing the day,
And rejoice in its glorious light.

Hallelujahs are sounding melodiously clear,
Borne sweet from the isles of the sea;
And the lands of the East send the echo afar,
And the long-fettered pagan is free.

And the Indian, that roams through the green-prairied West,
Now raising his tear-moistened eye,
As he welcomes with joy the glad tidings of rest
In a home far away in the sky.
And the dark-visaged son of the African wild
Has tasted Emmanuel's love,
And his lion-like nature grows tenderly mild,
As he hears the sweet notes from above.
O, chariot of mercy roll gloriously on,
And fly over mountain and sea,
Till the last gloomy shadow of darkness is gone,
And the last fettered spirit is free!

RESIGNATION.

Lord, it belongs not to my care
Whether I die or live;
To love and serve thee is my share,
And this thy grace must give.

If life be long, I will be glad,
That I may long obey;
If short, yet why should I be sad
To soar to endless day.

Come, Lord, whom grace has made me meet
Thy blessed face to see;
For if Thy work on earth be sweet,
What will Thy glory be?

My knowledge of that life is small,
The eye of faith is dim;
But the enough that Christ knows all,
And I shall be with him.

CHRISTIAN BIOGRAPHY.

THOMAS PURCELL

Was born at Buttington, near Welshpool, and lived until twenty-one, without hope and without God. About this time he entered as an inmate with a baptist family near Shrewsbury. The mistress of the house sought his welfare, and by her he was influenced to hear Mr. Palmer. The word reached his heart, and he became so agitated under a sense of his guiltiness before God, that when he retired to rest the bed shook under him through his trembling. But he sought earnestly, and directed to Christ for pardon, by Divine grace he found forgiveness, and was baptized by Mr. Palmer at Albion Hayes in 1810. He now turned his attention to the cultivation of his mental powers, which had been sadly neglected, and made considerable progress. Soon after this he married the daughter of his employer, a worthy pious young woman. In giving birth to her fourth child his wife died, to his great grief and loss. To add to his care and anxiety, left as he was with four young children, one an infant, his own trade declined, owing to certain improvements in machinery for weaving. He was now tempted by the adversary to disbelieve in a superintending Providence; but God mercifully delivered him from the snare, and overruled the trial to his establishment in the faith. He now laid hold on the promises with a firmer grasp. His knowledge of God was enlarged, his fear of him more reverential, and he abased himself as in dust and ashes. Soon after the death of his wife he removed to a village near his native place. Here he was called to pass through "much tribulation." He then removed to Marton, in Shropshire. Here it was that the writer first knew him as a member of the baptist church at Chirbury. He was a man of thoughtful

habits, and excelled in religious conversation and prayer. His delight was to talk on religious subjects, and he had a happy art of turning the conversation into that channel. Thus he passed his days. But his last illness at length approached. Confined to his chamber we often visited him for communion and prayer, and many delightful seasons we enjoyed. When he was asked what he now thought of religious comforts, he replied, "I would not take the world for them. They are very dear to me now." He exhorted all his friends to live near to Christ, and told them that he only wished to live for their sakes. He was only going a little sooner, he hoped they would soon follow. On one occasion he said to a friend, "What an awful condition I should be in if I had to seek religion now. I am at peace with God, and I long to be with him. I am waiting, listening for the rumbling of the wheels of the chariot that will convey me up to him." On Wednesday, March 13, 1860, the chariot arrived, and he departed! His age was 62. His mortal remains were carried to their last resting place in the ground attached to the Independent chapel on the following Saturday. In the afternoon of that day about thirty friends, including relatives, assembled at the house. The coffin was placed on a table in the centre of the room in which they were sitting; Mr. J. P. Jones, the minister, gave out the hymn beginning,

"Hear what the voice from heaven proclaims."

After singing, Mr. Jones gave an impressive address, and offered prayer. The coffin was then removed to the bier, the friends and relatives forming before and behind it; on the road to the chapel the hymn commencing,

"My soul come meditate the day,"
was sung in solemn measure as the company slowly stepped along at a

funeral pace. Arrived at the chapel the two last stanza were repeated, prayer offered, and an address given. The body was then carried to the graveyard and deposited in its final resting place, there to await that sound which shall rend rocks, open graves, and summon the world to appear at the judgment seat. This body was indeed committed to the dust in sure and certain hope of a resurrection unto eternal life, for all felt that he whose remains were now consigned to the earth was a believer in Jesus. The friends again united in singing the hymn,

"Hark from the tomb a doleful sound."

A few serious and appropriate remarks were made, and prayer closed this solemn but interesting scene. I have been thus particular respecting the funeral, because many who read this sketch may be interested in the primitive mode of conducting funerals on the borders of Wales. Doubtless, too, the occasion will be remembered by some who were present, for the addresses, though short, were pointed and adapted to the scene; and the singing, especially in the house and on the road, was calculated to lead the mind upward to that place where happy spirits dwell, and where Jesus is for ever adored.

On the following day Mr. Jones improved his death before a large and attentive congregation from Proverbs xiv. 32.

T. M. R.

MRS. MARY TESTER,

The beloved wife of the Rev. J. Tester, of Datchet, departed this life, aged 65, Sept. 7, 1850. It was her mercy to be blessed with a pious mother, who brought her up in the nurture and admonition of the Lord, and whose kind endeavours were blessed by Him who has the hearts of all in his power. The Holy Spirit applied the truth to her heart, and she was led to the Saviour, in whom she found pardon and peace.

In the youthful part of her life she had to encounter many trials and temptations, but the Lord mercifully preserved her from the evils that are in the world; and the greatest enjoyment she realized during her pilgrimage on earth was the happy and holy seasons she spent in the courts of the Lord, especially on that day which is "the best of all the seven," when her bible and her hymn book were her best companions.

Before she settled in life she prayed earnestly that the Lord would give her for a partner both a christian and a minister of the gospel, which prayer was graciously answered. She and her husband were baptized at John Street chapel, London, and joined the church under the pastorate of Mr. Evans, in which she remained many years as one of its most active members, ready to every good work. From London she removed to Southwark until 1844, when her husband was chosen pastor of the church at Datchet, Bucks, and she went there with him to labour as a helper with him in the vineyard of the Lord. When afflicted, her only desire to live was for the sake of her husband and the cause of God.

During the long night of affliction, which lasted more than five months, satan was not permitted to distress her soul. Her mind was kept in a serene and happy state, resting on the Rock of Ages.

As long as her strength would permit she took part in the family devotions, selecting and reading the hymn herself, and prayer seemed to be her native element.

Her mind was generally calm, yet one morning she said to her husband, "Do you think I shall be a castaway? Oh, if I should be building on a false foundation!" and looking up she cried, "Do, Lord, settle this important point." She waited a few minutes as for an answer, and then was enabled, by faith, to apply the promise, "I will never leave thee; I will never forsake thee."

To all persons who visited her, she gave scriptural instruction—even to the clergyman of the parish who called and prayed with her. To another minister of Christ, who had been talking with her respecting her expected change, she said, "I have peace now, and joy is to come." On her birthday, which occurred a few days before her departure, and which she wished to see, she gave separate addresses to her two sisters, her husband and grand-daughter, her three friends and the servant, talking very affectionately and faithfully to each of them. Her life was prolonged a few days more, and at length passed away as amidst the calmness of a summer evening with no clouds or darkness, in peace and tranquility. "Let me die the death of the righteous, and my last end be like hers."

MRS. HARRIET BRAY.

THE subject of this brief notice was a member of the baptist church at Lincoln under the pastoral care of Mr. Craps.

At an early age she was sent to the sabbath school, at an early age she became a teacher, at an early age she sought and found the Saviour, and at an early age she put on Christ by baptism. These events took place when she was six, thirteen, and fifteen years of age; and she continued a worthy member of the church fourteen years. Thus her comparatively short life was wholly devoted to God. From a child she was serious and thoughtful, and prayer was always her delight. Her temper and conduct were amiable, becoming the gospel and adorning her youthful profession. To her own parents, in religion, she was very useful. At the early age of eighteen she was married, and conducted family worship herself until her husband felt able to undertake the duty. The mother of four children, she was the subject of occasional affliction, which always appears to have been

sanctified to her spiritual benefit. Three weeks before her death she was favoured with a more clear manifestation of Divine favour, so that she rejoiced in Christ with joy unspeakable, repeating portions of well known hymns expressive of her faith, and hope, and joy. Little more than an hour before her death she called for her children and told them she was going to heaven, charging them to love God and obey their father. She then conversed with her husband, and made several final arrangements, calmly and thoughtfully, as if only preparing for a journey. Her husband then repeated several suitable promises, and at her request prayed that she might have an abundant entrance into the everlasting kingdom of her Lord and Saviour. She now lay for a short time in tranquil repose as if waiting for the summons—waved her hand gently as in token of victory, smiled, and departed! Thus she fell asleep, Aug. 30, 1850, aged 29. So may I die! and so, reader, may you!

MR. WILLIAM JONES,

Of Wrexham, departed this life on Nov. 22, 1850, after a long and severe illness, which he bore with christian fortitude. He was for many years a member, and for the last two years a deacon of the baptist church in this town. As a husband and father he was tenderly affectionate, and as a member of society much respected and beloved. During his affliction he was resigned to the will of God, but often desired to depart and be with Christ, which is far better.

"He stood, and with his starry pinions on
Drest for the flight and ready to be gone."

He often repeated verses expressive of his desires and hopes, as—

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

His pastor, Mr. Clare, preached, Dec. 1, a funeral discourse for him from Rev. iii. 20, a passage chosen by himself.

T. P.

REVIEWS.

Sacramental Religion subversive of Vital Christianity. Two Sermons, preached at Bloomsbury Chapel, on Sunday, Nov. 3, 1850. By the Rev. William Brock. London: H. K. Lewis.

JUST at this juncture the appearance of these Discourses is very opportune. Mr. Brock, as would be expected from his known ability, disposes his subject with the hand of a master. He brings out "Formalism," as described by its own advocates and supporters; and we have it before us as pictured by themselves. He then proceeds to point out its presumptuous pretences, and how it attempts to subvert the authority of the word of God. Within a small compass we have the pith and marrow of the controversy—Formality *versus* Spirituality, or, Sacramental Religion *versus* Vital Christianity. These Discourses need not our commendation. We give the closing paragraphs.

"Thus, brethren, have I endeavoured to set before you the subject of sacramental religion. Whether your sympathies have been enlisted and your resolutions formed I cannot tell. But my conviction is a very deep one, that you should awake to this matter, and take unto you the whole armour of God at once. The question is not one which affects the government of the obnoxious of Christ, so much as their existence. The discussion relates not to forms but to essentials. The controversy, which Oxford originated, and which Rome so characteristically foments, involves the future destinies of our country, so that, should the Sacramentarians have their way, it will be robbed of its civil freedom, because it will be robbed of its Gospel light."

If it be determined that tradition is of paramount authority; that ministers, episcopally ordained, are plenipotentiary vicegerants of the King of Kings; that baptism is positive regeneration; that the Lord's supper is an expiation for iniquity; that the atonement of Christ ought not and shall not to the people be proclaimed—then every missionary may be recalled, every depository of religious literature may be closed, every printing press may be broken up, every lofty enterprise may be abandoned,

every bright anticipation of our world's redemption may be relinquished, and at length our fatherland, with our gracious Sovereign as its representative, before an inaugurated, defiant, Laud-like priesthood will come to lick the dust.

Say not this is rhetorical extravagance. Say not it is just an artificial climax of the preacher's peroration. Alas, it is the inevitable conclusion from the premises assumed. Rome—as if determined, with perseverance more than human, to exhaust the forbearance of God, and to make sure the degradation of man—has ever been the enemy of evangelical liberty and evangelical life. And sacramental religion, by whomsoever promulgated, is the chiefest and choicest weapon of Rome. Let it once get what it aims to get, and you may bid a long adieu to the verities of religion, to the honesties of the body politic, to the purities of the social circle, to the activities of the human intellect, and to the charities of domestic life. The downward process will go on until the nunneries will rob our households of their loveliness, the inquisition will hold our lives at its mercy, the confessional will cut off our intercourse with God.

To the task then of resisting the progress of sacramental religion, not by political agitation, but by the freer and fuller promulgation of evangelic truth. Tractarianism decrieth preaching—do you encourage it. Tractarianism withdraws the Bible—do you distribute it. Tractarianism limits education—do you extend it. Tractarianism conceals the cross—do you glory in the cross. Every Bible that you distribute, every school that you maintain, every missionary that you employ, every sermon that you preach, will add to that mass of moral feeling amongst the people, in which, under God, our safety lies. To the task then in these various ways as good soldiers of Jesus Christ. To the task as men of God thoroughly furnished to every good work. To the task, with dauntless, and intrepid, and prayerful energy; and then England shall be what she never has been yet—soundly, and safely, and durably, because intelligibly and evangelically, Protestant; not at the dictum of the legislature nor at the bidding of the prince, but because her sons and her daughters do know the truth, which makes them free indeed. Be this our one, brotherly, indomitable determination, as we bow in humble reverence before Jehovah, the Father, the Son, and the Holy Ghost. 'We will rejoice in thy salvation, and in the name of our God we will set up our banners.'"

BRIEF NOTICES.

Christianity in Harmony with Man's Nature, Present and Progressive. Seven Lectures, by the Rev. G. Legge, LL.D. London : Snow, LETCHSTER, since the days of Wickliff, who resided in the county, has been favoured by the occasional labours of many eminent preachers of Christ's holy gospel. Among these may be mentioned Bunyan, Doddridge, Wesley, and others. Not have its stated ministers been less eminent—Thomas Robinson, William Carey, and Robert Hall. At this time it is highly favoured with "gifted" ministers, among whom Dr. Legge has attained a high position. These lectures were heard with much interest; but as we did not hear them, we were glad to see them in print. At page 10 of this number we furnish a specimen. We have a little matter to settle with the esteemed lecturer on the baptismal question, but not now—by and bye will do.

Lectures on the Existence and Attributes of the Divine Being. By Thomas Swan, Baptist Minister. London : Houlston and Stoneman. Birmingham : Showell. We were expressing to a friend the other day, whom we thought competent to the task, our desire that he would elaborate a few brief essays which he had written on the Divine attributes, in order to the formation of a neat little volume for the young, and for such as had not much time or inclination to read the larger works, and in which there should be a considerable infusion of gospel truth. Here is such a book as we desired to see; and the name of its esteemed author will be an unquestionable passport for it into sabbath school libraries and families.

The Christian Garland, or a Companion for Leisure Hours, consisting of Original and Selected Pieces in Poetry and Prose. London : Religious Tract Society. This "Garland" is a beauty! The readings are very select, and the ornaments interspersed throughout the volume are the most splendid and brilliant we ever beheld—consisting of nosegays of rich flowers, salvers of ripe fruits, and collections of curious shells—altogether forming artificial specimens of some of the richest and most delicate colours in creation. This "Garland" would be esteemed as a lovely new year's gift—it would bloom all the year!

The Sunday School Teacher's Pocket Book for 1851. By S. G. Green, B.A. London : B. L. Green. Mr. Green has succeeded in producing a very valuable pocket companion for teachers of both sexes. Of a portable size and shape it is yet large enough to afford much blank space for daily and weekly memoranda. The printed parts, in addition to the usual matter, are filled up with such biblical and general information as teachers require; and the charge is moderate.

The Hand of God in History: or, Divine Providence Historically Illustrated in the Extension and Establishment of Christianity. By Hollis Read, A.M. London and Glasgow : William Collins. This appears to be a reprint of an American publication. The idea of such an historical sketch was good. The compiler of this has indicated what may be done. He appears to us to be a good designer, but not a perfect artist. In a work like this we should have references to authorities for facts; and some of these do not comport with the magnificence of the outline. Notwithstanding these and some other small defects, there is much in the volume that will interest, instruct, and encourage, and the young especially will be led to entertain more comprehensive views of the superintending providence of the God of the bible by its perusal. Elsewhere in this number we have given two extended extracts from it.

Six Lectures to Working Men on Christianity. By G. W. Conder. London : B. L. Green. Lamenting the unhappy condition, as regards religion, of many of our "Working Men," for whom we have always felt sympathy, and on whose behalf we have made many personal efforts, we hail every attempt of this kind to introduce real christianity to their notice. But alas! when we take hold of a book like this, and examine it, we are pained when we think, "Well: here is a good instrument, but who will use it? Who will buy it by the dozen, or score, or hundred, and give it away to working men, that it may do its work among them?"

The Faithful Minister's Triumph and Reward. A Funeral Sermon for the late Mr. D. Trotman, by Mr. John Berg. London : B. L. Green. This discourse, from 2 Tim. vii, 8, bears honourable testimony to the life and labours of "a good minister of Jesus Christ," many years pastor of the baptist church in Tockesbury. The preacher expresses his hope that its publication "may be the means of awakening a greater attention to religion, and deepening the piety of all those who read it," and it is certainly well calculated to produce these desired results.

My Birthday, with Brief Memoirs of Three Beloved Children, and Reminiscences of Past Events. By a Living Minister. London : B. L. Green. Will teachers of sabbath schools and other generous friends of the young, who are selecting cheap little books to give away as rewards or presents, permit us to recommend this to their special attention. Besides its merits, and they are not few, there are other reasons, which we could mention, why they should.*

* Since the above was in type we have heard of his death.

The Annotated Paragraph Bible; Authorized Version: Arranged in Paragraphs and Parallelisms, with Notes, &c. Part 1; The Pentateuch. Religious Tract Society. Some years ago a small Paragraph Bible was published by the Religious Tract Society; but it was too small, having the appearance of a school book. This is larger, on good paper, and with a readable type. The parallel passages are within lines in the margin, chronological dates at the top, and the brief notes at the foot of the page, so that the reading of the paragraphs is left clear and open. The divisions and their headings are more natural, and yet any chapter or verse of the old form may be found on the margin. This copy would be found very convenient for reading from in the pulpit, as well as at the family table. A coloured map of the settlements of the descendants of Noah and other illustrations are given.

Bunhill Memorials. Sacred Reminiscences of Three Hundred Ministers, and other Persons of Note, who are Buried in Bunhill Fields, London, with the Inscriptions on their Gravestones. By J. A. Jones. London: James Paul. We noticed these valuable memorials of the pious dead as the numbers were issuing from the publisher, and we

ought to have said ere this—but they escaped our notice, which we regret—that the whole are now completed in sixteen cheap parts, or they may be had in one volume.

Tracts and Discourses on Popery: Published in Town and Country. Only to enumerate these would require too much of our space. Those we have perused are of various character and merits. We rejoice to observe that many faithful ministers are improving the present agitation by bringing forward in striking prominence, before their people and the public, the leading truths of holy scripture as opposed to the dogmas and errors of popery.

The Educational Pocket Book and Almanack—Pocket Almanack and Diary. London: Ramsay. These contain the calendar and a considerable amount of useful information, with ruled blank spaces for memorandum and cash accounts. They are well printed and neatly got up.

Some Passages in the Life of a Convert from Anglo-Catholicism to the truth as it is in Jesus. A Narrative of Facts. London: Nisbet. Bath: Binns and Goodwin. This little book unfolds a most singular revelation of the doctrines and doings of the Puseyites. In our next we may give some extracts.

CORRESPONDENCE.

THE AUTHORITY FOR INFANT BAPTISM.
To the Editor of the *Baptist Reporter*.

DEAR SIR,—It would be amusing, were it not a serious matter, to notice the shifts to which many pious paedobaptists are put to keep up the unscriptural and therefore unchristian custom of infant baptism.

Robert Montgomery, in his volume "God and Man," pp. 195—196, says: "Again, when other passages which do relate to baptism are quoted in order to confute the assumed regeneration of infants whose after life gives no outward proof of regeneracy, it is constantly forgotten that scripture makes no direct and authoritative reference to infant baptism at all. Hence, those who maintain the positive regeneration of all baptized infants, cannot be confuted by texts of the New Testament which relate to baptized adults. In truth, there are only three or four ways by which paedobaptism can be maintained and justified. 1. By an analogy drawn from the circumcision of infants in the Judaic covenant. 2. By inferential reasonings on

certain allusions and statements in scripture. 3. By the supposed practice of the apostles themselves. 4. By the uniform practice of the church from the apostolic age down to the present hour. But still, amid all this, it cannot be shown that scripture gives any open, plain, and decisive precept to baptize infants; or any absolute declaration touching the internal efficacy of their baptism when applied."

Another clergyman, the celebrated Dr. McNeile, in a letter dated Aug. 24, to another clergyman who had desired to learn his views, says: "Concerning the baptism of infants at all, I do not know any one word of God. It is never once mentioned in holy scripture. The antiquity of the practice is undoubtedly a matter of fact, and I very cordially agree with those who think it most agreeable with the institution of Christ. But all that men have written about its efficacy, is no more and no better than inference; inference honestly drawn, let us grant, but certainly fallibly, and by some erroneously, since all do not infer alike. He who elevates any such inference into the

place and authority of the word of God, and therefore pronounces an opposing inference to be heresy, seems to me to arrogate infallibility, at least in this instance, to himself. The recent judgment of the privy council has checked such arrogance; therefore I rejoice in it. I may express my combined convictions thus: "In divine truth no latitude, in human infinences no bigotry." *Scottish Press*, Sep. 7.

It is painful to notice the shifting apologies which even good men will make on behalf of infant baptism. Once it was said that the bible advocated it very forcibly. Now, in the judgment of many eminent ministers, the bible is silent on the subject, and it can only be validated by *inference* from certain passages and allusions in the scriptures. It is acknowledged that a baptism is spoken of and commanded directly and immediately there, and that this baptism has exclusive reference to believing adults; but how about the children? Must they be left out? No, say they; for the Jewish laws made provision for the little ones, and so of necessity must the christian; and if it cannot be found directly and positively in the New Testament, it must be found by analogy, or inference. Found some way or other it must be. The idea of excluding the offspring from "the covenant" we must not admit. It matters not that the entire Jewish enactments are abrogated—that of circumcision especially, having fulfilled its office in marking the descendants of Abraham until Christ. But if no direct use can be made of them, an inference must be drawn from them. No matter that the ordinance the Redeemer instituted was avowedly confined to those that believed in his name, and that the disciples had an express, definite commission, first to teach—then to baptize. Inferences are very convenient things when an argument has to be established in the face of powerful difficulties. An inference, then, has given an appendix to the Redeemer's instructions, and an *appendix*, unlike all other appendices, for an appendix is not intended to nullify that to which it is appended, but simply to strengthen the foregoing conclusions. Whereas, the appendix which a human inference has given in this case, entirely frustrates, or supplants, the original baptism as commanded by the Lord Jesus, rendering it of no necessity whatever. The uncon-

sions babe's unconscious baptism stands good when he arrives at adult years: if he becomes a believer, he is not to be baptized again; his infant baptism is quite sufficient; and if he does wish to be baptized on his own account, as a believer, as the prompting of his heart's attachment to his great Redeemer, he is denounced immediately, and the stigma of "anabaptist" is levelled at his unfortunate head. Why this reprobation if infant baptism be not looked upon as a substitute for that enjoined upon those that believe? Now, if inferences are to arrive at such importance that they can entirely supersede and nullify a plainly expressed precept, it is high time that the authority of inference should be examined. It is too low an idea to entertain of the blessed God, that his enunciations should be so indeterminate as to need the drawing out of doubtful inferences. Surely, wherever he has spoken, he has spoken in plain, unmysterious terms. Why, then, any inferences at all. They are evidently framed to serve a purpose—to make that a command which is no command.

What is the consequence of inference in this case? What has it done in the matter of baptism? Turned it entirely from its original import. Whereas believers only were the subjects—now infants are. Whereas immersion only was the mode—now sprinkling is. Whereas the act was to be a personal attestation of truth believed, it is now administered as fashion and caprice dictate, and made an engine of priestly domination, whereby the minds of many weak persons are filled with awful apprehensions. Not a child must die before it is sprinkled or its salvation is in peril! One stands aghast at such a monstrous perversion of the Redeemer's ordinance—how simple and instructive was that, how deceptive and useless, and worse, is this. Men reject tradition, because it invades the scripture's prerogative; but they exalt inference to scripture's place, and think they do no wrong. Thus they make "Inference" do the same unhallowed thing which "tradition" did among the Jews, and thus scatter dust in the eyes of people, and teach them to despise the men who reject such inferences altogether, and attend to the appointments of Jesus as they stand revealed in the gospel of God. What a perfect disgrace to the country has been the Gorham contro-

vorsy. Divine truth taken before lawyers to determine its meaning; and what have they made of it? simply that every one may determine for himself! Baptism is left an open question—parsons and people are at liberty to put what interpretations they like upon it. There is no doubtful meaning at all to be attached to it! Alas! that men should so wander from God's testimonies—that they should exalt their own fancies, and cause truth to bow in humble submission. But most of all is it to be lamented that this wholesale scheme for keeping together state churches, and upholding the pretensions and powers of men-made priests, should even seem to be sanctioned by evangelical christians.

Liverpool.

J. V.

WESLEYAN DISCIPLINE ON BAPTIZED
BELIEVERS.

To the *Editor of the Baptist Reporter*.

DEAR SIR,—I have had my attention directed to a paragraph on page 174 of your *Reporter*, for 1850, from a correspondent of Ipswich, being an account of the immersion of two Wesleyan local preachers, in which these words occur—“Such a change of opinion, if carried into practice, is (I am told) a violation of a standing rule, and subjects the offender to immediate expulsion.”

Having for many years had strong doubts as to the scripturality of infant baptism, in the month of November, 1849, I resolved finally that it was my duty to submit to the rite of baptism; which I did accordingly—the Rev. Mr. Tucker of this town officiating. I was at the time a Wesleyan class-leader and local preacher, and for some time afterwards. The nature of my views on the question of baptism having come to the knowledge of the superintendent preacher, he forthwith deprived me of my class-book and leadership, assigning as the only reason of the expulsion my “change of views” on the doctrine in question.

So far this would appear to be a corroboration of the information of your correspondent; which nevertheless I believe to be perfectly inaccurate, for reasons which I proceed to state.

My own impression at the time of my baptism was that I might continue a member of the Wesleyan community, yet retaining my own views as to who were

the proper subjects of christian baptism. In this view I was confirmed from never remembering having heard of any expulsions for being baptized; and from the fact that several of our own ministers themselves have occasionally administered the rite to adult members of our body—the latter of course remaining in our communion. I have since heard also of one or two local preachers, who, after having been immersed, retained their *status* on the “plan.”

The latter cases are important, inasmuch as I was subsequently expelled as a local preacher *partly* on the ground that as a teacher in the church I could not be permitted to hold a doctrinal opinion at variance with that of the connexion, although as a private member there would be no objection to it.

I say “partly” expelled for this reason—because there were other objections raised against me on the score of my views of certain agitated questions of church polity. And here, Mr. Editor, is, I believe, the key to the explanation of this expulsion. It is the opinion of all whom I have consulted that my position in the Wesleyan church would not have been interfered with merely because I was baptized, had I been well known as a thorough supporter of conference principles and doings in matters of discipline.

At any rate, your correspondent is certainly misinformed as to the “standing rule;” there is no *rule* on the subject in existence.

The question is, what is the *usage* of our connexion in such cases. This must determine the course of action. If it can be ascertained that it is the usage of the body to eject from office all who receive the rite of baptism, I am bound to acquiesce in my own excision. If on the other hand I find that the usage is not to interfere with those who do not voluntarily resign, (and this I believe to be the fact,) then I am driven to the conclusion that I am expelled really for some other reason, and not for being baptized.

My object in writing is to ask your assistance in the settlement of this question. Do any of your correspondents know of any cases in point? and if they would communicate with me or you thereon I should feel under special obligations

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Ground, Manchester.

NARRATIVES AND ANECDOTES.

THE INVINCIBLE ARMADA OF SPAIN.

—Philip meditated signal vengeance on England. For this purpose he fitted out the most formidable naval armament that ever rode on the ocean. The project was no less than the complete subjugation of England, and the establishment of the religion of Rome throughout all Europe. The crisis of Protestantism had come. Should England, should the rising colonies of this New World, should all Europe and Asia smile under the benign auspices of the cross, or groan beneath the usurpations of Rome? The vast empire of Philip was roused to strike a fatal blow. The noise of preparation sounded in every part of his dominions. "In all the ports of Sicily, Naples, Spain, and Portugal, artizans were employed in building vessels of uncommon size and force," naval stores collected, provisions amassed, armies levied, and plans laid for fitting out such a fleet as had never before been seen in Europe. Ministers, generals, admirals, men of every craft and name, were employed in forwarding the grand design. Three years elapsed in the stupendous preparations. Who could doubt that such preparations, conducted by officers of such consummate skill, would finally be successful? Confident of success, and ostentatious of their power, they had already denominated this armament the *Invincible Armada*. The time for the actual invasion drew near. Troops from all quarters were assembling; from Italy, Spain, Flanders, Austria, the Netherlands, and the shores of the Baltic. One general burst of enthusiasm pervaded every nook and corner of the empire. Princes, dukes, nobles, men of all ranks and conditions, equally embarked their fortunes, lives, and honours, in an enterprise so promising of wealth and glory, and so calculated to engage their religious enthusiasm. And further to cherish the general infatuation, the Pope had fulminated a fresh bull of excommunication against Elizabeth, declared her deposed, dissolved her subjects from their oath of allegiance, and granted a plenary indulgence to all who should engage in the invasion. All were elated with the highest hopes of success. And who could doubt that in a few short weeks English power would be prostrate, and English

Protestantism no more? But follow on a little, and behold the hand of Him who keepeth Israel as the apple of his eye. This formidable armament had been consigned to the command of the Marquis of Santa Croce, a sea officer of great reputation and experience; and who should dare whisper a doubt that such an armament, under such a commander, should not annihilate the reformed religion from the face of the earth. But mark its progress. The moment the Invincible Armada is ready for sea, the admiral is seized with fever and dies. And by a singular concurrence the vice-admiral meets the same fate. The fleet is delayed. England gains time. An inexperienced admiral is then appointed. The fleet sails, (1588,) the next day meets a violent tempest which scatters the ships; some are sunk, and others compelled to put back into port. Again they are all at sea, and are descried approaching the shores of England, with fresh hopes in the prosecution of their enterprise. The English admiral sees the Armada, "coming full sail towards him, disposed in the form of a crescent, and stretching the distance of seven miles from the extremity of one division to that of the other." Never had so mighty a fleet rode the ocean before, and never, perhaps, the confidence of man so positive of success. Protestantism was, in anticipation, annihilated. These vessels brought the implements of torture by which the stern heretics of England were to pay the price of their defection from Rome. The writer has seen, in Queen Elizabeth's armoury in the Tower of London, the thumb-screws, fettters, battle-axes, boarding-pikes, and the invincible banner, which were taken as spoils from the Armada. But behold the hand of God here. Just as the lion, sure of his prey, was about to pounce on the lamb, Heaven interposes. The firmness and courage of the English were less remarkable than the timidity and confusion of the enemy. The elements fought for the righteous cause. The fire, the wind, and the tempest, were so many angels of death to the boasted invincibility of the Spaniards. The destruction of this vast and formidable armament was effected almost without human agency.

Deus slavit et dissipantur. The visionary scheme of Phillip vanished like the summer's cloud. Never was a project more wisely planned; never preparations more ample, or hopes of success raised higher. Very slight obstacles were anticipated to the lauding of the entire invading army on the coast of England; and it was confidently expected that a single battle would decide the fate of England and of Protestantism for ever. Yet Heaven does not permit a single Spaniard to step foot on English soil; the invaded sustain but slight damage or loss in any way, while in a very little time the ocean is strewed with the corpses of their proud invaders, and with the wrecks of their noble vessels.

Read's Hand of God in History.

DISSENT IN DERBYSHIRE.—After the presentation of a purse of 517 guineas to the Rev. James Gawthorn, Independent minister, Derby, Sep. 19, 1850, at a public meeting, in token of high esteem after fifty years labour, the venerable minister gave the following very interesting account of the introduction of the gospel into those parts:—

It pleased God, in his abundant mercy, to favour Britain by the early introduction of the gospel to our shores, but it is on record, that Carinavia, of which Derbyshire was a part, was the last to receive the glad tidings of salvation—the last portion of the island on which the Sun of Righteousness arose. When it pleased God to re-illumine Britain by the reformation, there is evidence that Derbyshire soon shared in its benefits. In the diary of King Edward VI., that amiable prince has written, "It was appointed that I should have six chaplains in ordinary, of which two were ever to be present with me, and four absent in preaching one year, two of them in Wales, and two in Lancashire and Derbyshire." Strype says, John Knox was one of these chaplains. Philip Kinder, who wrote nearly three hundred years ago, mentions Bradford among the worthies of Derbyshire, and calls him the renowned martyr, that cast the triple crown, and rent the Roman pall asunder; and a poor blind young woman, Joan Waste, who suffered martyrdom at Derby, in Queen Mary's days, says she had heard the Evangel preached here by Dr. Taylor. During the succeeding reigns of Elizabeth and James I., evan-

gelical religion seems to have made very happy progress in this part of the kingdom. Many of the clergy were men of eminent piety, who faithfully preached the truth as it is in Jesus, and were classed with those who were then denominational Puritans. There were many faithful and laborious ministers in and out of the Establishment—the majority of the latter were Presbyterians. Philip Kinder says, "The women of Derbyshire are chaste and sober, very diligent in their huswifery; they hate idleness, love and obey their husbands, only in some great towns, many seeming sanctificators use to follow the Presbyterian gang, and, upon a lecture day, put on their best garments, and thereby took occasion to go a gossiping." At the Ejection on Bartholomew-day, 1662, three excellent clergymen in Derby, and forty-three more in different parts of the county, were cast out of their livings, and exposed to much cruel persecution, because they could not conscientiously subscribe to all and everything contained in the Book of Common Prayer. A congregation of Protestant Nonconformists, of the Presbyterian denomination, was then formed in Derby, who first worshipped in St. Mary's chapel, in Bridge-gate, and afterwards in the present chapel in Friar-gate. For a while that denomination manifested much zeal in the maintenance of evangelical truth, and were exemplary in the observance of public and domestic worship; afterwards a laxity of sentiment crept in, Arianism prevailed, conformity to the world increased, and the fervour of piety declined among them. At the time of which I now speak, real religion seems to have been in a sad state of decay, and at a very low ebb in Derby. Since the Ejection there had been little or no evangelical preaching in the parochial pulpits. Among the Presbyterians there was a great departure from the faith and piety of their forefathers, and there was no congregation of Independents, Baptists, or Methodists, in the town. In 1775, two excellent ministers, Thomas Jones and Joseph Griffiths, resided at Melbourne, and preached stately at Melbourne and Alvaston. Early in 1778 Mr. Jones came and preached in the market-place of this town. Our esteemed friend, the late Mr. Gawthorne, of Belper, was a hearer on that occasion, and it is believed that service was blessed of God to his everlasting

salvation. Mr. Jones and Mr. Griffiths repeated their visits, and preached in the town, and the Lord gave testimony unto the word of his grace. The word of the Lord was precious in those days: some received the truth in love, and affectionately clave to the ministers by whom they had been called into the fellowship of Jesus Christ our Lord. For some time they assembled for worship in an upper room, in the common-yard at the back of the old Town-hall, but afterwards removed to a barn in Cross-lane. In 1779, Mr. Thomas Wilson, of London, a native of Stenson, in this neighbourhood, and father of the late excellent treasurer of Highbury College, undertook to supply the congregation with ministers, and the same year, they that had gladly received the word were regularly formed into a christian church by the Rev. Mr. Hall, who at that time was pastor of the church at Ilkeston. I hold in my hand a small pamphlet, entitled "Peace and Holiness," recommended in a set of rules agreed to be observed by the Congregational church at Derby, which is endorsed September 23, 1782. This little band of christians continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers, and the Lord added to them of the saved. In 1783 Mr. Wilson erected this chapel, almost entirely at his own expense. For some time the congregation was supplied with a succession of ministers; but in Oct. 11, 1787, Mr. John Smith was ordained as pastor of the church: he resigned his office here in 1792, when he removed to Melbourne, and afterwards to Wirksworth. Age and infirmity obliged him to relinquish the ministry, and in 1827 he died at Nantwich, his native place. He was a good man, full of faith and of the Holy Ghost, and was greatly beloved by all who knew him. After Mr. Smith's removal from Derby, the church remained without a stated pastor for the long space of eight years; but in June, 1800, the providence of God first permitted me to preach the gospel within these walls, and at the unanimous request of the church, I was ordained their pastor in the following year. Having obtained help of God, I continue unto this day, witnessing, I humbly trust, and saying none other things than those which the prophets and Moses did say should come.

PAPACY is an invasion upon the prerogatives of Christ, the Prince, and upon the rights and liberties of christians, the subjects of his kingdom; and so it is a direct and daring violation of the everlasting gospel, the magna charta by which the kingdom is incorporated, and an impudent oppression of the souls of men, saying to them, Bow down that we may go over. The papal power usurps the prerogatives of our Lord Jesus, plucks the flowers of his crown, plunders the jewels of it,—nay, it profanes his crown by casting it to the ground, and, which is worse, putting it upon the head of a man of sin; and therefore when our Lord appears against this bold but base usurpation for the bringing of it to ruin, his manifesto, by which he justifies his declaration of war, is included in the name written on his vesture, and on his thigh—King of Kings and Lord of Lords.

Matthew Henry.

THE PAPAL HERESY.—We deliberately record our conviction, that a more frightful and soul-destroying curse than the Papal heresy was never inflicted upon the human race, by the arch-enemy of God and man. We believe that it is designated in the term, "The Mother of Harlots;" and that she and her daughters, whom it would not be difficult to name, constitute the Anti-christ of Scripture. We believe that her doctrines lave the very foundations of that gospel which she conceals from her deluded victims; that her practice is idolatry, and a standing insult to the Son of God; that her spirit combines the tyrant and the slave; that her morals are impurity and falsehood; and that her unrestrained sway is the reign of ignorance and cruelty, involving the loss of all that makes manhood a privilege—the blighting of virtue, the extinction of intelligence, and the perdition of the soul. It is the special duty of those whose vocation it is to attend to the public and private ministrations of christian truth in its entireness and simplicity, to use the present opportunity of impressing on all classes of society, and especially on the young and uninstructed, the fatal tendency alike of the doctrines and the practices of the Church of Rome,

Eclectic.

THE CAUSE OF THE EVIL.—We earnestly entreat Dissenters to discern the true cause of these evils in the protection of any forms of creed and

worship by the powers of human law, the sword of the State, the pomp of spiritual nobles, and the possession of exorbitant revenues. The emissaries of Rome seek not us, but ours. It is the overgrown wealth of the Anglican Church which constitutes at once the temptation to invasion, the fee for fraudulent acquiescence, and the bribe to apostacy. If, in the words of Lord Bacon, "riches are the baggage of virtuo," they are the millstone of religion; nor would the temporary prosperity of the Romish Church be an occasion for such deep concern, were there not a machinery of illegitimate power in the hands of a rival hierarchy, which, if transferred to Papists, would be effectually used to extingush in Great Britain every ray of religion and virtue, learning, genius, and freedom, that goes to constitute the halo of our national glory. It is the very strength of fortresses which, when they are captured, secures the subjugation of realms. Follow-countrymen, if you would escape the pestilence, destroy in time the *nidus* that harbours the contagion. **THE WAY TO EXTERMINATE TIGERS, IS TO BURN THE JUNGLE.**—*Eclectic.*

CHURCHMEN of a certain sort may learn something from what they now so feelingly deplore. They are beginning to be alarmed at the advances of popery; but they have been doing much to help that advancement. They have been fostering the spirit and practice of the papacy, and they should not wonder if the successor of St. Peter had got an erroneous and exaggerated idea of the readiness of Britain to welcome his rule. We, of course, think that there are in the Offices of the English Church vestiges of former errors, which naturally become the seeds of error again; while, by many of the clergy, such representations have been given of their priestly prerogatives, and of their sacramental system, as were identical with the spirit and pretensions of the papacy. Complaints are heard, too, and soreness expressed, because, as they say, "the existence of our church is ignored;" "the validity of our orders denied." Alas, have they not thus acted towards others? May they not read, by the light of their own indignation, the meaning of that saying of our Lord, "With what measure ye mete, it shall be measured to you again?" They have spoken of the "Bishop of Glasgow," the "Bishop of Edinburgh," and even of the "Church of

Scotland,"—meaning thereby their own community. Did others not feel these things? Was it nothing for all the churches in Scotland to be "ignored?" and for the "orders" of every minister but themselves "invalidated?" Some men should learn a lesson, from their present trial, of that faith, order, and charity, that might make them at once more apostolic and more catholic, but which would move them in a direction opposite to Rome.—*Binney.*

SOME DISSENTERS, too, may lay to heart, with manifest advantage, the lessons taught them by passing events. It may be easy to argue against national establishments and the royal supremacy; the demonstration may be complete of the impropriety of secular legislation in religion, and in favour of unrestricted religious liberty; that the law should know no man in his religious character; that all religious bodies should be treated by the state equally and alike, and every church have a clear stage and no favour. So far as popery is concerned, I am beginning to be suspicious of carrying this theory practically out; not, indeed, because the theory is itself erroneous, but because popery is not a thing to which it can be applied. Popery is not simply and purely a religion; it is a great and mighty ecclesiastical confederacy that desires and aims at political pre-eminence; it is a terrible, compact, almost physical unity, animated by a spirit of intense hatred to real liberty, civil or religious. It requires to be held in check by law,* not because its tenets are not true, but because its heart is not to be trusted; not because its creed is a corruption of the faith, but because its tendencies are inimical to freedom; not because it "ignores" this or that church, but because it is a power dangerous to the state. It will join the dissenter in his theoretical reasoning when it is low; will applaud him for liberality in striving to gain for it its own "emancipation" when it wishes to rise; will shout at times for "religious liberty" and the "voluntary principle," will smile and bow, and take everything it can, and look humble, modest, and demure, as

* This is capable of being misunderstood, as if I would use law to intrude into the region of religious opinion. I do not mean, I hope, anything either absurd or intolerant. I believe it could be shown that what is said and intended, is but the echo of the judgment of both Milton and Locke.

long as is necessary to gain its ends; but when once gained, and any opportunity for a spring forward or upward opens, it will take either, with both force and ferocity, and care not if it crush, in its headlong career, the simple souls that served it in its need! Churchmen may find that, after all, popery is really worse than dissent; and dissenters may find that an ecclesiastical establishment, though an evil, may, with a protestant church, be a less evil than stark popery without an establishment.—*Binney.*

CHRIST'S PRIESTHOOD is the central point in true religion—man's priesthood is the seminal lie in that which is false. It makes religion false—it is the spirit of "Antichrist." Every class of men who, like the popish ecclesiastics, pretend to be real priests, intrude into the office and infringe the prerogative of the only true priest, and are thus guilty of the sin of Korah, Dathan, and Abiram. They are fond of this illustration in relation to others who do not pretend to be priests at all. It has no force in relation to such; it has terrible emphasis as applied to themselves!—*Binney.*

THE GREAT LESSON, however, for all serious and earnest men, I take to be, that they should see the necessity of

joining with prayer, and watchfulness, and holy living, an attention to what popery really is. Is it "Antichrist"? Is it idolatrous? Is it persecuting? Is it just neither more nor less than what it has always been, and what it will ever be, when it has the power? I think it, indeed, *ridiculous* as well as hateful. The idea that an old imbecile at Rome should publish a document to the English nation, to tell us that in order the more effectually to serve us, he "had sought the assistance of the blessed Virgin Mary, and of all the saints whose virtues had made England illustrious, that they would deign to obtain, by their intercession with God, the happy success of his enterprise!" There cannot be much to be afraid of in such blasphemous nonsense; the sound mind of the English people will not easily accept the absurdities of Mariolatry and saint worship. But contempt may sometimes expose to danger as well as weakness. It may be well, therefore, to study afresh the tenets of the papacy; to understand its errors; to chronicle its crimes; to mark well that its character is immutable as its pretensions are arrogant; and that, everywhere and always, it has proved itself to be a thing which at once insults God and degrades man.—*Binney.*

CHRISTIAN ACTIVITY.

LITERATURE FOR THE POOR.

We referred to this important subject in our last number, and we resume it now, under a deep conviction that however painful and disgusting the duty may be, we are under responsibility to discharge it. Christian men are continually lamenting the abounding of iniquity in our land, and the infidelity and vice which prevail among many in the lower orders of society. Is it not then our duty to trace the mischief to its source? And do we not find it in polluting publications? A home missionary in the metropolis has sent us many startling facts, with some of which we must not pollute our pages or our readers. We extract the following sentences from his paper:—

'None but those who have carefully examined the shoals of books, novels, songs, almanacs, magazines, and broad-sheets, which issue from the warehouses

of certain London publishers, can judge of their pernicious and revolting character. This sort of literature abounds in my district, and has a most fearful moral influence upon the population for whose spiritual welfare I labour. I wish to give a brief exposure of these paper demons.'

Lying upon my table is a list of some of the most popular novels. The character of these works may be deduced from a rhyme attached to an advertisement of "The King of the Beggars":—

"A King of the Beggars am I,
And I isn't ashamed of my trade:
If you don't want to starve, by the bye,
You mustn't stand nice to a shade!"

But the highwayman, the seducer, the gambler, the forger, and the murderer, are not the only immoral and wretched heroes who figure in the literature of the poor. You find many scribblers who profess to be perfect Howards—the friends of the poor *par excellence*, and

they issue cheap, ill-printed, slandering tracts, with most alarming titles, such as "The Horrors of Emigration!" with horrible wood-cuts. After reading which no wonder that thousands of the poor think Lord Ashley a cruel man for wishing to send ragged school children to Australia, to be killed, roasted, and eaten! A "full, true, and particular account" is also given of the manner in which the government buy old ships, fill them with poor emigrants, and send them to sea for the purpose of being drowned. And again, it is affirmed that Lord Ashley has five pounds for every ragged school boy he can steal, and send to Australia.

Superstition is rife amongst my flock, as may be inferred from the large number of dream books and fortune-tellers diagrams purchased by them.

Much of the literature of the poor is also peculiarly adapted to foster vagrant and predatory habits. Thus, "Jack Sheppard" is the life of a notorious felon, written in a fascinating style, and is a book devoured by young boys, many of whom glory in learning to imitate his exploits. The moral influence of "Dick Turpin's Ride to York" may be imagined from a verse sung by its hero:—

"As the highwayman's life is the fullest of zest,
So the highwayman's death is the brotest and best;
He dies not as other men die—by degrees,
But at once! without flinching, and quite at his ease."

A gallows—death—a felon's grave, the best! Such is the doctrine of a book of which tens of thousands are in the hands of the poor.

Belief in astrology pervades this sort of literature. Multitudes of the poor are so saturated with superstition and ignorance, that they have much more faith in astrology than in the bible. I have before me, "The Visions of the Past—The Wonders of the Present—The Mysteries of the Future," in the somewhat incongruous form of "The Royal Victoria Songster, and Monthly Oracle of Destiny."

There is an extraordinary living impostor, who resides in a notorious locality in London, who will cast "a nativity" for ten shillings. For "one shilling and sixpence and a postage stamp" he will answer all sorts of questions from foolish young people. And hundreds are silly enough to believe them. But here I must close. My next paper will contain more information on this important subject.'

And in further corroboration of these statements by our respected friend, we copy the following from a northern newspaper:—

"Contemporaneous with the spread of alphabetical knowledge amongst the indigent classes, there has arisen a literature of the most pernicious and debasing kind. It does not contain a single element of mental greatness or moral splendour. It is gross, sensual, and revolutionary. It says, "There is no God." It savours of perdition. And its influence is potent. It reaches far and spreads wide. But ever amongst the lower classes. It seldom enters a drawing room: it is excluded from the pure precincts of "the family parlour." It lies on the wet and slobby table of the vulgar coffee-shop—is carried in the pocket of the prentice lad—finds a hiding place in the drawer of the poor pale milliner—nestles on the greasy pillow of the unwashed cobbler who slumbers away the sabbath morn—is read by cluttering groups of young men under the flaming gaslight of some filthy court—is taken in at the jerry-shop, and has a welcome reception in every resort of vagabonds and thieves. The "Red" Chartist glorifies it—the Infidel adores it in preference to his God. The outcast has made it the companion of his gin; and the female wanderer reads it on her noon-day bed. It is the demon-spirit of the young who crowd our great towns; and, to get "a penny number," they rob their master's till. In a wrong and wretched sense, it is "the friend of publicans and sinners."

We ask the friends of education and virtue to ponder well this simple fact. The literature of the poor and dangerous classes is, in every intellectual, moral, and artistic respect, the very opposite of yours. Light and darkness, health and disease, are not more different than your mental and moral pabulum and theirs. "The labour of the righteous tendeth to life—the fruit of the wicked is sin." The literature on which we descant is "the fruit of the wicked." Its materials are gathered from the lives of robbers, gamblers, pirates, cheats, seducers, fraudulent bankrupts, scamps, prostitutes, poisoners, resurrectionists, prize-fighters, hangmen, forgers, highwaymen, duellists, convicts, and murderers. Paul the Poacher, Dick Turpin the Highwayman, Jack Sheppard the Housebreaker, and Harriet Wilson of

infamous memory, are fair specimens of the scandalous characters most popular with the authors and readers of this disgraceful literature. Here the forgery, the seduction, the duel, the theft, the prize-fight, the murder, and "the gallant and extraordinary escape from prison"—the orgies of the sensualist, the savage deeds of the pirate, the vagabond life of the impostor, and the "game" death of the murderer—the song, the revel, the adventures, and the gay amours of "the men about town"—and the pleasures of a life in "the tents of wickedness"—are painted in tints that flash and glow before the eye of the soul, until the worst passions are aroused, and a course of revelry begun which terminates in disease, shame, and want.

This immoral literature is published in every form. It embraces the song, the charade, the tale, the essay, the anecdote, the narrative, the dialogue, the jest, the letter, the history, the column of extracts, the article, the autobiography, and the indecent engraving. These are issued in various forms, periods, and prices.

They are found in almanacs, song-books, broad-sheets, pamphlets, jest-books, illustrated works, shilling volumes, Sunday newspapers, penny numbers, fortnightly parts, monthly magazines, hand-books, manuals, tales for the million, and highly coloured envelopes—the last encircling "a mystery of iniquity."

The very titles of these publications are suggestive of everything vile, lawless, and corrupting. Here are some of them: "The Vampire," "The Wife's Tragedy," "The Merry Wives of London," "The Love Child," "The Convict," "The Nun," "Newgate Calendar," "The Paricide," "The Brigand," "The Red Republican," "The Black Mask, or the Mysterious Robber," "Paul the Poacher," "Jenyn Diver, the Female Highwayman," "Turpin's Ride to York," "The Life and Surprising Adventures of Jack Sheppard," "The Mysteries of London," "Paul Jones the Pirate," and, "The King of the Beggars."

Christian reader! should not these startling and awful facts rouse you to active effort?

BAPTISMS.

FOREIGN.

INDIA.—Barisal.—We are happy to state that our friends labouring in this district have been recently cheered by several additions to the churches under their charge. During the month of Aug. they spent twenty days in a tour among some of the village stations, and baptized eight converts, viz., at Sooagaon, five, three men and two women—at Ambolya, one, a woman—and at Ashka, two, a man and a woman; all had long been candidates, eleven more are said to be waiting for the ordinance.

Saugor.—On the first sabbath in Aug., Mr. Phillips baptized four believers at this station. Of these, three were new converts and one a Wesleyan.

Chittaura.—Mr. Smith writes, "I am thankful to say that on the whole the mission is prospering. On the second sabbath in July I had the pleasure of immersing three female disciples; our brother Walayat Ali's wife and daughter; the former a *parda nishin* for about forty years, and the latter a very interesting young woman; and the third a ward of

the late Patna Orphan Refuge, now married and settled in our christian village." One of the old members baptized by brother Williams, after wandering about three years, has returned, and some others have joined the village as inquirers."

Cawnpore.—A letter from Mr. Greenway, states that he had the pleasure of baptizing four persons on a profession of repentance toward God and faith in our Lord Jesus Christ, on the 26th of August. "One," he says, "is a sergeant in H. M. 10th Foot, another a private in H. M. 96th regt.; the third, lately a drummer in a native regiment, and the fourth the eldest son of an independent gentleman in the station; all are members of the Teetotal Society.

Berhampore, via Ganjam.—Three Europeans were baptized on a profession of faith in Christ at this station, on sabbath day, the 11th September.

Pipli, near Cuttack.—Mr. Miller has recently been privileged to baptize an aged Gúrú at Kánis, which is in the Pipli district. The baptismal rite was per-

formed, for the first time at this place, in the presence of a number of spectators, many of whom were much chagrined to see him, whom they formerly worshipped as a god, profess himself a guilty sinner, whose only hope of mercy was in the death of the Lord Jesus Christ. It is interesting to add that the first christian light this Gúru obtained was from reading a copy of the gospel of Matthew which was distributed at the Púri festival thirteen years ago.

Choga, near Cuttack.—Two converts were baptized at this station on the 8th September, and at the same time twelve more offered themselves as candidates.

BURMAH.—Letters from Sandoway state that Myat Kyau, one of the ordained Karen preachers, has just returned from a tour in Burmah Proper, and reports that he has had the happiness of baptizing 166 converts.

Prussia.—The churches in this kingdom, though troubled by those who oppose the truth, are greatly blessed. At Tempelin and in that vicinity, the people have manifested a great desire to hear the word. Mr. Kennitz says, that ten had been recently baptized, and that from fifteen places requests had been sent that he would hold meetings there. At Stolzenberg, a similar movement is felt. Thirteen persons were thus received by the church. A general meeting held there was attended by a congregation of three or four hundred. Many offered themselves for baptism, of whom fourteen were received that day. The Prussian Baptist Association met at Elbing the first week in June, and had harmonious and interesting session. From other parts of Germany we learn that there is an equal demand for labour: that the pastors, evangelists, and colporteurs, are unable to meet all the opportunities that open before them for the dissemination of the truth.

France.—Mr. Devan mentions the formation of a baptist church at Lyons, and that a person would be baptized on the next Lord's-day, making five in Lyons. In two churches there are now thirty-three numbers, all baptized within seventeen months.

United States—Baptism of a Presbyterian.—Mr. Harrison of Easton, in a note to the Philadelphia Chronicle, referring to a recent baptism, says, "There were many pseudobaptists to witness the ordinance, as it was performed in the

days of Christ and his apostles. A very deep solemnity seemed to pervade the assembly; a number were affected even to tears. Since the sabbath several have visited me, inquiring 'the way of life.' One of the number baptized was an intelligent and devoted member of the Presbyterian church at Mauch Chunk. He came to this place for baptism, because there is no baptist church nearer. In his letter to me, expressing his desire to obey the Saviour in his own appointed way, he says, 'I am fully aware that by taking this stand I am exposing myself to the sneers of some of my Presbyterian friends here, and in Easton, but I do not intend that any thing of this kind shall deter me from doing what I am fully persuaded is my duty. I am familiar with the principal arguments in favour of sprinkling, and infants as the subjects of baptism, but when compared with the plain statements of the bible, they amount to little or nothing.'"

DOMESTIC.

BARNSTAPLE, Devon.—I find, in looking over the *Reporter*, that no account of baptism has been sent from here since April last. I am thankful to state that we have not been from that time to the present without witnessing the immersion of believers. On Aug. 1, five were baptized; on Sep. 26, five more descended into the stream; and on Nov. 24, four more thus put on the Lord Jesus. One of these is the widow of a clergyman, who, notwithstanding her close connexion with many who are strongly attached to the establishment, has followed the directions of scripture, and the convictions of her conscience. The whole of these were received into our communion. It is pleasing to add that our sanctuary is thronged on an evening. Many are enquiring the way to Zion. May the Head of the church still smile on us!

GOODSTONE, near Ashburton.—Two believers were baptized according to the scriptural mode in the river at Goodstone, by Mr. Amery, Dec. 1. One of the candidates, a female, between fifty and sixty years of age, led the singing at the waterside, and after being buried with Christ, came up out of the water, singing and rejoicing in the Lord. Many spectators were present to witness the scene, and the greatest solemnity prevailed throughout the whole of this interesting service.

J. M.

WALES.

Rather more than a year ago we furnished some very pleasing information respecting public baptisms in some of the churches in Wales. These took place about the time of the last visitation of cholera, which, no doubt, was the cause of exciting attention to eternal things in the breasts of many. We remember hearing at the time of many other baptisms, but we could not obtain any regular reports of them. Last summer the churches made their annual reports to their respective Associations for the past current year, which would include the period of the baptisms. As far as we know, the revival and progress of religion were most extensive in the counties of Glamorgan and Monmouth, where cholera prevailed. The Minutes of the Baptist Associations in each of those counties now lie before us. An esteemed brother residing near Cardiff, who forwarded them to us, observes:—"I think the clear increase in the two counties for the current year, 1849—50, is about 6,000. It is a question whether there were ever so many baptized in any given locality since the gospel was introduced into Britain." We select from the printed reports the places at which more than twenty-five were baptized during the past year:—

Pen-y-val.....	24	Hebron, Dowlaids.....	222
Aleyn, Llanygylceifi.....	44	Glyn-nedd.....	29
Caerfilli.....	46	Aberaman.....	80
Aberavon.....	78	Zoar, Gralgarw.....	73
Bethesda.....	63	Almon, Ystradgynlais.....	27
Bethany.....	31	Llanwenarth.....	61
Zion, Merthyr.....	253	Tabernacle, Penygarn.....	44
Ebenezer, Merthyr.....	211	Betheda.....	59
High-st., Merthyr.....	94	Trosnant, w.....	88
Aberdare.....	129	Tredegar.....	175
Carmel, Portypridd.....	55	Horeb, Blaenavon.....	43
Cowbridge.....	23	Banlah.....	72
Tabernacle, Cardiff.....	31	Ebenezer, Blaenavon.....	43
Llwynl.....	176	Abersychan, e.....	63
Gerzini.....	37	Nebo, Penycas.....	143
Caersalem, Dowlaids.....	316	Pliegh.....	79
Hirwaun.....	147	Penuel, Rhymney.....	411
Shiloam.....	49	Shiloam, Machon.....	46
Tabernacle, Merthyr.....	222	Hermon, Nantyglo.....	325
Zoar, Rhymney.....	261	Tredegar, e.....	65
Tongwynlas.....	49	Moriah, Blaca.....	27
Pyle.....	82	Carmel, Sirhowy.....	113
Tabernacle, Neath.....	28	Calvary.....	71
Caersalem, Newydd.....	69	Shiloam, Cwmbran.....	51
Treforest.....	53	Bethlehem, Llanelli.....	35
Cwmaman.....	38	Salem, Blaenau.....	208
Clydach.....	48	Darenvelen.....	83
Abernantygroes.....	61	Blaenavon, e.....	30
Abercanald.....	127	Victoria.....	97
Morriston.....	56	Noddfa.....	76
Cwmavon.....	192		

The above are in South Wales. In North Wales the churches have not been unvisited with tokens of the Divine favour. From the Minutes of the North

Wales Association, we also extract the following:—

Cem mawr, Garth, a'r Fron.....	98	Llanfaethreth.....	30
Trefynon a Bagillt.....	81	Pontripont.....	27
Amlwch a Comae.....	56	Bangor.....	27
Cae collig.....	31	Caer-y-marton.....	27
Caerbybl.....	89	Nefyn.....	25
Capel newydd a Phen- sarn.....	62	Stanhope-st., Lerpwl.....	25

We remember that at the time we published the first reports of these extraordinary baptisms, we expressed a hope that the ministers would take due care that the candidates were converted characters, and not acting under the influence of fear or undue excitement. In explanation we received letters from several respected pastors stating that they had been very careful—that numbers had been refused—and that they had been expecting, previously to the appearance of cholera, a revival of religion, in answer to earnest prayer, and that indications of religious feeling had been for some time apparent. What the result of these great additions has been with regard to the individuals baptized we have not heard. Whether they stand fast—whether many have declined—or only the usual proportion of additions, would be an interesting inquiry. Can any of our friends in Wales tell us? We ask from no motive but a desire to promote the interests of religion. If these additions have turned out well, they will then form an inducement to renewed prayer and effort, and assuredly such conversions and additions must one day take place, not only among the Ancient Britons of the Principality, but in all parts of the earth, ere that glad time come, long predicted and long expected, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

COLERAINE, Ireland.—On sabbath evening, Nov. 3, Mr. Brown administered the ordinance of christian baptism in the presence of a respectable and attentive congregation. The candidate has been for some time a member of an Independent church, and still retains her connection with that body.

ISLE ABBOTS, Somerset.—Mr. Chappell says, "I had the pleasure, on Lord's-day, Dec. 1, to baptize in the river one male and three females. The morning was, as it had been for the last few days, frosty, yet the ordinance was witnessed by several hundred spectators, some of whom said, 'We also will go with you!'"

BURNDON, Dorset.—On Lord's-day, Nov. 3, three females followed their Lord and Master through the liquid grave. Eight years since, the first offered herself to our church for christian baptism and communion. At that time she had been labouring twenty years under a dangerous disease. The minister and her husband hesitated, and therfore the church thought it best to admit her a full member on the faith of baptism. They did so, and she has continued with us, wishing at every baptism she could follow her Master through the flood. At length, fearless of all consequences, she determined, in the strength of the Lord, to be baptized. She was; and I am thankful to be able to say that she has not been in better health these many years. The second has been a member of an Independent church several years, but having worshipped with us some months, she saw it to be a duty and a privilege to come forward and publicly avow herself to be on the Lord's-side. The third was a sister sixty years of age, brought to Christ by our minister preaching from the words, "The harvest is past, the summer is ended, and we are not saved." How cheering, I trust we can say, was the presence of the Lord, which we felt to be with us.

J. D.

HIGHGATE.—On Thursday, Nov. 7, three believers professed faith in the Saviour by being buried with him in baptism. One had declined, though invited, to partake of the Lord's-supper, until she had thus put on Christ. Another had passed through many changes of religious experience, until at length she found rest in Jesus. She had a natural nervous terror of immersion in water, but faith in Christ sustained her in this act of obedience to his command.

S. S. H.

LITTLE BRINGTON, Northamptonshire.—Last Lord's-day morning, Dec. 1, the writer had the pleasure of immersing two believers. One of the candidates was awakened by a baptismal service held in our own chapel on the first sabbath of last February; and we entertain the hope that this sabbath morning's service may lead others to decision, for the deep feeling which prevailed was evinced by many tears.

RUGBY.—Our pastor, Mr. Angus, baptized two candidates, Nov. 3. These, with several others, previously baptized, and by letter, were added to our church.

BREACHWOOD GREEN, Herts.—On Lord's-day morning, Dec. 1, three youthful disciples, teachers in our sabbath school, were baptized in the presence of a large and deeply interested audience, and in the afternoon received into the church. In our report for September last, two of the four candidates then baptized were sisters, the daughters of our eldest deacon. In the present instance two of the number are brothers, the sons of our pastor; and in baptizing them, it was an additional pleasure to him to remember that upwards of forty-one years ago, when he was but a youth, he himself was baptized; and that the day of his baptism was the happiest day he had ever before enjoyed. How different this is from infant sprinkling, which he has been told was practised upon him; but of which he never had any consciousness—nor from which did he ever derive the least advantage—nor was it ever productive of any happy recollections to him. May all our young friends go on their way rejoicing, and grow up to be useful members of the church of Christ on earth, and at last be found among the redeemed in glory!

STONY STRATFORD.—On the evening of Lord's-day, Dec. 1, our pastor preached a sermon to show in what respects the different denominations in the town agree in religious opinions; in what respects they differ; and what should be their conduct towards one another: after which he baptized four persons—three males and one female. One of them is a respectable and well-educated young man, who was brought up in the Established church, and who is anxious to devote his future life to the important work of preaching the gospel of Christ to his perishing fellow-men. Others, we are happy to say, are coming forward. May the good work increase.

HULL, George-street.—After an address on "The baptists and their principles," Mr. Stuart went down into the water and immersed four believers in the crucified Saviour, Dec. 15. During the past year we have had several baptisms, and we have now several more inquirers, and trust that the Lord is blessing the labours of our pastor.

M. E. P.

CAMBRIDGE, Zion.—Two believers put on Christ by baptism, Oct. 2, and four more, Oct. 30.

LOUTH.—Our pastor, Mr. Ingham, immersed four candidates—believers in Jesus, Nov. 24.

CARDIFF, Bethany.—After a discourse by Mr. Fuller, Mr. Jones immersed five candidates, Dec. 1; three were from the sabbath-school, and one had been a member with the Independents for upwards of sixteen years; but, having for some time past been uneasy in his mind about baptism, he determined to examine the subject for himself, and to be guided by the New Testament alone. The result was, his conviction that infant sprinkling was not to be found in the scriptures, but that the baptism of believers by immersion was the true baptism of Christ and his apostles. Accordingly, he yielded a willing obedience, and was buried with Christ by baptism. They were all added to the church the same day. M. L.

P. S. Another friend informs us that the Lord is evidently blessing the labours of his servants—the ministers of this church.

SNEEPSHEAD, Leicestershire.—On Lord's-day, Aug. 4, four candidates were baptized, after a suitable discourse by brother Whitehead of Melbourne. This baptism was administered in the brook near the P. B. meeting-house, as on former occasions. Since then, the General Baptists have constructed a baptistery in their place of worship: this was used for the first time on Lord's-day, Nov. 19th. Brother Wood of Melbourne preached in the morning, after which brother Wright of Donington baptized two females. In the afternoon and evening, sermons were preached by brother Smith of Coalville, and collections made towards defraying the expense of the baptistery.

BELTON, Leicestershire.—The little stream winding through the meadows adjoining this village has again been visited by the baptists as a place for baptizing, as John the Baptist repaired to "Enon near to Salim, because there was much water there." Sept. 1, ten individuals who had given themselves to the Lord and to his people, "went down into the water" and "were baptized, both men and women." The services were in the same order as on the former occasion, and conducted by the same brethren.

LONG WHATTON, Leicestershire.—On Lord's-day, Aug. 11, six were baptized in the brook at this place, after an impressive discourse by brother Derry of Burton. The services on this day were numerously attended, and much enjoyment was realized.

LYDNEY.—On Lord's-day, Sep. 29, 1850, three aged friends were baptized here by brother Jones, of Chepstow, and on the following Lord's-day joined the church at Coleford, under the care of brother John Penny. They had all been for many years attached to an evangelical ministry in the established church, and one of them was for some time a domestic in the family of the late Rev. T. Grimshawe, where she became acquainted with several eminently pious clergymen of the last generation. The introduction of "another gospel, which is not another," drove them from church to chapel, and gradually they became dissenters and baptists. A fourth candidate, a young female, was also baptized, and joined the church at Lydney.

PILL, near Bristol.—After the lapse of several years the Holy Spirit has graciously blessed our church with an increase of four members, of whom we have every reason to believe that they are thoroughly converted to God. They have followed their Redeemer through the baptismal waters. One of them is a niece of our deacon—two are man and wife, who for many years sought pleasure in the world, but are now sitting at the feet of Jesus. The last is a man of whom it may in truth be said, "What hath God wrought!" for if ever the power of the Holy Ghost was evident on earth, it was, we believe, manifested in this case—for the lion is become a lamb. We hope to send another report shortly. E. J.

NOTTINGHAM, Stoney Street.—On the first sabbath in December we had another baptism, when ten persons were baptized by our pastor. A pleasing circumstance connected with this baptism was that three of the candidates were children of two of our deacons. They were all received into the church in the afternoon.

E. M. B.

WHITCHURCH, Hants.—Three believers were baptized upon a profession of faith. [when?] One of the candidates took this step in the face of a threat that she should be "turned out of doors," which created a little additional interest, and brought us a somewhat larger congregation, which was referred, among other authorities for believers' baptism, to the "Prayer Book."

NEWCASTLE-ON-TYNE, Tynhill Stairs.—Mr. Pottinger immersed two believers in the Holy Saviour on a profession of their faith in Him, Nov. 3.

BIRMINGHAM, Bond Street.—On the first Lord's-day in December, after an appropriate discourse by our pastor, Mr. New, Mr. Thomas immersed four disciples on a profession of their faith. Two were from a village; one was a Wesleyan, the other a sabbath scholar, who, as he was descending the baptismy, exclaimed with uplifted hands, "O Lord, help me to be faithful unto death."

C. S.

BOURTON-ON-THE-WATER.—Mr. Statnum baptized four believers, Nov. 6, after a discourse from, "What mean ye by this service?" It was a solemn and impressive service. The parties were a husband and wife, the husband's sister, and a young man.

WALLINGFORD, First Church.—On the second Lord's-day in November our pastor baptized four young females; also two young men, members of the Independent church at Henley. These continue in communion with that church, there being no baptist church there; but the former have their names enrolled among the followers of the Lamb here.

Glasgow, College Open.—On sabbath evening, Dec. 10, two females put on Christ by baptism. We hope good is doing here. Sinners are coming to God by Christ.

T. S.

LEIGHTON BUZZARD, Ebenezer Chapel.—Mr. Paine had the pleasure of baptizing a young disciple, on Lord's-day, Dec. 1. Others are on the way. T. H.

BAPTISM FACTS AND ANECDOTES.

FROM WHITE'S THREE INFANT BAPTISMS.

BAPTISMAL REGENERATION.—The practical tendency, however, of the Roman and Anglican doctrine is to accustom all the baptized to consider themselves as christians, as new creatures, as requiring, indeed, subsequent additions of grace, yet not as requiring that fundamental revolution of nature and relation which is described in scripture as the second birth. If, then, spiritual regeneration was not effected when supposed, the influence of this doctrine must needs be immensely disastrous. It closes the ears of its votaries to those warnings of scripture which represent a new inward creation as indispensable to salvation; it fosters in wicked men the destructive error that they are, in some effectual sense, "the children of God and inheritors of the kingdom of heaven;" and encourages the fatal opinion that there may be some other valid foundation for hope than a manifest production of the fruits of a living faith and love. It confounds together all the baptized inhabitants of a parish, from the saint to the debauchee, as equally regenerate persons; it altogether prevents conformity to the ecclesiastical laws of the apostles of Christ; and it inevitably leads to a general acknowledgment of worldly virtues as christian graces: thus lowering the entire supernatral system of spiritual religion to a level which suits the carnality of a territorial church. These are heavy

charges, indeed; but, if they were preferred in language of rebuke and condemnation corresponding to the sins of soul-destruction which they imply, the facts in evidence would abundantly warrant its employment.

THE CONGREGATIONAL OR INDEPENDENT BODY is generally distinguished from other similar church polities by its maintenance of the practice of infant baptism; but it is not sufficiently known that two distinct opinions on this subject prevail in those churches—opinions on the nature and grounds of baptism so distinct and different as to offer a far more reasonable cause for ecclesiastical separation than has sometimes been furnished in the history of christian denominations. That no such division occurs, I can attribute only to the faintness of zeal with which each party holds its opinion, or else to that carelessness with respect to theological truth which is always a characteristic of old established religious communities in a luxurious age. Those amongst us who are more anxious for the unity and strength of the Independent party than for the prosecution of secondary religious controversies, seem conscientiously to endeavour, by silence, or by ingenious palliations, to diminish the apparent breadth of the differences existing among the churches; but it is not difficult to show, that although infant baptism is practised universally by the

Congregational body, it is practised by two different parties, on two theories so opposite as to constitute two distinct and different sacraments; I refer to the theories of which Dr. Wardlaw and Dr. Halley are well-known as respectively the ablest defenders. Dr. Wardlaw bases his defence of the practice of infant baptism upon a view of the family principle of humanity, and on an interpretation of the covenant which God made with Abraham and with his seed after him. Dr. H. takes his stand upon the commission given, "to make disciples of all nations, baptizing them," and since he understands the term *disciples* to signify *learners*, excluding any idea of practical obedience, he proceeds to maintain that wherever there is a learner there is a person to be baptized. The rejoinders of Dr. Wardlaw furnish an abundant reply to this part of his assailant's theory: for it has been the fate of these honoured men and eminent writers to destroy completely each other's baptismal system. They seem to have been raised up as if for the very purpose of demonstrating to the Congregational body, who generally refuse to listen to the writers of a rival sect, that neither of the schemes of infant baptism which prevail in their churches will endure examination.

TERTULLIAN AND CYPRIAN.—All the examples of baptism in the New Testament are the baptisms of professed believers. The commission was to baptize believers: "He that believeth and is baptized shall be saved," Mark xvi. 16. Not, he that is baptized as a learner, and then believes. The defence of infant baptism rests only on an inference drawn from the practice under the Abrahamic covenant—an inference which, as we have seen, is full of uncertainty and contradiction when in the hands of its own ablest advocates. The very controversy in the days of Cyprian whether baptism should not be administered on the eighth day, shows that there was no well-authenticated apostolic tradition on the subject; but that the placing of baptism on the same footing as infant circumcision was a novel and a Jewish device. Fifty years before, Tertullian had advised the postponement of it until the children could understand its signification; a matter in which it is, perhaps, much to be wished that Cyprian had followed his master. Tertullian's advice, again, looks as though he knew very well that the growing and general custom was founded on false sacramental ideas; and, in spite of Origen's subsequent assertion, was not apostolic.

SABBATH SCHOOLS AND EDUCATION.

IMPORTANCE OF SABBATH SCHOOL INSTRUCTION.

BY THE REV. HUGH HUNTER.

THE sabbath school is one of the best auxiliaries to the christian church. It is intended to attack evil in the very bud, and to hold a conflict with every principle and passion contrary to truth and righteousness, as these may develop themselves in the opening mind.

There may be persons who look upon the office of a sabbath school teacher as of little moment, that the duties are of a very superficial character—that good order and a knowledge of letters are the chief things to be acquired; but how different is the real state of the case! The understanding and the heart are to be educated. The memory indeed must be employed; but storing the memory

with words is not furnishing the understanding with thoughts, or fixing right principles in the heart.

Let me then impress upon your minds the importance of your work. It is mind and not matter you have engaged to train. And you have to train this mind "In the way it should go." You have to train it to think as it should think, to feel as it should feel, to understand and determine as it should understand and determine. The manner in which you treat the children committed to your care, will, in all probability, affect their spiritual interests both for time and eternity. Never lose sight of the solemn truth that every child in your class pos-

sesces an immortal mind; and that what is fixed in the heart at an early period of life is seldom wholly eradicated.

Dear young friend, how solemn is the thought that the little ones under your tuition are living responsible agents that shall live for ever. Each has got the perpetual motion in his and her bosom, and after the exterior of humanity has been committed to the dust, the wonderful mainspring of their existence will be as active as ever.

Contemplate the little ones as they now are; view them at the end of ten or fifteen years hence, should they be permitted to live. View them again as men and women, sustaining certain characters in society, and surrounded by pleasing or painful circumstances. Again, think of them in declining life, and think of them referring to you as having, under the blessing of God, laid the foundation of all the good which they have enjoyed, the character which they have maintained, the good which they themselves have been enabled to accomplish, and the blessed hope in reference to a future world, which now animates their soul.

Gather together every thought which may arise out of, or be associated with your office, and your position will assume an importance of which in the first instance you had no adequate idea. On the other hand, who can tell the results of indifference and inattention on your part? I say, who can tell? None! Not one in the whole range of created intelligence.

The marks of your carelessness and criminal apathy may, for ought you can tell, be traced through the long line of threescore years; and when you are sleeping in the grave, may manifest themselves in the sinful habits and reckless conduct of those once committed to your care. Let these thoughts have their proper place in your mind; dwell upon them again and again. Surely that for which the Saviour died—that which brought him from the skies to the manger and the cross, cannot be unworthy of your most serious attention; your most zealous and persevering labour.

Pious teachers, remember your own conversion to God; your deliverance from sin in its power and pollution, will fit you, religiously speaking, for the successful discharge of your onerous duties. How sweetly will you talk of Jesus if you love him with your whole heart!

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What holy feeling will accompany your conversation with your little students, if you can say, "O Lord I will praise thee, for though thou wast angry with me, thine anger is turned away and thou comfortest me." What joy will light up your own countenance, if, when you are speaking of the blessedness of the heavenly world, you feel it is to be your eternal home. And that the Lord, the Spirit, has given you an earnest of it, and is giving you a meetness for it.

This is the way to feel the importance of the work in which you are engaged; and this feeling will induce you to read such books and to employ your minds on such subjects, as may assist you to discharge efficiently the duties incumbent upon you.

What was there of importance connected with the sabbath school fifty years ago, which does not exist at the present time? No change has taken place in the nature, the powers, and the duration of the soul of man. No change has taken place in the character of God, or in the requirements of the gospel. Hell is as fearful and heaven as glorious as ever. How important then that every teacher should cultivate this feeling continually in his heart. Ask God, by his Holy Spirit, to keep this feeling alive in your soul.

Take every proper means to get the children to love you. And in order to accomplish this, you must by your own spirit and conduct make the impression upon their minds, that you love them. Guard against all rash and hasty expressions; this is not the way to win the hearts of children. Never use terms of a disrespectful nature when speaking of, or to them: they may be dull, careless, stupid, and inattentive, but these will not justify any teacher using epithets in the presence of the class, which may inflict a wound that will require years to heal. In a moment of feeling an ill-regulated mind may utter such expressions; but they never can command the respect and affection of the children. What a beautiful picture of the spirit and manner of a sabbath school teacher does the apostle Paul give us in the first epistle to the Thessalonians, ii. 7; he says, "But we were gentle among you, even as a nurse cherisheth her children." Get hold of this gentle and cherishing spirit, and I venture to say, that out of every fifty children you will gain the affections of forty.

There is another example, and one which stands still higher than that of the apostle: I mean the character given of the Lord Jesus Christ in the Old Testament, and which he acted out in the New,—“He gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young.” Were I asked to present you with the portrait of a faithful and an affectionate sabbath school teacher, I should say, here it is. Read this outline of character: study it and get the spirit which it breathes transferred into your own hearts. Go and work out in your own conduct the line of action so beautifully described.

And beyond this world there is a meeting place—there is “the general assembly.” That assembly has been increased through “your work of faith and labour of love.” How pure and exalted will be the pleasure you will enjoy when in that vast assembly you yourself are found, and when you recognize some who once were committed to your benevolent solicitude! The joy will rise still higher, and the tide of bliss increase beyond description and conception, when the Lord Jesus, the judge of the universe, shall say, “Well done, good and faithful servants, enter ye into the joy of your Lord.”

RELIGIOUS TRACTS.

APPLICATIONS.

LANCASHIRE.—I wish you could supply us with some tracts on baptism. Large as our town is, there are few who know anything about our principles. If ignorance were the only thing in our way, we might dispel that in the course of time; but the most strange notions are held by the people, to our prejudice and grief. We shall have a baptism in a few weeks, and if we can obtain some tracts on the subject, we intend to distribute them as extensively as possible. Can you help us? I would not ask, were the people here able to buy tracts. I would rather give a few shillings out of my own pocket, although I am poor, if I could but obtain the means of enlightening the ignorant people of this populous town. We also want some of those small papers for personal invitation to worship.

FLINTSHIRE.—I have lately come to reside in this rising wotroring-place, in which there are not any baptists that I am acquainted with. The nearest church or congregation is three miles off, and the minister and people very poor. The preaching here is generally Welsh. During the summer we have had one sabbath sermon in English at the Independent chapel. I and another friend from England have formed an English sabbath-school, and we have now preaching in the room in the evening. But my friend is what they call here “a chicken,” he don’t like taking to the water! I have

been thinking you might send me a few tracts. I have had grants from you before to Shropshire and Sussex, and I made good use of them, and will again if you will kindly send some. T. M.

HERTS.—Could you, dear sir, favour me with a grant of tracts and handbills on the subject of baptism? I think they would do good here, but my annual income is too small to allow me to purchase, for I am

“Passing rich with forty pounds a year,” or I would rather buy than beg. If you can make a grant, it would be highly esteemed, and I hope properly appreciated by the friends of Christ here, as well as by myself.

RADNOEHSING.—Our church and its out-stations are in a stationary state, but well attended with hearers; and many seem to be under serious concern for the salvation of their souls, but not decided. Will you be kind enough to favour me with a grant of tracts? I think, with the blessing of God, they will do great good in this neighbourhood.

DEVON.—Seeing on your *Reporter* that you are willing to help those who are disposed to try to do good among their neighbours, I am encouraged to make application for some of your tracts. This is a large and populous village, and although much has been done, sin yet greatly abounds. Last October, Mr. Clarke, baptist minister, of Hatherleigh, came here and conducted a protracted meeting, and, blessed be God, many were

brought to the Saviour. On Nov. 11, five were baptized; and on Dec. 9, twenty-two more were baptized, and a church was then formed of twenty-three persons. If you will favour us with a grant of tracts, we shall be truly thankful.

ACKNOWLEDGMENTS.

MONMOUTHSHIRE.—I beg to return you our thanks for the tracts you sent us, and pray God to bless your efforts to extend the knowledge of his own truth. I am assured that your publication has been the means, in God's hand, of inducing many to examine the scriptures in matters of faith and practice. I sincerely wish your *Reporter* may have a more extensive circulation through the coming year. It contains a fund of useful and interesting intelligence, and at such a reasonable price, that no family of our denomination, however limited their means, ought to be without it. I make a point of lending mine to all who are disposed to read it, and several this year have been thereby induced to become subscribers. It is a fact that I have many numbers entirely worn out by thus circulating them. I hope others will take similar steps, that your periodical may be more extensively read. A crisis has certainly now arrived, when professors ought to be able to give not only a reason of the hope that is in them, but also why they are baptists. The times demand decision and action. Popery, in its varied forms, is assuming a bolder front. We must be valiant for the Truth. The Lord help us!

J. D. B.

DONATIONS OF TRACTS.

We again announce to our readers our intention to make donations of tracts, as far as the profits on the circulation of the *Reporter* will allow, to any baptist ministers, preachers, home missionaries, or other active persons, who may apply for them in conformity with the directions given below. That much ignorance yet exists in the land on the subject of believers' baptism there can be no doubt. We are therefore resolved to do all we can to disperse it. Infant sprinkling has, to a great extent, superseded and supplanted believers' baptism. This ought not to be, in the middle of the nineteenth century, when every child has its New Testament to examine. We appeal to the scriptures, and to them alone. We know nothing and we care nothing for Popes or

Bishops, Priests or Deacons, Doctors, Masters of Arts, or Bachelors in Divinity, no, nor for Courts of Arches, or Queen's Courts of Law, or Judicial Committees of Privy Councils, in this matter—we stand by *The Book*. Give us the Word of Truth and the right of private judgment, and, by God's grace, we shall be able to learn his will, and do it, and find our way to a better world. Our standard must be the holy scriptures; our motto, "The spiritual kingdom of Jesus Christ." Under this banner we can rally and fight manfully against both the powers of darkness and spiritual wickednesses in high places. Let us all, as far as we can, do our utmost in our day and generation, and according to our ability sow the seeds of truth. That seed is imperishable—it cannot die—it must live—it will grow and spread. For our part we shall, if the Lord permit, do all we can to aid those who are willing to work in this way; and we cannot do better, perhaps, than pursue the same course which we have now followed many years, of sending grants of tracts to such agents as are willing to distribute them in various parts of the land. And in doing this we desire again to mention, that we wish to make these donations to those ministers or other friends who are not in circumstances which would allow them to purchase tracts. Unhappily there are not a few, especially in rural districts, who are in this position, and we would encourage such to apply.

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

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

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

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

SUMMARY OF DONATIONS.

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

	Handbills.	Tracts.
To Dec., 1840	434,800	20,075
To Dec., 1850	34,000	2,420

Total . . . 469,800 . . . 23,100

And about 5,500 copies of "Reporters" and 40,000 Invitations to Worship.

LIST OF DONATIONS OF TRACTS in our next.

INTELLIGENCE.

BAPTIST.

FOREIGN.

SWEDEN.—We understand that a communication has been made to the English Foreign Office, by the government of Sweden, in reply to the English petitions in favour of Nilsson, the baptist preacher, to the effect that he must leave the country, as the law of Sweden requires his banishment. But he has been permitted to petition the king, and the period of his departure may be lengthened. The officers treat him kindly, and he yet visits the people of his flock, who are poor weavers, suffering many privations, on whose behalf he makes an affecting appeal to English benevolence.

"The authorities will probably," says Mr. Nilsson, "send me over to Denmark, as I hope they will not push me out to Russia—Siberia. I shall probably have to leave my wife behind till spring. I will first visit Copenhagen, and from thence I will write, and if time is allowed me, I will endeavour to translate some things from my diary, and such other occurrences as have happened among us, if they can be of any use for you. Surely the baptist cause—the cause of God and of the truth, seems to be checked in its very infancy in Sweden. Still, I think the struggle attempted by such humble means is not without its interest: and we trust that a spirit of inquiry has been awakened, that will not be hindered by all the power that Church and State united can put forth in Sweden. And still more, I think I am not mistaken, in judging from what may easily be perceived, that religious liberty will doubtless be given soon, and that the banishment which I have been subjected to has awakened a deep feeling of indignation

among the more liberal minded and enlightened part of the nation, that will help to hasten the sure, though slow death, of religious despotism, sustained by the Swedish clergy. It is of no ordinary interest, that a large body of pious christians, in the northern parts of Sweden, have, notwithstanding the rigour of the law, separated from the State Church and formed themselves into a church independent of the state, although on Lutheran principles, with infant sprinkling and other ritual peculiarities. For this they have had to suffer, and still continue to suffer heavy fines, and other troubles and molestations from ecclesiastical and civil authorities. They have chosen their own pastors from among their own brethren; and although the authorities take their infants by force, just as they do from the baptists, to be by force sprinkled by the State Church ministers, they (the separatists,) look upon such baptism as invalid, and sprinkle anew these children by the hands of their own pastors. As these people hold strictly to the Augsburg confession of faith, and the Lutheran rituals, and only carry out the principle of the separation of the church from the state, they cannot easily pass sentence of banishment against them. But they find means of annoying them in other ways, so that from what I have been informed, numbers have resolved to emigrate to America, as several already have done. This also will speak loudly in favour of religious liberty. In the month of June a meeting was held in the southern part of Sweden, consisting chiefly of eminent clergymen, who discussed the question of religious liberty, and the majority of the meeting were wholly in favour of religious freedom. Such signs, I think, are sure indications that things will not long remain as they are."

DOMESTIC.

NEW GENERAL BAPTIST CHAPEL, NOTTINGHAM.—See Engraving.—In giving a very ample report of the opening of this handsome place of worship, in October, 1860, the *Nottingham Review* observes:—“The New Chapel (of which the engraving we furnish with this number is an accurate representation,) was commenced towards the close of March, in the present year, and the works have been prosecuted with such diligence, that in less than seven months from that time we find the building in a state of completion. That the edifice constitutes a perfectly novel feature in our local architecture, will be sufficiently proved by a glance at the engraving. The style adopted in its erection is that known as Anglo-Norman, which was most generally practised in this country during the 11th and 12th centuries. Its chief characteristics are flatness, solidity, and massiveness. Whether this style possesses any very peculiar appropriateness to the purposes of the present building, or whether its details have been judiciously and correctly applied, our present purpose does not lead us minutely to inquire; and doubtless the variety of taste which exists in respect to such subjects, will ensure the building a large circle of admirers. Nevertheless we think it will be generally considered as furnishing an instance of a peculiarity in architectural practice now far too common—that of throwing all the embellishment into one part of an edifice at the expense of the rest, whereby the primary quality of unity is in a great measure destroyed. The great expense of carrying the same degree of architectural character throughout, may be urged in defence; in reply we think it may be justly affirmed that however limited we are as to expense, it would be best distributed in some sort of equality over the entire work; for the sides are almost as much seen as any other part; and we do not necessarily take the front slice as an example of the rest of a building, but rather prefer to judge by its *tout ensemble*. The chapel is 73 feet by 51 feet in the clear between the walls; and 31 feet in height from the floor to the ceiling: thus affording ample space for a gallery, should one in future be required. There is a vestry at the western end, 30 feet by 25 feet, with three small committee-rooms adjoining, and over these a spacious well-lighted school-room. Accommodation is afforded for 700 persons on the ground floor by open benches of deal, stained and carved at the elbows; the gradual descent of the floor from the entrance will secure an uninterrupted view of the minister to every hearer. In lieu of an ordinary pulpit, a platform ascended by steps on either side is erected. This is fronted with a finely carved oak balustrade; in the centre

a reading desk and a recess, surmounted by a canopy for the convenience of the minister, are constructed of oak, carved to correspond. The gas fittings are standards of elegant design. The architect is Mr. W. Booker, of the High-pavement, Nottingham, and Mr. W. Smith, of this town, the contractor, has conducted the building arrangements. The total cost of the edifice, including iron palisades and paving in front is £2,900.

Local History of the Denomination.—The Baptist persuasion is unquestionably on the increase in Nottingham. Only a few weeks ago, we gave an account of the opening of the new baptist chapel on Derby-road, with such information and data as we could obtain, of the history of the Particular or Calvinistic Baptists in this town. We have this week, to put on record the proceedings at the opening of a very elegant chapel on Burton Leys, adjoining the Mechanics' Hall, belonging to the General or Arminian Baptists, and we take the opportunity of very concisely stating the introduction of this denomination into Nottingham, and reporting the progress they have made. Like everything great and noble, it had small beginnings. The mighty river Trent, which laves round our town, originates in a small stream in Staffordshire; the stately oak which proudly spreads its branches, once germinated from the diminutive acorn; and the General Baptists, who now occupy three good chapels, and form three respectable churches, owed, under God's good providence, their origin in Nottingham, to the exertions of humble solitary individual. There had existed for some time, a church of the General Baptist persuasion, in the little village of Kegworth, in Leicestershire, and in 1773, Mr. William Fox came from Kegworth to reside in Nottingham, and being concerned for the well-being of those around him, he began to preach in his own house, to his neighbours. In May, 1775, six persons were baptized, and being joined by some others from neighbouring churches, they formed themselves into a distinct society. This little society became dispersed, and various attempts were made to collect them by neighbouring pastors. After repeated efforts they were able to collect twenty hearers. In 1779, they hired a large room in which to conduct their religious services. An event soon occurred which brought the General Baptists into notice. A person (Cooper Hall) was convicted at the Nottingham assizes of robbing the mail, and received sentence of death. While under sentence of death he was visited by several of the General Baptist members and friends, and apparently with good effect. On the day of his execution, vast numbers collected from all parts of the country. Mr. Tarrant and Mr. Pollard attended the unhappy man

to the scaffold. Mr. Pollard addressed the assembled multitude with great earnestness, and many of them appeared deeply impressed. After the solemn scene was closed, the corpse was placed on the head of a cask, in the street, and Mr. Tarrant standing on another, delivered an animated discourse from Psalms lxxxvi, 12, 13. From this time the General Baptists were attended by large congregations. Mr. Hallam, of Riddington, preached once a fortnight, for two or three years; the other sabbaths were supplied by neighbouring ministers. The united labours of these brethren, in connexion with the tragical event to which we have alluded, so far revived the General Baptist interest in Nottingham, that they were encouraged to purchase the old meeting-house belonging to the Methodists in 1782. This was what was called the tabernacle. Having no settled minister, they were supplied from the neighbouring churches, and amongst others, Robert Smith, son of the Rev. Francis Smith, pastor of the General Baptist church, at Melbourne, in Derbyshire, preached to them several times, and in 1784 removed to Nottingham. At this time the church consisted only of sixty-two members, most of them in humble circumstances. The pious labours of Robert Smith were blessed, and on the 30th of July, 1786, he baptized thirty-two persons in the river Trent, in the presence of not less than 8,000 spectators. It was not, however, until April, 1788, that Mr. Smith was ordained pastor. The church was now favoured with peace and prosperity, and considerable accessions to their numbers, and the Tabernacle being too small, dilapidated, and in an inconvenient situation, a piece of ground was purchased near to Stoney-street, on which a chapel was built, and opened the 9th of November, 1790. The building was fifteen yards square, and with the land, cost £1300. This presented a wider sphere of action for Mr. Smith's labours, and the success with which they were crowned will appear from the fact, that the number of church members, in 1816, amounted to 450. Soon after this, some unpleasant circumstances arose; Mr. Smith was excluded from the pulpit in Stoney-street, and with about 150 of his friends, formed another church in Nottingham, and in 1820 built the chapel in Broad-street, where he continued to preach until taken to his reward in 1829. For some time the church in Stoney-street was without a pastor, but at length that truly excellent man, the Rev. W. Pickering, minister of the church at Ilkeston, in Derbyshire, was induced to take the oversight, and under his pastoral care the church continued to increase and prosper. There being several small country places to supply, when Mr. Pickering's age and in-

creasing infirmities rendered help imperatively necessary, the Rev. H. Hunter was engaged for that purpose, and after a time was ordained, and became associated with Mr. P. in the pastorate. The building in Stoney-street was enlarged in 1834, and made one of the most commodious places of worship in the town, at a cost of more than £1500. Again prosperity attended the labours of God's servants, and the church increased, until in 1848 the venerable, laborious, and eminently pious Wm. Pickering was summoned to receive his reward. Mr. Hunter now became the sole pastor, and for some time all went on well with the church, which numbered no less than 1200 members. Last year, however, some roots of bitterness sprung up, and several of the deacons and leading friends resolved to form a new church. The result has been the erection of the place of worship which was opened on Wednesday last, and we are sure all who are looking for the extension of Christ's kingdom on earth, will join in praying that prosperity may attend her walls, and that in all her borders there may be peace."

THE FUNERAL OF THE LATE REV. R. ROFF
was appointed to take place in the burial ground adjoining the baptist chapel, St. Andrew-street, Cambridge, on Thursday morning last, Dec. 5. A vast concourse of highly respectable persons (including a great number of other denominations) assembled to testify their respect and esteem for the deceased, and to witness his interment. About half-past ten the mournful cavalcade arrived, attended by Messrs. R. Foster, Brimley, Lilley, and Williamson, the chapel deacons, the Revs. T. Edmonds, G. B. Bubier, C. T. Keen, I. K. Hollaud (St. Ives), T. Flood (Melbourn), and other ministers from various surrounding localities, and the family and friends of the deceased. The coffin having been deposited in the vault, the services took place in the interior of the chapel, at which the Rev. T. Flood, T. Edmonds, and G. B. Bubier officiated. To attempt to give a description of the feelings evinced by the auditory at the melancholy loss which had been experienced would but inadequately portray the deep sympathy which participated in by all classes who had the pleasure of Mr. Roff's acquaintance, at the loss of so good a man. Immediately after the conclusion of the service, about twenty gentlemen of the baptist congregation met in the vestry for the purpose of taking into consideration the circumstances of the family, caused by so sudden a bereavement, when resolutions were unanimously adopted to provide by subscriptions a fund for their support, and a committee was appointed to carry the same into effect.

Cambridge Independent Press.

COWES, Isle of Wight.—One of our friends, writing from this town, says:—"We think a baptist chapel is much needed in Cowes. Here are more than a dozen members from different baptist churches who are longing for a chapel of their own, and living amongst a population of 6000 people. They think a baptist interest might be forthwith raised if friends of the Redeemer would help in the erection of a house for God. It is true, here are chapels belonging to the Independent, Wesleyan, Primitive Methodists, and Bible Christian denominations, but there is ample scope for the baptist brethren to do their best. There is also a Roman Catholic chapel in the town, which was erected at the sole expense of a lady. There is now a very eligible spot of freehold ground to be sold in the centre of the town, and all things considered, now is the time to begin. Who, then, will come up to the help of the Lord, and imitating the zeal of the Romanizing lady, erect a chapel for the baptists in this favoured and delightful locality. May God influence the hearts of those who have the means to help us at this important period."

J. R. G.

P. S. I need scarcely remind your readers that Cowes is in the immediate vicinity of Osborne House—Her Majesty's favourite marine residence.

THORNBURY—Thanksgiving Meeting.—For many years the students of the Baptist College, Bristol, supplied the pulpit at this place, and their labours were not in vain in the Lord. Mr. Cross then settled amongst us, and his labours during fourteen years were much blessed, especially in the villages, in two of which chapels were erected. About four years since, our chapel being too small, was enlarged, and the debt having been liquidated, a thanksgiving meeting was held on Nov. 13. Several of the members addressed the Throne of Grace, and Mr. Eyres, our pastor, spoke from Ps. cxvii. 3. After expounding the text, and adapting it to our own circumstances, Mr. E. urged the members to arouse their energies and engage in God's work with renewed ardour and prayer. Parents were exhorted to look well to their families. Enquirers after salvation were exhorted to persevere. The impenitent were warned, and encouraged to seek the Saviour without further delay. And all were solemnly entreated to seek for a more enlarged measure of divine influence. It was a happy meeting—one long to be remembered, for it was evident by the effects produced that God was there.

IMPRISONMENT FOR REFUSING AN OATH.—In our last (538), we referred to the imprisonment of a young member of the baptist church at Poole, Dorset, for refusing to swear an oath. A friend informs us that, "having endured his period of imprison-

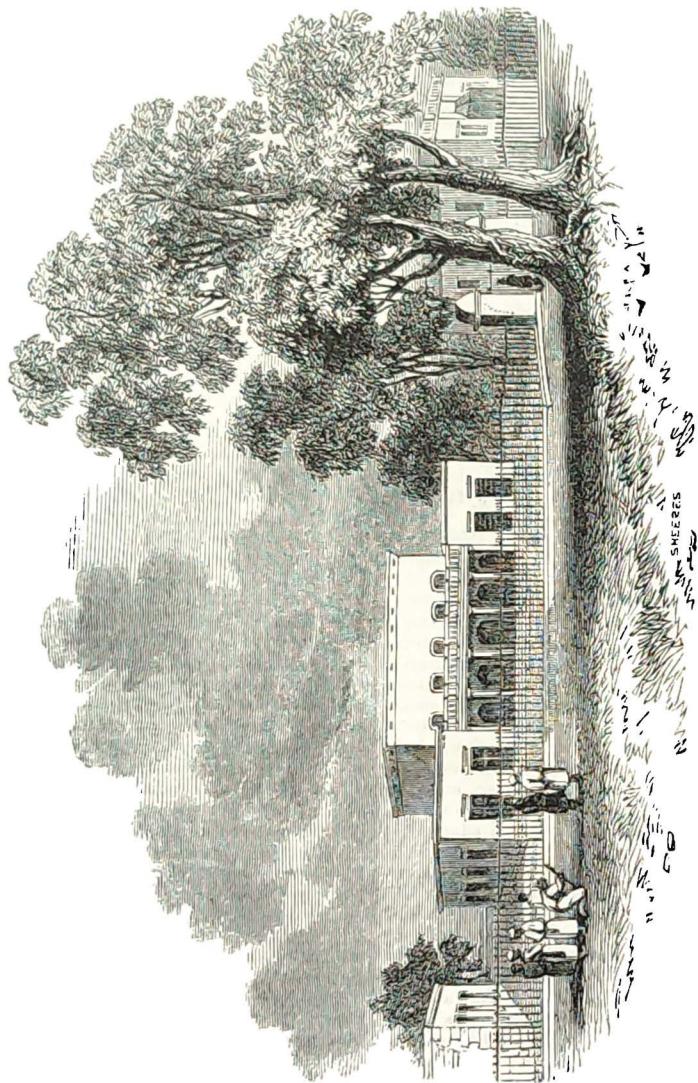
ment, he was liberated on the 20th of Nov. The next evening, after the prayer-meeting, the pastor of the church, of which he is the youngest member, gave him a suitable address, and presented him with a splendid copy of the book which it is said, "smells so much of the prison"—Bunyan's Pilgrim's Progress—purchased by subscription for the purpose. Should not the people of England petition parliament for the repeal of this law?" We see that Mr. Bulgin, his pastor, has published a paper in vindication of the conscientious scruples of the young man.

LEICESTER, Harvey Lane.—This old baptist meeting-house, which is inconveniently situated in the oldest part of this ancient borongh, has long been a place of great interest in the religious world, for there William Carey and Robert Hall ministered the word of life. Since the removal of the congregation, under the pastoral care of Mr. Mursell, to their spacious new chapel in Belvoir Street, the pulpit of the meeting-house in Harvey Lane has been occupied on sabbath afternoons by the town missionaries. We understand that the expelled Wesleyans, of whom there are not a few in this town, have engaged the place at an annual rental, and intend to meet there regularly for worship and the preaching of the gospel. There are extensive school-rooms contiguous, which will also be occupied. Christ will be preached of good-will, we have no doubt, and therefore we rejoice.

LECTURES ON POPERY.—As we have said elsewhere, we believe the attempt of the Pope to "restore" popery in this land will be overruled for extensive good. Already, ministers are delivering lectures to thronging crowds of hearers, and the result will no doubt be, that popery will be better understood and more thoroughly detested as a system than it has been for many years. A Prospectus of a course for Lord's-day evenings, by a baptist minister, now lies before us, which we give as a pattern. After "Popery a System of Priestcraft," and "State-Churchism," and "Great Errors," we have seven lectures on those errors, viz.:—"Episcopal Hierarchy—Baptismal Regeneration—Confirmation—Transubstantiation—Confession and Absolution—Purgatory—Worship of Angels and Saints."

REMOVALS OF MINISTERS.—Mr. J. Domoney of Shirley, Hauts, to Llangibby, Monmouthshire.—Mr. D. M. Evans of Glasgow University, to Grosvenor Street, Chorlton-on-Medlock, Manchester.

NOTICE.—We shall be greatly obliged to ministers, deacons, or active members of baptist churches, if they will kindly favour us with early intelligence by the 20th of the preceeding month. In all cases the address of the writer is necessary, but it will not be published except required.



BAPTIST CHAPEL, SERAMPORE.

SERAMPORE, BANKS OF THE HOOGLY, BENGAL.

This first station of the English baptist missionaries in India, will always be recognized with emotion by every friend of christian missions, as the place in which those worthy men found refuge from the suspicious jealousy of the government. Here Carey and Marshman, and their colleagues, prosecuted their arduous work of giving to the millions of the East the Holy Scriptures. An Indian missionary says:—

"Who can recall its name without veneration? On its sages rested a second pentecostal fire, and from their hands India and its hundreds of millions have received the regenerating word of life. Honoured names, honoured instrumentality! their works shall praise them so long as the waters that lave the banks of Serampore shall roll. The press is the friend of India: still to its interests may it long be devoted, a fountain of moral influence, a potent instrument of social and eternal good!"

MISSIONARY.

SERAMPORE AND ITS STATIONS—IDOLATRY.—There is now a considerable christian church at Serampore, with several out-stations in the villages around, which are supplied by native preachers. The same missionary describes an idolatrous scene:—

"The village of Mohesh is celebrated as a place of pilgrim resort in honour of Jugunath. The great festivals in its honour are just over. The *Snajatra* falls on the full moon (July.) On this day the idol is taken out of his temple and placed on a seat in a large terrace built in an open place. Innumerable multitudes are attracted to see him bathed, the witnessing of which they are assured is salvation. They are told they shall be subject to no more births, and at death attain the heaven of Vishnoo. The brahmans perform their part, read the incantations, and after bathing the abominably repulsive image, he is carried back to the temple. On this occasion we went out to speak to the people. The roads were crowded something like the avenues leading to an English fair. We went onwards to the place of bathing, but did not attempt to penetrate the crowd, our object being to speak to the people, and point them to the true laver where they might wash away their sins. Some hours were spent among them, and great attention was given. The demand for books was singularly great; many were the requests made to me for portions of the scriptures after every tract and book were gone. Tracts were received, but when their eye glanced at the title, the request was, 'Sahib, have you not the holy book, or part of the holy book?' Again and again this was proposed with joined hands in the Hindoo custom, and on receiving a fresh supply, the rush of the crowd was so great as to deter for a time the distribution. Englishmen can form no adequate conception of the scene. We can scarcely account for the avidity displayed for our books; time will show. Thousands and tens of thousands of portions of the word of God are

widely distributed through the vast districts around us. Can it be that the bread-seed shall not be found; or that the word of the Lord shall return void? About one o'clock the crowd had greatly augmented; our stock was exhausted. The sun, though not so powerful as usual, (from a fall of rain during the night,) admonished us to retire. We had hardly gained the road, when the rajah of Sourasullee and principal brabmins in mock state made their appearance; the latter sat in their palanqueens like images, not deigning to look around them, while the former eyed us silently and with evident contempt. I was far from being favourably impressed with his appearance, which was languid and effeminate, though otherwise rather good looking. At his approach the multitude set up a shout that rent the air, and thrilled and sickened me. A world in misery is an affecting spectacle, a world in rebellion a truly awful one. Could christians at home fully realize and encounter the idolater in his vacant wild laugh, hear the din, or mark the wreath he has twined around his temples in honour of his god; could they stand, as we have stood, and see the loathsome car, and witness the revelry and know the impurities of its votaries; could they see youth, and decrepit and withered age, with frantic gestures, as the idol is drawn forth or bathed; a forest of human beings, to witness the bathing of an obscene and worse than senseless log!—how would they feel? Could they contain themselves? Love to man and fealty to Jesus would utterly forbid this. But do our christian brethren at home feel as such facts should prompt them? With us this is all reality, dread reality. Oh, for a spirit of intercession in the churches in Britain for the millions of their fellow subjects who are yet blinded by an 'abominable' idolatry, and for their brethren who are labouring among them. Here, where men are reckoned by millions, sternly wedded to a deadly superstition, and backed by an interested and wily priesthood, a labourer here and there is soon; yet at no time in the history of the mission were seasons and

opportunities, or the signs of the times, more auspicious. 'Say not ye, there are yet four months and then cometh harvest? Look on the fields, for they are white already to harvest.'

YOUNG MEN'S MISSIONARY ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.—Farewell Meeting.—On Wednesday, Nov. 27, a special meeting of the above Association was held at the Mission House, when the Rev. J. A. Wheeler (the newly appointed missionary to Western Africa,) met the committee to tea; after which the Rev. W. Howison, of Lion Street chapel, having taken the chair, an address was delivered by Mr. W. B. Carr, on "the work of the christian missionary;" and by Mr. James Benham, on "the claim of the christian missionary on our sympathies and prayers." A devotional meeting was then held, and after several brethren had supplicated the Divine blessing, the secretary, Mr. T. J. Cole, delivered a parting address to Mr. Wheeler, who replied in discourse full of christian feeling, and glowing zeal for God's glory. The chairman having added a few words of counsel and encouragement, a parting hymn was sung, and the meeting separated.

NINGPO, China.—Mr. Shuck writes to the *New York Recorder*:—The new chapel, for which you are aware I so longed and anxiously toiled, was opened in March last. It is well finished, in Gothic style, and large congregations continue to meet within its walls, and we are encouraged in our work. Many enquire concerning the truth; some are sincere, and a few have been baptized. The Shanghai baptist mission has now three chapels within the walls; and in June last we had the privilege to open a pretty little Gothic edifice a few miles in the interior, where one of the three schools of the mission is located. To all the region round about we have free and friendly access. The cause here is onward. My own health, for the past eight months, has been excellent. My esteemed colleagues, Messrs. Yates and Pearcey, do not, I regret to say, enjoy first-rate health. Many thanks for the *Recorder*, which now regularly reaches me. I see many names in it which awaken affectionate remembrances. My old friends, I am sure, will sometimes remember in prayer their unworthy brother.

THE FREEWILL BAPTISTS have now brethren Phillips, Bachelor and Cooley, with their wives, as missionaries in India. Miss Crawford has lately sailed to join them as a teacher. Elders Bachelor and Cooley are at Balasore. The school there numbers eighty-seven. Mary Sutton, a native teacher, is also there as an assistant in the school.

RELIGIOUS.

LAY-PREACHER'S UNION, Isle of Wight.—This is a union of lay-preachers of various denominations. There are about 100 in this small island, belonging to the Wesleyans, Congregationalists, Baptists, Primitive Methodists, and Bible Christians, and about seventy are engaged every sabbath in preaching the gospel of Christ in the villages; the average attendance of their congregations is from five to six thousand souls. These brethren have agreed, though they differ on certain points of discipline and doctrine, to meet together twice a year for prayer, conference, and addresses. Their meetings are to be held in different parts of the island, and in the chapels of each connexion. The second half-yearly meeting was held on Sep. 17, in the Nonconformist chapel, Langbridge; the day was delightfully fine, and a large number of the brethren were present. The afternoon was chiefly spent in prayer, and in the evening suitable and profitable addresses were delivered. The prayer-meeting in the afternoon was characterized by great simplicity of mind and fervour of spirit. The addresses in the evening were thoughtful, comprehensive, and talented. The subjects discussed by Messrs. Dear, Wavell, Dawkins, Bull, Aldridge, Howell, and Moody, were—

1. Is lay-preaching scriptural?
2. Why is a lay-ministry necessary?
3. What are the qualifications of a lay-preacher?
4. What are the advantages of lay-preaching?
5. What has been the result of lay-preaching?
6. Why are not the services of lay-preachers attended with greater success?
7. What can be done to render a lay-ministry more efficient?

Each of the above subjects was discussed to the edification of all present. It was truly a delightful scene to behold the brethren of almost every denomination, laying aside their differences, and meeting together for the avowed object of advocating the essentials of our common christianity. Such a scene may prompt us to indulge the belief that the period is not very remote, when denominational differences shall no longer be a barrier to the existence of a universal union of affection and exertion among all the churches of our Lord Jesus Christ. It is to be regretted that such unions are not more general, for there can be no doubt respecting their great utility, and their being calculated to awaken in the minds of ungodly men a conviction of the genuineness and excellency of our holy religion. It is with the hope that the example will be

followed in different localities, that the committee of the above association have been induced to make its proceedings known to the christian world. The Rules may be had of JOSÈPH WARDALE, Secretary.

THE PAPAL AGGRESSION.—The *Patriot* says:—"The London Board of Congregational Ministers have borne their testimony. But are there not other boards and other denominations, which have as yet not broken silence? What say the baptist ministers of London? Will not the general body of dissenting ministers of the three denominations deem the present an occasion requiring the utterance of their solemn and united judgment? Can the dissenting deputies reflect upon the battles they have fought for religious freedom and religious equality, without feeling constrained by the present emergency to appear once more in the field? We are sure it cannot be from apathy that these various bodies remain silent. And we confidently expect soon to be made acquainted with their respective sentiments, and to hear that the Protestant Dissenters of the metropolis have been called together, to declare the feelings with which they regard this 'insidious and insolent' attempt to revive, in all its pristine arrogance and virulence, a system more perilous to truth and freedom than all other causes besides, the apathy of their professed friends alone excepted."

CARDINAL WISEMAN was enthroned on Friday, Dec. 6, amid the congenial fog which brooded over St. George's Cathedral, the congregation being admitted by tickets. After mass, Dr. Wiseman delivered an address in strict character with his haughty and audacious pretensions.

CONVERSION OF ENGLAND.—Father Ignatius alias the Hon. and Rev. Mr. Spencer is amusing himself in Ireland by preaching in various places on the re-conversion of England to the Romish faith. Among other reasons for his hope, he affirmed, that the elements of Romanism is to be found in the Wesleyan Body! "The Bunting system" has probably led to this not over sapient conclusion.

DR. CUMMING'S SERMON BEFORE THE QUEEN has been severely handled in the *Eclectic Review*, as an inflated and pompous affair. The Royal command to preach is questioned, and the Royal authority to publish is denied. Notwithstanding it contains some good points, and we do not regret its appearance.

ENGLAND TO ROME.—It is stated that up to this time more than a hundred clergymen of all ranks, have gone over to popery; how many more would were it not for the money, and their wives and children, no one can tell. So much for our State-Church clergy!

GENERAL.

THE CONTINENTAL WAR between Austria and Prussia, which threatened to disturb Europe, has been avoided, we are happy to state, by conference between the parties. We would fain hope that monarchs are getting wiser, or perhaps they find it costs too much.

AN EXTRAORDINARY ORDER.—A few weeks ago one of our large Leicester hosiery houses received an order for half a dozen pairs of scarlet hose, of superior make and extra length for—*Cardinal Wiseman*. We have no doubt they will be executed in good style, and the transaction may lead to a little more business between Rome and Leicester!

ROMAN CATHOLIC LOYALTY.—The Duke of Norfolk, who is the premier peer of England, has expressed his concurrence with the views of Lord Beaumont, as mentioned at page 5 of this number.

THE ROMANISTS are preparing for a desperate conflict. Their new bishops will go to prison rather than submit to English law, and Roman Catholic sovereigns will interfere! Will they?

THE ELOCUTIVE REVIEW.—It appears that Dr. Stowell, late of Masbro' College, and now of Cheshunt College, has joined Dr. Price in the Editorship of this dissenting periodical. The price is reduced, but the size will not be less.

JAMAICA.—The cholera has been making most awful ravages on this island. The physicians were worn out, the stock of medicines exhausted, and the dead unburied! Medicinal supplies were about to be sent from New York.

AT HOME trade continues brisk, employment is to be found at better wages, food and clothing are cheap, and—alas! that we should write it, many are abusing their mercies to intemperance and sin!

GEORGE THOMPSON, M.P.—The worthy member for the Tower Hamlets is now in the United States. At Boston he was roughly interrupted when attempting to speak in Faneuil Hall on the slavery question.

THE PEACE CONGRESS will meet in London next year, during the period of the Great Exhibition. The lady friends of the peace movement are preparing for another bazaar.

A WOVEN NEW TESTAMENT.—A. W. Caven, in Bradford, is said to be engaged in weaving in a piece of cloth the whole of the New Testament; and, having completed the Gospels, is now at work on the Acts.

THE EAST INDIAN RAILWAY is begun. The first sod was turned up for its formation on October 31.

PARLIAMENT will meet for the dispatch of business on Monday, Feb. 4.

MARRIAGES.

Dec. 1, at the baptist chapel, Keighley, by
by Mr. Harrison, minister, Mr. Thomas
Buckle to Miss Martha Feather, both of
Haworth.

Dec. 3, at Sion chapel, Cloughfold, by
license, by the bride's father, Mr. George
Douthwaite, Bedale, to Elizabeth, only
daughter of Mr. Nichols, baptist minis-
ter, Sunnyside, near Rawtenstall, Lanca-
shire.

Dec. 8, at York-street baptist chapel, Bath,
by Mr. Gillson, Mr. John James, to Miss
Mary Solway.

Dec. 11, at Loughton, Essex, by Mr. S.
Brown, baptist minister, Mr. J. H. Wilham,
Bayswater, to Eliza, eldest daughter of T.
Skerritt, Esq., Loughton.

Dec. 17, at the Independent chapel, Here-
ford, by Mr. John Davy, baptist minister,
Mr. David Jones, to Miss Elizabeth Gough.

DEATHS.

Oct. 20, aged 86, in the faith and hope of
the gospel, Sarah, the beloved wife of Mr.
John Meadows, of Heathfield Terrace,
Handsworth, Birmingham. One of her last
expressions was, "Christ is my all." She
had been an honourable member of Bond-
street baptist church many years.

Nov. 6, Mr. John Potter, aged 58, an
honourable member until death of the bap-
tist chnrch, Saint Hill, Kentisbeer, Devon.
[The other notices should have been sent
earlier.]

Nov. 15, Mr. Benjamin Arthur of Lay's
Hill, Herefordshire. Mr. A. had been deacon
of the baptist church, Lays Hill, several years.

Nov. 16, in Raquet Court, Fleet-street,
Mrs. Samuel James Button, in the 84th
year of her age. She was daughter-in-law
of the late Rev. William Button, baptist
minister of London.

November 20, of disease of the heart, at
his residence, Bradstone Mills, Folkestone,
and in the faith and hope of the Gospel,
Mr. William H. Stace, deeply lamented by a
large circle of friends, and by the baptist
church in the town, of which he was for
forty-three years an honourable and useful
member.

November 24, suddenly, as he was enter-
ing the porch of the Independent Chapel,
Truro, John Baynard, Esq. He was a
benevolent and excellent man, and a gener-
ous promoter of most of the social and
religious institutions connected with the
town in which he resided. He was about
76 years of age, and his attack was so
sudden, that before medical aid could arrive
he had ceased to exist.

November 24, John Norris, the only child
of the Rev. John Roobam, baptist minister,
Canterbury.

November, 25, at Brosely, Salop, the
Rev. Thomas Mortimer, B.D., late minister
of the Episcopal Chapel, Gray's Inn Lane,
London, aged 56.

Nov. 26, Mr. Joseph Abbe, farmer, near
Chenies, Bucks, aged 80 years. He was,
the day previous, in the full enjoyment of
health. For some years past he had been
waiting for the great change, and living in
the anticipation of a glorious immortality.

Nov. 28, the Rev. R. Roff, baptist minister,
Cambridge. A friend writing from that
town, says:—"During the last week we have
been called to suffer a heavy loss, in the
removal to another state of being of Mr.
Roff, of St. Andrew-street chapel. He died
about midnight last Thursday, after but
three days confinement to his bed. He has
left a sorrowing wife and family—sorrow-
ing church—and sorrowing friends in many
directions. Still, in the midst of grief, it is
sweet to feel assured that 'he sleeps in
Jesus.'"

Dec. 2, at Shefford Mill, near St. Alban's,
Mrs. Parsons, after a very short illness,
deeply regretted by her bereaved husband
and family, and also by many to whom she
was endeared by her sincere and cheerful
piety.

Dec. 12, at Amersham, Bucks, aged 07,
after a long illness, Mr. John Cooks, bap-
tist minister. He was pastor of the church
at the Upper Meeting for nine years, during
which time he was often afflicted. His great
desire was for the salvation of souls, and the
extension of the Redeemer's kingdom. His
only theme during his affliction was his
"precious Saviour." He has now laid down
his arms, and gone to receive his reward.

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Sound forth thy Saviour's joy.

Dec. 12, at King Street, Portsea, Elizabeth,
the widow and relict of the late Rev. John
Griffin, of that place, in the 80th year of
her age.

THE

BAPTIST REPORTER.

FEBRUARY, 1851.

THE PREACHING OF THE GOSPEL OF CHRIST IN ENGLAND.

IN the present state of the "Popery in England" question, and in prospect of the immediate meeting of parliament, it would be inexpedient and premature for us to go beyond what we have already done in our last number, in pointing out the nature and design of that mighty system of mischief. We may however make a few remarks and suggestions.

Never do we recollect a public question which has excited greater difference of opinion even among those who usually agree. That the true friends of the State Church should be unanimous in seeking for legislative interference is natural, or that Wesleyans should concur in such steps might be expected; but there is a singular diversity of opinion among dissenters as to whether any or what repressive measures ought to be adopted; and hence we see in this controversy Independent arrayed against Independent, Baptist against Baptist, and even Quaker against Quaker. Verily, the old pope has thrown a strange bone of contention amongst us!

The wily cardinal and his brother jesuits may laugh at the commotion they have caused. But they do not understand us. In our opinion, they will find ere long that they have

small cause for their hilarity. The dissenters of England are entirely agreed on one point, and that is that all state churches, whether popish or protestant, are unscriptural. They will stick to that unflinchingly. And on this ground they will, in our opinion, unite in doing one thing, and they will do it now, and do it earnestly, and we hope successfully—they will oppose all further grants of our public money to Roman Catholic Colleges in Ireland, and to Romish Bishops in our colonies. And they will act consistently in this matter. For they will not only call upon our government at once to withdraw these grants from papists, but they will insist upon the same thing being done with regard to Presbyterians and Wesleyans, and then they will address themselves afresh to the great work of abolishing the church and state system in these realms. With the papists we trust they will now begin, and with the endowed Episcopalian Church we hope they will end.

Do any suppose that we have not good ground on which to rest our confidence and expectation of ultimate success, but on the contrary such a result is now more remote than ever? We would just remind such that the present controversy has revealed one important

fact—the strength of the dissenters of England. Is it not now seen and felt that they constitute the strong backbone of British protestantism? Without them what could the Established Church do now? Would she not be handed over by her own traitorous sons into the hands of the common enemy? For the past twenty years or more, have not her own universities been nursing and training men, more than half of whom would at this moment, were it not for their wives and incomes, go over to Rome? Sound protestants in the Established Church now see that it is not from among themselves they must look for the men who will do earnest battle with popery—the "Iron-sides" in this contest must be raised from the ranks of those whom they have heretofore despised and treated with insult and contempt. We guess that we shall find "churchmen" acting, outwardly at least, with a little more civility towards dissenters than was their wont, and statesmen treating their well-known opinions on religious-political questions with a little more respect, and it may be that my Lord John, for the little philosophic premier is not destitute of shrewdness, may deem it expedient to modify his tone a little when the subject of church rates comes before the house, and not indulge in such flippant insolence as we happened to hear from him when that matter was last before parliament.

The evangelical protestant dissenters of England may not only thus unite one and all in opposing any further grants to Roman Catholics from the public funds, but they may do one other thing: or rather, they may continue to do one thing which they are now doing, and do it more vigorously and efficiently than they have ever done—we refer to the public preaching of the gospel of Christ. This is the sovereign antidote for the moral poison of popery in every form, the most powerful means of counteracting the cunning craftiness of designing men.

We need not stay to prove this. It is the power of God unto salvation, and it has lost none of its power: what it was from the lips of Paul and Peter, Luther and Latimer, Whitesfield and Wesley, it is now. Only it must be the gospel—the gospel of Christ. Christ must be preached, or the convictions and demonstrations of the Holy Spirit will not attend the proclamation—Christ in all the dignity of his divinity, all the loveliness of his kindness, and all the munificence of his mercy—as the great sacrifice for sin, and the only mediator between God and man. We want more preaching of Christ. We have serious fears that somehow or other, we would not say how, but somehow or other, the preaching of Christ has been somewhat superseded by something else, even among evangelical dissenters. He has not been excluded certainly, but he has not been set forth so prominently as he should have been. On this most important of all questions in the estimation of the christian, we avail ourselves of some remarks we find in the *Eclectic* for January, and right glad are we that the attention of the conductors of our higher periodical literature has been directed to this momentous matter. The remarks occur in a notice of "Discourses and Sayings of our Lord Jesus Christ," by Dr. John Brown.

"With these views we hail the appearance of Dr. Brown's 'Illustrations' with unfeigned satisfaction. By directing attention to the 'Discourses and Sayings of our Lord,' they are calculated to lead back the churches into the path from which they have strayed; to re-awaken the christian consciousness; to revivify the christian life. The world needs a manifested christianity—a church, not of lawn-sleeved dignitaries, or idle ecclesiastics, or popularity-hunting preachers, or wrangling sects. Of these the human heart is weary. But such a church the world will never see until the words of Christ are more constantly and seriously pondered, his

authority regarded with more devoted and unswerving allegiance, and his example more closely and cheerfully imitated by those who call themselves his followers. It is equally evident, that before anything like this can take place in England, the character of the current popular theological teaching must undergo a complete change. If the ancient church-life is to be restored, there must be a return to the ancient church practice of expounding the scriptures in the assemblies of the people. We need not inform our readers that the discourses of the teachers of the apostolic churches—like those delivered by the apostles themselves—were, as Origen terms them, ‘Explanations of the Lessons,’ or chapters, read. Respecting the manner in which those ‘Explanations’ were given we lack no information. From Justin Martyr, from Tertullian, and from the notices and remains of the popular religious teaching of the first, second, and third centuries, that have come down to us, we are as familiar with it as with anything of yesterday. It was very similar to, but not so elaborate as, the expository lectures which occupy such a prominent place in the public teaching of the churches of Scotland, of which the volumes before us are a splendid specimen. The want of the churches at this hour is, a universal adoption of this primitive practice of expository teaching. There are shoals of preachers, but few competent expositors. We are not unaware that it would necessitate a more extensive and profound acquaintance with every department of biblical science than the majority of our church-teachers either have attained or aspire to. Nothing can be more erroneous than the popular notion that any dolt can ‘expound,’ but that it requires genius and high culture to ‘preach’ well. The reverse is much nearer the truth. But the very fact that it would demand the elevation of the standard of biblical scholarship should give it favour in our eyes. Certain it is, that the

mode of teaching that at present obtains in our pulpits can never induct the persons taught into the meaning of the word of God, and consequently cannot prepare them to give an intelligent ‘reason for the hope that is in them,’ to detect the sophisms of infidelity or of Jesuitism, or to scout the impostors who affirm that they are divinely commissioned to lead men to the New Jerusalem at Nauvoo or California. What is the ordinary plan of pulpit instruction? A morsel of scripture is taken—a striking sentence—often used as a ‘motto,’ and generally wrenched from its connexion; this is made the basis of a discourse—a discourse, we admit, that may be full of truth and distinguished by sound doctrinal statement, careful reasoning, and eloquent and persuasive appeals; but which, when finished, leaves the audience in complete ignorance of the meaning of the book, or section of the book of scripture from which the ‘text’ was extracted. Against the continuance of this abuse of ‘the work of the ministry,’ and of the sacred writings, we record our protest. God’s word was never intended to be treated after this fashion. Had the same plan been pursued with any other book, under the pretence of rendering the people familiar with its character, claims, and contents, it would, long ago, have been denounced as a mere subterfuge to hide the ‘gross ignorance of the teacher.’ By its fruits we know it. If it behoves us to be thoroughly acquainted with any volume, it is with that on which our eternal hopes are built, and which we call upon others to believe and obey under the penalty of everlasting exclusion from God. But has this plan aided us in forming such an acquaintance? Is it likely to do so? We think not. It may stultify, it cannot educate.

The age, moreover, demands that the pulpit should be freed from the bonds of scholasticism. In it we behold united the anti-biblical characteristics of the sixteenth and eighteenth

centuries. The battles fought by our fathers must be re-fought by us, with this difference, that the enemies we have to cope with are better equipped and disciplined than those with whom Luther and Melancthon had to struggle, or who were put to flight by Butler's 'Analogy,' or Lardner's 'Credibility.' We need learning and power in the pulpit, but not that they may remain there. Both are required that the bible may be 'expounded' to the people who assemble in our places of worship, so that it may be better understood and be more highly appreciated. Let the ministry burn their 'Skeletons of Sermons,' and 'Pulpit Helps,' and 'National Preachers,' and betake themselves to the study of works similar to Davidson's invaluable 'Introduction,' and Kitto's 'Cyclopaedia,' and cast their discourses into the mould of Dr. Brown's exquisite and exhaustive expositions of the words of our Lord. Then we shall hear fewer complaints of the lack of freshness, or variety, or force in the modern pulpit, and shall have no fears in regard to the boldest sorties of popery or rationalism. But let this be left undone—let our popular theological instruction continue to be manacled by the *method* of Duns Scotus or Thomas Aquinas, or fashioned after the well-divided bewilderments of our Puritan fathers, and the result is easily foreseen."

We rejoice that the first number of this periodical under its new management contains views like these, which are excellent and promising so far as they go. Some might object to the closing words, which seem to reflect unfavourably on some of the Puritan writers. All that is meant, we conceive, is, that fully admitting the excellence of their sentiments, their extended amplifications are not adapted to the habits of the present generation.

But another important question must follow. *How* Christ should be preached we admit to be of the first importance; but after that, *where?*

Our Lord, for obvious reasons, limited his own ministrations within certain boundaries; but after his resurrection, he gave his disciples an unlimited commission to go into "all the world and preach the gospel to every creature." And they went forth and preached everywhere. That commission is of perpetual force, and their example is a standard pattern for imitation.

Presuming that these affirmations will not be disputed, we venture to affirm further that nothing ought to be permitted to impede or set aside the carrying out of the great duties involved therein. That the people of this country are not in the position of those among whom the gospel was first preached ought not to be urged, since it can only very slightly affect the main question.

But what are the facts of our present position in England with regard to the preaching of the gospel of Christ. If it be allowed that we have thousands of places of worship in which Christ is preached every sabbath by faithful ministers to millions of willing bearers, there yet remain millions who never or but seldom enter those places; most of these are, to say the least, living in neglect of the gospel of Christ, whilst many are openly and avowedly its decided and active opponents. These millions of neglecters and despisers have lately increased and are now increasing, exciting in many pious minds the most painful and fearful apprehensions.

Now it is obvious on the very surface that if this system be continued there can be comparatively but little inroad made upon these ungodly masses of our population. The attempts which have been made to reach them, however excellent and praiseworthy, have not been adequate. There those masses remain, putrifying and pestilential. All may be very agreeable, and comfortable, and pleasant, within the places for divine worship. The minister is expected and he comes—the people hear and depart,

and this is the every sabbath course, year after year. But we seriously ask—is this all that Jesus Christ requires from one of his ministers and from his people, in a land where millions remain in the condition to which we have alluded? To say our places are open and all who will may come, does not meet the case; it is too much like an excuse for inactivity. The spirit of christianity, as exemplified by our Lord, is to *seek* as well as to *save*—to *seek* that it may *save*.

To come to the point, for we must; it has now come to pass that something beyond what is doing must be done; it must, or the floods will overflow us. It is to be regretted that this was not seen before. It was by some, but not by all. Now, however, those floods are rising, swelled by other muddy streams. All who look around them at all now see that something should be done, and some are asking “what can be done?” Let us all, without blinking, look steadily at the danger, and endeavour to ascertain and discharge, without reluctance, our imperative duties.

We would not, permit us to say that we may not be misunderstood, deprecate, much less recommend the abandonment of, one single agency now employed for the diffusion of the knowledge of the gospel of Christ. Let them all go on and with increasing vigour. Neither ought we to be

regarded as wishing to dictate to our brethren. We simply state our views and convictions, leaving the whole matter to their serious consideration.

Our conviction then, is, that it is indispensably necessary at all times, and in all nations, that the gospel of Christ should be publicly proclaimed by his ministers not only in places erected for that purpose, but wherever the masses of the people can be congregated together. We conceive that the confining of that proclamation to certain specified places is neither compatible with its expansive and generous spirit, nor adequate to the accomplishment of its great object—the salvation of the world. And we are further persuaded that in the present condition of millions of our countrymen nothing short of this will effect their rescue from the depths of satan into which they have sunk.

But as we have already exceeded our limits for this month, we can do no more than intimate these convictions, which if received candidly may be suggestive of many other facts and considerations. At another opportunity we may resume this most important subject, and endeavour to point out the modes by which the more public preaching of the gospel of Christ may be carried into practical operation without disturbing existing engagements.

JOHAM AUGUSTUS WILHELM NEANDER.

NEANDER is no more on earth! He who for forty-eight years defeated the attacks upon the church from the side of rationalism and philosophy—who, through all the controversies among theologians in Germany, has remained true to the faith of his adoption, the pure and holy religion of Jesus Christ Neander, the philosopher, the scholar—better, the great and good man—has been taken from this world.

Joham Augustus Wilhelm Neander was son of very poor Jewish parents

in Gottingen, where he was born on the 16th of January 1789. He received his education at the gymnasium in Hamburg, whence, at the age of about 17, in 1806, having been converted to christianity, and baptized, he went to Halle, and devoted himself to the study of theology, under Schleiermacher, then professor there, and in the prime of life. In 1811, about the time Schleiermacher left Halle, the young student went to Heidelberg, as a “*privat docent*” or

tutor in theology in the university there. He did not remain long, for the new university at Berlin being just organized, he was invited, upon the recommendation of his old professor, Schleiermacher probably, to fill one of the chairs of theology as an extraordinary professor. This was in 1813. He came, and was soon after made ordinary professor, with a salary, which post he has filled until one week before his death; with what ability I need not undertake to say. His lectures have been mostly confined to ecclesiastical history in its various branches, and expositions of difficult passages in the New Testament. Though by birth a Jew, and though a student in that school which makes Christ but a mere man, the strength of Neander's faith in the divinity of the Saviour seems to have been remarkable. When he came over to Christianity he brought with him no remains of the peculiar faith in which he had been reared. Jesus of Nazareth was the Christ to him. In his view, no temporal monarch to restore the children of Israel was to appear hereafter. The Messias had come, and that Messias was the Son of God, slain on Calvary, whose blood still rests upon the Jew and his children. It was a somewhat singular spectacle, to see Schleiermacher the master, a Christian by birth, inculcating in one lecture-room, with all the force of his great genius, those doctrines which lead to the denial of the evangelical attributes of the Saviour, and Neander, the Jew, his pupil, preaching and teaching Christ and him crucified only. He was never married, but lived with his maiden sister. Often have I seen the two walking arm in arm upon the streets and in the parks of the city. Neander's habit of abstraction and short-sightedness rendered it necessary for him to have some one to guide the way whenever he left his study to take a walk, or to go to his lecture-room. Generally, a student walked with him to the university, and just before it was time for

his lecture to close, his sister could be seen walking up and down on the opposite side of the street, waiting to accompany him home.

Many anecdotes are related of him illustrative of his absence of mind, such as his appearing in the lecture-room half dressed—if lost alone, always going to his old residence after he had removed to another part of the city—walking in the gutter, &c. In the lecture-room, his manner was in the highest degree peculiar. He put his left arm over the desk, clasping the book in his hand, and after bringing his face close to the corner of his desk, effectually concealed it by holding his notes close to his face.

In one hand was always a quill, which during the lecture he kept constantly twirling about and crushing. He pushed the desk forward upon two legs, swinging it back and forth, and every few minutes would plunge forward almost spasmodically, throwing one foot back in a way leading you to expect that he would the next moment precipitate himself. Twirling his pen, occasionally spitting, jerking his foot backward, taken with his dress, gave him a most eccentric appearance in the lecture-room. Meeting him upon the street with his sister, you never would have suspected that such a strange-looking being could be Neander. He formerly had two sisters, but a few years ago the favourite one died. It was a trying affliction, and for a short interval he was quite overcome, but suddenly he dried his tears, calmly declared his firm faith and reliance in the wise purpose of God in taking her to himself, and resumed his lectures immediately as if nothing had overtaken him to disturb his serenity.

Neander's charity was unbounded. Poor students were not only presented with tickets to his lectures, but were also often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants; it was all given away for benevolent purposes. The income from his writings was

bestowed upon the Missionary, Bible, and other societies, and upon hospitals. Thoughts of himself never seemed to have obtruded upon his mind. He would sometimes give away to a poor student all the money he had about him at the moment the request was made of him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning, from his books, than in any other way; but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Romanists, nearly all the leading preachers throughout Germany, have attended his lectures, and all have been more or less guided by him. While philosophy has for years been attempting to usurp the place of religion, Neander has been the chief instrument in combating it, and in keeping the true faith constantly before the students. Strauss's celebrated "Life of Jesus" created almost a revolution in the theological world. At the time of its appearance, the Minister of Ecclesiastical Affairs consulted Neander's opinion as to the propriety of prohibiting its sale in Prussia. Neander, who at that time was reading lectures upon the Life of Christ, replied that as his opinions were in direct opposition to those of Strauss, he would write a book, in which he would endeavour to confute the dangerous positions taken by that author. He could not advise to the prohibition of the work—it had already taken its place in the scientific world—and could only be put down by argument. "Our Saviour," said he, "needs not the assistance of man to maintain his church upon earth." Neander's principal lectures were upon Church History, Dogmatics, The Fathers, and the books of the New

Testament. His lecture-room was always well filled, and one could see, from his earnest manner, that his whole soul was engaged in the work—that it was to him labour of love. Neander's writings have been translated and are well known in an English dress. The principal among them are, "Julian and his Times," 1812; "St. Bernard and his Times," 1813; "The Development of the Gnostic System," 1818; "St. Chrysostom," 1822; "History of the Christian Church," which has reached its tenth volume; "The Anti-Gnostics," 1826; "Planting of the Church by the Apostles," 1832; "Life of Jesus," in reply to Strauss, 1837.

He was better acquainted with the church history and the writings of the Fathers than any one of his time. It has been the custom, upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text, "That disciple whom Jesus loved, said unto Peter, *It is the Lord!*" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new church father of our times.

On Monday, the 8th, he lectured as usual; on Monday, the 15th, very early in the morning (two o'clock) his spirit departed. He was somewhat unwell on the 8th, but not so as to interfere with his duties at the university; in the evening, however, he became very ill. The disease was one of the bowels, and seemed to give way somewhat in the middle of the week, but later it was seen that no chance remained for recovery. His sufferings, particularly on Saturday, were excruciating; and on sabbath

morning, though a strongly medicated bath relieved him somewhat, his reason sunk under them. No sooner had he lost the command of his mind, than he began to fancy that his duties called him to his lecture-room, and besought his physician for permission to go. Afterwards he called for the young man, whom he has employed to read to him since the partial failure of his sight, and requested him to go on with the work he was reading the day before his sickness began. Then he appeared to think himself in his lecture-room, and that he had delivered his usual lecture, and said, "I am weary; let us go home." After this his feeble eye caught sight of the books ranged round his room, and they brought to mind the meetings for the study of the New Testament and the Fathers of the church, which he held with the students, twice a week, in his own house. Imagining his class to be present, he spoke some time upon certain passages in the New Testament, and afterwards wandering into the early history of the church, he dictated a page or two for the continuation of his Church History. After finishing this—it was toward the close of day—he said gently, "I am weary, I must sleep. Good night." Being now easy—that fatal symptom—he fell asleep, and breathed until about two o'clock on Monday morning, when, in that other and more solemn sense, he again fell asleep.

On the 17th of July I attended the funeral services. The procession of students was formed at the university, and marched to his dwelling. In the mean time, in the house, the theological students, the professors from Berlin, and from the university at Halle, the clergy, relatives, high officers of government, &c., were assembled to hear the funeral discourse. Professor Strauss, for forty-five years an intimate friend of Neander, delivered the sermon. During the exercises, the body, not yet placed in the coffin, was covered with wreaths

and flowers, and surrounded (as is the custom in Germany) with burning candles. The procession, which was of great length, was formed at ten A.M., and moved through Unterden Linden as far as Frederick Street, and then the whole length of Frederick Street as far as Elizabeth Street Cemetery. The whole distance, nearly two miles, the sides of the streets, doors, and windows of the houses, were filled with an immense concourse of people who had come to look upon the solemn scene. The hearse was surrounded by students, some of them from Halle, carrying lighted candles, and in advance was borne the Bible and Greek Testament which had ever been used by the deceased.

At the grave a choir of young men sang appropriate music, and a student from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. Many were deeply moved, and well might they join with the world in mourning for one who had done more than any one else to keep pure the religion of Christ here in Germany.

After the benediction was pronounced, every one present, according to the custom here, went to the grave and threw into it a handful of earth, thus assisting at the burial. Slowly and in scattered groups the crowd dispersed to their various homes.

How insignificant all the metaphysical controversies of the age, the vain teachings of man, appeared to us as we stood at the grave-side of Neander! His was a far higher and holier faith, from which, like the evangelist, he never wavered. In his life, in his death, the belief to which he had been converted, his watchword remained unchanged: "It is the Lord!" His body has been consigned to the grave, but the sunset glory of his example still illuminates our sky, and will for ever light us onward to the path he trod.

Christian Treasury.

SPIRITUAL CABINET.

BY SAMUEL TAYLOR COLE RIDGE.

REASON AND FAITH.—This has been my object, and this alone can be my defence, the unquenched desire, not without the consciousness of having earnestly endeavoured, to kindle young minds, and to guard them against the temptations of scorers, by showing that the scheme of christianity, though not discoverable by human reason, is yet in accordance with it; that link follows link by necessary consequence; that Religion passes out of the ken of Reason only where the eye of Reason has reached its own horizon; and that Faith is then but its continuation: even as the day softens away into the sweet twilight, and twilight, hushed and breathless, steals into the darkness.

EVIDENCES.—I more than fear the prevailing taste for books of natural theology, physico-theology, demonstrations of God from nature, evidences of christianity, and the like. Evidences of christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self knowledge of his need of it; and you may safely trust it to its own evidence—remembering only the express declaration of Christ himself, *No man cometh to me unless the Father leadeth him.*

CHRISTIANITY.—How can I comprehend this? How is this to be proved? To the first question I answer: christianity is not a theory, or a speculation, but a life; not a philosophy of life, but a life and a living process. To the second, TRY IT! It has been eighteen hundred years in existence, and has one individual left a record like the following?—"I tried it, and it did not answer." Have you, in your own experience, met with any one in whose words you could place full confidence, and who has seriously affirmed, "I have given christianity a fair trial; yet my assur-

ance of its truth has received no increase. Its promises have not been fulfilled, and I repent of my delusion?" If neither your own experience, nor the history of almost two thousand years, has presented a single testimony to this purport; and if you have heard and read of many who have lived and died bearing witness to the contrary; and if you have yourself met with some one, in whom on any other point you would place unqualified trust, who has on his own experience made report to you that he is faithful who promised, and what he promised he has proved himself able to perform; is it bigotry, if I fear that the unbelief which pre-judges and prevents the experiment, has its source elsewhere than in the uncorrupted judgment—that not the strong free mind, but the enslaved will, is the true original infidel in this instance?

THE SINLESS SAVIOUR.—The practical inquirer hath already placed his foot on the rock, if he have satisfied himself that whoever needs not a Redeemer is more than human. Remove from him the difficulties and objections that oppose or perplex his belief of a crucified Saviour; convince him of the reality of sin, which is impossible without a knowledge of its true nature and inevitable consequences; and then satisfy him as to the fact historically, and as to the truth spiritually, of a redemption therefrom by Christ; do this for him, and there is little fear that he will permit either logical quirks or metaphysical puzzles to contravene the plain dictate of his common sense, that the sinless One who redeemed mankind from sin must have been more than man, and that He who brought light and immortality into the world could not, in his own nature, have been an inheritor of death and darkness. It is morally impossible that a man with these convictions

should suffer the objection of incomprehensibility, and this on a subject of faith, to overbalance the manifest absurdity and contradiction in the notion of a Mediator between God and the human race, at the same infinite distance from God as the race for whom he mediates.

JESUS CHRIST.—The very life of christianity consists in loving, confiding in, obeying him, and God in him; and he plainly can be loved, confided in, and obeyed, only in the degree in which he is known. Speculation about the person and work of Christ, however correct, is not the “excellent knowledge” in comparison with which the apostle counted all things loss; assent to abstract propositions, however true, is not christian faith; conformity to ethical rules, however good, is not christian obedience. Dr. Owen did good service to the cause of christianity two hundred years ago, by showing the pre-eminent place the person of Christ holds in that religion, in opposition to the British rationalists of that age, who had almost lost sight of him in speculation about evidences and dogmas and ethics; and Neander and Tholuck, have done similar service in opposition to the German rationalists of our times. A personal Deity is the soul of natural religion; a personal Saviour—the real, living Christ—is the soul of revealed religion. How strange that it should not be impossible—how sad that, through a perverted ingenuity, it should not be uncommon, in reference to both of these, to convert that into a veil which was intended to be a revelation!—*Dr. John Brown.*

CHRISTIANITY is an individual work; the grace of God converts soul by soul. Each soul is a world in which a creation peculiar to itself remembrance of an injunction thus demands must be accomplished. The church is but the assembly of all the souls in which this work is wrought, and who are now united because they have but “one Lord, one faith, one baptism.”

Strings of Pearls.

BY JAMES SMITH.

Grace empties us, strips us, brings us low, and keeps us low; then it shows us that Jesus is just exactly suited to us, and bids us look unto him for all we need, for time and eternity.

He that attempts to conquer sin in his own strength, is sure to fail; and when satan hears us making resolutions, and setting about the contest, he laughs and says, “I need not interfere.”

Every father loves to see his child exercise confidence in him, and hear him call him “father;” so does God love to hear his children call him “Abba,” with confidence and love.

All believers are led by the Spirit of God, but every unbeliever is driven by satan: what a fearful contrast! Reader, which is your case? If the Spirit leads you, he leads to Jesus; if satan drives you, it is into sin.

The presence of Jesus sweetens every cross, sanctifies every trouble, and reconciles us to every bereavement; he can turn our weakness into strength, our sorrow into joy, and our sighs into songs.

When the Lord intends to deliver us, he is never at a loss for an instrument; and he often finds one in the very last place that we should look for it; this should lead us to leave the mode of our deliverance entirely to him.

Jesus receives all comers, supplies all needs, pardons all sins, heals all diseases, and saves all seekers; let us therefore repair to him for all we need, with all we suffer, and from all we fear.

If our Refiner puts us into the furnace, he can make no mistake; he will not make the fire too hot, or continue us in it too long: while he tries us he loves us, and loves us too well to allow anything to harm us.

The Lord Jesus sends his people into no path, which he has not travelled; against no foe, which he has not conquered; through no difficulty, which he has not overcome: our Forerunner, has gone the whole of the way before us.

There are two S's, which match well together, Sinner and Saviour; what would a sinner do without a Saviour? And how could Jesus be a Saviour without the sinner? The Saviour is necessary to the sinner; and if Jesus is to be a Saviour, the sinner is necessary to him.

It is never better with our souls, than when we pray, as children pleading with a father; believe, as children exercising confidence in a father's word; and trust, as children depending on a father's veracity and fidelity.

POETRY.

PEDEN AT THE GRAVE OF CAMERON.

FROM "LAYS OF THE KIRK AND COVENANT." BY MRS. STUART MENTBATH.

THERE came a worn and weary man to Cameron's place of rest,
He cast him down upon the sod, he smote upon his breast;
He wept as only strong men weep, when weep they must or die;
And, "Oh! to be wi' thee, Ritchie!" was still his bitter cry!

"My brother! O my brother! thou hast passed before thy time,
And thy blood it cries for vengeance, from this purple land of crime.
Who now shall break the bread of life unto the faithful band,
Who now upraise the standard that is shattered in thine hand?

Alas! alas! for Scotland! the once beloved of heaven!
The crown is fallen from her head, her holy garment riven,
The ashes of her covenant are scattered far and near,
And the voice speaks loud in judgment—which in love she would not hear!

Alas! ains! for Scotland! for her mighty ones are gone,
Thou, brother, thou art taken—I am left almost alone;
And my heart is faint within me, and my strength is dried and lost,
A foobie and an aged man—alone against a host!

O pleasant was it, Ritchie, when we two could counsel take,
And strengthen one another to be valiant for His sake;
Now seems it as the sap were dried, from the old blasted tree,
And the homeless, and the friendless would fain lie down with thee!"

It was an hour of weakness—as the old man bowed his head,
And a bitter anguish rent him, as he communed with the dead;
It was an hour of conflict, and he groaned beneath the rod,
But the burthen rolled from off him as he communed with his God!

"My Father! O my Father! shall I pray the Tishbito's prayer,
And weary in the wilderness while Thou wouldest keep me there!
And shall I fear the coward fear, of standing all alone,
To testify for Zion's King, and the glory of His throne!

O Jesus! blessed Jesus! I am poor, and frail, and weak,
Let me not utter of mine own—for idle words I speak—
But give me grace to wrestle now, and prompt my faltering tongue,
And breathe Thy name into my soul, and so I shall be strong!

I bless Thee for the quiet rest thy servant taketh now,
I bless Thee for his blessedness, and for his crowned brow,
For every weary step he trod in faithful following Thee,
And for the good fight foughten well, and closed right valiantly!

The glory! O the glory! it is bursting on my sight,
Lord! thy poor vessel is too small for all this blinding light!
Now let Thy good word be fulfilled, and let Thy kingdom come,
And, Lord, even in thine own best time, take thy poor servant home!"

Upon the wild and lone Aisrmoss, down sank the twilight grey,
In storm and cloud the evening closed upon that cheerless day;
But Peden went his way refreshed, for peace and joy were given—
And Cameron's grave had proved to him the very gate of heaven!

CHRISTIAN BIOGRAPHY.

AUTOBIOGRAPHY OF A PUSEYITE.

WE received the other day a copy of a little book which contains some singular statements respecting the doctrines and doings of the Anglo-Catholics *alias* Puseyites. The writer says he has been in no hurry to publish—that he has kept the manuscript six years, and sends it out in print now for the caution and benefit of any “poor wanderer” who may be, as he was, “entangled by these specious delusions.”

“I was brought up from my earliest years in constant attendance upon the ministry of the Church of England: and, for as long as I can remember, my feeling towards the Establishment was one of respect and veneration. I had been accustomed to consider her as an integral and necessary part of the English Constitution; and had imagined that not a syllable of disrespect could be breathed against that system, which I had never heard spoken of except in the words of warm attachment. Indeed, so little known by me were the different sects, that I was not aware that there were any objectors to her; the cause of their existence as sects never struck me, neither did I take the trouble to inquire into it.

The clergyman at the time of which I write was generally known as being one of the principle magistrates, the man possessing the greatest political influence in the neighbourhood where he resided, and a conversational, sociable sort of person. Of him as a ‘spiritual’ man persons never gave a thought; and all the intercourse about their souls he ever had with the people professedly under his charge was when he administered the sacrament to them on their sick-beds, as a *viaticum* and passport to some undefined happy state of existence, the thought in the mind being rather an escape from hell than an entrance into heaven.

‘Service was performed’ (such was the expression in common use) once on Sunday, at which all the respectable inhabitants of the place attended, paid little attention to the sermon (which was always omitted on sacrament Sunday), and none to the prayers, and departed satisfied with themselves and their religious exercises, for another week. No thought that the blessed Jesus, who “came from God and went to God,” was the author of this so-called worship, or that He was in any measure recognized in it, ever entered my mind, or the minds of any. The minister was one who knew not God, and obeyed not the gospel of the Lord Jesus Christ, and who was as little troubled as any of the flock about anything beyond this solitary Sunday service.

My life was what the life of all men by nature (baptized or unbaptized) is—one of alienation from God, of darkened understanding, of corruption according to the sinful lusts, of mind and conscience defiled. I was, as I suppose all men are, occasionally visited by gleams of light and smarts of conscience, but in general I was cold and hard as marble. It was, perhaps, in one of these phases of feeling that the doctrines of the Anglican party first presented themselves. The earlier processes of mind in the reception of them I do not now remember; but I can distinctly call to recollection that it was from the perusal of some of the earlier volumes of a series strongly tintured with the peculiar tenets of the school—the *Englishman's Library*, then published by Burns, who has since become a Roman Catholic. In these books (I speak more especially of the lighter literature of the series) the views in question were artfully and skilfully introduced, so that many persons read and admired the books and received the leaven of them without in the

slightest degree imagining that they were all the time imbibing doctrines that subverted the faith.

The plot, (in one of the books which he read,) as far as memory serves me, was something of this sort:—An evangelical minister in the establishment preaches with much vigour and success, he is cut down by death, and succeeded by a man attached to the church, but of little ability for preaching. Under his ministry the congregation decreases, and many go to the dissenting chapel; amongst others, the family of the Levers. Charles Lever, the son (who is the hero of the story), in his turn, in the course of years, becomes a chartist (I believe), and a socialist (I am sure), alleging as his reason, that ‘his father left the church, and he had a right to leave the chapel.’ After some years, an Anglo-Catholic clergyman succeeds to the parish, and by introducing various changes, and a return to the daily service, restores much that had gone wrong, and recovers Charles Lever from the snare of socialism. His socialism and his political anarchy being traced to dissent, and dissent to evangelical preaching in the establishment; and all this revolution and change charged upon the evangelical clergyman as its author, and his preaching as its cause. I marvel now that I could ever have been blind to the falsehood of this train of reasoning, and that I could have failed to detect the weakness of it; but so it was.”

The tendency of these writings, he affirms, is to prove that all error and mischief, whether religious, political, or social, is traceable chiefly to preaching forgiveness of sins by the blood of Jesus in opposition to baptismal regeneration!

“ One declaration, that now appals and horrifies me, I quickly adopted as my own; viz., that no person could be saved except he had been baptized in the Greek, Anglican, or Romish churches; and that all who were not identified with episcopacy (as at pre-

sent commonly understood by these systems) were heretics and schismatics doomed to eternal perdition. This is the common belief amongst Anglicans: some boldly state it; others, whose hearts are too tender or too cowardly to express it, nevertheless, inwardly feel convinced of it; and it is commonly taught that the only refuge of such schismatics is ‘God’s uncovenanted mercies,’ which is simply a mild way of stating that they are irrevocably lost.

One thing remarkable in the history of these doctrines is—the little power of separation from the world that their acceptance and adoption gives. This of itself would be sufficient to stamp them as ‘NOT OF GOD.’ Let it be widely stated, for it is fact, that these doctrines make no headway against moral evil; they neither cleanse the soul from its guilt, nor deliver it from its power. The dress, the conduct, the language, of those who hold them tell us that they have not yet known what it is in truth to ‘renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;’ tell us, too, that they have never known experimentally what it is to pass through ‘death unto sin, and new birth unto righteousness.’

I speak feelingly, for I speak of what was my own case. Many a sin to which I was then a slave (but from which I have since, through grace, been delivered) bound me in its chain; and with all my theology and partizanship, I had no power of deliverance, and little desire for it.

It was whilst in this condition of combined religiousness and worldliness that I, one evening, stopped to listen to a person who was preaching in the market-place. He spoke with deep earnestness and power, and the words entered my soul. For the first time in my life I bowed before the message of the gospel, and drank in the statement of it. It was but for a few moments, however, that I gave way to this, for I soon after passed

on, annoyed that my heart had felt the power of preaching, and especially indignant that an unauthorized, unordained teacher should thus have reached me; and so the impression faded."

He went on, seeking rest and finding none.

"Somewhere about this time I attended the Roman Catholic chapel, as was sometimes my custom on a Sunday evening. It was shortly after there had been considerable theological discussion in the neighbourhood, and the priest was then lecturing on 'apostolical succession.' He boldly stated that the Church of England had no true episcopal orders, and that her assumption to lineal episcopal succession was a figment and a fiction. I was puzzled, and, thinking I had not rightly understood him, sent to him a message to inquire into particulars; when he sent me word, that in the reign of Elizabeth, episcopacy in England was extinct, except in the Romish line, and that then one Barlow, a priest, ordained Archbishop Parker. To this explanation was added a message that he should be glad to see me, and that his house was in a *very private part*. But for this latter intimation I should probably have gone to see him, but the appendix to the message seemed to bear out the character for jesuitism so much, that I did not go.

I asked several clergymen for a satisfactory explanation of this transaction, known in history as 'the Nag's Head ordination' (so called from having been performed in a public house of that name) but with very imperfect satisfaction. Some were ignorant of the facts altogether; others evidently shirked and avoided speaking of it. This is not surprising; there is considerable mystery about the ordination in question, or rather, there is considerable probability that the Romanist version of the story is the correct one, and that the Church of England has really no *traceable*

episcopacy. One of the links in 'the golden chain' of apostolic succession has failed, and the virtue (if there ever were any) is lost. This is a point worthy the attention of Anglicans. An acute and able writer on this subject says, 'Nor should I, if I were a Puseyite, be quite satisfied, while so much obscurity rested over the consecration of Matthew Parker to the see of Canterbury,—the primate, be it observed, from whom the present orders of the Church of England proceeded.'

He then says, "I had no peace of soul, and knew nothing of the forgiveness of sins, though I professed my belief in it every Sunday."

"In the fictitious narratives of the Anglicans it is a common thing to represent persons as 'running about after the new birth,' being taught that they underwent it in baptism, and immediately being satisfied and at peace. I never had any feelings of this kind: God in His grace preserved me from any false peace of that character; and, as I did not feel happy, the only conviction I arrived at was, that I had lost my baptismal grace. If I had not possessed good evidence to the contrary, my lack of this consciousness of having been regenerated in baptism would have led me to doubt whether I really ever had been what the world calls 'christened.' I could, however, only suppose that I had received baptismal grace, and lost it by sinning; and now the momentous question with me was—how was this grace to be recovered. I had an acute and agonizing sense of the uncertainty of life and the shortness of time; and I desired, oh! how ardently, the recovery of the blessing that I deemed I had once possessed. Some one, I think Dr. Pusey, has said, 'If we lose the grace given at the font, we must recover it at the altar'; and Bishop Ken, a favourite writer with this school, has called the Lord's Supper 'the antidote against eternal pain;'

and in this invitation to be a partaker of it, thus publicly given, I seemed to see God's hand guiding me to himself."

So he tried the Lord's Supper, but was no better; indeed he felt condemned in what he had done. About this time he conversed with a christian servant on "forgiveness of sins."

"Now do you mean to say," said I, "that you *know* the *forgiveness of your sins?*"

'I do, most certainly.'

'What! that you have all consciousness of guilt taken away, and that you have no fear of death?'

'Just so.'

I had no will to inquire farther. Here was a person whose word I could not question, and with whom I was well acquainted, deliberately assuring me that she had known what it was to receive forgiveness of sins, and inheritance among the saints, what it was to be turned from darkness to light, what to be regenerated; and yet that all this had been entirely distinct and apart from her baptism when an infant. I asked no more. Here was one who had known pardon and peace, and who spoke of the same grace being as free to others as it had been to her. Here, then, said I to myself, I rest; I will go no farther. I will cry to God for this same forgiveness, even should I die so crying.'

At length, one sabbath-day, the light shone. "Morally, it was as if 'scales had fallen from my eyes'; whilst all the order and beauty of God's way of reconciliation entered at once into my glad soul, and all the burden of guilt was removed. The words of dear old Bunyan, with reference to Christian at the cross, were now true of me."

He adds—"When I left the building the sun was beaming brightly in the sky; and, in the stillness and quiet of an English Sunday, and in the beauty that sat upon the face of nature, and the exquisite harmony of gently murinuring wind and river, and

trees and birds, one might almost have imagined that the 'joy of heaven' had been re-echoed on the earth, and that the creation had for a little ceased its groaning to have a moment's anticipatory rejoicing over the 'manifestation of the sons of God.' Rom. viii.

*'Earth's features so harmoniously were linked,
She seemed one great, glad form, with life instinct;
That felt heaven's ardent breath, and smiled below
Its flush of love, with consentaneous glow.'*

The writer then goes on to point out some of the deadly errors of Puseyism, and is very severe on Samuel Wilberforce, Bishop of Oxford, for countenancing such heresies. He says—

"It may be thought that I am severe in my expression, but let it be remembered that I have endured days and nights of agony from you and other 'false teachers.' I can only look upon you and them as men who, in a black and dark night on a rock-bound coast, hang out *false* lights to delude the mariner. The subverters of the faith find but little leuency or tenderness in the word of God. (Acts xx. 29; Gal. i. 8; 2 Tim. ii. 17, 18.)"

With an exhortation to the reader he concludes—"Believe not those who tell you that in baptism you were 'made a member of Christ, a child of God, and an inheritor of the kingdom of heaven,' believe not those who tell you that there is 'no other way of obtaining satisfaction' than by priestly absolution. The only 'way of peace' is to be found in the 'belief of the Truth,' in sitting at the feet of Jesus and learning of Him, in taking His yoke upon you and so 'finding REST to your souls.'"

Those of our readers who feel any inclination to peruse the whole of this remarkable narrative can procure the little book by any bookseller, the title of which and the publishers we give at the foot.*

* Some Passages in the Life of a Convert from Anglo-Catholicism to the Truth as it is in Jesus. A Narrative of Facts. By, R. C. J. Bath: Binns and Goodwin. London: James Nisbet and Co.

REVIEWS.

On the Divine Inspiration of the Scriptures. A Lecture Delivered at the Chapel of Stepney College, on the Opening of the Session, Sep. 18, 1850. With Notes. By John Howard Hinton, M.A. London: Houlston and Stoneman.

Mr. Hinton, in the opening paragraph of this lecture, which appears in the shape of a pamphlet, says :— “Called upon unexpectedly, and at a very short notice, to accept the responsibility of this annual service, I avail myself of a discourse recently delivered to my own congregation. The subject is the Divine Inspiration of the Scriptures ; and I shall endeavour to give the treatment of it here the character, not of a sermon, but of an academic prelection. Neither the subject nor the mode will, I trust, be deemed unsuitable to the present occasion. They are certainly not unsuitable to the times.”

Mr. H. further informs us of the occasion. “The service had been, at an early period, undertaken by the Hon. and Rev. B. W. Noel, M. A., and the fulfilment of his engagement was prevented by the illness of one of his children, for the benefit of whose health a tour on the continent was recommended. Sincerely sympathizing in the universal sentiment of regret on account of Mr. Noel’s absence, and more especially on account of its cause, I readily consented to supply, according to my ability, his lack of service.”

On the surpassing importance of his theme Mr. H. makes the following appropriate remarks.

“The importance of the doctrine of the Divine inspiration of the Scriptures cannot be over-rated. In religion it is all-important. It is fundamental. It is the ground of that lofty claim to our regard which the Scriptures prefer, and of that reverent submission and happy confidence with which we accustom ourselves to peruse them. It is the vital element of their authority and power. It gives strength to our conviction

of the truths they teach, animation to the affections they inspire, and glory to the prospects they unfold. Take this away, and you rob the Bible of its life, of its very being, as distinct from the mass of human literature. It can no longer speak terror to the guilty conscience, or peace to the smitten soul ; it can no longer inspire faith triumphant in conflict, or joy unspeakable in the anticipation of heaven. It is thenceforth no more to us than Plato’s Dialogues, Pascal’s Thoughts, or Milton’s Paradise Lost ; and nothing is left for us, in relation to things eternal, but to wander every man in the blindness and folly of his own imagination. Yet such is the unspeakably calamitous condition to which some persons would reduce us ! Assuredly, it would be a less mischief to extinguish the sun, and to rob mankind of the light of day.”

Having thus introduced the subject Mr. H. proceeds, and within the compass of about forty pages notices the most material points under discussion, in which he displays extensive acquaintance with the controversies which have taken place, detecting fallacies and exposing absurdities with his wonted acumen. On the intricate question of the very words of Scripture being Divinely given, Mr. H. says :—

“That the words of Scripture must be in some sense Divinely inspired, may appear, I conceive, from such considerations as follow :—

I advert in the first place to some difficulties which attend the total denial of it.

First. On the theory which denies the verbal inspiration of the Scriptures, we are to believe that the ideas of the bible are Divinely inspired, and that the words are not. It becomes then necessary, and even indispensable, to distinguish clearly between the words and the ideas ; since between them there is the wide and momentous difference that exists between the inspired and the uninspired. But how is this to be done ? Can it be done at all ? If we cast away the words, where are the ideas ? In what manner can we arrive at the ideas, but by a careful consideration of the words in which they are expressed ? Or, supposing the separation to be possible, by what rule is it to be effected ? If by none, then is this delicate but all-important operation abandoned to the infirmities and caprices—to say nothing of dishonesty—of individual judgment. But a rule there must be ; yet where is it, or in what manner is it to be

ascertained? The Bible itself exhibits no such rule, (as, indeed, it acknowledges no such distinction,) nor can any authority less than Divine supply the deficiency. And thus one revelation becomes useless for the want of a second.

Secondly. Since, on the theory in question, we are to believe that the idioms of the Scripture are inspired, but that the words are not, it has been the province of the sacred writers, by their human wisdom alone, to transfer into language matter Divinely supplied to them without words. Now this is surely a vast undertaking, and must involve many chances of incorrectness, inadequacy, and unfaithfulness. No translator of the thoughts of God out of one human language into another is to be implicitly confided in; how much less a translator of them out of the celestial dialect (so to speak) in which, without words, they have been breathed into his heart? If a communication from God have come to us through the inevitable and complicated hazards of such a process, where any longer is its claim to authority or confidence? We have either no trustworthy communication from God, or we have a communication *in the words of God.*"

The Notes appended to the lecture extend over more pages than the lecture itself, and contain many interesting examinations of the writings of various controversialists, with criticisms and elucidations.

Students of theology in our colleges and intelligent christians will, we can have no doubt, avail themselves of an early opportunity for perusing this pamphlet.

BRIEF NOTICES.

Spiritual Reflections for Every Day in the Year: with Morning and Evening Prayers. In Four Volumes. By the Rev. Thomas Goyder. London: Simpkin, Marshall, & Co. The author of these volumes says:—"The design of this little manual of spiritual reflections, is to furnish short explanations of scripture subjects, which might, with a portion of the holy word of God, be read in the family circle on the morning of each day of the month; and which, when concluded with prayer, would afford materials for the mind to reflect on for the remainder of the day. It is also hoped that it may prove useful in assisting families and individuals in their private devotions." The plan which the writer has adopted is to give for each day two or three pages of reflections on some religious subject, which is indicated by a text of scripture prefixed; a form of prayer for the morning and evening of one

week is then given. This plan is pursued, with another set of weekly prayers for each month; three months forming one small thick volume. The work is dedicated to the French church, Norwich, of which Mr. G. was pastor twelve years.

A Universal Geography, in Four Parts: Historical, Mathematical, Physical, and Political. By the Rev. Thomas Milner, M.A., F.R.G.S. Illustrated by Ten Maps, with Diagrams and Sections. London: Religious Tract Society. Such a book as this was certainly wanted, and its compilation must have been a work of great labour. The editor informs us that he "has endeavoured to condense, from a great variety of scattered sources, as large a quantity of matter as possible into the smallest compass consistent with perspicuity; his object having been to give the most comprehensive general information, with those minor details which claim attention on account of their interest or importance. The work is intended for the general home reader; for the emigrant who may wish to take to the far bounds of civilized life, a cheap and portable compendium of information relative to countries, with reference to which his means of knowledge will necessarily be limited; and for the use of colleges and schools, to which it will be further adapted by Exercises, which may be had separately, or bound with the volume."

The Tabernacle and its Furniture. By Dr. Kitto. London: B. L. Green. This is a large quarto, with illustrations by Dicke, of the ark of the covenant; the tabernacle in the wilderness, and plan of the encampment; the holy place, with the golden candlestick, the altar of incense, and the table of shewbread; the high priest in his robes; a priest in the dress of the temple service; the brazen laver; and the altar of burnt offerings. Accompanying these illustrations is a description, by Dr. Kitto, of the wilderness worship, the court of the tabernacle, the tabernacle, the holy place, the holy of holies, the priestly raiment, &c., forming altogether a splendid ornamental volume for the drawing-room table of a christian family, or for preservation for reference in a well-ordered sabbath or day school.

Original Hymns for Children. By John Adams. London: Nelson. The writer of these hymns is not unknown to us. We have occasionally inserted some of his poetic pieces in our *Children's Magazine*, which have been favourably received. He has now published for one penny about fifty original hymns on various subjects, chiefly scriptural, and all of a moral or religious tendency. Teachers of sabbath or day schools might, with propriety, make presents of a copy to their pupils for a pocket companion, or for committing the verses to memory.

The Anabaptists of Knollysford Dean; or, the Struggles and Trials of Bible Christians for the right of Liberty of Conscience in the Worship of God. A Narrative, founded on Authentic Historie Facts. By W. Hawkins. London: Houlston and Stoneman. As its title indicates, this little book contains a considerable number of interesting facts respecting the sufferings of the baptists in this country during the reigns of the Tudors—Henry VIII, and his daughters Mary and Elizabeth; something after the manner of the “Tales of the Covenanters” in Scotland. It is dedicated to baptist teachers of sabbath schools, and cannot but be read with considerable interest by children in our schools and families. At this juncture of our national history we conceive it to be of the first importance that the young should know all they can of the doings of popery in England in past times, that they may value the liberty which they inherit, and improve the privileges they enjoy. This volume appears in an attractive form, and its price may be ascertained in our advertising columns.

The Last Enemy, and the Sure Defence: an Earnest Call on Men to Prepare for Death. By W. Leask. London: B. L. Green. To prepare for death is the great business of human life. Mr. L. has furnished us in this neat little volume with a momento of that solemn event, and better, he has pointed us to our “Sure Defence” from the attack of our “Last Enemy,” furnishing also many pleasing and most encouraging instances of its security from the experience of eminent individuals. We cordially commend this brief treatise to our readers.

Refreshing Dew Drops, or Hints for the Heart. By the Rev. James Smith. London: Simpkin, Marshall, & Co. Cheltenham: Edwards. Mr. Smith, late of New Park Street, Southwark, but now of Liverpool, is so well and so favourably known as a religious writer, that we have only to indicate that this handsome little volume is another contribution from his laborious pen, in order to secure for it the regard of our readers. It consists of short pithy sentences on nearly every subject incident to christian life and experience. We have formed our “String of Pearls” of a few of them at page 54.

Instruction for Young Inquirers. By William Innes, D.D., Edinburgh. Seventh Edition. London: Houlston & Stoneman. We recognize in this little volume another friendly hand held out to lead the young in the paths of piety and peace, and as such we welcome it. The increase and multiplication of such books ought to be regarded with satisfaction, for every attempt of the kind must do some good. The young are our hope: for these we ought to be concerned, and we cannot do better than try, as the author of these addresses does, to lead their minds to the consideration of the great facts of revealed truth.

Elementary Catechisms. London: Groombridge and Sons. These are published in a cheap form—less than half the price of Pincock’s, but they each contain sixty-four pages of small type, in a stiff cover. Of the contents we cannot speak with certainty, but they appear to be well arranged and adapted to the purpose. Before us now are five of them—on Grammar, Geography, Gardening, England, and Health.

CORRESPONDENCE.

THE AUTHORITY FOR INFANT BAPTISM. To the Editor of the Baptist Reporter.

DEAR Sir,—Your correspondent J. V.’s communication, (of Liverpool,) in the *Baptist Reporter* for this month, on “the authority for infant baptism,” pleases me much; both by its matter and its tone. Reluctant as I am to attach undue importance to an external rite, I yet cannot but believe that the principle of obedience to Christ’s will as to rituals—thorough, hearty obedience—is of surpassing moment. And further, that the principles involved in infant baptism,—though in the case of the majority of paedobaptists unconsciously,—are subservient of the individuality and spirituality which mark membership in Christ’s

church. How our paedobaptist brethren can reconcile *it* (infant baptism) with membership in the church, or can consent to trace in it any connection, however remote, with that church, I cannot conceive. Indeed I have ever found their views thereon to be anything but clear and definite. To their own Master, however, on that point, I leave them.

One word, however, in J. V.’s communication should be amended, I suggest. It is in his allusion to Christ’s commission to his disciples. The word “teach” should be, (and is in “Bagster’s Polyglott Bible”) go ye therefore and make disciples of, or make christians of, or christianize, all nations, baptizing them.

Plymouth.

F. N.

MUTUAL EXHORTATION.

To the Editor of the *Baptist Reporter*.

DEAR SIR.—You will recollect the article which appeared in the *Reporter* for November last, headed, "The Independents and Baptists of Scotland," of which you were careful to say, "we do not endorse all this writer has affirmed."

The object of my letter is not correction, but inquiry.

I feel assured that you will agree with me that we cannot, with impunity, neglect the duties enjoined upon us in holy scripture. But let me first quote the words of that writer, and then give you my own thoughts thereon.

"Most of these churches, called old Scots Independents and Scotch Baptists, at present differ from regular churches in nothing, it is believed, but in requiring plurality of elders, and devoting a part of the Lord's-day to mutual exhortation." Now I am not confederate with the "old Scots Independents, or Scotch Baptists"—of these I have nothing to say—being concerned rather for the "regular churches" of modern times. Plurality of elders is a matter which, for the present, I readily dismiss. But what is "mutual exhortation?" and should the "regular churches" be minus of this practice? God himself has been pleased to direct our walk, and he says, "Comfort one another," "edify one another," "exhort one another;" but, according to this writer, if any church be found doing that which is enjoined in these precepts, that church is said to "differ from regular churches!" Ought it so to be? One of old said, "I shall not be ashamed whoun I have respect unto all thy precepts." May God give us to walk in this integrity.

I pray that those who fear the Lord may be led seriously to reflect upon this subject. And I hope that some one of your numerous correspondents will favour us with a few thoughts on this important matter.

Paddington.

PHILOLOGUS.

NOTICES OF CORRESPONDENCE.

BAPTIST CHAPELS IN LONDON.

WE have received a note from a respectable and intelligent member of a baptist church in London, who appears to be observant of what is doing and

what is not doing by the baptists in providing suitable places of worship in the metropolis and its suburbs. This matter is of considerable importance, and for some time we have been considering how we could best direct attention to the subject. But we will first furnish a sentence or two from the note of our friend, who says:—"I was glad to notice the remarks in your last number on the desirableness of adding to the number of baptist places of worship in the suburbs of this great city. I have long felt the necessity of this, but there is an apathy on the subject prevailing here which nothing seems able to overcome. If Mr. Peto will "arise and build" he may do so, and we will then talk and take the credit; or if a congregation already existing, on obtaining a popular pastor, will venture to enlarge or build, this is all very good, but for us to arise and build places of worship in order to draw a congregation and save souls seems quite out of the question. I have been told, and I believe it, that if a few respectable and spirited young men would form a society for building baptist chapels, a sufficient sum might be raised to build at least one chapel a year, but it must be an entirely new society, and worked by new hands; for it is a fact that half our London churches are melting away, and some seem to fear that by encouraging the building of new places they will only aid the diminution of the present congregations, forgetting that people will leave the crowded parts of London at all events; and if there is no place of worship of their own denomination they will go elsewhere, and are lost to us. If a society was formed I should feel it a duty to give my mite, but personal exertion from me now is out of the question. I do hope you will do something to arouse London baptists, and if you could insert some telling appeals by contrasting London with the country it would be well."—Now we do not vouch for the correctness of all the views of our friend. We simply give them to attract attention. We can only add now, that when in Loudon a few months ago, we suggested this subject for conversation among a few friends, and similar views were elicited. The general apathy was lamented. The Independents were mentioned as acting vigorously, and the Episcopalian and Wesleyans had done much, but the bap-

tists little, with the solitary noble exception of the erection of Bloomsbury Chapel by Mr. Peto for Mr. Brock, which had succeeded admirably, though some thought that other congregations had suffered loss thereby. There cannot, we think, be any doubt that London baptists will suffer by a comparison with the efforts of baptists in many places in the provinces. But on all these and other points we wish for information. We are a little afraid that it will be a sore place to touch, and will require to be treated tenderly; and yet such is the vast importance of the matter that it ought not to be neglected. London is in all things as the heart of the empire. We ought to have healthy and vigorous action there. At present that action seems to be feeble. Let us have a consultation on the subject. Our columns are open for discussion. We are anxious that none should speak but such as are well-informed on the matter, and are disposed to state simple facts with a view to do no harm but all the good they can. Let us have no mere fault-finding—that will do no good but harm. The service of Jesus Christ in promoting the publication of his gospel and its ordinances should be the great object. Perhaps the first thing done should be to have a faithful report of the present baptist places of worship in what is called the metropolis, inclusive of the suburban places—their position, appearance, accessibility, date of erection, accommodation, capabilities of improvement, &c. Will any of our London friends sit down and carefully pass them all in review, and furnish us with the facts? This being done we may then proceed. Another warm-hearted friend in London says:—“I hope you will arouse the sleeping baptists of London to do something in building additional places of worship in London during this year. For what are they now doing? Nothing! Many baptists now go to worship with Independents, because in London the baptist chapels are small, mean, and down courts and alleys. Why should this be? Surely it is a sad disgrace to us that we have done so little towards giving the gospel to the masses in this vast metropolis. I hope you will use these rough words for the purpose they are designed to serve.”

POPEY IN ENGLAND.

D.J. suggests that we should unite to pray popery out of the land. God heard our prayers when visited by cholera, and we should, as then, now pray to be delivered from this moral pestilence. The exercise would have a tendency to revive in our own hearts that spirit of holy devotion which has been for some time declining. He further proposes energetic efforts by special agents, who should go through the land diffusing information. Romanists are working secretly—we should go to work openly, exposing their errors and proclaiming the truth of God. He recommends the circulation of books and tracts, open-air preaching, and conversation. Protestants ought to, and must not, begrudge the expense and trouble. It cost our fathers more to give than it costs us to keep the liberties we enjoy. The high-born Jesuit has been known to engage as a hired servant in order to get into a family and accomplish his designs. We ought to form a General Protestant League of all nations, to diffuse the light of truth, and stand by each other to resist the aggressions of the papacy.

G. H. quotes words used by the bishop of London in reply to a deputation—“It is your duty as members of the reformed branch of the christian church, &c.,” and then asks, if the Church of England is a *branch* where is the *stem*? Is it not at Rome? Shall the branch say to the stem I have no need of thee?

Another friend says:—“There is no parallel between what our Queen does in accordance with existing British law, and what the pope of Rome does without any legal authority whatever. Our own laws, in ecclesiastical matters, are bad enough, but that is no reason why we should let an Italian pope send a Spanish cardinal to play his pranks amongst us. How absurd for any to talk as if the Roman Catholic ecclesiastics were voluntary churchmen! Why they are the greatest state churchmen upon the face of the earth. State churchism in its worst form, (the church supreme and the state subservient,) is an essential element of popery. But in this matter I dont want the civil power to trouble itself about our religion, but our civil rights.

NARRATIVES AND ANECDOTES.

THE NESTORIANS.—Mr. Stoddard, an American Nestorian missionary, at a public meeting said:—“The Nestorians were a most extraordinary people. They were the oldest of christian sects, dating back their conversion to christianity to apostolic times, and to the labours of the apostle Thomas. As early as the second century, the Bible was translated into their language; and they had now standing churches, in which the missionaries preached, which were erected a thousand years ago. This people early manifested a remarkable degree of missionary energy and zeal. They extended their labours to convert men to christianity to all the regions round about—to Persia, Armenia, Mesopotamia, Turkey, and even to China.—There had been discovered in the western part of China, 3000 miles from Nestoria, a pillar, some 1200 years old, covered with Syriac inscriptions, which commemorated the triumphs of christianity among the Chinese, through the labours of the Nestorian missionaries who had visited that country; and he had no doubt but that, as the countries of Asia became better known, other monuments of the labours of these zealous disciples of Christ, would be found elsewhere. This missionary zeal continued to burn in the hearts of this interesting people for centuries, until the triumph of Mahomedanism, by presenting the bitter alternative—the Korau or death—gradually reduced the millions of Nestorians to the feeble remnant which now exists, of some 300,000 or, 400,000 souls. For eleven years the American missionaries laboured among the Nestorians without apparent success; but when the gospel at last began to take effect, its influence was most powerful and delightful. Though it was now about four years since the work of reformation commenced among the mountain tribes, yet already, twenty preachers—able, talented and efficient men—had been raised up among them, who are now actively and laboriously engaged in preaching the gospel, as they had opportunity. And no one could estimate the amount of good this missionary people were destined to do, among the millions of

unevangelized people which surrounded them in the heart of Asia.”

MARY AND ELIZABETH.—The severities practised by the Church party during the latter half of the reign of Elizabeth have been carefully concealed. They were, however, terrible both in number and character. As the martyrdoms of Mary's reign sealed the fate of popery, so the concealed, but far more numerous persecutions under her sister, prepared the nation, first to eject the Church from its confidence, and then to overthrow its very foundations. In the one case the martyrdom was paraded before the public eye as a means of intimidation—in the other it was withdrawn from notice, lest the improved sentiments of the age should be outraged. Smithfield was the scene of the one, and Newgate that of the other. In the former case the faggot, and in the latter penury, filth, and fever, were the agencies employed. The one sought to terrify the nation; the other dreaded its humanity being outraged. It is humiliating to remark—such are the anomalies of party history—that the one sister has been for centuries termed “bloody Queen Mary,” while the other is known as the “good Queen Boss.” We do all justice to the civil administration of Elizabeth, but as an ecclesiastical ruler she is chargeable with a larger amount of suffering—was instrumental in the deaths of a far greater number of persons than her sister. The truth is only just beginning to be told, and many are astonished at the narrative.—*Eclectic.*

PORTRAIT OF JESUITISM.—We do not know when we have read a strain of more indignant eloquence than the following extract from a speech on public education, recently made in the French Assembly, by Victor Hugo, the well-known French scholar and author. It is no wonder that the Jesuits were enraged at such a direct and fearless exposure of their past history and pretensions.—“Every step which the mind of Europe has taken, has been *taken in spite of you*. The history of Jesuitism is written in the history of human progress, but it is written *on the back*. It is opposed to everything. It is that which caused Prinelli to be beaten with

rods for having said that the stars would not fall. It is that which persecuted Harvey for having proved that the blood circulates. In the name of Jesus it shut up Galileo, and in the name of St. Paul it imprisoned Columbus. To discover the laws of nature is impiety with the Jesuits. To find a world is heresy. It is Jesuitism which anathematized Pascal in the name of religion, Montaigne in the name of morality, and Moliere in the name of both. Oh, yes, certainly, whoever you may be, call yourself Catholic, or what you please, *we know you*. Do you not see that the human conscience revolts against you? And yet you ask, What do you want? You have endeavoured for a long time to put fetters upon the human spirit, and you want to be the masters of instruction; and there is not a poet, or an author, or a philosopher, or a thinker whom you would accept. Finally, there is a book—a book which is from one end to the other of superior emanation—a book which is for the whole world—a book which contains all human wisdom enlightened by Divine wisdom—a book which the veneration of the people has called *the book, THE BIBLE*. Ah, well; your censure has mounted up even to that. An unheard-of thing! the popes have proscribed the Bible! What astonishment for wise minds, what terror to simple hearts, to see the finger of Rome put upon the book of God!"

A NEW KIND OF BOOKS.—A missionary, writing from India, says:—"Here we have no books but nature's own. We have folio mountains, quarto valleys, pamphlets in flowers, and tracts in flowing streams, and one sad volume bound in black—poor human nature; here we read in every page, in every line, that this nature is depraved."

THE ENGLISH STATE CHURCH.—This is, in brief, the present position of the Established church of England. While one class of its ministers are notoriously men of pleasure or suitors to power; another—conscientious, but narrow-minded—appeal to courts of civil law to enforce their interpretation of the Church's doctrine; and a third, claim relief from the surveillance and intervention of government. Rival sects of theologians tear the bosom of a church that pretends to uniformity of faith and practice, and large bodies of her clergy protest against the secular authority

from which alone they can receive ecclesiastical preferment. Such a system contains within itself the elements of destruction, and invites the blows of its opponents. It is perpetually offering fresh illustrations of the sentiment of Bishop Hoadley, that Christ alone should be king in his own kingdom—of Paley, that a State Church is no part of christianity—and of Locke, that the civil ruler has no more to do with the religious opinions of his subjects than with their domestic or business arrangements. In the words of an eminent author, Dr. Arnold, "The Church, as it now stands, no human power can save."

OPINIONS ON STATE CHURCHES.

In regard to the regulation of the conscience, we hold that there is no legislator but God.—*Calvin*.

We tell our Lord God plainly: If he will have his church, then he must look how to maintain and defend it; for we can neither uphold nor protect it. And well for us, that it is so! For in case we could or were able to defend it, we should become the proudest asses under heaven. Who is the church's protector, that hath promised to be with her to the end, and the gates of hell shall not prevail against her?—Kings, diets, parliaments, lawyers? Marry, no such cattle.—*Luther*.

Forced consecrations out of another man's estate are no better than forced vows, hateful to God, who "loves a cheerful giver," but much more hateful, wrung out of men's purses to maintain a disapproved ministry against their consciences.—*Milton*.

The laws of religion are the laws of God only. He has taken this whole matter upon himself, and has nowhere authorized any man, or any number of men upon earth, to be his vicegerents in his behalf. Most certain it is, that the duty of the magistrate is confined to the care of the civil and temporal good of his people, and does not extend to their spiritual and eternal welfare.

Dr. Ibbott, Chaplain to George III.

When political matters are brought into the Church, both are ruined. The Church has more than once ruined the State; the State has often corrupted the Church; it is certainly for the interests of both to be kept separate.

Dr. Adam Clarke.

Six hundred members of parliament, with no more religion than six hundred men taken at hazard from any city or town, whose theological opinions, including Romanism, High Churchism, Socinianism, and a thousand other varieties, make up a perfect chaos of irreconcileable contradictions, and are not entitled to controul the creed and discipline of 12,000 churches.—*Noel.*

Had they (Dissenters) merely revelled with the wanton, and drunk with the drunken; had they been clothed with curses, they might have been honoured and esteemed notwithstanding, as true

sons of the church; but their dissent is a crime too indelible in the eyes of their enemies for any virtue to alleviate, or any merit to efface.—*Robert Hall.*

True religious liberty is a thing impossible where a Church is connected with the State. The union of Church and State is the destruction of religious liberty. Church and State must be separated.—*D'Aubigné.*

Parliament should have none other than civil functions. The church of Christ should be legislated for by none but its own members.—*Archbp. Whately.*

CHRISTIAN ACTIVITY.

THE IRRELIGIOUS CONDITION OF ENGLAND.

There is an unmistakeable tendency manifested by the church to overlook the primary necessity of a *real* union to the "living Christ," and, on the other hand, to split itself into factions, by bitter, fruitless discussions as to whether many or few will be saved, so as to waste its strength, and render it almost, if not altogether, incapable of fulfilling its mission. Apologists for this state of things—and there are such—may say or write as they please, the fact is indisputable, that while theologians have been thus engaged, the masses of the British people have been permitted to remain in ignorance of the gospel—sunk in the mire of the grossest forms of vice and infidelity—baptized heathens—a prey for Mormonism or Romanism, or any other "ism" that exhibited the slightest inclination to come to their rescue or to compassionate their condition.

Let us not be misunderstood; we speak in no uncharitable mood. We have no sympathy with those who are mere accusers of the brethren. We know that fault-finding is the easiest thing imaginable: that it is no proof of wisdom or piety to bring against christians sweeping charges of defection. We repudiate the one-sidedness that sees evil, and only evil, in all things ecclesiastical; on the contrary, we behold much that is good, and are thankful for it. But while we would not, for a moment, ignore the generous, self-denying, and vigorous efforts made, in numerous instances, to preach the gospel to the

poor, and to ameliorate their physical circumstances—while we endorse with pleasure much that the firmest friends of the Bible, Tract, Home Missionary, Christian Instruction, and other kindred societies, have said of the vastness and value of their labours—and, in addition, believe that there is much doing in the right spirit and the right direction, of which the world knows little, if anything, we are, nevertheless, obliged to give utterance to our conviction—a conviction to which we are irresistibly impelled by an appalling array of facts—that the religious condition of the country is a disgrace to Protestant christianity, goes far to substantiate what many of its enemies have affirmed respecting the width of the gulph that separates its profession from its practice, and should fill the churches with "shame and confusion of face."

Some, perhaps, may imagine that our opportunities of forming a correct judgment on this matter are limited, or that the sources of information accessible to us are not reliable. Would that it were so! But it is not. The thing is patent to every thoughtful man in the land. To many, the "Commissioners" of the "Morning Chronicle" revealed a world of misery and wickedness, of the existence of which they had no previous conception. But not so to us, or to any pastor, or other intelligent christian in town or in the provinces, who cares about the moral welfare of the people. Were it needful, we might fill page after page with extracts from "Blue-books," from the reports of gaol chaplains and

governors, from charges given to the grand juries of the various circuits by the judges, and from well-authenticated statements of town missionaries and ministers of nearly all denominations, in support of what we have advanced. Unhappily, there is no lack of evidence. Go where we may, we find it in abundance. At the last meeting of the Congregational Union, for instance, when speaking in support of "British Missions," the Rev. T. Adkins said—that "if his auditors were to proceed forth through the metropolis of this country, and thence down to the towns and hamlets of the land, they would behold such fearful scenes, brutal in manners, vicious in morals, and heart-rending in woe, as would stimulate every true lover of his country and of their common Christianity to energetic action to provide a remedy. He did not caricature the moral condition of the land, when he declared that there were millions within its precincts who, in all that affected the destination of beings hastening to eternity, were as ignorant as the aboriginal inhabitants of some dark region which no commercial enterprise had ever opened up, no missionary had ever visited!" This was affirmed in the presence of a large number of men, well informed as to the actual condition of the population in all parts of the country—many of them, directly and indirectly, connected with the press—most of them pastors and influential members of metropolitan and provincial churches—delegates from the densely-populated towns of Lancashire and Yorkshire, as well as from the quiet and secluded villages of Wilts and Devon. If, then, Mr. Adkins had been guilty of exaggeration, he stood in the midst of the very persons who would not have hesitated to tell him so. But they did not. They accepted his statement as a correct portraiture of an existing and appalling state of things. And, consequently, we quote and regard his words not as the opinion of an individual, but as the deliberate and solemn conviction of one of the most observant bodies of religious men in the kingdom! There is one man, a member of the "Union," who has spoken out upon this topic, and whose testimony we commend to the serious attention of our readers. We refer to Mr. James of Birmingham. He says,—

"The town in which I live contains,

with its suburbs, nearly two hundred and ten thousand inhabitants, and of these, perhaps not more than forty thousand, above twelve years of age, are ever at public worship at the same time. Take from these all Roman Catholics, Unitarians, and other denominations who do not hold evangelical sentiments, and what a small portion remains out of the whole population who are enjoying those soul-converting means of grace which stand so intimately connected with eternal salvation. Where are the bulk of the remainder, and what is their state and character as regards eternity? This is but a specimen of other large towns, and of the state of the metropolis. The moral, or rather demoralized, condition of a large proportion of the people of this country is beyond the conception of those who have not been inquisitive upon the subject. All persons know the prevalence of drunkenness and sensuality, and most are impressed vaguely with the idea that there is a great deal of infidelity at work; but the depths of iniquity, the stagnant, pestiferous sinks of vice, which are ever sending forth their destructive miasma into the moral atmosphere, and poisoning the souls of the people of these realms, are neither known nor conjectured by those who are ignorant of the statistics of the kingdom of darkness."

Now this is true, or it is not. If not, how are we to account for the fact, that so many persons, and from so many different stand-points, have, after the most careful survey, arrived at precisely the same conclusion? If it be true—if not a single shade has been given to it, to make it more horrible than it really is—if, moreover, it be ascertained that nearly thirty millions of copies of anti-Christian and filthy publications appear annually in London alone, and are, for the most part, circulated among the operative classes of this country—how, we ask, can the apathetic conduct of British churches in the face of this monster evil be accounted for on any other hypothesis than that they have failed to recognise the chief purpose of their organization, or, recognizing it, are indifferent to its attainment? Has the salt lost its savour? We hope not.

That contemplative minds, noting the recent developments of our higher-class literature, marking the organized, skilful, and successive assaults which have been

made by gifted and accomplished disciples of the "new philosophy" upon what they deem the bulwarks of Christianity, and satisfied that a fiery ordeal, similar to that which they have been subjected to in Germany, awaits the scriptures in this country—that such minds should gird themselves for the conflict, and use their best exertions to direct whatever moral force the churches possess to this point of attack, we can readily comprehend. We do not underrate the danger which they perceive. We admit to the full the urgent need of the preparation which they advocate. It is no time for ignorance or idleness. Both abroad and at home we have been within the enemy's lines, and we know something of the determined spirit there exhibited to raze, if possible, the foundations of the Christian faith, and to blot out the Christian name. But we think we have indicated the existence of a danger more alarming, because more formidable, than that which threatens us from pantheistic speculation or bewildered criticism. While deliberating how to turn the course of the rivulet, the tide is upon us! Our faith is unknown or despised by myriads of our countrymen. They are uninfluenced by scriptural ideas; and not only so, they are ready to help on any enterprise set on foot for the complete destruction of Christian institutions. If, therefore, we be impelled by the importation of Teutonic philosophy, is it not owing to the public mind being in a state of readiness to receive it, whoever may be the ministering spirits? The spark is powerful for evil only because of the explosive elements to which it is near. Change their character, and it is harmless. Let, then, the unclean spirit be cast out of the heart of the nation by the inflow of the "glorious gospel"—let the people be instructed and well grounded in the practical as well as the doctrinal—let them thoroughly understand why we accept the Bible as the word of the Most High, and as the only infallible guide in faith and practice—to this end let the churches "examine themselves," and be humbled before God—purge themselves of their mammon-worship—cease their bitter controversies—determine to break down the barriers that separate them from each other, and bound together by fraternal affection, and animated by compassion for their perishing brethren, and by the self-denying

principles of the truth—let them descend into the rugged and dusty ways of life, and there address themselves to the work given them to do: and then, when our Christianity is what it ought to be, the reproduction of the sympathy and love of the Redeemer, we may laugh to scorn all the efforts of popery, and all the attempts of an insidel philosophy to poison or misguide the public mind.

In the evangelization of the people, we shall find the best protection against the baleful influence of a spurious spiritualism. They are our strength or weakness. Neglect them much longer and we are defenceless. We may multiply ecclesiastical edifices, endow colleges, create scholarships, send forth from our divinity halls a race of highly-educated men, call into existence journals of every kind and degree, and peripatetic associations without number, but all will be in vain if the churches do not become the incarnation of Christ. This left undone all the rest will be abortive. Wave after wave will surge around us until the light is quenched. What produced the "dark ages" can re-produce them. God has nowhere promised to preserve any who are faithless to their trust. In our anxiety about "evidences" it seems to be almost forgotten that a *Christ-like church* could not be accounted for, except by admitting all that we demand on behalf of the New Testament. This is a sort of proof that could not be easily disposed of. It silenced philosophy in Greece and Rome. It caused the grass to grow in the temples of idolatry. It dispelled the black night of Paganism, and led the nations to confess that "Jesus Christ was Lord to the glory of God the Father." It has lost none of its power. Let us put it to the test. Reason and experience warrant our faith in its efficiency.

These enlightened and spirited remarks we have taken from the column of the *Eclectic* for January, and we hope its new editors will follow up what they have so well begun; for they have not yet, we conceive, clearly indicated the precise steps which should be taken. Our opinion, as expressed elsewhere, is, that a well-regulated system of public preaching in the open-air must be arranged and carried into efficient operation, in order fully to meet the emergencies of this serious case.

BAPTISMS.

FOREIGN.

INDIA.—The *Oriental Baptist* for Nov. furnishes the following pleasing reports.

We are again privileged to record various accessions to the churches by baptism. May all who have thus put on the Lord Jesus Christ walk worthy of him!

Calcutta, Lal Bazar.—On sabbath-day the 29th September, one young person, the second son of the pastor, was baptized, and on the following sabbath received into the fellowship of the church.

Circular Road.—A christian brother who had been a member and an elder of the Free Church of Scotland in Calcutta, having been led to see it his duty to publicly profess the Lord Jesus Christ in baptism, was immersed by the pastor in the morning of the first sabbath in Oct., and admitted to the communion of the church in the evening of the same day.

Dum Dum.—A European brother was baptized on a profession of faith in Christ, by the Rev. C. B. Lewis, on the 29th Sep.

Dacca.—The Rev. Messrs. Bion and Supper, two missionary brethren formerly connected with the mission established by the late Rev. Dr. Hæberlin at Dacca, were baptized by the Rev. W. Robinson on the 29th September, after an address by one of the brethren, in which he stated their reasons for the solemn act in which they sought to follow the example as well as fulfil the command of the Saviour.

Dinapore.—The Rev. Mr. Smylie, writes, that on Sept. 29, he had the pleasure of baptizing two persons, one being the wife of one of the members, the other a Musalmán youth who had been attending on the word for two years.

Barisal, Digaliya.—During a visit to this station in September, Mr. Page states, that he had the happiness of baptizing six persons, four men and two women.

Monghyr.—We learn that the ordinance of baptism was administered to two believers at this station, Oct. 3, one of them a native youth.

Orissa, Khanditter.—On Lord's-day morning, Oct. 6, the missionary labouring at this station was privileged to

baptize in the river one young person, the eldest daughter of one of the native preachers.

Agra.—We understand that the Rev. Mr. Lish baptized his second daughter, also a grand-daughter of the late Rev. Mr. Rowe, on the first sabbath in Oct.

Saugor.—Mr. Philips immersed two believers on the first Sabbath in Oct.

Cawnpore.—Mr. W. Greenway, the esteemed pastor pro. tem. of the church at this place, writes, that he had the happiness of immersing another individual belonging to H. M.'s 96th regiment, on Sunday morning the 6th Oct. "This is the first time we have been enabled to administer the ordinance in the morning—the Colonel of the regiment having kindly allowed the members of our church, and others so disposed, to attend the baptist chapel on a sabbath morning, instead of having to march with the regiment to the established church. The brother above-mentioned, stated at our last church-meeting, that he had been induced to attend our chapel some months ago at the invitation of one of our members; that the word preached had been blessed to his soul; that the awful sight of a drunken comrade had alarmed him; but that the texts of two sermons, 'Come unto me all ye that labour and are heavy laden'; and, 'My yoke is easy—my burden is light,' had afforded him much consolation. He hoped that the Lord had received him, and would keep him faithful unto death. Really a pastor is much required for our little church. At its re-formation by brethren Small and Williams, we numbered twenty-one; we are now forty-three members."

Cuttack.—Mr. Lacey says:—"Through the year hitherto we have seemed to be at a very low ebb; and have wept and prayed and conversed about our low estate; but lately we were visited by a measure of blessing which has issued in a revival among our nominal christian people, both at Cuttaok and Chogá. On my last visit to Chogá, about ten days since, we had a baptism of two; and twelve others came forward and proposed themselves as candidates for baptism and fellowship. Their number was so considerable, for a small colony, that we postponed the church meeting for two

days, to give us time to converse with the candidates, and ascertain better the state of their minds, ere we received them on the list of candidates; but after a rather particular examination the majority of their names were retained, and a few were recommended to wait for a month. On all a work of grace appears to have commenced. In Cuttack the expression 'I want to say a little to you' has been uttered by many. On my return from Chogā I made it my chief business for some days to visit these persons and converse with them. Old impressions had been revived and new ones made; and several appeared to have put their trust in Christ. We had a church-meeting last Monday evening, when one candidate was received for baptism, and three were restored to fellowship, and ten were proposed as candidates. These latter cases were canvassed by the members, and with one exception their names were received as candidates; the excepted one to remain another month. We felt that we had matter for joy and thanksgiving. Numbers more, we believe, are anxiously concerned what they shall do to be saved. O that we could see the same holy saving influence at work among the natives around! We are not without symptoms of good, but the fear of caste suppresses the first rising emotions of good.

The *Oriental Baptist* for Dec., just arrived, reports the following additions:

Calcutta, Lal Bazar. — Two young female disciples, who had been the subjects of many anxious prayers, publicly avowed their faith in Christ by being buried with him in baptism, on the last sabbath in November.

Howrah. — One believer put on the Lord Jesus Christ by baptism, at this station, during the past month.

Agra. — The Rev. Mr. Williams writes that he was privileged to administer the ordinance of baptism to two believers on the first sabbath in November.

Chittaurah, near Agra. — One Hindu convert was baptized on a profession of his faith in the Lord Jesus Christ, on sabbath day, the 10th November.

Benares. — Mr. Small writes that on Nov. 3rd, he had the privilege to administer the ordinance of immersion to five professors of the gospel, at that station.

Chittagong. — We understand that Mr. Johannas had the happiness of receiving, by baptism, two converts into the church

under his charge at this station, on the 10th of November.

May all who have thus publicly declared their faith in the Lord Jesus Christ prove plants of his right hand planting, and throughout life walk worthy of that holy name by which they are now called!

DOMESTIC.

Helston, Cornwall. — Our pastor baptized three disciples of our Lord Jesus on the first sabbath in August; one a woman sixty years of age, a wife of one of our members, who had been striving against her better judgment for the last thirty years. Another was a teacher in the sabbath school. Her friends would not consent. She was firm; but after the service, as she was on her way to a friend's house, her relatives met with her and conducted her home; so she was not admitted to the church with the other two on that day. Prayer was made to God on her behalf, and the Lord was with her. She submitted to the authority of her parents, but held fast by faith to her Saviour, and on the first sabbath in October her way was made plain before her, and she was received into our fellowship. Dec. 25, two followers of the Lord Jesus were buried with him by baptism. One, a mother, who is endeavouring to bring up her children in the fear of the Lord, and the other a man, who, when a boy, was brought to this town by some vagrants. About five years ago some one induced him to come to our chapel. He came, and was taken very much with the singing; so he continued to attend, but had no wish to hear sermons. After some time the word came with power to his heart, so that he left off his sinful courses, and took himself to prayer; and He who hears the cry of the penitent heard him. At our August baptizing he resolved to follow the Lord fully, and on the first sabbath of the new year he was found sitting at the table of the Lord.

A. C.

Luton, Wellington Street. — On Lord's-day evening, Dec. 22, three brethren were baptized on a profession of faith in the Lord Jesus Christ by our pastor, Mr. James Harcourt, who commenced his stated labours among us on the 1st day of that month, after a unanimous invitation. We hope this is but as the few drops before the copious shower, as many are enquiring the way to Zion. J. P.

CARDIFF, English Baptists—Bethany.—In the presence of above a thousand spectators, Mr. Fuller and Mr. Jones immersed fourteen candidates, Jan. 5, one of whom was a young lady who had been brought up an Independent, but having had some doubts respecting baptism, was determined to divest her mind of the prejudices of education, to exercise the right of private judgment, and examine the New Testament for herself. The result was her conviction of the truth of believers' baptism, and her decision at once to follow her Lord through his watery grave. Another was the youngest son of Mr. Fuller, and the last of his numerous family who has now obeyed the Saviour's injunction, to repent and be baptized. Five were from the sabbath-school. They were all added to the church the same day. M. R.

LONDON, Salter's Hall—On Thursday evening, Dec. 5, Mr. S. J. Davis, pastor, immersed two females—believers in the Lord Jesus. *John Street.*—At this place of worship, the church meeting in which is under the pastoral care of Mr. B. W. Noel, several baptisms have recently taken place. Friday, Dec. 13, nine; 27th, nine more; and on Jan. 11, ten believers put on Christ by baptism. Some of these were teachers, or scholars from the bible class. Our meetings for the advancement of religion are attracting large congregations; many appear to be under serious impressions, and others are inquiring.

DEAL, Zion Chapel.—The Lord has regarded us with some tokens of his kind approbation. Through the instrumentality of Mr. T. S. Baker's labours, our congregation has gradually increased during the last twelve months, and amongst them we hope some have found the good paths, and are walking therein. Last August our pastor baptized two believers; in October, four; and in December, three. May the Head of the church keep them all faithful even unto death! G. S.

IRSWICH, Stoke.—We have had a series of revival services, which, under the Divine blessing, have produced some fruit. On the first sabbath of this year, five promising young men were baptized and added, with five others by letter, to the church. Their admission was an interesting scene, and we desire to be grateful to God for this addition to his people. W. P.

COLNROOK, Bucks.—Feeling a deep interest in the contents of your *Reporter*, particularly the reports of baptisms, and believing that many others do, I would tender the subjoined information. After a season of earnest hope and expectation our pastor, Mr. Lingloy, baptized two believers on a profession of their faith in the Lord Jesus Christ, Nov. 24. We hope these will soon be followed by others, as we have many more of whom we hope well; and we have usually a good congregation. W. G.

CHIPPING SODBURY, Gloucestershire.—On Wednesday evening, Jan. 1, five believers in the Saviour made a public profession of their faith by being baptized. Two had for some time been members of Independent churches. Mr. Rolleston, before immersing the candidates, addressed a large and attentive assembly from "Why baptizest thou?" This service gave great pleasure, and much hope to the friends of the Redeemer. G. N.

NEWARK.—We have long been in a very low and depressed state, but lately things have been wearing a more cheering aspect. On the first sabbath in the new year the ordinance of believers' baptism was administered by our minister, Mr. Gyngell, to two young men, both teachers in our sabbath-school. They were admitted to the fellowship of the church. The tracts you kindly sent were used on the occasion. R. P.

BIDEFORD.—On Lord's-day, Jan. 5, five persons put on the Lord Jesus by baptism; three of them were from the bible class. The occasion was solemn and interesting, and we trust that now, as on former occasions, a blessing will follow, and sanction the observance of this divine and instructive ordinance.

GLASGOW, College Open.—Two more made profession of faith in Christ by baptism on sabbath evening, Jan. 12. One of these, an aged man, had been brought to Christ by the perusal of tracts, and the other, we believe, in answer to the earnest prayers of a pious mother.

J. S.

HORSFORTH, Yorkshire.—On Lord's-day, Jan. 5, after a discourse from our pastor, Mr. Mitchell, four believers professed their attachment to Christ by baptism. Three were teachers from the sabbath-school. May they be living epistles, read and known of all men.

C. R.

IRNLAND, Carrickfergus.—A believer in Christ was baptized in the baptist chapel, Belfast, Dec. 26, and next Lord's-day was added to the baptist church here. Though this church is weak in every respect, except in a firm resolution never to give up a particle of truth, yet it has during the past year doubled its numbers. On New-year's Eve we had a members' and sabbath-school tea-party, to bid good bye to the Old Year, and welcome the arrival of the New, hoping that during its stay there will be greater efforts made to advance the kingdom of Christ.

Coleraine.—On Lord's-day evening, Dec. 29, Mr. Brown baptized three disciples. The congregation was large and deeply attentive. The candidates were publicly received into the church.

LEEDS, Byron Street.—On sabbath evening, Jan. 12, after a discourse by our pastor, Mr. R. Horsfield, to a crowded and attentive congregation, the ordinance of believers baptism was publicly administered; seven persons thus professing their faith in Christ. It was a very solemn time, and we have reason to believe that good was done. W. F.

Call Lane.—The ordinance of believers baptism was administered to seven persons, Dec. 3, who have since been received into the church recently formed in this ancient place of worship. We have six more candidates for baptism. A. H.

FOREST Row, Sussex.—On Dec. 18, two females from this place were baptized in Dorman's Land Chapel, Lingfield, Surrey, kindly lent for the occasion. Mr. Veals preached to a large congregation, from, "This is the way, walk ye in it," and baptized the candidates who were added to our number, Jan. 6. May this addition, for which we are thankful to God, though a small one, be the precursor of many more!

HAFERFORDWEST.—Since we last reported seven believers have put on Christ by baptism at this place—the last in December. Four were from the sabbath school. Mr. Davies, our pastor, discoursed on the subject of baptism at each of the services. W. E.

TIPRON, Mount Zion.—After an address to a large and attentive congregation on the subject of believers baptism, three disciples were thus buried with Christ, Oct. 27. One had been a Primitive Methodist class leader. He has joined our church. It was a profitable season.

COLEFORD.—Mr. Penny baptized two male and two female candidates Dec 29, three of whom, though not of the same family, have parents members of the church. Teachers will hear with pleasure that the two young men regard the instructions of the sabbath school, where they were class-fellows and are now teachers, as the means of their conversion.

STONY STRATFORD.—After a sermon by our pastor, three persons were baptized. Two of them received their first serious impressions during the visit of Mr. Noel amongst us last summer. One of them is a young man of great promise from a "church" family.

NORTON ST. PHILIP'S.—On Lord's-day, Nov. 24th, Mr. Gillson of Bath, after an appropriate address on the subject, immersed, in the name of the Sacred Three, one who had been for the past ten years engaged as a preacher of the gospel among the paedobaptists.

J. B. M.

BIRMINGHAM.—At the *Circus Chapel*, six candidates were baptized on the last sabbath in October, and six more on the last sabbath in November. On the first sabbath in November four disciples were immersed at *Bond Street Chapel*, and one at *Mount Zion*, Dec. 15.

STALY BRIDGE.—After a sermon by Mr. Sutcliffe, two believers were baptized in the name of the Sacred Three. One of the candidates was the oldest daughter of our pastor. In the afternoon they were received into the church.

POPLAR, Cotton Street.—Within the past few months nine persons have professed their faith in Christ and have been baptized by Mr. Cowdy, under whose ministry the cause of God prospers at this place.

BROMSGROVE.—Four believers in the Saviour were baptized by our pastor, Mr. Sneath, Dec. 8, after preaching from "Consider of it; take advice; and speak your minds."

SCARBOROUGH.—Two believers put on Christ by baptism, Jan. 12. We hope their devotion to Christ will lead others to imitate their example. J. J.

Ross.—Nov. 24, our minister, Mr. Cooper, baptized four persons. One was a Wesleyan, and two are female teachers in our sabbath school. J. B.

DEVONPORT, Morice Square.—Mr. Horton had the pleasure of baptizing four young believers in the Holy Saviour, Dec. 26.

BAPTISM FACTS AND ANECDOTES.

MORAL POWER OF BAPTISM.—The annexed passage from the Memoir of Andrew Fuller, illustrates the power exerted by the primitive mode of Christian baptism on the beholder. Mr. Fuller here relates his own experience and impressions on first observing the ordinance. In March, 1770, I witnessed the baptizing of two young persons, (having never seen that ordinance administered before,) and was considerably affected by what I saw and heard. The solemn immersion of a person, on a profession of faith in Christ, carried such conviction with it, that I wept like a child on the occasion. The words of the Psalmist, in Psalm cxi. 10. “A good understanding have all they that do his commandments,” left a deep and abiding impression on my mind. I was fully persuaded that this was the primitive way of baptizing, and that every christian was bound to attend to this institution. About a month after this, I was baptized myself, and joined the church at Soham, being then turned of sixteen years of age. Within a day or two after I had been baptized, as I was riding through the fields, I met a company of young men. One of them, especially on my having passed them, called after me in very abusive language, and cursed me for having been “dipped.” My heart instantly rose in a way of resentment; but though the fire burned, I held my peace; for, before I uttered a word, I was checked with this passage, which occurred to my mind:—“In the world ye shall have tribulation.” I wept, and entreated the Lord to pardon me; feeling quite willing to bear the ridicule of the wicked, and to go even through great tribulation, if at last I might but enter the kingdom. In this tender frame of mind I rode some miles, thinking of the temptations I might have to encounter. Amongst others, I was aware of the danger of being drawn into any acquaintance with the other sex, which might prove injurious to my spiritual welfare. While poring over these things, and fearful of falling into the snares of youth, I was led to think of that passage, “In all thy ways acknowledge him, and he shall direct thy paths.” This made me weep for joy; and for forty-five years I have scarcely entered on any serious engagement without think-

ing of these words, and entreating divine direction.

PROGRESS OF ERROR.—Originally christian baptism was the immersion of a believer in Christ. This beams on the face of scripture. It is also confirmed by all standard Church History. It is conceded in every scientific encyclopedia. It may be assumed, therefore, as a fact settled among scientific men. Let us now mark the gradual progress of innovation and change. The first error in regard to christian baptism appears to have been, confounding it with regeneration. This infects the language of even the second century. Why should this surprise us, when Paul, in predicting the Great Apostacy, informs us that even in his time “the mystery of iniquity did already work,” turning men away from faith in Christ to outward forms. The second step of error, in regard to baptism, was but a consequence of the first, namely, insisting upon its absolute necessity to salvation. The third was, magnifying the efficacy of the form, apart from faith in the recipient. Hence, in the third century, baptism is familiarly termed by Cyprian, “the grace of God.” Then came (of course) the baptism of infants. Then pouring, as the substitute for baptism of the sick. And, lastly, in the course of ages, sprinkling — which, (especially when applied to those who are not believers,) is really something entirely different from christian baptism — bearing no resemblance either in subject, mode, design, or effects. Thus error began by exalting baptism over faith, (the sign over the thing signified,) and ended by actually abolishing baptism altogether. Nothing remains, with some, but the ancient name; the thing it originally signified is gone!

MORAL BEAUTY IN BAPTISM.—“For as many of you as have been baptized into Christ, have put on Christ.” This divinely appointed confession of Christ befits all christians. It suits all ages and classes, especially the young. What sight on earth so beautiful as to behold the young and lovely descending into the waters of baptism, yielding up their hearts and lives to the service of the Saviour? If one puts on Christ while young, he finds

in the faith to which he has attached himself, that which affords him satisfaction through life. And when he is old and ready to die, and all the other relations of life have changed, and all his other fellowships have sundered again and again, the fellowship with Christ symbolized in his baptism remains firm. His profession is as a garment that never wears out; but like those shawls of Cashmere that retain their colours brilliant for successive generations, is unfading and resplendent to the very last.

MODE OF BAPTISM.—Strictly speaking, it would be just as proper to speak of the form of a circle, or the shape of a triangle, as of the mode of baptism. The term baptism defines itself, and nothing but pseudo and sectarian criticism would ever make anything else out of it but immersion. So it was viewed by the ancients, and is still by all branches of the Greek Church. And this, as my quotations have abundantly shown, has been the opinion of learned men of all parties, countries, and ages.

Benedict.

Dr. WALL says, "Among all the absurdities that were ever held, none ever maintained that, that any person should partake of the communion before he was baptized." The only difficulty with the baptists is, that they differ from most others as to what constitutes a valid baptism. All must admit that thus they conform to the great law of baptism, as above stated, and that in their peculiar requirements of their communicants, they adhere to the letter of the Scriptures, and are consistent with themselves.—Benedict.

ROMAN CATHOLIC BAPTISTS.—"I mentioned," says Mr. Seymour in his "Morning's with the Jesuit's," "the narrative of a friend of my own, who was witness to the conversion of a whole tribe of American Indians. He told me that the tribe marched down to a river, and that the Roman Catholic priest, without a word of instruction, sprinkled water on every one in the usual form, and that he then hung a little cross by a string round the neck of each, and telling them they were now christians, he left them. My friend told me that they made no profession of faith, and departed precisely as they came—as naked, as savage, as wild, as ignorant, and as heathen." The Jesuit, instead of being ashamed of the account, to Mr. Seymour's astonishment, defended these conversions as real, and in confirmation of that view

of the subject, mentioned that the missionary had returned to the same Indians after two years' absence, and had been delighted to find, on summoning them to confession, "that they had no sins to confess!" It is almost needless to add, that this want of confession of sin arose entirely from a want of perception of its existence. The conversion of the tribe of Indians had been a mere name; savages they had received the rite of baptism; savages they had departed from it; and savages they had remained. They were ignorant alike of the plague of their own hearts, of the necessity of a living faith in the sacrifice of Christ for pardon of guilt, and of the sanctifying operations of the Holy Spirit for deliverance from its power and corruption.

ANECDOTE OF DR. BALDWIN.—An interesting incident, relative to this much esteemed minister of the gospel, was recently related to us. It is well known that Dr. Baldwin was unusually happy and impressive in his administration of the ordinance of baptism. On a certain occasion, while he was engaged in baptizing the Rev. Daniel Merrill, of Sedgwick, a dog belonging to the candidate, on seeing his master going "down into the river," followed him, much to the merriment of a number of boys assembled as spectators to this christian ordinance. The Doctor, on observing the dog swimming toward him, and noticing the effect it had produced on a portion of the promiscuous assemblage, lifted up his hands and exclaimed in an extremely touching and affecting manner—"O, that I loved my Master as that affectionate creature loves his." The whole current of merry feelings was at once changed, as by an electric shock.—*Watchman and Reflector.*

THE DISOBEDIENT WIFE.—One has shrewdly said—

"The wilful sex will have their way,
In spite of all their lords can say."

So it was in Hampshire lately. A mother, the wife of a baptist, persuaded by the vicar of its benefits, would have her baby christened. The husband protested against the ceremony as useless and foolish, but his protest was disregarded; the parson said she must "hear the church," and she did. And when a woman believes, as this did, that the ceremony would be the salvation of her child, we wonder who could hinder her! But in this way the "church" makes its members. C. S.

SABBATH SCHOOLS AND EDUCATION.

OUR SABBATH SCHOOLS.

INSTRUCTION through the medium of sabbath schools is a prominent and characteristic feature of the progress of christianity in our times. The adoption of efficient means for the training of the young in the knowledge of those things which concern their eternal welfare, is modern in its origin. We are not aware that any systematic plan for the religious instruction of youth existed in any former age of the church. It was reserved for the venerated Mr. Raikes to be honoured of God in laying the foundation of a system of instruction which has conferred incalculable benefits of a social, moral, and religious character, upon this as well as other countries. No one can duly appreciate the mighty effects of which it has been productive since its origin, which it dates no farther back than some seventy years. Were we able to contrast the present state of the youthful portion of our manufacturing and agricultural population as regards religious knowledge and moral training, with what it was previous to the existence of sabbath schools, we should then be qualified to form a conception of their beneficial results—but it would still be an imperfect one; we can never in this world fully know the extent of the good of which they have been productive. Religious instruction, imparted on so extensive a scale as this, cannot fail to secure a large amount of good—cannot fail of being effectual in implanting the germ of christian principle in the minds of the most hopeful part of our population, which shall tell upon the interests of our country and of the world in generations to come.

Prior to the institution of sabbath schools, the young enjoyed no means of instruction but the pious, long-remembered, and fondly cherished lessons of the fireside—lessons which we all delight to call up the recollection of, and from the remembrance of which we may even yet derive much profit. Who does not look with pleasure to the period when seated by a parent's side he listened reverently, and with breathless attention, to the relation of some scripture story, or to the devout injunctions or instructions delivered by his father or mother? And

on whom do not these instructions still exert a wholesome influence? Many have been the instances in which the remembrance of an injunction thus delivered has been the means of arresting the youth in his career of folly; of leading him to serious reflection, and at length of restoring him to the paths of rectitude and peace. Sabbath schools are not meant to supersede this scriptural and most happy and salutary mode of tuition—God forbid that they should—they are only meant to be auxiliary; and it is proper that the young should enjoy the benefits of public instruction in holy things as well as those of maturer years. No good reason can be assigned why they should be debarred from it. The holy lessons of the paternal heart are enforced and fervently urged home upon their attention by the public instructor in our sabbath schools. But how great a proportion of the youthful part of our population is there who are strangers to the benefits of a home instruction, and who would be allowed to grow up in ignorance of the blessed truths of religion, were it not for the exertions of sabbath school teachers, who, in this respect, are benefactors of mankind, eminently deserving the name of philanthropists. This otherwise neglected part of our population, in too many instances exposed to the baneful influences of a pernicious example, by the religious instructions they receive, have their hearts fortified against the seductive wiles of vice and error, their minds cultivated, their characters matured; and then like lambs, once left to stray at will, they may eventually be brought into the fold of the Good Shepherd.

Few, at the present day, will be disposed to question either the propriety or the utility of sabbath school instruction. But we would not advocate the employment of this mode of instruction merely because it is proper or useful—although this of itself would be a sufficient reason for the existence of sabbath schools. May we not assume higher vantage ground? Can it not be shown that the system of sabbath school instruction is not only proper and useful, but at the same time necessary. To adduce no more than one argument in favour of this position, let

us for a moment examine the Divine commission for the propagation of the gospel. The apostles were, and the ministers of truth in all succeeding ages are, by this deed, instructed to preach the gospel to every creature—meaning to every intelligent creature. Now this commission, from the extent of it, cannot be properly executed, unless some mode of instruction be employed similar to that adopted in our sabbath schools. The teaching of the pulpit is not adapted to the tender understanding of a child: the form in which it is delivered is not calculated to keep up his attention; and the matter being “strong meat which belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil,” is not fitted for those who require to be “fed with milk and not with meat.” But still the extent of the Divine

commission vests the child with a right—the right of religious instruction: and since the instruction of the pulpit is unadapted, some other method must be resorted to. Hence we would argue the necessity of sabbath schools. And, if rightly considered, a sabbath school will be found to be an indispensable part of the machinery of every properly constituted church—for without it the preaching of the gospel is only partial—confined to a class: with it, all in each little ecclesiastical community share alike in the benefits of religious training. And, I would ask, how otherwise can the pastor of a church fully comply with the tender injunction of our blessed Saviour, “Feed my lambs.” Surely the lambs of the flock deserve the Shepherd’s peculiar care, that he may lead them into green pastures and by the still waters.

To be concluded next month.

RELIGIOUS TRACTS.

TRACTS ON POPERY.

We desire to inform our active friends that we are not only ready to assist them with grants of tracts on baptism and other subjects, but having printed a series of handbills on the leading errors of popery, we shall be willing to enclose some of these also in our parcels of grants. Certainly nothing can be more decidedly anti-popish than believers baptism, and hence the strong and bitter opposition of every such anti-christian system to that divine institution; but yet it may be also very desirable to expose other errors of popery, which is done in these handbills. Evangelical christians of every sect, and especially baptists, should now, by preaching and talking, and by the circulation of the bible and books and tracts, expose this monstrous system of iniquity, and then the recent attempt of its daring innovators may turn out for their own discomfiture and the furthorance of the knowledge of the pure gospel of Christ among our population.

APPLICATIONS.

MONMOUTHSHIRE.—In consequence of many of our members having emigrated to America, the baptist church here is small, but I am thankful to say that numbers attend our place of wor-

ship. I should, therefore, esteem it as a great favour if you would send us a grant of tracts and handbills, such as you kindly sent me when I was in Hampshire. I am glad to state that there the results were attended with much good—a baptist cause was established, and a church is about to be formed. I am fully persuaded that if baptists were to endeavour to disseminate their principles, and stedfastly adhere to the laws of his kingdom so plainly laid down by the Head of the Church, we should very soon discover that error would vanish away, like a vapour before the rays of the sun. As we are exhorted to contend earnestly for the faith once delivered to the saints, is it not our duty to adhere strictly to the pattern given us by our Divine Master for our imitation? I cannot think how it is that our pedobaptist brethren can exclaim as they do against “baptismal regeneration,” when, in fact, they are giving countenance to it by infant sprinkling. In my humble opinion such conduct is like that of a man who has noxious weeds in his field, and exclaims against them as being injurious and destructive to the growth of his crop of precious grain, but instead of setting to work to root them out is perpetually manuring them at the root!

HAMPSHIRE.—Encouraged by your liberal offer of tracts on baptism to village preachers, I am induced to request the favour of a grant to be distributed in a neighbouring village. In my efforts to make known the truth as it is in Jesus in that place, I often feel the need of such help. Our church consists of a few poor people, and we have to contend on the one hand with heathenish ignorance, and on the other with priestly arrogance. Help us if possible.

GLOUCESTERSHIRE.—It appears that you make grants of tracts to poor baptist churches. We should esteem it a great favour if you could send us a parcel. Our church consists of about fifty members, mostly poor persons; but we are desirous that our principles should be better understood by the inhabitants, who number about three thousand. And we think one of the best plans we could adopt would be to distribute tracts among them.

CHESTER.—As a reader of the *Reporter* I see you are in the habit of making grants of tracts. In this part there is a

great need of something being done to remove the prejudice that exists in the minds of the people in reference to believers baptism, and if you would be kind enough to make me a grant I should esteem it a favour, and would freely circulate them.

RADNORSHIRE.—We have several out stations, which we attend as often as we can on sabbaths and week nights, and there seems to be a little stir at present, but we are strongly opposed by the infant sprinklers. If you will be so kind as to give us a grant of tracts I think they would be very useful.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Leeds.....	500	.. 25
Rhyl	500	.. 25
Breachwoodgreen.....	500	.. 25
Sheepwash.....	500	.. 25
Milford, Hants.....	500	.. 25
Pill.....	500	.. 25
Andover.....	500	.. 25
Bishop Stortford	500	.. 25
Newbridge.....	500	.. 25
Milford Haven.....	500	.. 25

INTELLIGENCE.

BAPTIST.

FOREIGN.

THE FUGITIVE SLAVE LAW OF THE UNITED STATES.—The two great matters which now occupy the largest share of public attention in the two greatest nations of the earth, are—slavery in America, and popery in England. With regard to the former, it has been represented by some as being a compromise which will result ultimately in favour of freedom on that vast continent, inasmuch as the slave states will, by the recent admission of California as a free state, be hemmed in on all sides, and thus become incapable of enlargement. Be this as it may, the new law for the apprehension of fugitive slaves in the free states, is exciting the strongest feelings of opposition, as an unrighteous and dangerous regulation. At the triennial Conference of the Free-will Baptists, held in October last, at Roger Williams' church, Rhode Island, after a number of “Whereas's” had been affirmed as foundations, the following resolutions were unanimously agreed to:—“1. Resolved, That we do deliberately and calmly, yet earnestly and decidedly, deny any and all obligation on our part to submit

to the unrighteous enactments of the aforesaid Fugitive Slave Bill. Also, that regardless of unjust human enactments, fines, and imprisonment, we will do all we can consistently with the claims of the bible to prevent the recapture of the fugitive, and to aid him in his efforts to escape from his rapacious claimants. 2. Resolved, That os “we ought to obey God rather than men,” Acts v. 20, in disobeying a cruel and wicked human law and patiently submitting to its unrighteous penalties for such disobedience, we are “subject unto the higher powers—to the powers that be,” (Rom. xiii. 1,) in the highest and holiest sense of that divine command; that is, in the same sense in which the apostles, primitive christians, and the subsequent christian martyrs obeyed it when they disobeyed the Jewish, heathen, and popish laws. 3. Resolved, That we do most deeply sympathise with those who, after having escaped from human bondage, are now in great fear, anxiety, and distress, on account of the passage of the Fugitive Slave Bill. We also recommend them to use all the means to preserve their liberty, that religion, conscience, and reason will justify under their harassing and distressing circumstances.” A petition to congress to repeal the “Fugitive Slave Law” was then adopted.

HANNIS HARDING, the venerable baptist minister, at Yarmouth, Nova Scotia, completed, according to the *Herald*, his eighty-ninth year, on the 10th October. The same authority states that this venerable pioneer of the gospel is, probably, the oldest minister in British North America. "He still loves to quench the fires of strife—to banish the spirit of animosity, and to impart, as far as he can, the blessings of peace. In all these respects, he is successful in his endeavours; and we never knew any one who was more emphatically a peace-maker than he. Since he came to Yarmouth, generations have come upon the stage of human action, and have passed away. Many of those who were babes when he was in the meridian of manhood, have "gone the way of all the earth," and others are bowed down under the infirmities and decrepitude of increasing years. When his hour of dissolution shall come, and it soon must come, the whole community will mourn his departure from earth; and for years to come, his patriarchal form will be remembered with feelings of veneration."

THE BIBLE IN KAREN.—The gratifying intelligence has been received from the baptist missionaries in India, that the complete translation of the Bible into the Karen language is nearly through the press, and will soon be accessible to the thousands of that interesting people.

DOMESTIC.

DECLARATION OF THE BAPTIST BOARD ON POPERY IN ENGLAND.—Some were beginning to wonder how it could be that the organs of the baptist body in London were so late to speak on this question. None will, however, now regret that they took time to ponder. The *Baptist Magazine* for January contains one of the best articles, from the pen of Mr. Underhill, which has been written on the subject; and the Editor has, in an able notice of the crafty Cardinal's "Appeal," exposed its trickery admirably, and shown himself to be more than a match for the Jesuit Prince. We give beneath, with much satisfaction, "The Declaration of the Baptist Board."

At a Meeting of the Board of Baptist Ministers in and about the cities of London and Westminster, held on the 31st of December, 1850, at the Baptist Mission-house, 33, Moorgate-street, the Rev. F. A. Cox, D.D., LL.D., in the Chair, the adoption of the following declaration was moved by the Rev. Edward Steano, D.D., seconded by the Rev. William Brock, and resolved, *nemus contradicente:*—

"Upon an occasion which has so powerfully excited the English nation at large, and when all classes are giving public expression to the views they entertain of the

recent measures of the Papacy, this Board deems it a duty owing to itself, to the denomination of christians with which it is connected, and to the community, explicitly to declare its sentiments.

"Ever among the foremost advocates, and the most strenuous defenders of civil and religious liberty, the Baptists of this country solemnly deprecate intolerance in all its forms, and exercised towards the professors of whatever mode of religious faith and worship. The freedom they now enjoy, in common with their fellow-subjects, was acquired by their forefathers at too serious a cost not to be watched over, and guarded against encroachment with the utmost jealousy. They cannot, therefore, but view with alarm the efforts which are made by the Roman pontiff to regain his former ascendancy in this kingdom, since of all intolerant and persecuting powers Popery has ever shown itself the most despotic and cruel. The ecclesiastical development at which it aims is incompatible with any, even the smallest degree of religious liberty, and indeed with the existence of any other church; for in the words of Dr. Wiseman in his 'Appeal to the Reason and Good Feeling of the English People,' it is stated to be 'the doctrine and belief of Catholics (that is Roman Catholics) all over the world, that there are no such things as national or separate Churches, but only one true Catholic, or universal Church, under one head, the Bishop of Rome, otherwise called the Pope.' P. 10. The inference from this doctrine is too obvious to need to be enunciated, and, taken in connexion with history, too frightful not to be contemplated with equal detestation and horror.

"Not second to any in ardent attachment to evangelical truth, they maintain, in resolved opposition to Romanism, the great doctrines of the Protestant Reformation:—the right of every man to possess the Bible, as God's common gift to the whole human family; to interpret it for himself by the aid of the Holy Spirit promised to be given in answer to prayer; the exclusive authority and sufficiency of the Holy Scriptures for all the purposes of salvation; justification by faith only in the blood and righteousness of Christ; and his sole mediation and priesthood, with the perfection and everlasting virtue of his once offered sacrifice on the cross:—while they utterly renounce and deeply abhor the antagonist doctrines of ecclesiastical infallibility, tradition, human merit, and the mass, with their adjuncts of auricular confession, sacramental efficacy, and priestly power.

"This Board has long witnessed with concern the gradual and constant augmentation in the United Kingdom of the adherents of the Papacy—the result of a systematic

and eager proselytism, conducted in many cases with the insidious wiles for which the Jesuits are notorious—to which the recent erection of the Romish hierarchy is both intended and calculated to give an additional impetus. This bold progressive step but too clearly overcomes the growth which at the same time it tends to foster; while the manner in which it has been taken indicates no less surely the existence of expectations, the realization of which would be destructive of our national welfare and liberties, both civil and religious, and entail the most fearful curse upon our children.

"Unhappily, the causes of the boldness which Romanism has manifested are to be found not exclusively in itself, but in circumstances nearer home. On the one hand, the British Government has been seen for many years past not only relieving Roman Catholics from civil disabilities, and so rendering them the justice due to all classes of peaceable subjects, but endowing their institutions with grants of public money, and conferring on their ecclesiastics national honours usually pertaining only to peers of the realm. On the other hand, men have arisen in the bosom of the Church of England, and favour has been shown them by their episcopal superiors, whose ministrations have tended to Romanize the people, and whose secret proceedings may be said to have amounted to a conspiracy against her. That these combined influences should have seemed, in the judgment of the Pope, to invite and to justify his recent measure, is little to be wondered at, although greatly to be deplored.

"The remedy of a mischief so deep-rooted cannot be instantaneous in effect, though it ought to be instantly applied. If, warned by what has now taken place, the Government and the Legislature would abandon the habitual patronising of the Romish priesthood, withdraw the endowments bestowed upon them from the national funds, and leave them, as in the judgment of this Board all religious bodies should be left, to themselves: and if evangelical Christians of all Churches would multiply their zealous efforts, not after party triumphs, but for the diffusion of the common salvation, and conduct them, not in a spirit of denominational rivalry, but of brotherly concord, then, under God, might much be hoped for. This Board, however, cannot be satisfied without asserting its conviction, that scarcely would anything, in the order of means, more powerfully tend to paralyze the efforts of Popery, or to render them innocuous, than the separation of the Church from the State, and the consequent placing of all religious communities, in the eye of the law, on one and the same level.

"This Board, in conclusion, seizes the opportunity thus afforded to declare anew

its devoted loyalty to Her Most Gracious Majesty the Queen, and to express its fervent prayers that it may please Almighty God long to preserve and uphold her in the undiminished dignity and just authority of her throne for the happiness of her subjects and for the purposes of his own glory. And it avows its unalterable attachment to the constitution of these realms, the Royal prerogative in civil affairs, and, so long as an established Church exists, the Royal supremacy in its ecclesiastical affairs, both of them defined and exercised according to law, this Board most cordially approves and maintains; and it rejoices in the hope, that Her Majesty will defend them alike from encroachment, in happy and honourable union with that freedom, both civil and religious, which is the birthright of Britons, and the vindication and extension of which have rendered the House of Hanover the most illustrious that ever swayed the British sceptre."

Signed by direction of the Board,
FRANCOIS COX, D.D., LL.D., Chairman.
WILLIAM GROSER, Secretary.

NEW BAPTIST CHAPEL, RYDE, ISLE OF WIGHT.—On Wednesday, January 1st, a new baptist chapel was opened in John Street, Ryde. For a period of two years, the church and congregation met in a room at the Colonnade, where they received the ministrations of the late pastor, the Rev. William Newell. The accommodation, however, was inadequate; and, as circumstances appeared to anger favourably, it was deemed advisable to secure a more spacious building. Accordingly land was procured, and the present chapel erected, capable of seating comfortably about 250 persons. The cost of the building is about £400, of which £200 have been collected; and there is sufficient land to erect a larger chapel at any future time, should this effort prove successful; in which case the present building would be converted into a school room, without additional cost. At the opening, in the morning, the Rev. Charles Room delivered a discourse from 1 Peter iii. 18. A cold collation was provided at the Colonnade for those visitors who came from a distance. At five o'clock, afternoon, a tea-meeting was held in the new chapel; and in the evening, a sermon was preached by the Rev. J. H. Hilton, A.M., from Genesis xlviij. 9. On the following Sunday, two sermons were delivered; in the morning by the Rev. J. H. Saunders, and in the evening by the Rev. William Jones, of Newport. It is with peculiar pleasure we record the preceding circumstances, inasmuch as this is the first and only baptist interest in Ryde—a rising town, with increasing population. This chapel is therefore commended to the

attention and support of the baptist denomination (especially to such of that denomination as visit Ryde in the summer time) and of all the friends of evangelical religion.

STOKE-UPON-TRENT.—A baptist church was formed here in November, 1841, by the Rev. J. G. Pike, of Derby, and at that time consisted of ten persons; who, in the course of Divine Providence, had removed chiefly from Derby and Nottingham, into this district. The place of worship hitherto has been a small "upper room," which besides being inconvenient, and forbidding in its aspect, has for several years been altogether unequal to their necessities. It is so crowded, that the congregation cannot increase for want of room. The sabbath school, which is a most interesting one, might easily be doubled in number, but there is no room for more scholars. The friends have agreed to purchase an eligible plot of ground, which has been offered them at a moderate price, on which to erect a neat chapel. The land is pleasantly situated, in an improving part of the town—is adjacent to a large population—and far removed from any other place of worship. Stoke contains about 10,000 inhabitants—is situated nearly in the centre of the seven towns which compose the Staffordshire Potteries, and which, though seven, are so contiguous as to be almost like one, and unitedly contain a population of 100,000 souls. Throughout this densely populated district there are only two other baptist churches, viz., one at Hanley, and one at Burslem. Assistance in this attempt would be very acceptable. Mr. Arthur Wright and Mr. John Taylor are the deacons.

PONTYPOOL, ZION CHAPEL.—This place of worship has recently been improved, and was reopened on the last sabbath in the last year, with sermons by Messrs Jones of Cardiff, and Thomas of Pontypool College, when the friends of the Redeemer's cause contributed liberally. On the evening of the following day a recognition meeting was held, when brethren Thomas of Pisgah, and Jones of Cardiff, addressed the church and the pastor, Mr. Richard Johns. May his ministry be prosperous to win souls to Christ!

R. J.

LONDON, HAWLEY ROAD CHAPEL.—This place of worship has just been re-opened for the baptists, Messrs. Branch and Whimper preaching the opening sermons, Dec. 29. This chapel was built a few years since by the late Mr. Samuel Smith, at a cost of £3,000, but has been closed for some time. Mr. Whimper is now supplying the pulpit with prospects of success.

RAMSOATE.—The chapel in Broad Street where the Rev. Mordock Daniell ministered with much acceptance and success in years past, was re-opened by him, Jan. 19.

MABGATE.—On Wednesday, Oct. 23, the union previously formed between the Rev. J. T. Rogers, late of Pontypool College, and the baptist church assembling in Ebenezer Chapel, was publicly recognised. Messrs. Beckley (Ind.), Stovell of London, Wills of Ramegate, Thomas of Pontypool College, and Katterns of Hackney, engaged in conducting the services, which were very interesting. Mr. John Flint, one of the deacons, briefly alluded to the invitation, and Mr. Rogers gave a condensed account of his conversion, views, and purposes. Mr. Rogers has entered upon this sphere of labour with encouraging prospects of future usefulness. He has already baptized eighteen persons on a profession of faith in Christ, nearly all of them being the children of members, previously under serious impressions, but brought to decision by the blessing of God attending his faithful and earnest ministrations.

POPLAN, COTTON STREET.—On Thursday, Dec. 19, Mr. S. Cowdy, late of Chipperfield, Herts, was publicly recognized as the pastor of the baptist church assembling for Divine worship at this place. Messrs. Brock of Bloomsbury, Richards of Limehouse, Angus of Stepney college, and Bayley of Ratcliff, took part in the services, which were of a very interesting and gratifying character. Mr. Brock's address "on the independence of the church of the civil power," was a timely and successful effort.

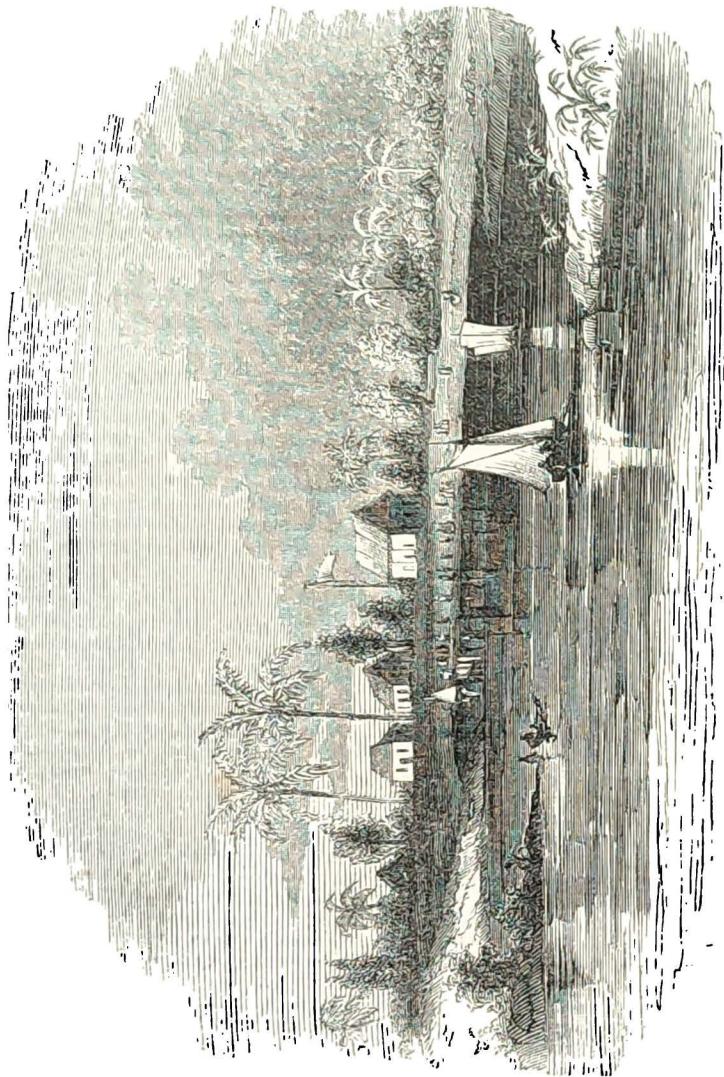
ST. IVES, HUNTS.—On Tuesday, Dec. 3, Mr. Joseph Brown, late of Potter Street, Essex, was ordained to the pastoral office over the baptist church, St. Ives, vacant by the decease of Mr. Eliel Davis. Messrs. J. K. Holland of St. Ives, J. H. Millard of Huntingdon, M. H. Crofts of Ramsey, J. Gipps of Potter Street, Thos. Finch of Harlow, E. Simmons of Bluntisham, and Samuel Nichols of St. Ives, engaged in conducting the solemn services.

STIBLING, SCOTLAND.—Mr. James Calross, M.A. was ordained pastor of the baptist church in this ancient city, Nov. 28. Brethren Thompson of Dunfermline, Paterson of Glasgow, and Watson of Edinburgh, conducted the proceedings of the service. The utmost cordiality exists between pastor and people, and hence a pleasing prospect opens before them.

URTON SCUDAMORE, NEAR WARMINSTER.—A new neat chapel has been lately opened at this village, with a sermon by Mr. Middle-ditch of Frome. After tea in a tent, a public meeting was held; crowds attended the services, which were of the most cheering character.

ASHBURTON, DEVON.—We are requested just to state, for the information of many who have contributed, that the baptist chapel at this place is now free from debt.

BLANKET SOUND, BAHAMAS.



THE BAHAMAS, OR LUCAYOS ISLANDS,

consist of a group of small islands forming part of the British West Indies. The northern are nearest the peninsula of Florida, and the southern to the great island of St. Domingo. Many are merely uninhabited rocks. Others are beautiful and fruitful spots; and, as regards the climate, favourable to the recovery of consumptive invalids from Europe and North America. The population of the whole approaches 20,000, and the employment of the people, besides the cultivation of fruits, is the turtle fishery and the gathering of salt. Cat Island deserves notice as being the first land in the western world discovered by Columbus on the 12th October, 1492, and called by him Guanahani. The Jamaica packets call at Crooked Island as the last point on their passage to England. Baptist missionaries have laboured in these interesting islands, and, as frequently recorded in our columns, with gratifying success.

MISSIONARY.

THE DEPUTATION TO INDIA.—Mr. Russell gives the following interesting description of their overland journey:—"Through the mercy of our Heavenly Father, my brother, Rev. J. Leechman, and myself, arrived safely at Point de Galle, in this island, (Ceylon,) on the 24th September. Our voyage thither was not unattended with either danger or discomfort. The advantages of steam-boat travelling, great as they are, have their discount. The perpetual noise and shake, the number of passengers, the smallness and heat of the cabin, and the inconvenience of the sleeping-places, prevent your taking needful rest. In Egypt we had to travel, without halting anywhere, till we got to Suez. At Cairo we were only permitted to stay two hours in the dead of the night. At one, A.M., we started in the caravans for the desert, and after a terrible jolting, and a most interesting journey, reached Suez at seven, P.M., Saturday. Sunday morning the baggage arrived on camels, and attention to it was indispensable. The cholera had prevailed so much in the place a fortnight before, that more than 100 had died daily. In a population of three or four thousand, it was stated that from twelve to fifteen hundred had died. When we arrived low fever was prevalent, and it was very hot. We were ordered on board the 'Hindostan' in the evening. We found the accommodation generally less convenient than in the 'Ripon,' and our cabin smaller, and so close you could not breathe in it without a sense of oppression. Next morning we passed the spot where it is thought the Israelites passed over, and afterwards had a fine, clear view of Mount Sinai in the distance. Very few passengers slept in the lower cabins. Some slept outside their cabins, on couches, on benches, or the floor. A few slept among the stewards, in the upper saloon, to whose use it is appropriated, and others on the deck. We tried all ways, but in consequence of sleeping in the upper saloon one night,

I met with a fall. You are there called at five o'clock, and have to find your way in the dark as you can to your cabin, in doing which I fell through an opening, which I could not see, nine or ten feet, into the lower saloon. I was a little stunned, but providentially fell on my feet, and only bruised them a good deal. The doctor was at my side in a few minutes, and expressed his astonishment that I had not received more injury. I was confined to a couch for a week, and my feet have been so tender since as to prevent my walking as usual. They are now, however, nearly well. Every bruise people get is slow of healing, for they are weakened by the excessive heat. One of our passengers died of cholera caught at Suez, and at first there was great alarm lest it should spread, but it was solitary case. Another died of apoplexy four days afterwards, occasioned by the heat. That it is a dangerous voyage in the hot season, which sometimes reaches from April to Sep., is no hypothesis, and Sep. seems by general acknowledgment to be the worst month. We stopped a night at Aden, and saw its dark volcanic hills. A day or two afterwards, in the Arabian Sea, we found it much cooler. We got to Galle at daybreak, at which time Mr. Allen came on board to meet us. We were much delighted to see him. I was dressing when he came, and on going on deck to greet him, my eyes were struck with the peculiarity and richness of the eastern vegetation. We were in a small, beautiful bay; the waves were dashing against rocky shores, and throwing up showers of spray. The walls of the old Dutch fort were green with verdure, and everywhere, as far as the eye could see along the low coast, cocoa-nut and other trees were thickly growing down to the very edge of the water. We had not been long at the hotel in Galle before the Rev. Mr. Clark (Presbyterian) called, and invited us to dinner, and showed us much kindness. We were off next morning by five. The road is near the coast all the way, through a perpetual forest, to me a scene of enchanting beauty. The coast all

the way is well peopled; native villages and houses succeed each other with little interruption, among which our Wesleyan friends are labouring." The deputation then visited the various stations, and the cheering account they furnish of "the mission in Ceylon is calculated to excite thanksgiving to God, and urges us to renewed effort to sustain a work so greatly blessed. May we speedily have the pleasure of sending to that important field one or two well-qualified men."

CYAN.—The following extract from a letter from Rev. John Leechman to S. M. Peto, Esq., dated Colombo, Oct. 14, 1850, will be perused with melancholy interest. "Our hearts are cheered to find the high estimation in which our beloved missionaries are held by the community in the island. Chater is not forgotten, though so long in his grave. Daniel is a name venerated by all, native and European, and is never uttered without a eulogium on his apostolic consecration to his great work. Davies is deeply lamented. He and his wife seem to have been much beloved. Our brother Allen, on whom alone all the care of the great work here devolves, is a worthy brother, esteemed for his own and his work's sake. I often am sad when I look at him; care-worn and exhausted; if help be not speedily sent him, he too will fail. We are all in deep anxiety about brother Dawson and his interesting family; we much fear the 'City of London,' in which they sailed, has been lost. When at Kandy this week, visiting his station, we found him as much beloved as the other brethren. A lady told me an affecting incident respecting their little boy Charlie, about six years of age. Before they left, Mr. Dawson was very ill. Leeches had been applied to his temples, and poor little Charlie was much grieved to see papa's face bleeding and disfigured. When he retired to bed, his mamma heard him sobbing, and went to learn the cause. 'Oh, ma,' said he, 'I have been thinking how sad it will be for us if dear papa die. Could we not pray to God that we might all die together?' If, as we much fear, the sea has swallowed them up, how mysteriously has God granted the desire of the dear child! We are looking with great anxiety for the next mail, in hope that yet all may be as we wish."

CHINA.—Mr. Shuck, in a letter from Shanghai, which appears in the *New York Recorder*, says:—"I proceed to the fulfilment of my promise to send you a line from these literal ends of the earth. This I send by way of India, Egypt, Malta, Gibraltar, and England, but the time is just at hand when there will be regular and rapid communication between Shanghai and San Francisco. You are aware of efforts being now made to form a

Company for the establishment of a line of steamers across the Pacific between the United States and China. A line of sailing vessels has already been started, and within the past ten days, the "Corsair" and the "Dart" have both left Shanghai for San Francisco via the Sandwich Islands. God, by a glorious train of providence, is linking the most distant nations of the earth together, and the time is not far off when we shall witness a still more rapid and wider diffusion of the great principles of our holy religion. Nearly fifteen years have passed away since I became a missionary. On reaching China the country was closed. I smuggled my family on shore, and I found the Protestant missionaries in number, male and female, all told, to amount to six. At present I am thankful to be able to communicate to you the encouraging fact, that there are now *seventy-five* male Protestant missionaries in China from the various evangelical denominations of America and Europe. The female missionaries are in number about fifteen less than the males. Of the above *seventy-five*, nineteen are at Shanghai, and seventeen are at Ningpo, and the other thirty-nine are divided between the Ports of Foo Chow, Amoy, Canton, and Hong-kong.—Among the above *seventy-five* there are only thirteen baptist missionaries. Other denominations, in England and America, are pouring their representatives into China, while the baptists on both sides of the Atlantic remain fearfully remiss with regard to the thronging perishing millions of this great land of heathenism. The new version of the New Testament in Chinese, by a delegation of Pedobaptist missionaries, is nearly completed. In preparing this version, baptist missionaries have had nothing to do. Some of us, however, are going to unite with the other missionaries upon the Old Testament. The missionaries at each port have elected, by their combined votes, delegates to meet at Shanghai, to prepare a version of the Old Testament Scriptures in the Chinese language. The New Testament has required about three years. The Old Testament will require perhaps four years. We hope to commence upon the Old Testament about the 1st of September, 1850, if the majority of the delegates reach here by that date. The delegates to attend to the translation were all elected by ballot, and are about as follow:—Dr. Boone, Dr. Medhurst, and Mr. Shuck, at Shanghai; Mr. Culbertson and Dr. McCarter, at Ningpo; Mr. Stronach and Mr. Milne, at Amoy; Mr. Peer and Mr. —, at Foo Chow; Dr. Bridgman, at Canton; Dr. Legge, at Hong-kong. The missionaries in China have not all yet been able to agree upon a term for rendering Elohim and Theos into Chinese.

About fifty-five of the seventy-five are entirely united with regard to the term *Shin*, while the other twenty are divided among themselves between the terms *Shang Te*, *Tou Te*, *To*, *Shin ming*, and the *transfer* of *Elohim*. I have no doubt myself but that *Shin* is the proper term, and must and will be eventually used throughout the Empire. I need not enter into the discussion here. The Lord will guide and bless his servants."

THE YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.—The Association having resolved to direct special attention to India, as an important field of missionary labour, and as having urgent and pressing claims on the sympathies and efforts of christians at home, have arranged for the delivery of lectures on India to the young, in the baptist chapels in London and its environs, to be accompanied with dissolving views. Lectures have already been delivered at various chapels, and arrangements have been made for delivering lectures in other places. The association have further thought it possible to make such an arrangement with friends at home as shall secure to each of their beloved missionaries a regular transmission of weekly newspapers, and are furnishing names to those kind christian friends who are willing, when they have quite done with their weekly newspaper, to address it to the missionary, and send it by post. Much encouragement has been afforded in this movement; supplies have been obtained for two-thirds of the devoted labourers abroad, and arrangements are in progress for completing the list.

JAMAICA.—The ravages of the cholera have now extended to nearly all parts of the island. The British government has at length sent out supplies of medicine and medical men. But we have not yet heard of the death of any of the missionaries. A special subscription has been opened by the baptists in this country for the assistance of baptist missionaries on the island and their flocks, and the suffering population around them. The subscription list is, as usual, headed by Mr. Poto, who has put down £100. Subscriptions are received at the Baptist Mission House, 33, Moorgate Street, London, by Mr. Frederick Trestrail, Secretary.

GENERAL BAPTIST MISSIONARY SOCIETY.—Mr. Jarrom is on his voyage to England from Ningpo, in China, at which place Mr. Hudson and his son remain as missionaries of the society, though from the state of the funds it is doubtful whether they can be sustained. To meet the deficiency in the funds, a bazaar is in preparation for the next annual meeting of the denomination at Mary's Gate chapel, Derby; contributions for which can be forwarded to Miss Pike, Rev. J. G. Pike's, Derby.

M

RELIGIOUS.

BRITISH AND FOREIGN BIBLE SOCIETY.—At the usual monthly meeting of the Committee of the above Society, it was stated, that, by dint of unwearied exertion, 3,217 district associations have been formed in Great Britain alone. The society has circulated during the last forty-five years more than twenty-three million copies of the Scriptures, promoted the translation and printing of the sacred volume into 140 different languages or dialects, and expended nearly £3,000,000. An earnest general appeal to the public, for a special effort, is now made, headed by a donation of £1000 from the venerable President, Lord Berxley.

PROJECTED SCHOOL FOR SONS OF MINISTERS.—We are informed that it is proposed to open an establishment of this character in the immediate neighbourhood of Birmingham. A respectable Committee has been appointed, and their prospectus is before us. The terms are very moderate. The Rev. T. H. Morgan is the Secretary of the Institution, and will answer inquiries, if addressed to him, Church Hill, Handsworth, near Birmingham.

THE HIGH CHURCH PARTY have held a meeting in London to promote the restoration of the convocation, but it turned out only a very poor affair. Even the *Times* disapproves and asks:—"Has the collective action of churchmen in council or synod assembled, ever tended to promote the glory of religion or good-will among men? Has it not always shown what humiliating motives and worldly interests sway the minds of these spiritual assemblies?" All history answers to the former question, No! to the latter, Yes!

LECTURES TO THE WORKING CLASSES.—The Christian Instruction Society is vigorously prosecuting its system of lecturing to the working classes in the metropolis. Already three courses have been delivered, at Shoreditch, Stepney, and Southwark. Two courses are now being delivered weekly in the eastern and western parts of London, to large and deeply interested assemblies.

SANDWICH ISLAND CHURCHES.—There were 816 persons added to the 20 churches in the Sandwich Islands the past year. The whole number of members is 17,211. The churches have contributed 7,000 dols. to benevolent objects the past year.

FEW DISSENTING MINISTERS in these days are uneducated and fanatical men. Every soot has its college, and the student who ascends for the first time the pulpit of the meeting-house, has often read more and thought more than the Oxford B.A. ordained to the curacy of the parish.—*Times*.

DR. JOHN PYE SMITH.—This venerable and excellent minister has just received, at a public breakfast, a high testimonial of esteem in the shape of an investment of £2,600 in the funds for his life, which will afterwards be used for scholarships in his name in "The New College."

MR. FREEMAN, formerly a missionary in Madagascar, who has been out two years in Africa on mission business, arrived in England in safety a few days ago.

GENERAL.

THE QUEEN is said to have been highly dissatisfied with the paragraph of the speech, as drawn up by ministers, relative to the papal aggression. Her Majesty considered it lukewarm, and framed in such ambiguous terms as might be employed to shuffle through a difficulty, instead of expressing the honest feelings of a sovereign and a government insulted in dignity and in authority.—*Daily News.*

THE GOVERNMENT AND THE WINDOW-TAX.—It is now understood that the government have decided upon the surrender of the window tax, and the substitution of a moderate house-tax. By the substitution of a house-tax calculated to raise about £600,000, for the window-tax, raising about £1,800,000, the sacrifice of the revenue will not exceed £1,200,000. Such a tax will fall much lighter than the window-tax, and not interfere with the construction of our dwellings.

Daily News.

GOVERNMENT MEASURES.—We believe the public may look for a decisive expression of opinion in the Queen's speech, followed up by a proposal of new legislative measures. We are also happy to announce, that we believe it is determined by the leaders of the protestant party in parliament to offer the most decided and uncompromising opposition to any measure recognizing in Ireland what will be scouted in England.

Standard.

FLAX VERSUS COTTON.—Much interest and some excitement prevails on this subject. By certain recent improvements in preparing flax for manufacture, it is now confidently expected that it will supersede cotton in the market. If this should be so, two good results would follow—Ireland would go up, and American slavery would go down.

THEFT TRAINING.—In London there are 12,000 children under regular training to crime, 30,000 thieves, 6,000 receivers of stolen goods, 28,000 persons picked up in a state of drunkenness, 50,000 habitual gin-drinkers, and 160,000 of both sexes leading an abandoned life.

HIGHWAYS.—The number of places repairing their own highways was 18,000; the number of miles of highway was 100,000; and the annual expense of their maintenance was 1,408,700. There were 1,150 turnpike trusts in England and Wales, of which the annual charge was £1,978,302. The total annual expense for highways and turnpike roads together was, therefore, £2,787,000. The bonded debt on turnpike trusts was £6,828,700; the unpaid interest £1,441,983; making a total of £8,267,000. Such was the unsatisfactory state of things with which parliament had to deal.

Parliamentary Statement.

THE TEMPERANCE SOCIETIES intend to get up in a body at the Great Exhibition, so as to have a hundred thousand in London at once—an opportunity for a demonstration meeting, which they do not wish to throw away.

THE VATICAN contains eight grand staircases and two ordinary ones, twenty courts and squares, and four thousand two hundred and twenty-two rooms: with its galleries, grounds, and appurtenances, it has been computed to cover as large a space as the city of Turin.

POPPERY.

NAPOLEON AND THE POPE.—A characteristic letter from this extraordinary man to his step-son Eugene, has lately appeared in the public prints. We cannot affirm that it was written by Napoleon, but it is like him. We have only space for a few sentences.—"I have seen that the Pope threatens me. Can he believe, then, that the rights of the throne are less sacred in the eyes of God than those of the tiara? There were kings before there were popes.—What would Pius VII., effect by denouncing me to chrestendom! Place my throne under interdict! Excommunicate me! Does he think that then the arms would fall from the hands of my soldiers? Does he imagine that he would put a dagger into the hands of my people to murder me? There would be but one step more—to make me cut off my hair, and shut myself up in a monastery!—The Pope wished me to give up the legations to him. I declined it. The Pope has too much power. Priests are not made to govern. Why will not the Pope render to Cæsar the things which are Cæsar's? Is he more than Jesus Christ upon earth? Perhaps, if he continue to trouble the affairs of my states, the time is not far distant when I shall recognise him only as a bishop of Rome, as equal and of the same rank as the bishops of my own states.—Jesus Christ has not instituted a pilgrimage to Rome as Mohammet to Mecca."

ROMAN CATHOLIC MISSIONS.—The “Balance Sheet” of the Propaganda Society of Rome for 1849 reveals the following facts, by which it will be seen that Romanists have small cause to boast of their liberality after all. The total amount received for missions in 1849 is £142,580 9s. from the whole world! Why the yearly income of the Bible Society alone, or the Church Missionary Society, or the Wesleyan, does not fall very far short of this sum; whilst the whole amount subscribed by Protestants yearly throughout the world for missionary purposes, reaching, it is believed, £1,200,000, is above one million beyond it. Of this £142,000 France contributes half, or £72,000, of which the turbulent and democratic city of Lyons sends £7,000, and Paris only £3,000. Spain and its Cuba colony sends the miserable sum of £709 14s. 9d. Again, Sardinia sends £7,084 5s. 5d. Belgium, £7,183 10s. 1d. England and colonies, £4,207 7s. 9d. England alone, £1,234. Poor Ireland, £2,600. Scotland, best of all! £237. Abroad—Burma sends £10. Australia, £10. And Rome herself, only £1,200. We find further that of the sum total there is appropriated to Scotland, at which a dead set seems to be made, £3,200; to England and Wales, only £1,280, and therefore the private donations must be considerable; to the United States, £21,240, all wasted we hope! to Africa, £11,000; to Asia, £42,000; South Seas, £10,710.

Abridged from Visitor.

THE PAPAL AGGRESSION.—“What will be done?” is now a question which must soon be answered. The following extract of a letter from the Bishop of Durham is supposed to indicate the steps which will be taken. “It may be necessary to provide some restrictions upon the introduction and circulation of papal bulls in this island; and to prohibit the assumption of episcopal titles conferred by Rome, and deriving the

name from any place in this country. It may also be desirable to forbid the existence of monastic institutions, strictly so called; nor can the residence of any Jesuits appear otherwise than injurious among Scotch and English Protestants. That order is well known to have shown itself so dangerous, that it was suppressed by Clement XIV. in 1773, with the approbation of all wise and good men.”

MORE POPERY!—The Pope has just made another bishop for Ireland, and the Jesuit newspaper of Paris with characteristic insolence says:—“Protestant England refuses the right to the sovereign pontiff of erecting episcopal sees, and of naming bishops in the direction of the British empire. Is it aware how the body see replies to the denials of heresy, to the glamour and threats of English protestantism? Precisely by using the right, and exercising the authority, which is denied to her. The new episcopal jurisdiction has been established without the privity of the Queen of England.”

THE DISSENTERS OF ENGLAND have now, through their usual organs, expressed their views on the popish question. A meeting of the “General Body of the three denominations of protestant dissenting ministers” has been held in London; and the body will avail itself of its privilege of presenting its memorial to the Queen on the throne.

MORE PEAVERTIES to Rome are taking place among the clergy and nobility. It is reported now that Lord Nelson and two other peers are gone! On the other hand, Lord Camoys, a Roman Catholic peer, laments the conduct of the Pope in the late aggression.

CARDINAL WISEMAN is said to be a descendant of a cheese-factor at Strathaven, in Scotland.

PEIZE ESSAY.—The Religious Tract Society offers a premium of £100 for the best essay on the errors of Popery.

MARRIAGES.

Sep. 12, 1850, at Kuruman missionary station, South Africa, by the father of the bride, Mr. Jean Fredoux, of Motito, to Anu, second daughter of Rev. Robert Moffat.

Dec. 17, at the baptist chapel, Frogmore Street, Abergavenny, by Mr. Poole, Mr. C. Watkins, to Miss R. A. Meredith.

Dec. 24, at the baptist chapel, Stockton-on-Tees, by Mr. Leung, Mr. J. T. Inglis, to Miss Mary Wiley.

Dec. 25, at the General Baptist chapel, Hinckley, by Mr. T. Smith, Mr. R. Verow, formerly baptist minister at Earl Shilton, to Mrs. Loes.—Also, Mr. S. Truslove, to Miss Mary Dixon.

Dec. 25, at the baptist chapel, Morice Square, Devonport, by Mr. Horton, Mr. Collard to Miss Kitt.

Dec. 30, at the baptist chapel, Warwick, by Mr. Nash, Mr. John Evans, to Miss F. M. Eden.

Jan. 1, at the baptist chapel, Falmouth, by the Rev. John Jackson, Samuel Gurney, Esq., Liverpool, to Jane Walters, only daughter of Thomas Walters, Esq., Falmouth, late of Liverpool.

Jan. 1, at the Congregational chapel, Henley-on-Thames, by the Rev. James Rowland, Mr. William Cook to Hannah Hanks.

Jan. 2, at John Street chapel, London, by the Hon. and Rev. Baptist W. Noel, Henry Martyn Keyworth, M.A., of Manchester, to Lucy Sophia, eldest daughter of the late Mr. Charles Daniell, of Wantage, Berks.

Jan. 3, at the baptist chapel, Staly Bridge, by Mr. Sutcliffe, Mr. W. Manly, to Miss E. Ireland; and on the 6th, Mr. R. Cresswell, to Miss M. Hollingworth; and in Nov. last, Mr. J. Richardson, to Miss C. Pennington.

Jan. 6, at the English baptist chapel, Cardiff, by Mr. Jones, Mr. M. Gelbrick, to Miss F. Williams.

Jan. 11, at Salter's Hall chapel, London, by Mr. Williams, Welsh baptist minister, Mr. Randall, City Missionary, to Mrs. Lloyd.

Jan. 14, at Zion baptist chapel, Gravesend, by Mr. E. S. Pryce, A.B., Mr. Thomas Gladwish, of London, merchant, to Harriett, eldest daughter of Mr. E. B. Arnold, of Gravesend.

DEATHS.

Nov. 18, aged 64, after a severe surgical operation, Mr. John Peck, of Parson's Drove, Cambs., more than thirty years a steady and consistent member of the General Baptist churches at Fleet or Gedney Hill. His last words were, "Jesus is my only hope. God bless you all!"

Dec. 21, in his 80th year, Mr. Thomas Millor, who, for nearly forty years, had preached the gospel of Christ. Mr. M. sustained the pastoral office over the baptist churches at Oakham, Woodford, Oadby, and Cranfield, and was much esteemed and loved. During the last two years of his life, he was severely afflicted. But he lived and died in the possession of a "good hope through grace;" his last words to the writer, were, "Christ is all in all."

Dec. 22, deservedly respected by all who knew him, after several years of increasing debility, bore with christian patience and resignation, Richard Booth, Esq., of Hertford-place, Coventry, aged 89.

Dec. 26, at Brighton, the Rev. A. Brandram, for many years the Clerical Secretary of the British and Foreign Bible Society, whose jubilee, in 1834, he will not now join in on earth!

Dec. 27, at Trowbridge, Wilts, Samuel Salter, Esq., aged 74, forty-nine years a member, and thirty-two years a deacon, of the baptist church at Back Street, in that town. The universal integrity of his conduct, the spirituality of his religion, and the unaffected simplicity and liberality with which he discharged the duties of his deaconship, commended him to the admiration of the community, and to the special confidence and love of the church of Christ.

Dec. 31, at Meavy, near Devonport, in his 70th year, Mr. Jesse Adams. Once an admirer of William Huntingdon, by knowledge and experience his views were changed. He was member of the baptist church in Morice Square, and died in peace.

Dec. 29, at Upper Clapton, aged 57, the Rev. Algernon Wells, the indefatigable Secretary of the Congregational Union.

Jan. 1, at Portsea, aged 91, Mr. John Shoveller, baptist minister; seventy-three years a member of Kent Street baptist

church. Mr. S. lived in the reigns of five monarchs, and was familiar with many eminent ministers of the last century. He lived and died in the peace and love of God!

Jan. 2, at Dewbridge, near Stroud, Mr. Peter King, aged 40. He was a man universally esteemed for his inflexible integrity and great kindness. By his family and immediate circle he was beloved for those qualities which best adorn the character, and by the exercise of which the happiness of others is most surely promoted. As a christian, his religion was deep-seated, and without ostentation; as a deacon of the baptist church at Kingstanley, he was indefatigable and self-sacrificing. In connexion with philanthropic and christian institutions, his zeal and liberality were well worthy of general imitation. After a short, but severe and distressing illness, he has "fallen asleep."

Jan. 5, at Liverpool, aged 31, Mrs. Ann Soul. She was baptized in early life by her pastor, Mr. Lister, and, through grace, her life was holy, and her death happy. Her last words were, "Christ is all my righteousness and trust."

Jan. 9, at Southwark Bridge Road, of consumption, Ann Minchin, wife of Mr. Eliezer Denham, and daughter-in-law of the late Rev. David Denham, baptist minister, Southwark, aged 21 years.

January 17, "looking unto Jesus," Edwin, third son of the Rev. John Broad, Baptist Minister, of Hitchin, aged 12 years.

Jan. 18, in his 21st year, William Steadman Edwards, the amiable and gifted son of the Rev. James Edwards, baptist minister, Nottingham.

Jan. 12, at Bedford, instantaneously, when on her way, with her husband, to public worship, Mary, the beloved wife of Rev. John Jukes, minister of Bunyan Meeting.

THE ENGLISH NOBILITY.—The king of terrors has lately been entering the chambers of the great in our land. The Duke of Newcastle, the Marquis of Northampton, the Marquis of Hastings, and Lord Alford, have become his victims; and some of them under very affecting circumstances. Verily "all flesh is grass!"

THE

BAPTIST REPORTER.

MARCH, 1851.

PUBLIC PREACHING IN ENGLAND.

We resume this important subject now for several reasons. We wish to afford all those whom it concerns, sufficient time for reflection before the season for action arrives; and our columns are usually occupied, as that season approaches, with reports of public meetings. These are our main reasons. We have others, but they need not now be named.

We are quite aware that to attempt to move the religious world, or only our own section of it, to extraordinary action in preaching the gospel at this juncture seems a formidable task. The "papal aggression" is occupying, and will occupy, much of the concern and action of the religious community, and the "grand exhibition" will attract the wondering admiration of millions of our countrymen.

And yet the great things of the kingdom of God ought not to be postponed for these or any other considerations. Indeed, reasons for urging them now might be gathered from the two sources to which we have alluded. Advantage might be taken of the "aggression" for urging more openly and powerfully the distinguishing doctrines of protestantism; and opportunity seized, from the gathering together of multitudes from all nations at the "exhibition" for diffusing among them, and further by their means, a

knowledge of the glorious gospel of the blessed God.

But of these things more hereafter. Now we only notice them as not presenting obstacles, but rather facilities for action in proclaiming more publicly the gospel of Christ.

For never should it be forgotten by the ministers of Christ, that let the world present what objects of admiration or wonder she may, he has "greater things than these" to exhibit—things so truly great, magnificent, and glorious, that in comparison thereof all earth's glories fade away into dimness.

But we must refer to our subject irrespective of either the "aggression" or the "exhibition." We must remind our readers of what appeared in our last number respecting the awfully alarming condition of myriads of our countrymen, and the inadequacy of existing means to reach and rescue them. What more can be done for them? is the question.

We answer promptly and decidedly
—PREACH THE GOSPEL TO THEM IN THE OPEN-AIR, in hamlets and villages, in towns and cities; anywhere, everywhere, in the chief places of concourse,

"Proclaim forgiveness from the Lord,
For wretched dying men."

We are quite aware how a proposition like this has been met, and will

be met by many. Its necessity may not be disputed, and the example of our Lord and his apostles will be admitted; but "excuses" will be abundant, and "peculiar circumstances" will be urged for its non-adoption. "Our place is open, and people may come if they will; and we often invite them. We should not like our place to be shut up in order to set our minister at liberty for such a service—some of our people would not like it, and others would think it not respectable. Besides, if we were disposed, we do not see how we could effect it; but we do see many obstacles, and they appear to us to be insurmountable. Others may be able, but we do not think that we are; we must go on as we have done; we have done tolerably well upon the whole, and if we disturb our present arrangements we may do worse."

Now what is the drift of all this? what the sum total of the whole? What but, in plain words, "If the people will perish they must perish. We have used means to save them, and if they have not reached them we cannot help it. We cannot do more." It is vain to tell such that others are doing more to ruin the masses of the people, than they are doing to save them. "We cannot help it," is their cool reply.

We have been careful to say that these are the excuses which *some* will make for attempting nothing beyond their usual course of effort. There are, however, who are quite willing to aid in any well-considered plan for attempting something extraordinary—something that will be fully adequate to meet the emergency.

And first we desire to state to such explicitly, that the suggestions we may offer will not require you to relinquish any one of your present religious or benevolent engagements. These may all be pursued as heretofore, and with increasing zeal and power if you will.

We suggest, then, that during the summer season, either on the week-day or on the sabbath-day, arrangements

should be made for open-air services at fixed periods and places, by evangelical ministers. If in a rural district, the plan might include several villages; if in a town or city, certain open public places. Let such services be announced from all the evangelical pulpits, and let all evangelical ministers take their turn in preaching. Let the people—the "respectables" for once—attend, and gather round the minister to sanction and preserve order. Let good singing be provided for, and conducted with spirit. Let tracts be distributed at the close of the service; and the times of public service in the various places of worship announced.

He who writes this is no novice in such matters. He has done much in this way both in towns and villages. In villages he has usually found the best attendance and attention. The scene has often been of a highly interesting character, and exceedingly encouraging to the speaker; and in many cases, of which he afterwards heard, the desired effects were produced. In towns, too, on the sabbath afternoon, he has addressed thousands of orderly and well-behaved auditors.

But, to use a homely figure, as the fisherman should cast his net in the spot to which the shoals of fish are known to resort, so should the "fisher of men." In our metropolis and large manufacturing towns what shoals of immortal men! Here, especially, should he cast the net. And really now we ask, with all the sober seriousness befitting this momentous matter, could not a plan be devised among the ministers and congregations of evangelical dissenters of all denominations, in large towns and cities, for conducting an open-air service during the summer months on the afternoon of the Lord's-day? That is the time: when crowds are out. Many a sabbath wanderer would stay and listen, and hear, perhaps, words which would lead him to think as he had never thought before of his Father in heaven, and the loving Saviour who died for his sins.

Oh ! how would our heart rejoice, and the hearts of thousands rejoice to hear, that in gay and guilty London such ministers as Binney and Brock, Burnet and Noel, Hamilton and Cumming, were now and then in Smithfield Market, or on Kennington Common, or in Victoria Park, standing up and proclaiming as Whitefield did, to listening thousands, the words of eternal life. Such men would meet with the most respectful attention ; and then, at the close of such services, should any would-be-wise infidel get up to question the preacher, it would be edifying to hear with what infinite ease the quibbles of the objector would be disposed of. Infidelity would soon be driven from the open field into the holes and corners of its original destination.

Yes : and during the visit of the foreigners in London during the coming spring and summer, among other impressions of England—her science, her arts, her comuerce, her riches, we would have them take away with them one that ever after should indelibly remain—our freedom to read God's Word, and preach his gospel, and worship Him. "Ab, happy Nation !" we would have them return exclaiming, "what land so favoured as thou art ! Now we know the secret of thy strength and glory !" Let them see, then, let them see, when they visit our shores, an "exhibition" on Kennington Common far more grand and novel than even that of the Crystal Palace in Hyde Park—a congregation of twenty thousand Englishmen quietly listening to the preaching of the gospel of God !

And would not they learn by such an "exhibition" why the people of this land were moved and agitated on the very mention of the re-appearance of popery in power amongst them ? Would not they see that when a people has once had the free use of the Word of God, with full liberty to proclaim its glorious truths, they are never likely to allow themselves to be

brought again under the yoke and bondage of popery, with all its vain superstitions and pompous formalities and tyrannical impositions.

And supposing for the moment, that infidels and papists do the same—let them ! This would be such a contest between truth and error as one would wish to see, on a clear stage and without favour. Infidelity usually does its work in secret—there it brews its mischief ; so also, to a great extent, does popery. Let both of them be thus drawn out into the light of day, and we dare predict the result. Puseyites, we guess, would not venture into the field ; preaching is not in their way ; but papists might, and it would be a curiosity to see a cardinal in red hat and hose attempting to persuade ten thousand Englishmen that he had a divine right to "govern" them !

But these considerations apart, it remains the simple duty of the minister of Christ's gospel to preach that gospel to every creature. We have seen that the erection of places of worship, and throwing open their doors, is not enough ; and that all other means and appliances, however excellent, have not been adequate. Surely, then, surely some grand attempt will at length be made, and the standard example of our Lord will be followed. Oh for men now, in this our day, with the spirit of a Paul, a Luther, or a Whitefield, who, setting all mere conventionalisms at defiance, will come out from the ordinary track, and taking their stand on public ground, proclaim, without fear, amidst assembled thousands in the open-air, the message of mercy to man ! This is the great want of our day. Nearly everything else we have—but this is now our grand desideratum ! "Lord of the harvest, send forth labourers into thy harvest."

THE INVASION OF THE FAMILY CIRCLE.

BRITAIN and AMERICA unquestionably present a different aspect in their forms of civil government, their public institutions, and their schools of learning; but this very diversity only magnifies the importance of the *Domestic Constitution*.

Let the parents, therefore, whether in this kingdom, in Canada, or the free States of North America, only look to other nations, and, grateful for their exalted privileges, take warning by them, to guard with a jealous eye, and tend, the family circle. Let them receive the loud monition furnished to them by other nations, and cast an eye, for example, over Spain, or even France.

What was it that originally brought down Spain to her present state of disorganization? When baffled in explaining the existing turmoil, to what cause can we trace the heart-rending cycle of discontent and agitation, of insurrection and civil war, of misrule and revolution? Simply, we presume, to the invasion of the Domestic Constitution. The great originating cause of her fall was the interference of her government, on the one hand, and of her privileged priest, so called, on the other, with the domestic affairs of her people. Spain, containing fourteen ancient principalities, or kingdoms, now fused into one monarchy, still indeed exhibits singular variety as to character; while it has also been affirmed, that the Spaniards generally, in their habits and opinions, are less affected by their government than any other people. But, with all this diversity, and although the domestic visits of the ecclesiastics have lost much of that baneful power which they once possessed, it is yet far from being extinct; while there is, besides, in certain circles, the intrusion of the *cortejo* or gallant; and between these two parties, the family, in thousands of instances, has not only been invaded, but disorganized and ruined. What wonder

is it, if the jealousy of the husband has but too often lapsed into laxity of morals? In such circumstances, let the form of civil government be what it may, it is all over with the commonwealth, as far as national harmony and genuine happiness are concerned.

France, however, is much better known than Spain, as well as far above her in what is styled civilization. And is there no monition to be gathered from her existing condition? What is the language of one of her most popular writers in the present age? He is a professor, a learned member of the French Institute, writing in the capital, and what does he say?

"The question is about our family—that sacred asylum in which we all desire to seek the repose of the heart. We return, exhausted, to the domestic hearth, but do we find there the repose we sigh for? Let us not dissemble, but acknowledge to ourselves how things are. There is in our family a sad difference of sentiment, and the most serious of all. We may speak to our mothers, wives, and daughters, on any of the subjects which form the topics of conversation, with indifferent persons, such as business, or the news of the day, but never on subjects that affect the heart or moral life, such as eternity, religion, the soul, and God! Choose, for instance, the moment when we naturally feel disposed to meditate with our family in common thought, some quiet evening at the family table; venture even there, in your own house, at your own fireside, to say one word about these things; your mother sadly shakes her head, your wife contradicts you, your daughter, by her very silence, shows her disapprobation. They are on one side of the table, and you on the other, and alone. One would think that in the midst of them, and opposite to you, was seated an invisible personage, to contradict whatever you may say!"

This scene our author cannot forget. He recurs to it once more.—"You

enter a house in the evening, and sit down at the family table, one thing will almost always strike you ; the mother and daughters are together, of one and the same opinion, on one side; whilst the father is on the other, and alone. What does this mean ? It means that there is some one man at this table whom you do not see, to contradict and give the lie to whatever the father may utter. He returns, fatigued with the cares of the day, and full of those which are to come ; but he finds at home, instead of repose and comfort for the mind, only the struggle with the past."

Oh, how ought the parents of other nations, where no similar molestation exists, to ponder over a picture such as this ? For this, let it be observed, is but a single specimen of a baneful system, spread far and wide throughout the richest, the most populous, and most civilized parts of that fine country. There, according to this author, you may see more than six hundred and twenty thousand girls training up by nuns, under the direction too of men, themselves unmarried, and therefore grossly ignorant of what a family is ! To these he adds two hundred thousand boys, six thousand Sisters of Charity, so called, and myriads of women. All these youth, it will be remembered, are but single branches, young and tender branches, unnaturally torn from their parent stem, or

family tree. Thus the domestic hearth of every house is daily infested by the intrusion of one man, strangely styled the *Director*, or spiritual guide ! The individual whom we are accustomed to regard as the head of the house, the father, is treated by this intruder as a cypher. In his absence, court is paid to the mother, the weaker vessel, and what is truly melancholy, as well as singular, we are expressly assured, the father is generally aware that these men are bringing up his child against himself ! A more fatal invasion of God's own domestic constitution has never been framed, and so shamefully accomplished. It resembles the recorded origin of all evil. Here is the serpent once more beguiling Eve through his subtlety. This intruder on forbidden ground, must prove

"The canker worm of many a gentle breast."

Thus, beyond all question, there is a hideous system, call it by whatever name, which has been fermenting, night and day, not only in France, but throughout the European nations, for many ages. It may be detected, not only by its audacious interposition between man and his Maker, in denying to him the free and deliberate perusal of his Creator's will, in the volume of inspiration ; but another baneful ingredient is manifest in this glaring and frightful violation of moral unity in the family.

Anderson's Domestic Constitution.

SPIRITUAL CABINET.

A SCENE IN JUDEA.—A friend in the Principality has sent us a sketch, which he says is "freely interpreted," from some sketches in Welsh of the preaching of the late Christmas Evans. We have also made a little "free" with it, to adapt it to the taste of English readers.

"When Deity put on flesh, and the Eternal Word took a heel of humanity to be himself bruised, when bruising the serpent's head, a new star appeared,

and a deputation of wise men from the East followed it to see the newborn Messiah, and to offer him frankincense and myrrh, as the great anointed. Matthew relates the journey of the sages. They had seen the said star in their country. They followed it, and it guided them straight for Bethlehem. As they approached they turned into the royal city, supposing information must be had there of the new king. But the star did not turn

with them thither; it stayed over the cross road. When they gazed about they missed the star, and found it had not followed them to the city. They wished, however, to inquire there. A voice went abroad that certain magi had seen a star, and that a king was born. Now I imagine them to have gone into the street of the Pharisees, and ask, 'Where is the King born?' The Pharisees instead of answering, inquired, 'Men, of what country are you? Have you come from afar?' The magi asked the same question in the street of the Saducees; but instead of answering, they asked, 'Do you believe there are any spirits, and in a resurrection of the dead?' In the street of the lawyers and scribes they inquired, 'Where is the king of the Jews born?' but could not get answered even there. Herod, being in the chief palace, must be consulted—'Is there not a king born?' 'Why? What made you come out to ask?' 'We saw a star?' 'Where?' 'In the east.' 'Was it a bright one?' 'Yes.' 'Could you see it at noon?' 'Yes.' 'Was it as high as the other stars?' 'No, it swept along much nearer the earth.' 'Where is it now?' 'It accompanied us to the road that turns hither.' Presently some one in court searched the book of Micah and said: 'Bethlehem is the place where the King of the Jews is to be born. Here is the verse; read it, if you know Hebrew or Greek.' By this time there was much excitement in Herod's palace. Some wise men had seen a star; a king was born to reign over the Jews. Satan then disturbed Herod, who sent the wise men off, promising on their return to go and do his obeisance also. I then see them go into a village. When they came near the gate, they asked, 'Do you know anything of the new-born King?' The gatekeeper came and said, 'O, three-halfpence per ass you must pay.' 'We did not ask what to pay,' said they, 'but do you know anything of the new-born child?' 'No, I know nothing about any child,' said the gatekeeper—

'At a smith's shop, a little way on, you will most likely get information.' They hastened on, and coming opposite the shop they asked about the new-born king. 'It is impossible to have the asses shod now,' said the smith, 'come down in two hours time.' 'We were not asking to have the asses shod,' said the wise men, 'but about the new-born child, do you know anything of him?' 'Nothing in the world,' said the smith; 'but ask at the inn further on, you are likely there to get information.' Forward they advanced, and at the door of the inn called out, 'Do you know anything of the new-born king here?' 'Barmaid,' said the innkeeper, 'bring a cup of wine to the strangers.' 'We want not wine,' replied the wise men, 'but some account of the new-born king.' 'I do not know anything in the world of him,' said the landlord, 'but turn to the shop on the left, that shop-keeper knows the news; there most likely you will be able to learn what you wish.' They moved on, and opposite the shop they asked, 'Do you know anything of the new-born king?' 'Take out some bread for the strangers,' said the shop-keeper to the apprentice. 'We ask not for bread,' said the wise men, 'but for information of the child born.' 'I know nothing of him,' said the shop-keeper, 'but an old rabbi lives at the other end of the village; it is likely he can give you some information.' Away they went to the rabbi's house, knocked at the door, and on his appearing he bid them enter. 'Can you give us any information,' said they, 'of the new-born king of the Jews?' The learned rabbi searched his chronicles, and then said, 'Something wonderful is about to occur; some person of honour is born, or about to appear. The best thing you can do is to go down through yonder street, there lives an old priest who can tell you all about the matter.' 'What is his name?' 'Zacharias.' They went and found a venerable man with a long beard. 'Is your name Zacharias?' 'Yes: why do you ask?' 'We are seeking the

now-born king.' 'Go to Bethlehem, and there you will find him.' They set off, and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Now these men were at all this trouble to find the baby Saviour; and they were wise men; and you will be wise, if, guided by the light from above, you seek until you find Him of whom Moses and the prophets did write—JESUS OF NAZARETH; THE SON OF DAVID.

THE STATIONARY CHRISTIAN.—Open from my window on the sea shore I have observed a little boat at anchor. Day after day, and month after month, it is seen at the same spot. The tide ebbs and flows, but the boat scarcely moves. While many a vessel spreads its sails and catching the favouring breeze has reached its desired haven, this little bark remains in its accustomed place. True, when the tide rises, it rises, and when it ebbs, it sinks—but it advances not. Now why is this? Approach, and you will see. It is fastened to the earth by one small rope. There is the secret, a cord, scarcely visible, enchains it, and will not let it go. Stationary christian, see here your state—the state of thousands. Sabbaths come and go, but leave you where you were. Ordinances come and go, ministers come and go, still you move not. You hear sermons, you are visited by privileges, mercies, judgments; but you move not. Yes, you move—a slight elevation by a sabbath tide; but again you sink. There is no onward, heavenward movement. You are as far as ever from the haven of rest! This sabbath is as the last—this year as the last! Some sin, some *one sin* perhaps, enchains

your soul. Some secret, unseen, allowed indulgence, drags down the soul and keeps it fast to earth. If conscience acknowledge that this is your case, snap the cord asunder. Make one desperate, resolute effort in the strength of God your Saviour. Break loose, and, taking the bible as your chart, and Christ as your pilot, you will be safely and happily steered onwards over the ocean of life, to the haven of everlasting rest.

RELIGION AND SIN have always been, and from their nature must ever remain, principles of irreconcileable antagonism. When time began, Religion sat upon its throne unopposed by the existence of any opposing principle. But this state of things on earth, so like heaven itself in purity and peace, was not long enjoyed. Satan, who had been viewing its peaceful reign with a malignant eye, planned a diabolical scheme for its overthrow. Forward, in disguise, he came to the conflict. The warfare commenced. The prince of hell struck the first blow. But the Prince of Heaven came to the rescue, and bruised the serpent's head. In due time the Son of God was manifested, that he might destroy the works of the devil. And he will. The conflict yet rages, but the victory is sure. Let every christian range himself under the banner of the Captain of salvation. New enemies are in the field, or rather old ones in a new dress. Look out; stand fast; quit you like men. Be strong!

J. R. B.

"NO NIGHT THERE."—The descriptions we have in the bible of the heavenly state, all go to prove the impossibility of the material embracing the spiritual, of the finite comprehending the infinite. Thus these descriptions consist uniformly of a series of negations. The various characteristics of material and finite existence are cited, and at each instance we are told that in heaven this will not be found. Thus, material elements are visible, polluted, transitory, but the characteristics of spiritual existence are

invisibility, incorruption, immortality. The heavenly inheritance is undefiled and saeth not away. In our motto we have another instance of this negative mode of expression. "There shall be no night there." A universal and necessary feature of our earthly existence is adduced, and it is not to be in heaven. And yet the night time, and the curtains of repose, and the refreshing slumber, are heaven upon earth to the weary and the sorrowful. Yet the only rest and freedom from anxiety and wearing care comes to us with the darkness of the night; —but there shall be no night there! And why? Because the grosser parts of our nature—those which require rest here, and whose weariness makes the night so grateful to us—these shall be removed from us. The mind tireth not, neither is weary. We may toil all the day at abstruse calculations, and task our mental powers till exhausted nature compels us to seek repose, but still the mind sleeps not; the labour it has undergone has only freshened and stimulated it, and its untiring vigour will display itself in our wild dreams which never cease. When the spirit then shall be freed from its earthly incumbrances, we shall need no night—we shall desire no repose, but shall be even as the angels, who rest not day nor night, but continually do praise Him. How often here below, when our minds soar upward, and our spirits rise to bold fellowship with the Divine, do we find ourselves dragged back by this chain of mortality, and bound fast to earth again! How often, in our strivings after light and truth, do we feel that our souls are capable of great thoughts and lofty conceptions, but that on earth their powers can never be fully developed. In heaven no obstacle will impede the aspirations of our souls—no dead and heavy chain will bind our spirits down—no night of weariness will hinder the progress of our spiritual development; but the mind shall soar upward, unwearied and unrestrained; the great source of all

knowledge shall be ever within our reach, and, as we drink of that fountain, the eyes of our mind shall be opened, and we shall know even as also we are known. T. M.

Strings of Pearls.

IDOLATRY.—It is not perhaps so heinous an idolatry to set up a graven image, a senseless and senseless stock, or stone, as for a man to set up his own sinful, corrupt affections, and devote himself to a compliancy with them in opposition to the righteous will of God.—*Jer.-xlv. 16, 17.*—*Charnock.*

THE PATH OF THE JUST is as the shining light, which shines more and more unto the perfect day; and though many clouds may overlie a good man's path in life, he will in the end burst through them all, and make even the clouds beautiful by the reflexion of his brightness.

THE YOKE OF YOUTH.—"It is good for a man that he bear the yoke in his youth." He who overcomes in his youth, will remain victor in his age; and the feet which have perseveringly trodden the flinty way of early endeavour, will find the decline of life smooth as a meadow-path.

THE BOOK which avows itself, by a thousand solemn and explicit declarations, to be a communication from heaven, is either what it declares itself to be, or a most monstrous imposture. . *John Foster.*

ATHEISM clothes the world in black, draws a dark and dusky cloud over all things; doth more to damp and stifle all relishes of intellectual pleasure, than it would of sensible to extinguish the sun.”

John Howe.

HISTORY.—It is only when we see God, Christ, redemption, in history, that we read it in the light of truth. This is the golden thread that passes through its entire web, and gives it its strength, its lustre, and consistency.

PROVIDENCE is the light of history, and the soul of the world. “God is in history, and all history has a unity because God is in it.” “The work of Redemption is the sum of all God's providences.”

SUCH IS GOD'S PROVIDENCE; a scheme for carrying out purposes high as heaven, and lasting as eternity; vast, profound in conception, sublime in result, and, like God himself, omniscient, omnipresent, and omnipotent. God is the soul of Providence.

AS MEDIATORIAL KING, the Lord Jesus Christ undertakes the unfolding of the eternal purposes of Jehovah, the controlling of all events, and the ordering and overruling of all the vicissitudes and revolutions in human affairs to the carrying out of the Divine purposes.

POETRY.

"LET ME GO, FOR THE DAY BREAKETH."

GENESIS XXXII. 26.

LET me go, the day is breaking,
Earthly scenes are fading fast—
Joye that were my heart awaking ;
Hopes and fears are with the past.
Earthly visions now are darkling,
And the City's golden glow
Gleams before me, pure and sparkling,
In the distance; Let me go !

Angel hosts resplendent shining,
Wait me at the river's side,
And my eager heart is pinlug,
Now to meet them on the tide;
I can see the life-sounds gushing—
I can hear their alvory flow ;
Joys, a countless throng are rushing
On my spirit—Let me go !

HE, the wounded, tho' forsaken,
In the death-hour sore dismayed,
All my grief and fear has taken,
All my debt of sin has paid.

I can see his God-like brightness
Through the form he wore below,
On a throne of dazzling whiteness ;
And he calls me—Let me go !

Friends, who early loved and cherished,
Vanished from our path like dew,
With the mortal have not perished—
I behold them pure and true;
Loveller in that far dominion,
E'en than when we loved them so :
There they stand with out-spread pinion,
To enfold me—Let me go !

Lay me gently on my pillow,
Weary are my thorn-pierced feet ;
Christ will calm the boisterous billow,
And the rest beyond is sweet.
Could ye share the glorious vision,
Ye would not detain me so ;
Now the homeward gales Elysian,
Woo my spirit—Let me go !

A CHURCH OF CHRIST.

A BAND of faithful men
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side or lone glen,
To hear the counsels of his holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a church, such as, in pristine age,
Defied the tyrant's zeal, the bigot's rage,—
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence is a Church complete.

EPITAPH ON A MOTHER AND HER BABE.

In the Baptist Burial Ground, West Retford.

STRANGER ! beneath the sod thy wandering foot has prest,
A mother lies, an infant on her breast;
Infant and mother, in one silent sleep ;
Though here a husband mourns, and children weep ;
But mark ! a light from heaven, a beam of joy ;—
We know, though death and worms this frame destroy,
He, the REDEEMER, liveth, strong to save
The imperishable christian from the grave :
And is he thy Redeemer, trust and stay ;
Then fear not thou the blast that swoops thy all away.

CHRISTIAN BIOGRAPHY.

MRS. PERREY,

THE beloved wife of the Rev. A. Perrey, M.D., of Derby, was born at Inchinnan, amidst the beautiful scenery of the banks of the Clyde. Her father was a meek-spirited man, who brought up his family with patriarchal simplicity and tenderness. He was scarcely ever known to be angry, or to utter a harsh word to any of his children.

His daughter, Janetta, the subject of this brief memoir, inherited most of her father's amiabilities of temperament. She was equally remarkable for meekness, humility, forbearance, and patience. About thirty years ago she attended worship, at the request of a friend, to hear one whose preaching excited some notice from the force and frequency with which he insisted on the "terrors of the Lord." Under this ministry she was early awakened to anxious inquiry, and soon afterwards received impressions which issued in her conversion to God.

Not long afterwards, when relieved from spiritual distress and brought to rely exclusively on the death of Christ for acceptance with God, she found peace and joy in believing; and having put on the Lord Jesus Christ by baptism, she entered the church then recently formed in that place. Her conscientious scruples respecting her own personal acceptance with God were numerous, but her faith at length found repose on the plain and simple statements of divine truth; and one of the most satisfactory evidences of her new birth was, a sincere and genuine affection for the cause and people of God.

No person could be more regular in attendance on the appointed means of grace. Trivial excuses on account of little engagements were never heard from her. No inclemency of weather ever prevented her, whether on the

week evenings or on the Lord's-day. Indeed no considerations could induce her to forego the pleasure and profit of attendance on the ministry; and in proportion to her means her liberality to the cause of Christ was great.

These qualities won for her the esteem of her fellow members, and attracted the notice of her pastor, who, about seven years afterwards, had the happiness to enter into that sacred and intimate relation with her which nothing but death could sever. Upwards of twenty-one years have since elapsed, which have only served to develop more perfectly the same humility, self-denial, and retiring virtue, that were at first appreciated as the chief excellencies of her character.

Nearly the first nine years of this period were spent in England, amidst an affectionate people, and in the enjoyment of much domestic happiness. There she became the mother of six children. In October, 1849, her only remaining son, a youth conspicuous for gentleness and unobtrusive excellence of deportment, died of consumption.

From this period we date the first decisive symptoms of that fatal malady which now lays the survivors of the family prostrate in submission under the hand of God.

Soon after the dear boy was called to his rest, his beloved mother began to experience more decisive symptoms of disease, and found herself, after a few Lord's-days, incapable of filling up her place as usual in the sanctuary. She was not able to attend the house of God since the last Lord's-day of the year 1849. Her malady thenceforward began to assume the most malignant and threatening aspect, and was attended with indescribable pain and suffering.

From the first onset of this disease she had a strong impression she

should never recover. Yet she could not feel herself perfectly reconciled to the idea of parting with those around her, on whom all her earthly affections were centered. Her mind was also at the first considerably exercised with doubts on the great question of her interest in Divine favour. Often she would say, "It is a solemn thing to die! None can sufficiently realise in health the awful prospect of entering into eternity without an assurance of Divine forgiveness. What would I give to know that I am one of God's children!" These and many such anxious thoughts arose in her mind, from the consciousness that she had loved the family circle with a more than ordinary tenderness: and she feared that the intensity of her domestic affections was incompatible with the supreme love of God. The same anxiety, aggravated by the depressing influence of her severe malady, attended her through the greater portion of the season, of her affliction; but towards the latter end of it, as hope began to predominate, her desire to depart and to be with Christ increased. She was not, however, at any time favoured with strong assurance, or a triumphant joy.

Her highest spiritual attainments, while she could express her feelings, were confined within the limits of an humble hope that God, for Christ's sake, had blotted out her offences, and would, of his own grace and mercy, receive her to Himself.

One evening, somewhat more than a fortnight before her departure, as her children were taking leave of her, she solemnly addressed them on their highest interests, not expecting to see them any more in this life. She commended them to God; entreated them to seek the one thing needful; urged on them an affectionate obedience to their surviving parent, and prayed they might be preserved in safety to the kingdom of their heavenly Father. The last fortnight she lingered in severe suffering, and from extreme

weakness, as well as pain, was incapable of much conversation. She had many intervals of silent meditation and prayer, in which there is reason to think she anticipated meeting with her own dear departed offspring in the heavenly world. Her speech, through increasing debility, became more and more difficult, though her intellectual powers remained unimpaired.

On the Lord's-day morning previous to her decease, her husband spent some time with her in solemn devotion, and had then the last conversation in which she could convey her ideas by distinct articulate expression. She seemed to wonder that she had been spared to see the second sabbath of the new year, and said, she hoped if it had been the will of God she should that day have been hearing the new song of eternity—another voice, she said, than that of her husband in prayer—she might mean the voice of praise, or the voice of her Beloved in heaven.

In the prospect of her speedy removal it was said to her, "Jesus is on his way. He will soon be with you. She replied, "Amen! even so come Lord Jesus, come quickly." These were among her parting words in the gradual approach of dissolution.

The last two days of her life she could not speak much, and about ten o'clock on the morning before her decease it was evident she would never speak again. All pain seemed to have ceased, and nearly all consciousness. The breathing became gradually fainter, and early on Tuesday the 14th of Jan., 1851, she silently and unobservedly ceased to respire. Her emancipated spirit, as if seeking to quit this dreary world unnoticed by the nearest friends, took its peaceful flight, and enjoyed, we trust, an abundant entrance into those realms of bliss, where sin, sorrow, and suffering, are alike unknown.

The life of the departed presents a pattern worthy of imitation in respect

of filial, conjugal, and parental affection ; of meek and patient suffering ; of silent and unobtrusive piety ; of quiet and retiring devotedness to domestic duties. Her temper was equable, her whole deportment an invariable course of inoffensive devotedness to the duties of her station. Her chief aim seemed to be, to have always a conscience void of offence towards God and towards men.

She was interred in the burial ground belonging to Agard Street Chapel, Derby, on Saturday the 18th Jan., 1851, and on Lord's-day evening, the 26th, the Rev. James Gathorn, the venerable Independent minister, preached her funeral sermon to a crowded and very deeply affected auditory, from 1 Thess. iv. 13—16. He administered instruction and consolation to the bereaved church and family, by the delightful assurance that "those who sleep in Jesus will God bring with him."

MR. JOHN MATHEWS.

WHEN an individual has passed his threescore years and ten in one locality, there will always be some who feel an interest in his character. More especially will this be the case if he has been the parent of a large family, a liberal supporter of the cause of Christ, and an ardent admirer of the doctrines of the gospel. We shall then be anxious to know how those doctrines influenced him, and what was their effect upon his spirit and character. Such inquiries are not only lawful, but expedient. We are to be followers of them who through faith and patience inherit the promises. And hence sacred scripture is in a great degree biographical, affording examples of faith and piety.

The late Mr. John Mathews, of Leighton Buzzard, was born in the year 1778. In this town he drew his first and latest breath; and both as an

inhabitant of the place, and professor of the gospel, his standing was honourable. For many years of his early life he lived in a state of alienation from God, enjoying the pleasures and vanities of the world; though he was happily kept from those gross vices to which many are addicted.

It was well, perhaps, for our friend, that at an early period of his life the claims of business pressed heavily upon him, exerting a beneficial influence upon his mind by inducing habits of diligence and thoughtfulness. The family then consisted of his parents and one brother and one sister, and they were all blessed with prosperity to a considerable extent. They might have rested in it as their portion, and made light of the great salvation; but God in mercy preserved them. They all became disciples of the Son of God, and, we trust, have now met to behold him as he is.

At this time the ministry of the late Rev. T. Wake was exerting a deep and extensive influence upon the inhabitants of this vicinity. To the labours of that venerable man this family were indebted for their religious impressions. The brother, Mr. T. Mathews, was the first who felt the vital power of religion, and was baptized by Mr. Wake in 1798. He was an Israelite indeed—he lived beloved and died lamented. By this means the subject of personal religion was brought more immediately under the notice of our friend, when, after much self-examination and prayer, he also was baptized in the year 1808. Having thus united himself with the church of Christ, he imbibed a strong attachment to the principles of evangelical religion. He could not be half-hearted in any undertaking; hence, as a disciple of Jesus, his reading and meditations were deep, and he ultimately became a well-informed christian. His motto was,—“Salvation is of the Lord, but every man is under an imperative obligation to seek it.”

Like all others he had his trials—trials from the world and in the church. Of the latter he said, at the end of his days, "If I had to pass through the same trials, and to stand in the same position, I think I must do nearly the same things, but I would try to do them in a somewhat different manner. I might not be always right, but I will say I meant to be so."

Indwelling sin was his burden. The perfect excellence and unbending obligation of the moral law seemed to be the point from which he viewed every other part of theology, whether doctrinal, experimental, or practical. He saw and felt it to be holy, just, and good. Hence he drew his convictions of the guilt and danger of himself and all men; and hence it was that before Jehovah's throne of grace he bowed with humble reverence, and sought to bathe his soul in the fountain opened for sin and uncleanness.

He was naturally of a speculative turn of mind, and had been entangled with different philosophical systems, but one after another they gave way, and his final decision was, "None but Christ." This in him was not the result of weakness, cant, or fanaticism, but of impartial examination, and of enlightened conviction. Every one of his religious convictions were regarded by him as the spoil of warfare. He might have said of one and another of them, "This I obtained with my sword and my bow." So that during his later years his views were decided, and held with increasing tenacity, but in the spirit of love.

As a husband and a father, he was affectionate, faithful, and kind. His leisure hours were spent in the company of his beloved partner, and in the bosom of his family. At home the real man is seen. Our children form their opinions by the side views they take of us; and I mistake if this whole family do not concur in one sentiment, and that is, not that their honoured parent had no failings, an idea which he would have contemned,

but that he was a good man, and feared God above many.

Some good men seem to fail to imbibe a due sense of their obligation to sustain the cause of God in the world. Mr. M. as much felt it his duty to do this—that is to uphold in every possible way the worship and service of God—as he did to seek his blessings upon himself. His love to the cause of God continued, and was more and more manifested towards the last. In all the plans and operations of the church with which he was connected he was a cordial coadjutor.

His kindness to the present minister was great, and the spirit he displayed to those who worshipped with him was kind and affectionate. His age and long standing in the church of Christ, coupled with his experience, might have justified a claim to rule, but he was among us as one who served.

But what an example did he set us of early and punctual attendance on the means of grace! Great indeed must that hindrance be which kept him from God's house. On all the services of the sabbath, and at the prayer-meetings, and weekly lecture, he was ever the first and most eager attendant. And this was the case in all weathers, and when stooping under a weight of years. "My opportunities," he would say, "are few; I value them: I would not miss them on any account." Lately it was observed of him, "He will not be with us long, he is preparing for a better world—ripening apace for heaven."

But we had no idea that event was so near as it eventually proved. He had suffered from an affection of the heart, which at length proved fatal to him. And after a few months of prostration and weakness, he departed in peace on Monday, Oct. 7, 1850, aged 72 years. Be ye followers of them who through faith and patience inherit the promises!

REVIEWS.

Our State Church; her Structure, Doctrines, Forms, and Character; A Manual of Dissent. By W. R. Baker. London: Benjamin L Green.

THE Author of this small Volume tells us that "Had the Hon. and Rev. B. Noel brought out a cheap edition of his 'Essay on Church and State,' it is more than probable the following pages would never have been submitted to the public. The writer had proceeded very far towards the completion of this work, when Mr. Noel's book was first announced, but he immediately suspended his labours, thinking that Mr. Noel's production would render them wholly unnecessary. Finding, however, that the volume in question, from its price, was likely to prove all but entirely inaccessible to that important class for whom the writer had commenced his undertaking, he determined to go on with it; at the same time purposing not to go to press should Mr. Noel be induced to give the world a really cheap reprint of his publication." But a cheap edition of Mr. N.'s work not appearing, he proceeded with his work, and now conceives that had such a cheap edition appeared it would not have rendered a plain, concise, and comprehensive Manual of Dissent like this unnecessary.

We are first furnished with a very full Analysis of the volume under the heads Introductory Chapter, and the Structure, Doctrines, Forms, Conduct and Character of the Church. The plan of the work is well-arranged, and as far as we have been able to examine, we should say it is well worked out. We select a paragraph or two on a subject respecting which our readers feel much interest—the inefficacy of infant sprinkling.

"What is regeneration, or what does it imply? If it does not mean, when spoken of in a religious sense, a change in the

moral nature of man, from a state of depravity to a state of holiness, it means nothing at all. A regenerate man is a renewed man—a man whose principles and affections, from being erroneous and sinfully exercised, have become harmonious with the claims of righteousness and truth. This, in fact, would soon be the precise meaning attached to regeneration in the offices of the Church, since they always connect with it the influences of the Holy Spirit; but if facts, and not assumptions, are to decide the question, we may safely and at once conclude, that no such change is wrought upon the character of a single infant in its baptism. If there be any difference between baptized and unbaptized children it is decidedly in favour of the latter, so far at least as character is concerned, if we except the children of those Independent, or Presbyterian parents, who, while admitting the propriety of infant baptism, totally repudiate the doctrine of baptismal regeneration. And what is it but character that determines the condition of a human being? 'Not every one,' said Christ, '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.' (Matt. vii. 21.) 'Ye shall know them by their fruits.' 'Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.' (Matt. vii. 16, 19.)

The Society of Friends, and the Baptists, have none of their children baptized; though for very different reasons. The former believe that baptism is an abrogated rite; and the latter, that it should be voluntarily observed, when persons arrive at years of discretion, and after making a credible profession of faith. If, however, we compare the lives of the children of those denominations, with the lives of vast masses of the young that have been baptized by the 'duly authorized' clergy, we must conclude, unless regenerating grace is a mere nullity, that much more of it has fallen to the lot of those who are described as being in a 'heathen state,' than of those who are said to be 'released from their sins, adopted into God's family, sanctified by the Holy Spirit, and have the promise of everlasting life.'

A great portion of the offspring of pious Baptists and Friends grow up in the fear and love of God, exhibiting the fairest Christian graces, and professing an enlightened attachment to the great and fundamental peculiarities of the gospel, while our gaols, penitentiaries, and penal

settlements, are mainly filled with the baptized and regenerated members of the apostolic churches of England and Rome, and while our streets and alleys are resounding with the oaths and curses of their equally regenerated brethren, though many of them are but a little advanced beyond the age of infancy.

Juvenile delinquency has now for some time been the theme of serious lamentation; and more churches, and richer schools, are among the remedies prescribed for it by bishops and clergymen. But is it not strange that there should be any ground for such complaint among a class almost universally regenerated, adopted into God's family, and sanctified by the Holy Spirit? Neither the methodists, nor the evangelical dissenters of England, nor the religious Presbyterians of Scotland, believe one word about baptismal regeneration, and yet their children, in point of religious character and conduct, will bear comparison with any equal number of the most exemplary that the churches of England or Rome can possibly produce.

Whatever, then, priestly assumption, or ignorant superstition may say, common sense will conclude, either that baptismal regeneration is a gratuitous fiction on the part of men, who, for their own aggrandisement, would have the people believe that it is with them to open or shut the kingdom of heaven; or, that regenerating grace is a thing of no efficacy, and consequently of no value."

BRIEF NOTICES.

The Pseudo-Protestantism, and Unscriptural Reasonings of the Archbishop of Dublin, contained in his late "Charge" to the Clergy of the Province of Dublin, entitled "Infant Baptism Considered," Compared with Holy Scripture. By the Rev. James Milligan. London: B. L. Green. Mr. Milligan is a bold man to tackle the famous logical Archbishop. But we live in times when people will think and speak. Certainly there was enough in the Archbishop's famous "charge" to make the very stones cry out. No wonder, then, that Mr. M., a baptist minister in Dublin, lifted up his voice in protest, especially when he found in that "charge" paragraphs like the following:—"And the visible church, into which members are, through this rite, admitted, they regard as a community not possessing any spiritual endowments whatever; these being, by Divine decree, reserved for certain individuals, arbitrarily selected from the rest. Of those who maintain the predestinarian views now alluded to, a considerable proportion belong to the sect which altogether rejects infant baptism." His Grace seems to be ignorant of the fact that there are who are called

Arminian, as well as Calvinistic baptists. His lordship also seems chafed on finding, "to his astonishment and mortification, that his people were, one by one, dropping off into the sect of the baptists; and that these secedors were, almost exclusively, those very persons who had been the most attentive to his instructions, and the most promising." We are glad to hear it. But again. "Now, with respect to the question of infant baptism, though there is not in scripture any express injunction or prohibition relating to it, any one who inquires with an unbiased mind may, I think, arrive at a perfect moral certainty as to what was the practice of the earliest christians." Perhaps this learned scholar will favour the world with a sketch of the logical process by which any one may arrive at such a conclusion.

The Crisis; A Prize Essay on Senior Classes in Sunday Schools, their necessity, importance, and the best method of conducting them: illustrated by several encouraging facts. By Henry Hall, of York Street chapel Sunday school, Walworth. London: Benjamin L. Green. This little volume is for sabbath school teachers; it appears to be written by an experienced teacher; and is on a subject of the first importance, as its title indicates—one which often occupies, we believe, the anxious thoughts of the pious teacher of the young. Here are full directions for the practical and efficient management of senior classes. Ministers will also find in it some valuable hints for conducting bible classes.

Infidelity, and the Consequences of Atheism. Two Tracts, by Rev. T. Pottenger. London: B. L. Green. These tracts are just adapted for circulation among such of the working-classes as have been drawn off from respect to the bible and the sabbath, into infidelity and rebellion against God. They are published at a low price, with as much reading in them as in some shilling lectures. We should rejoice to hear that hundreds of thousands of them were in circulation. Rich christians would do well to spend a few sovereigns on their circulation.

The First Book for Children; Teaching them to Read, to Spell, and Think. By W. F. Lloyd. London: Hamilton & Co. Mr. Lloyd has spent the years of a long and active life in the service of the rising generation, and many will rise up to bless his memory. Here is another little present for them from his pen, which the parents and friends of children may place in their hands without the slightest hesitation.

Family Scenes in a Mining District. By a Resident. London: Houlston and Stoneman. A very suitable little book to add to the sabbath school library; or to make a present of to a well behaved boy or girl at home or at school.

A Colloquy between the Gallows and the Hangman. By Albert Midlane. London: Gilpin. In very passable rhyme the writer has got up a scene on the morning of an execution. "The Hangman approaches the Gallows; ascertains that 'all's right'; and is surprised by an address from the Gallows as he was about to depart." A colloquy ensues, which is kept up with tact and spirit. The design is to expose the evils of capital punishment, in illustration of which a number of remarkable "Notes" are added. It is a handsome pamphlet, which a few pence will buy.

Beatrice; or, the Influence of Words. By S. S. Jones. London: Ward & Co.; and Ramsay of Brompton Row. Whether the narratives of this handsome volume are founded on facts, or merely imaginative, we are not told; but certainly they are natural, and of a most interesting character. The writer possesses the power of at once fixing the attention of his reader, leading him willingly on through the fascinating scenes which he depicts in an easy and flowing style. The tendency of the work is favourable to evangelical piety and christian usefulness.

The Poetical Miscellany. By J. F. Sparke. London: Hall, Virtue, and Co. This small volume consists of a number of original poetical pieces on religious and philanthropic subjects. The writer hopes there is nothing in his pages "contrary to christian charity." "Any critic," he adds, "is perfectly welcome to read this book," and hints given in a "christian spirit," either by letter, post paid, or *viva voce*, he

will be thankful for. Our criticism of it will be brief—there are some good thoughts in it, but it is rather spicy.

Idumea, with a Survey of Arabia—Babylon, and the Banks of the Euphrates—Ancient Egypt and its Monuments—London in the Olden Time. London: Religious Tract Society. These are four more volumes of the cheap monthly series, rich in valuable information respecting these interesting regions. What immense advantages children and youth of the present age enjoy!

The Working Man's Housekeeping Book for fifty-two weeks. London: Groombridge and Sons. We point out this little memorandum book, filled with printed forms for recording weekly expenditure, the attempt to use which, by working men, would have a beneficial tendency—they, and their wives too, would then see which way the money goes.

The Construction of Locks and Keys. By John Chubb, London. We do not usually notice works on science and art. In this little volume, however, those who wish to keep their treasures safe will find much curious information on the intricacies of lock-making and lock-picking, illustrated by engravings.

Tracts and Papers on Popery flow in upon us from notice from all quarters; but they are so numerous, and the opinions expressed are so various, that to analyze and report on them is beyond our power. We can only express our hope that they will, every one of them, do some good, and thus the attempt which was designed to uproot protestant liberty, will only cause it to take deeper root.

CORRESPONDENCE.

THE CUI BONO; OR, "WHAT GOOD" OF INFANT SPRINKLING?

To the Editor of the *Baptist Reporter*.

DEAR SIR,—A question something like the following often recurs to us when we are pondering the propriety of our christian friends who differ from us regarding baptism: "What real good have they in view in their practice of infant sprinkling?" We know that some of their number impute more sacredness to it than others, but still there is something or other about it of such importance in the estimation of all of them, differing though they may as to some points of the argument, that in event of any of their little ones dying, they can scarcely

conceive of their entering the gates of Paradise unless the mysterious rite has been previously performed. We know, however, that in some cases it is not unusual for persons to besiege (by mistake of course) the door of a baptist minister with the entreaty, "My child is ill; very ill; come and baptize it before it die." And if we turn to a better informed class of the community; better informed, we mean, because more in the habit of reading scripture for themselves, they cannot come across the passage in the evangelical record, touching the Redeemer's blessing little children, without at once construing that word "bless" into *baptize*, and especially as they are strengthened in this interpretation by

the assurance which Jesus gave that little innocents (or rather, as we baptists would say, persons of the disposition of little children in relation to divine things,) belong to "the kingdom of heaven." They have set it down in their minds that baptism is a preliminary to entrance into that kingdom either in infant or adult cases; and, therefore, for that very sensible and strong reason, the little ones who were brought to Jesus were in some way or other baptized; though the New Testament simply, and only, affirms the fact that Jesus *put his hands on them* and blessed them. It does not say that the Redeemer had water dripping from the tips of his fingers, or that he ordered the parents to meet him with their little ones at the Jordan, or elsewhere, that he or his disciples might give them "the seal" of the *new Abrahamic covenant*—a covenant to be looked for in vain in the New Testament. Now, we must confess, that to wrest the simple narrative respecting the infants to a purpose like this, seems to savour strongly of *superstition*, for who but those who are determined, at all hazards, to obtain an argument for infant baptism, would think of applying to this narrative for that purpose? Let not, therefore, our paedobaptist friends taunt us with "making too much of baptism;" we certainly do not ascribe such merit to it as this—to fancy a little child incapable of entrance into heaven without its performance. We abjure the association of the ordinance with anything of a saving element. We attend to it as intelligent believers ourselves, and we claim its exclusive appropriation to all who, with us, believe in the name of the only begotten Son of God. We honour it as the last command of our Redeemer: right, for no other reason than that *he wishes us to do it* as an evidence, a testimony to the world, that we are his disciples. We call on every believer, as Ananias said to Paul, to "arise and be baptized." Compare for a moment the public practice we follow with that of our friends who take the opposite side. Look at that baptistry: there stands one with soul absorbed in love to the Redeemer, looking down upon the water as an emblem of his Redeemer's grave; he comes to it simply because Jesus has wished him to do so, and it reminds him that now henceforth he is to be dead unto sin, as his person is about to be buried in water; it reminds him also that

as he will rise out of the water again, so he is henceforth to walk in newness of life. He is another man after he rises from the water; not that the water has made him so; but he has taken voluntarily a solemn pledge to abjure sin, and to live unto righteousness; and his baptism was his own avowal to the world of his determination. But, change the scene. A minister has a child brought to him: the little thing, if not asleep, stares about unconsciously; lulled to silence in many cases. The minister, after talking about Jesus taking little children into his arms to bless them, tells the people assembled gravely and solemnly that he is empowered by this example of Jesus to take the little child in his arms to baptize it; he asks the name designed to be given; and on being informed, he calls the little one by its name, adding, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," sprinkling as he uses this language a few drops of water on the child's face, and concludes with counsel to the parents and a prayer that the Most High would take special charge of "the baptized one," now verily assigned to a share in his kingdom. Look on both representations, and then say which has the most appearance of having a Divine command. The one is voluntary; the other involuntary. The one is intelligent, as far as the candidate is concerned; the other unintelligent. The one is a personal expression of love, attachment, and devotedness; the other avowedly to put into a position for blessing, but of what kind of blessing thousands are ignorant—mystery folds up the impressions, and it is soon, very soon, forgotten.

Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan!

Liverpool.

J. V.

"THE HISTORY OF ROMANISM," BY
DR. DOWLING, OF NEW YORK.

To the *Editor of the Baptist Reporter*.

DEAR SIR,—This noble work has already had a sale of sixteen thousand copies in the United States of America. It is a masterly publication, and reflects great credit on the learned author, who has done more to inform the public mind on the subject of Roman Catholicism than any other living writer; and if every Protestant congregation in Britain would

present their pastor with a copy, I feel sanguine that it would so influence the minds of public men, that all the efforts of the Jesuits (who are more numerous in England than in any other state in Europe) could not counteract it. The learned Doctor traces every corruption, and shows how and when it was introduced by the apostate church of Rome, the history of which he brings down to the flight of the present Pope Pius IX. The ability and candour of the work must arouse the attention of every intelligent papist. Permit me to furnish an extract from the Canons of the Council of Trent, confirmed by the Pope, which will at the present time interest your readers, and cause all who desire further information to purchase this invaluable "History of Romanism." It is an octavo volume, with fifty-two plates.

Let it be remembered that the following are the imperative *laws* of the Romish church, enjoined by the Council of Trent, and sent forth to the world with the sanction of Pope Pius. These laws are as binding on every Catholic as the laws passed by the British Senate are on all true British subjects, and all popish Bishops and Priests are bound to enforce these laws, wherever popery prevails. Let the Protestant lover of the bible, and of that glorious bulwark of liberty, the *Freedom of the Press*, pay attention to these extracts from the Canon Law of Rome, and then say whether it is possible for freedom to exist in any land where Popery is the predominant religion, and the priests possess the power to enforce the laws of their church. It is enacted by the Council of Trent, and approved by a Bull of Pope Pius IV, That all Books condemned by the Supreme Pontiffs, or general Councils, are prohibited, and no work written or published by an heretic is to be sold or read till approved by the Inquisition!

Rule 4th.—Inasmuch as it is manifest from experience that if the Holy Bible be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it. It is on this point referred to the judgment of the Bishop, or Inquisitors, who may by the advice of the priests, or confessor, allow the reading of the Bible to those persons whose faith and piety they apprehend will be augmented thereby, and this permission they must have in writing. But if any one shall have the presumption to

read or possess it without such written permission, he shall not receive absolution until he has first delivered up such Bible to the priest. Booksellers who shall sell, or otherwise dispose of Bibles, to any person not having such permission, shall forfeit the value of the books, and be subjected by the Bishop to such other penalties as the Bishop shall judge proper.—Page 493.

Rule 8th.—Books, the principle subject of which is good, but in which some things are occasionally introduced tending to heresy, divination, or superstition, may be allowed after they are corrected by Catholic divines, by the authority of the General Inquisition.

Rule 10th.—In every city and diocese, the house or places where the art of printing is exercised, and also the shops of Booksellers, shall be frequently visited by persons deputed for that purpose by the Bishop or his vicar, conjointly with the Inquisitor, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep a catalogue of the books they have on sale, signed by the said deputies; nor shall they keep or sell, nor in any way dispose of any other books, without permission, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the Bishop, or Inquisitor, who shall also punish the buyers, readers, or printers. Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this Index. But if any one keep or read any books composed by heretics, he shall instantly incur the sentence of excommunication; and those who keep or read books interdicted, besides the mortal sin committed, shall be severely punished at the will of the Bishop.

The Committee appointed at the Council of Trent, and who drew up these rules, was made permanent, and exists at the present day, under the style of "The Congregation of the Index." This Committee proscribes all the works of our divines and leading authors, including Milton, Bacon, Locke, and even the Dairymen's Daughter, by Leigh Richmond, is honoured by being proscribed by this popish society "of the Index."

P.

[We hope to be able to furnish some information on "Baptist Chapels in London" in our next.]

NARRATIVES AND ANECDOTES.

PILGRIMAGE FROM JERUSALEM TO JORDAN.—On Monday after the Palm Sunday of the Greek Church, the eastern Christians made a pilgrimage, under military escort, to the river Jordan, to the place where Christ was baptized by John. Like most of the strangers, we resolved to avail ourselves of this opportunity of visiting a neighbourhood, which is at other times unsafe; and rode through the Jaffa Gate at about six o'clock in the morning. Arriving at the valley of Jehoshaphat, we found the mountain sides covered with spectators, among whom the white garments of the women presented a very picturesque appearance. The pilgrim throng proceeded from the gate of Stephen, over the brook Kidron, by Gethsemane, to the southern slope of Mount Olivet, the people of different nations, and of various costumes, pressing past one another on horses, camels, asses, or on foot. Here was a black Abyssinian, with his simple blue dress; there a Greek woman, hanging in a large basket on one side of the camel, while on the other, her four lovely children gazed wondringly upon the multitude; other women were seen riding on their animals, the children holding on before and behind, while the husband carefully held the reins. There was a Latin Monk in his cowl and yellow straw hat; and at the side were German workmen in worn-out clothing, but with joyous faces and glad songs. We hastened by the motley crowd up the Mount of Olives, but suddenly a wild cry was heard: it was a procession of Mohammedans returning from a pilgrimage to the pretended grave of Moses; which, according to the dream of a Mussulman-saint, they suppose to be not far from Jericho, on the Dead Sea. Standard-bearers danced in front; then came half-naked Dervishes, fanatically piercing their bodies with pointed iron, which caused the blood to flow; after them the monotonous music of the drum and pipe, while the train was closed by the faithful of Islam, with cries and shouts of triumph. They took a different road to the valley of Hinuom, and we reached the head of the caravan at the first resting-place, where the valley narrows to a small ravine. Here the procession was arranged: the

Turkish military, with drums and fifes, marched in front, while at the side, and on the heights of the surrounding mountain, were troops of Bedonins, on horseback, who furnished the escort of honour to the Governor of Jaffa, the leader of the procession. We found ourselves among the barren mountains of the desert, and gradually descended toward the east. Traces of the old Roman road were visible here and there, and remains of watch-towers, or khans, were scattered about. The neighbourhood is one of the most dangerous in the Holy Land, and it often happens that a traveller falls among thieves, who "strip him of his raiment and depart, leaving him half dead."

THE VALE OF THE JORDAN.—At last, about noon, we perceived the Dead Sea, and nearly the whole plain of Jericho. The mountains recede from one another, the vale of Jordan expanding into the beautiful Jordan meadows. On the eastern side they fall off abruptly, and are of a ruddy hue; on the west they are of a lighter tint, and decline more gradually. The river Jordan, with its green banks and oases in the plain, momentarily reminded us of the majestic Nile; the enchanting shores of which break through the desert sands. From the summit of the mountain, an extensive prospect is enjoyed of the whole plain to the Dead Sea. The waters of the Jordan flow through it in mighty rest, betrayed by their green banks, while innumerable springs and brooks irrigate the meadows. Diligent labourers only are wanting to restore the canals, in order to make this now-barren country one of the most fruitful districts in the Promised Land, to recal the gardens of rosos, and the balsam trees, and to be able to rest beneath the shadow of the palms.

THE RIVER JORDAN.—After referring to scriptural incidents connected with the Jordan, such as the passage of Joshua, Elijah and Elisha, Naaman the leper, and the baptism of our Lord by John, the following scene is depicted:—The love awakened for the waters of Jordan by these holy reminiscences was soon perverted to a superstitious faith in a singular sanctity attaching to the river;

and many thousands of pilgrims still believe that by bathing in Jordan, they will undoubtedly secure their regeneration and eternal blessedness. They therefore plunged into the stream with holy impetuosity; the men and women being attired in white garments, their funeral shrouds. They dipped three times, or oftener, repeating prayers, and repeatedly making the sign of the cross. Many were plunged by others; the weak were led down and held against the furious torrent; while others clasped their neighbour's hand in order to feel in the holiest hour of their existence, the bond of union. Mothers bathed their weeping children, considering that they were thus performing the highest duty of maternal love for time and for eternity. The Turks kept order, a service which the promiscuous assembly of sex, age, and nation rendered highly necessary. After the bathing was concluded, tin bottles were filled with water, which the pilgrims hung about them, and carefully carried home; sticks were cut from the willow trees; and at last, after a full hour, the military succeeded in driving away the lingerers, and the animated shores of Jordan became once more still.

[The three preceding paragraphs are from F. A. Strauss's "Sinai and Golgotha."]

THE SABBATH IN LONDON.—In Dr. M'Crie's Memoirs of the late Sir Andrew Agnew, Bart., who encountered much obloquy for his well-meant, though not wise, proposals for the better (the sneerers said bitter) observance of the sabbath, we find these remarks on the report of the Parliamentary Committee which the worthy baronet obtained, and over which he presided. It revealed a sad scene of darkness in a region of light. The Report was printed in 1832. Could a better be given now? “A more appalling spectacle of human depravity on a large and systematic scale has seldom been brought to light. It was as if a curtain had been lifted up, revealing to the eyes of the Christian public, as to those of the ancient prophet, the series of abominations done in the midst of Israel. Let us imagine whole districts with open shops, trafficking in all manner of wares as on the week-day—markets thronged with purchasers through the whole day, more like fairs than markets—scenes of confusion and

uproar, to which the bustle of any other day in the week was comparative quietude—Saturday-night ‘pay-tables,’ established in public-houses, to tempt the workman to spend his earnings in liquor, ‘for the good of the house,’ whilst his poor wife, with an infant in her arms, going in search of him to procure sustenance for the family, finds his means exhausted, and is fain to drown bitter reflection in the intoxicating cup—whole rows of gin-shops and public-houses pouring out their lava-streams of debauchery in the morning at the very hour of divine service—wretched men, and more wretched women, reeling through the streets with such horrid looks and disgusting language, that the decent inhabitants durst not take their families to church with them—500 steamboats, filled with shoals of gaily-dressed Sabbath-breakers, plying on the Thames—the parks crowded with fashionable carriages—while on the roads leading from London, the grand attraction to multitudes on this day was ‘to see the gentry going to Newmarket,’ the said gentry playing at cards all the way, venting imprecations on the tardy hostlers and their jaded horses, or, in a fit of passion, scattering the implements of their unholy pastime on the road. Besides these gross miseries, let us add others less offensive to public decency, though not less productive of evil—that moral dram-shop, the Sunday news-room, the Sunday newspapers, the Sunday tea-gardens, and concert parties,—which the hand of legislation cannot reach; and we have the picture of a London Sabbath, differing very little from a Parisian.”

INTEMPERANCE IN LONDON.—In the “Temperance Almanack for 1851,” we find the following gratifying statement:—Drunkenness in the metropolis is happily much on the decrease. In the year 1831, one in every forty-eight individuals was drunk; in 1832 the number increased to one in forty-six—whereas in 1833 it decreased to one in fifty, and in 1848 the average had again fallen to one individual in every one hundred and ten. This decrease of intemperance was attended with a similar decrease in the number of metropolitan beer-shops. In 1833 there were 1,182, and in 1848 only 779 beer-shops in London. Whether this decrease preceded or succeeded—and so was the cause or the consequence of the in-

creased sobriety of the people, it is difficult to say. The number of public-houses in London, however, during the same period had increased from 4,073 to 4,235. Upon the cause and effect of these social and moral phenomena we cannot now speculate; it is our business, at present, only to state the facts.

CHEAP LITERATURE—TO WORKING MEN.—In order to acquire knowledge, the people must have books. The working man has great advantages in this day. In every department of knowledge books may be bought for a few shillings that a century ago could only have been purchased by the very wealthy. It must be confessed that some of the penny literature is of a vile description. Bad men will make a market of the depravity of the people whenever and wherever they can. There are publications, however, which aim at improving the minds and morals of the people, and elevating their tastes. These publications are well sustained, showing that the humbler orders appreciate all honest and well-directed efforts to benefit their own class. Cheap literature is of the greatest possible advantage to the people. Through it they become acquainted with the great men of all ages—poets, philosophers, sages, statesmen, and orators. Through it they become acquainted with passing events throughout the world. Through it they are made familiar with the writings of their fellow-workmen. Thousands of the poorer classes, who have had few advantages of education, are indebted for the knowledge they possess to our cheap literature. Sixpence a week spent in literature, which a man may easily save from some self-indulgence, will soon place a library in a working man's home that will form amusement for his leisure hours, and if judiciously selected, will enable him to store his mind with useful knowledge on a variety of subjects.

THE CENSUS OF THIS YEAR is to be taken on Monday, March 31, of all persons in houses on the previous night. In England, persons to be called "enumerators" are to be appointed to take the accounts, through the Secretary of State, by the Registrars of Births and Deaths. The parishes are to bear the expenses, and Parliament to re-imburse them. The Secretary of State is to adopt means to take an account of the number of houseless poor on the night of the 30th

of March, and of persons travelling and on shipboard. In Scotland, the sheriffs are to appoint schoolmasters to take an account. The census is of Great Britain only. Schedules are to be filled up by occupiers of houses; and for refusing to give answers, or giving false answers, persons are to be liable to a penalty of not more than £5 nor less than 20s., to be recovered in a summary manner by distress or imprisonment.

"THE CHURCH".—We hold the church to be, intentionally, a popular institution. Whatever provision is made for order, offices, and discipline, the whole power, under Christ, is in **THE PEOPLE**, and administered not over them, nor for them, but *by themselves*, convened in free assembly. Such was, confessedly, the constitution of the earliest christian churches. So long as this constitution remained, the gospel was preserved in its original freshness. But when the power of the people was usurped, first by philosophizing teachers, and then by ambitious rulers, the ancient simplicity of belief, freedom of worship, and equality of fellowship, were gradually worn away by the proud pretensions which ripened, at length, into the full-grown papacy. Towards the restoration of the first, best, divine, mode of teaching and of acting, the reformers made a noble approach. Some of them saw more clearly than others. *Puritanism* was the antagonist of the papal tendencies in the church of England. Elizabeth hated the Puritans more than she hated the Papists. The struggle lasted through the reigns of all the Stuarts; it continues still; it must continue till the papacy is restored to its palmy state in England, or till all the papal principles and leanings in the Anglican church are completely rooted out by a religious and determined people.

Eclectic.

THE CHURCH OF ENGLAND.—The child of regal and aristocratical selfishness and unprincipled tyranny, she has never dared to speak boldly to the great; but has contented herself with lecturing the poor. It is vain to deny that the Church of England clergy have, politically, been a party in the country from Elizabeth's time downwards, and a party opposed to the cause which, in the main, has been the cause of improvement.—*Dr. Arnold.*

CHRISTIAN ACTIVITY.

THE TWO HOMES.

By a Home Missionary.

IN the district in which I preach the gospel to the poor, there are two homes which I intend to pourtray. Let us look at *the home of the sinner*. It is situate in one of the worst streets of my field of labour. Many of the houses are devoted to infamous purposes. The gin-palaco is there, and its adjuncts, filth, violence, rags, blasphemy, and wretchedness. On the first floor of one of these habitations, which bears a slightly better character than the others, resides the man of whom I write. Let us enter his dwelling. It is the Lord's-day. The shop which stands at the entrance is open, and the *Weekly Dispatch* and indecent books are being lent to grim, unwashed, rough workmen. We pass upstairs. They are sloopy and black with mud. Houseless outcasts sleep here; boys lay their weary heads on these very stairs, and, having spent a few dreary hours in slumber, rise up to thieve for a morsel of bread. This is the door. It is old, cracked, and dirty. We enter the room, and look around. The land is naked. There is a bed, a table, two broken chairs, a pan, an old kettle, a few whole and a few broken plates, about six pounds of coal in a corner, half a loaf, a smashed box of lucifers, three teacups, a scrubby besom, and a bent poker sprawling across a fender with its edges broken down—that is all. The inmates of the house are before us—no, the wife is absent. But look at the husband. He is sitting with his feet on the sides of the fire-grate. He is unwashed, and has a beard a week old. A printer by trade, and earning thirty shillings a-week, he is ignorant, drunken, and poor. There is no peace in his home. His children are there—three of them—huddled in the corner, and trembling at his anger. No Bible is in the house; no prayer, no hymn, no loving words of wisdom ever echo on the hearth. Squalor, wrath, want, and misery, abide here. I am coming down stairs. There is his wife. "What are you doing here?" "Why, sir, my husband turned me out last night, got the poker, and hunted me down stairs, and I dare not return. I

have spent the night upon the stairs." "Come with me—I will go with you. He wout hurt you now." "No, sir; I dare not go! he will beat me." I was compelled to leave her there.

After spending some hours in visiting the homes of the poor, I went to see another workingman. He is a christien, and has often sat to hear me preach the gospel. He lives within a few yards of the homo I have just described. There the door was open; this is shut. Ring that bell with the neat brassplate beneath it. The door is opened by a slim, modest, pretty young woman, or rather girl, who is a pattern of neatness and taste. We enter the passage. What a contrast to the other! The floor is laid with oil-cloth; a lamp (it is winter) pours a gentle light upon us; the stairs are carpeted; a neat umbrella-stand is in that corner, and a filter (my friend is a total abstainer) in this. We now enter the room where the family is. Look round. Remember the bare, desolate, dirty den yonder; look round here. Sitting on the sofa is the working-man. Beside him are a lot of books. Take them up. "Lectures on the Catholic Church." Ah! that is Cardinal Wiseman's famous book. "The Protestant Discussion." An interesting book this. It is the discussion between Dr. Cumming and Mr. French, an erudit Catholic layman. I knew him. He was a man of immense reading. "History of the Reformation." Good. And this one—oh; "Stow's Survey of London." "Well: what are you doing today?" "I am studying the Roman Catholic controversy. I went to chapel in the morning, and read these books all the afternoon; we will now have our tea, and then I propose going to hear your lecture on "The Sabbath, and the People of England." We sit down to tea, the eldest daughter "saying grace before meat." Look round. Tea is served by a comely matron. How neatly she is dressed. Nothing on her person which is not useful, clean, attractive, and paid for. And that dress; see how beautifully it fits! was made by herself. "Her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She seeketh wool, and flax, and worketh

willingly with her hands. She looketh well to the ways of her household, and eateth not the bread of idleness." Her tea-table is spread with plenty, and she serves each cup with a smile. "In her tongue is the law of kindness." Close to me is her husband. He asks, "Can you give me a simple and satisfactory argument to demonstrate the supremacy of the scriptures? Dr. Wiseman's thesis on that subject is very subtle," and thereupon he gives me an admirable analysis of the Cardinal's lecture, "The Catholic Rule of Faith." We then discuss my reply, and endeavour to find a true and wise reason for the faith that is in us. Sitting near her mother is the young maiden who opened the door—a maiden pure, thoughtful, and fond of knowledge. She has read books which many "maids of high degree" never saw. Opposite to her is her sister—the oldest. She is diminutive, pale, quiet, and studious. Her mind has had communion with the best works in the English tongue. Her reading has ranged from Chaucer to Wordsworth, Addison to Carlyle, Jeremy Taylor to John Foster, and over a multitude of works published in our day. Nor is she unacquainted with books of another sort, of which "Representative Men," and "Leben Jesu," may be taken as the type. My friend, the working-man beside me, is proud of his daughters. Look at himself. His head is large; his face thoughtful; his speech rapid, correct, and polished; his manners good. He treads the soft, new carpet, which covers the floor with a step which betokens energy and independence. Pointing attention to some of the numerous engravings and pictures which cover the walls of the room, he speaks of their characteristics in an able manner, and if a portrait, he gives some interesting story of the original. In four parts of the room he has put up shelves, (he is a joiner, reader,) and they are full of books. And valuable books they are. They treat on history, science, language, politics, social reforms, eloquence, and religion. And he has read them. His public lectures teem with information; so does his daily talk. Evening comes; it is time for his family to retire to rest. Song, reading, and prayer close the day in this home; in the other curses and violence.

What makes the difference in these two homes? Money? They are both

working-men. What, then, makes the difference? Laws? They both live under the same government. What then? THE GRACE OF OUR LORD JESUS CHRIST.

What the working-classes of this land want, is—Religion. To spread this amongst them should engage the energies of our churches. We want books, ministers, and chapels for the poor; above all, ministers whom the common people will hear gladly. But this must form the subject of a future contribution.

LONDON COSTERMONGERS.

A pamphlet has recently made its appearance* which we have perused with avidity, since it reveals many singular facts respecting the habits and condition of at least 50,000 of the inhabitants of our great metropolis, who appear to be living and dying in a state of heathenism—literally without God and without hope! We have selected a few of these facts in order to make out a case of necessity for the extraordinary efforts we have recommended in our leader this month. Verily the inhabitants of London seem to be sleeping on the edge of a volcano far more dangerous than the powder magazine at Liverpool! For let it be remembered that there must be added to the parties mentioned beneath, that fearful host of thieves, crimps, prostitutes, swindlers, and gamblers, with which London swarms.

Statistics.—The number of costermongers—that is to say, of those street-sellers attending the London 'green' and 'fish' markets—appears to be, from the best data at my command, now 30,000 men, women, and children. . . . But great as is this number, still the costermongers are only a portion of the street-folk. Besides these, there are, as we have seen, many other large classes obtaining their livelihood in the streets. The street musicians, for instance, are said to number 1,000, and the old clothesmen the same. There are supposed to be at the least 500 sellers of watercresses; 200 coffee-stalls; 300 cat's-meat men; 250 ballad-singers; 200 play-bill sellers; from 800 to 1,000 bone-grubbers and mud-larks; 1,000 crossing-sweepers; another thousand

* Mayhew's London Labour and London Poor.

chimney-sweeps, and the same number of turn-cocks and lamp-lighters—all of whom, together with the street-performers and showmen, tinkers, chair, umbrella, and clock-menders, sellers of bonnet-boxes, toys, stationery, songs, last dying speeches, tubs, pails, mats, crockery, blacking, lucifers, corn-salves, clothes-pegs, brooms, sweetmeats, razors, dog-collars, dogs, birds, coals, sand-scavengers, dustmen, and others—make up, it may be fairly assumed, full 30,000 adults; so that, reckoning men, women, and children, we may truly say that there are upwards of 50,000 individuals, or about a fortieth part of the entire population of the metropolis, getting their living in the streets.

Religion.—An intelligent and trustworthy man, until very recently actively engaged in costermongering, computed that not three in one hundred costermongers had ever been in the interior of a church, or any place of worship, or knew what was meant by Christianity. The same person gave me the following account, which was confirmed by others: “The costers have no religion at all, and very little notion, or none at all, of what religion or a future state is. Of all things they hate tracts. They hate them because the people leaving them never give them anything, and as they can’t read the tract—not one in forty—they’re vexed to be bothered with it. And really what is the use of giving people reading before you’ve taught them to read? Now, they respect the city missionaries, because they read to them—and the costers will listen to reading when they don’t understand it—and because they visit the sick, and sometimes give oranges and such like to them and the children. I’ve known a city missionary buy a shilling’s worth of oranges of a coster, and give them away to the sick and the children—most of them belonging to the costermongers—down the court, and that made him respected there. I think the city missionaries have done good. But I’m satisfied that if the costers had to profess themselves of some religion to-morrow, they would all become Roman Catholics, every one of them. This is the reason:—London costers live very often in the same courts and streets as the poor Irish, and if the Irish are sick, be sure there comes to them the priest, the Sisters of Charity—they are good women—and some other ladies. Many a man that’s

not a catholic, has rotted and died without any good person near him. Why, I lived a good while in Lambeth, and there wasn’t one coster in a hundred, I’m satisfied, know so much as the rector’s name,—though Mr. Dalton’s a very good man. But the reason I was telling you of, sir, is that the costers reckon *that* religion’s the best that gives the most in charity, and they think the catholics do this. I’m not a catholic myself, but I believe every word of the bible, and have the greater belief that it’s the word of God because it teaches democracy. The Irish in the courts get sadly chaffed by the others about their priests,—but they’ll die for the priest. Religion is a regular puzzle to the costers. They see people come out of church and chapel, and as they’re mostly well dressed, and there’s very few of their own sort among the church-goers, the costers somehow mix up being religious with being respectable, and so they have a queer sort of feeling about it. It’s a mystery to them. It’s shocking when you come to think of it. They’ll listen to any preacher that goes among them: and then a few will say—I’ve heard it often—“A b—y fool, why don’t he let people go to hell their own way?” There’s another thing that makes the costers think so well of the catholics. If a catholic coster—there’s only very few of them—is ‘cracked-up’ (penniless,) he’s often started again, and the others have a notion that it’s through some chapel fund. I don’t know whether it is so or not, but I know the cracked-up men are started again, if they’re catholics. It’s still the stranger that the regular costermongers, who are nearly all Londoners, should have such respect for the Roman Catholics, when they have such a hatred of the Irish, whom they look upon as intruders and underminers.” “If a missionary came among us with plenty of money,” said another costermonger, “he might make us all christians, or Turks, or anything he liked.”

Now is not this a most astounding revelation? And is it not of importance to know these facts, let the information come from what quarter it may? Knowing them, can the christian people of London be content to sit still and do nothing? Will they not rather say, we must attempt to do something—what we can—to reclaim these outcasts, who are perishing at our very doors!

BAPTISMS.

FOREIGN.

INDIA.—*Dacca.*—We only briefly adverted to an interesting fact, of the baptism of two German missionaries, in our last number, page 70, as we found it in the *Oriental Baptist* for Nov. Mr. Robinson, the venerable missionary at this station, gives the following gratifying details:—"I rejoice that you think so much about Dacca; the following lines will, I hope, convince you that the Lord thinks about it too. I suppose that you will have heard before this reaches you, that the two German Missionaries here had changed their sentiments relative to baptism, and had come over quite to our opinion. I have now the happiness to inform you that they have been baptized. Last sabbath day, September 29, I had the great pleasure of immersing them both in our little chapel here. A few respectable persons among the residents of Dacca were present, and were very attentive. After a short sermon from me, in which I endeavoured to show all present that there is no such thing as infant baptism in the New Testament, Mr. Bion ascended the pulpit, and, in a bold fervent manner, read an address in English, in which he gave an account of the change of sentiments which had taken place in himself and Mr. Supper. When he came down from the pulpit, we proceeded as usual, and while singing the beautiful verse,

"Fearless of the world's despising,"

I immersed them both. They were very happy in their own minds; indeed, quite joyful. They wrote me two short notes that same afternoon, full of expressions of holy joy. They wish to join our mission, and I hope that our committee will feel authorized to accept them. They are at present supported by the Basle Society, but they expect to be dismissed as soon as it is known that they have been baptized. I could not assure them, indeed I could not give them much reason to hope, that they would be taken up by our society, on account of the paucity of our funds. I told them, therefore, that the question of their immediate baptism must rest with themselves. 'By being immediately baptized,' I said, 'you will risk the loss of all support. Your own society will discard you, and it is doubt-

ful whether our society can accept you. It would look well in you to leave all consequences with God, and to take up your cross, and at once follow the Saviour, but this is a course to which I cannot persuade you, on account of the severe trials that may follow. You must determine for yourselves.' They heard with much serious thought, and after thinking and praying the matter over for a few days, they came to my house last Thursday, and said that they had determined to leave all consequences with God, and to be baptized without delay. They ended by begging me to baptize them the next sabbath. I most gladly complied, and they have accordingly been baptized. This event was not expected by me, for they did not give me a hint that they were thinking on the subject till they had nearly made up their minds. On the twelfth of this month they told me that they had quite become baptists in their sentiments, and on the twenty-sixth they requested me to baptize them on the twenty-ninth, that is, on the next sabbath. They are, I believe, really men of God; pious, laborious men. One of them, Mr. R. Bion, has been three or four years in the country, and preaches and prays in the Bengali very well. The other, F. Supper, has been here, I think, between one and two years; he cannot yet speak Bengali very fluently, but he is a studious man, and he will, no doubt, soon speak. He is not so good an English scholar as Bion, but he will improve in English. They have both been well educated at the Missionary Institution at Basle. In a word, they are such men as you would, I am persuaded, rejoice to take if you knew them, and had the means. Bion is, I believe, about thirty; and Supper, I believe, two or three and twenty." Another of the missionaries connected with the late Dr. Héberlin, named Daublé, was baptized by Mr. Brown, in Assam, and has been engaged by the American Baptist Board. Surely the English Baptist Mission will be able to adopt Bion and Supper!

UNITED STATES, *Canton, Illinois.*—I have seldom reported of a revival so interesting as the one now progressing in the baptist church in Canton. It has been in progress about three weeks, under

the labours of Eld. J. Knapp, the revivalist; and now one hundred and thirty have been baptized, and many more are to be soon. The work has also broke out amongst the congregationalists and methodists. Among those converted are many hardened deists and universalists, gamblers, and a host of youth who have been patronizers of balls and dancing schools. How glorious is the change. Many families that were universalists, have now the family altar erected for the first time. The baptists, especially the anti-slavery school, do more than any sect in having revivals in the west. In former years it was so said of the methodists; but not so now. Elder Knapp is one of the most pointed speakers against slavery, deism, and universalism that I ever knew. At the commencement of the meetings he denounced the fugitive bill in hard terms, and said he should obey God before wicked laws. He had the members pledged to unite with him or he would not remain. He had no choir of singers, but let the members sing as they do in social meetings; and they did sing in the spirit. This is different from having a quarrelling choir, as I have often seen. Sabbath afternoon is spent in prayer and conversation, and more good is done than though there was a sermon preached. Among those who have joined the baptists are many who were educated congregationalists and methodists. I have long been convinced that there must be more labouring for conversions. Now and then putting a "*Latin streak*" into sermons, will do but little good for souls. Better would it be to labour for the conversion of wicked men. A more recent letter states:—"The good work of God is still progressing in this place. Two hundred and twelve have been baptized and joined the baptist church, and many have been reclaimed; and the work still spreads among other denominations. The progress of this church is worth remembrance. It was organized with only four members: a baptist minister and his wife, and another man and his wife. Their place of meeting was three or four miles from the village; and after a few years they concluded to have their meetings in the village, and some time passed away before many in the village joined them; now the church numbers about 450."

York Prairie.—Several interesting and happy seasons were enjoyed at the waters'

side. Thirty-one followed their Lord in the ordinance of baptism, seven of whom had been sprinkled, and some of them both sprinkled and poured, neither of which seemed to satisfy. I need not say that the brethren were greatly encouraged and strengthened, for twenty-four, mostly converts, were added to their number. What a change, one might well exclaim; for previous to the revival, discord and strife, profanity and sabbath-breaking, prevailed to an alarming extent, and many feared that the Lord would come out against them in judgment; but, glory to his name! he came in mercy.

Wellington.—Five happy converts gave the reason of their hope, and requested baptism. On the sabbath, a very large congregation assembled at an early hour, and listened with great attention to the word preached. At the close of the services we repaired to the water, and administered the ordinance of baptism to the above named candidates, and they, with four others, received the hand of church fellowship in the presence of a large and solemn congregation.

Gray.—I had the happy privilege, in the presence of eight hundred or one thousand spectators, of leading twenty-one happy converts into the yielding wave, in obedience to the command of their Divine Lord and Master. The scene was solemn and impressive. After baptism a ring was formed on the shore of the pond, and twenty-one were added to the baptist church in Gray. More will follow Christ in the same ordinance soon.

Dunning's Creek.—Meetings were continued nearly three weeks, and about thirty-five precious souls professed to obtain pardon of their sins. Fourteen were baptized, and sixteen united with the church during the meeting, and several more have been received as candidates for baptism; and are waiting an opportunity to attend to that ordinance. The subjects of this revival, with but one exception, are all yet in their youth; many of them young men. O, that God would make them useful to Zion.

Conway.—The work of God has been gloriously revived in this place. Twenty or more have been hopefully converted, a number of backsliders have been revived, and the church has been blessed with the addition of eleven members. Our high school teacher and nine of his students have been added by baptism. Notwithstanding the cold weather, we have eu-

joyed happy seasons at the water. We hope the work will still go on.

Various.—In looking over various baptist newspapers comprehending the latter end of last year and the early part of this, we find numerous reports of public baptisms, which we give in brief:—At Racoona, between 30 and 40; Lyndon, 14; Elm Grove, 4; Monroe, 4; Kittery, 5; Exeter, 8; Harmony, 10; Waterville, 14; Tamworth, 8; Corinna, 5; Pleasant Grove, 20; Plainfield, 5; Augusta, 35; Brooks, 7; Monhegan, 11; Middlesex, 12; Jacksonville, 6; Manchester, 14; Damascus, 5; Edgecomb, 6 (all heads of families); Elm Grove, 5; Wilmot, 19; Great Falls, 8; Salem, 3; Broom, 16; Northwood, 7; Houston, 17; Eaton, 5; Maxfield, 16; Amesbury, 6; Cornville, 6; Mount Sterling, 19; Eden, 5; Plymouth, 6; Providence, Indiana, 20; Spring Creek, 8; Peru, 3; Honey Creek, between 40 and 50 in a few months; Pittsfield, 6.

DOMESTIC.

LONDON, Blandford-street.—An active friend in the metropolis says:—"I told you that I hoped to send you shortly an account of an addition by baptism to our number; I now give it. Some months ago, a minister of the Independent body, who has a charge in this locality, gave notice that he would preach a sermon on "baptism" the following sabbath, and administer the rite to several children belonging to members of his church. The day arrived. The sermon was preached, and the children were sprinkled according to custom. An intelligent young man, a member of the church, an active labourer in the sabbath-school, much respected for his character, zeal, and usefulness, heard and saw what was done, and then went home and read and thought about it. He had never before thought much upon the subject of christian baptism—no uncommon thing, however. After going carefully and deliberately over all that is said on baptism in the New Testament, he arrived at the natural conclusion that the minister's practice, in sprinkling infants, and the New Testament prescription, were "wide as the poles asunder." During the process of transition through which the young man's mind passed, he had many and lengthened interviews with his minister, and much was said by the latter with a view to shew him that infant baptism, (as it is called,) comports with the "institution of Christ," but all in vain. Being a member of a society established for "mental improvement," and occasionally reading essays on various subjects, the young man announced his intention to read one on "The Subjects and Mode of Christian Baptism." Not knowing the views he had embraced, I felt curious, and almost anxious, to hear what he had to say; and I went, quite expecting I should have to controvert and oppose him, as a defender of infant sprinkling. Judge, however, of my surprise and pleasure when, on the delivery of his "essay," he proved himself a very able defender of the baptism of believers only, and that by immersion! The course he took, and the station he held, and other circumstances combined, caused—"no small stir." Some, of course, opposed him, but I congratulated him. Others said some strange things in opposition to baptism by "dipping," which ultimately led me to prepare and read an essay on "Objections to Baptism by Immersion." Altogether, the affair has been full of interest, and I trust has led many to enquire and reflect. I am pleased to add, that on the last sabbath in January the young man, whose case I have imperfectly related, was baptized by our pastor, Mr. Bowes, in the presence of a large circle of friends, and a numerous congregation, and has since been "added to the church."

R. B.

Shouldham-street.—As you are in the habit of inserting reports of baptisms, I send you a statement of those which have taken place here during the past year. January 27, five; March 24, four; May 26, three; June 30, two; Sep. 15, five; November 24, four; December 29, four. These all joined the church. We have several other "anxious inquirers" whom we hope to baptize soon.

Groseenor Street.—On the last sabbath in January, four believers put on Christ by baptism. Brought nigh to God through the blood of Jesus, they are now numbered with his people.

R. S.

MANCHESTER, York Street.—Five believers were immersed by Brother Charles Lewis, Feb. 2. The season was solemn, and the spectators, as well as all concerned, found it good to be there. On the evening of the same day the baptized were received as members of the church meeting in Wilmot Street, Hulme. Oh for increased tokens of our Lord's favour in this populous place!

IRELAND.—Mr. Thomas of Moate, in giving a report of a preaching tour, says:—"I have preached six times this week, and travelled about one hundred and twenty miles, besides much discussion and exposition. I preached twice at Mount Sharon; the people appeared glad to see me, and treated me with great respect; the house was filled each time. At Clonola I inspected the school, preached twice, and baptized a worthy person, of high character, good conduct, and conscientious piety. Her brother, a pious, and fine-minded youth, to whom the Lord was also pleased to make me useful, wished to be taken out, and baptized with his sister, but illness for the present prevented his confession of faith in the Redeemer. An aged man of eighty-nine, whom I often visited, and spoke to, declared 'that his only hope of salvation was in the blood of the Lord Jesus.'”—Mr. W. Mc. Kee says:—"On last Tuesday evening I baptized two persons, who were united to the church last Lord's-day. One of them, formerly an Independent, was possessed of intelligence more than is generally obtained by the humbler classes. He turned his attention to the subject of baptism shortly after he came here. He read since that time extensively on both sides of the controversy, and the result has been, that he was led to adopt our views. He gave us an excellent address on Lord's-day evening, assigning his reason for turning a baptist. Our congregations here are pretty good and steady."

Belfast.—Mr. Eccles writes:—"I have had the pleasure of baptizing twice since I last wrote to you. I then mentioned an accession to our number of three disciples. With those recently received, I have now to report an augmentation of six brethren, since the meetings of the Union in Aug. last. We are thus advancing steadily and surely, if not with great rapidity; and the future appears brighter and richer in promise than the period of struggle through which it has pleased the Lord that the infant cause here should pass."

CARDIFF, Bethany.—Our ministers continue at their happy employment of immersing believers in Jesus. On Thursday evening, Jan. 30, we had another baptismal service, when Mr. Fuller preached, and Mr. Jones baptized five female candidates, who were also added.

M. L.

LONGWOOD, Devon.—A christian female was immersed in the baptistry of this ancient chapel, Jan. 26. Our friend had been in the habit of attending predobaptist ministry for several years; but occasionally meeting with us at Kilmington and Longwood, she received such benefit, that she was induced, notwithstanding many obstacles, to cast in her lot amongst us. Indeed, it would seem as if she had been a wanderer, and had only returned to her home again; for she was the daughter of a baptist, and her uncle was pastor of the church of which she has now become a member for the long period of thirty-two years; a cousin of hers, who is pastor of a baptist church in Hampshire, was first called into the ministry by this church; and other of her relations are members with us. So she may now truly say, "I dwell among my own people." Baptist principles are, we hope, spreading in this vicinity. We hope to baptize more soon, as our congregation increases, and we have several inquirers.

J. S.

STONEHOUSE, Devon.—We have had several baptisms lately. On the 24th of November, two. On the evening of Lord's-day, Dec. 15, an aged disciple followed her Lord into the baptismal stream, who had been many years connected with the Independents. On the evening of January 26, three more believers were thus buried with their Lord in the presence of many spectators. One of these had attended the place for thirty years, and, we hope, had long known the Lord, but was not convinced of her duty thus to follow him, until a few months ago, when she witnessed the baptism of her eldest daughter. The other two are teachers.

J. W.

LEEDS, Great George-street.—On the last Thursday in January our new baptistry was "consecrated" by the immersion of nine candidates—four men and five women. Their ages were from sixteen to sixty. One had come out of the ranks of infidelity. Another is the grandson of a gentleman, who, when living, was one of the most staunch supporters of the baptist denomination in Yorkshire. Two were the children of christian mothers.

FLEET AND HOLBEACH.—Six young men under twenty years of age were baptized and added to the church meeting in these places, Feb. 2. We expect to baptize a like number on the first sabbath in March.

K. S.

PISGAH, Breconshire.—A new chapel was opened at this place in July, 1849, since which time we have added about thirty by baptism. On Dec. 1, we had a very interesting service. We assembled at the waterside about two o'clock in the afternoon, when brother Davies, of Builth, read and prayed, and brother Jarman immersed eleven young disciples, who were all added to the church. Their ages were from twelve to twenty-two. We have more waiting thus to put on Christ. Mr. Jarman baptized two at Pentrenewydd, Dec. 14.

SCARBRO'.—Two believers were immersed by Mr. Evans, Feb. 2, having previously professed their faith in Christ. One was formerly a Wesleyan; but leaving them, he attended our services, was convinced of his duty, and delayed not to keep the commandment. J. J.

BEDFORD, Mill Street.—Mr. Killen preached to a crowded and attentive congregation on the subject of believers' baptism, Feb. 2, after which he baptized three believers in the holy Saviour.

SLACK LANE, near Keighley, Yorkshire.—We have had several baptisms since we reported. The last was Feb. 2, when two believers made public profession of their faith in the Son of God. J. T. S.

NOTTINGHAM, Broad Street.—Three believers were baptized by brother Pole, Feb. 2, after a discourse on the subject by Rev. J. Wallis, of Leicester College.

W. W.

BIRMINGHAM, Circus.—On the last sabbath evening in January, seven disciples were baptized by Mr. Landels, who were added to the church. W. H.

DUNSTABLE.—I do not find that any reports of baptisms have been sent from this town lately. Two were baptized in August, and two in November; and on January 30, four more thus honoured their Lord by following his perfect example. These were all added. R. P.

NOTICE.—Our readers will perceive that our reports of baptisms at home are, this month, more brief than usual. This is owing to the shortness of the month, and to the fact that many of our correspondents are so dilatory in sending reports, usually delaying them till the last. Almost every month we have a considerable number left over which arrived "too late." We shall not be surprised if we receive, within the next few days, as many as would have filled up several columns! Will our friends kindly regard what we say when we tell them that we should have all reports of baptisms in our hands by the 20th of the preceding month. Not, let them bear in mind, to be sent by them on the 20th, but posted so that we may have them on the 20th. We do most respectfully, but urgently, request them to regard this regulation in future. We also take this opportunity for saying that all such reports of public baptismal services are very acceptable, especially if they be accompanied by any useful facts respecting the candidates, or any other pleasing circumstances connected with the services. We hope we shall be able to report more than we have ever done, and they will be yet more acceptable if sent at once, without any delay, for intelligence, like certain food, is relished as more sweet and palatable if it be *fresh*.

BAPTISM FACTS AND ANECDOTES.

A BAPTISMAL CEREMONY.

We copy the following from the "Irish Chronicle," for January.

"On Sunday, the 8th inst., (Dec.) we attended the catholic chapel, Duncan Terrace, Islington, attracted thither by the fame of the somewhat notorious Father Oakley. It was the first day of the feast of the Immaculate Conception, and also the first day of the Holy Jubilee for 1850. Consequently, it was one of their high days. We do not,

however, intend to describe all the scenes we witnessed. Our desire is rather to present, as briefly as possible, a view of the ordinance of baptism as administered by the catholic church even in England. We do this in the hope that it will awake our brethren to strive still more earnestly for the doctrine of spiritual and personal religion, and that it will induce them to diffuse still more extensively their distinctive principles in that long-neglected island, where almost the only exhibition of Christ's significant ordi-

nance is in the following degrading and soul-destroying guise. The whole of the ceremonies—we were almost going to write absurdities—it will be impossible to narrate. The priest, preceded by an official bearing a candle, and followed by another bearing various utensils needful for the ceremony, walked directly down the aisle, and took his stand near the outer door of the edifice, where he was shortly after surrounded by the parents of the two children, the sponsors, and ourselves. The priest commenced reading the Latin office in a very rapid and scarcely audible tone, so that we could scarcely understand him. Frequently he extended his right hand over the heads and breasts of the children who during the entire time of the ceremony were screaming most lustily, and every now and again would gently rub their foreheads, while his assistants said Amen. He frequently stooped his face to the faces of the children, and appeared to breathe upon them, and then made the sign of the cross upon their foreheads, reading very rapidly the whole time. He then proceeded to exorcize some evil spirit or spirits, which he assumed were in the infants, and then putting his saliva on his fingers, wetted with it the nostrils, eyes, and ears of the children. After which, taking a pinch of salt from his attendant, he put it into the mouths of the children, who shouted most vigorously at the infliction. He then took up one end of a richly wrought collar, on which there was a gorgeously embroidered cross, and gently drew the cross over the breasts of the children. This part of the ceremony being finished, they all walked in procession to the font, around which they arranged themselves in proper order. The priest, still rapidly reading, inquired of the children whether they would renounce the devil and all his works—whether they desired to be baptized, &c., to all of which questions he required the sponsors to say, yes. He then took oil, and, after the children's dresses were removed, he touched the breasts and backs of the necks with it. This he did twice, and apparently with oil from two separate vessels; after which his attendant wiped the children with a towel. He then took a small vessel and poured water on the side of the head of one of the children. On the conclusion of this followed a strange kind of ceremony in which they all pressed around the font,

and the priest, holding a candle, and making it appear as if held by the children, rapidly muttered some few Latin sentences, and then, departing from the font, was followed by the entire party in procession, (with the exception of the candle-bearer, who preceded him) to a small room near the chancel, whither we presumed not to follow.

Being satisfied, however, that he had poured the water over one of the children only, we were curious to know the cause of the omission in the other case, and consequently waited for the re-appearance of the parents to make the needful inquiries. Presently they came, and after plentifully besprinkling themselves and their children with holy water, advanced towards us. We were fully convinced that we knew the country which gave them birth, and consequently commenced our conversation with—"Good day to you, and I am sure you are from the old country." "And sure I am, your honour, from county Galway." "I wish to ask you a question! Tell me why did the priest pour water upon that child and not upon this?" "Why, two weeks ago this child had a bump growing in his throat, and so thinking he would die, we took him to the priest to be baptized. But the priest would not baptize him then, but only christened him to make him safe, and to-day we had him baptized." We could not gather from the mother what distinction she made between christening and baptism; but when we ventured to ask her whether she really believed that her child would go to heaven because of what the priest had done, her look of surprise and astonishment was a proof that she thought us no better than 'a heathen man and a publican.' There are hundreds of thousands of her country-men and country-women who are as blinded as she is; who believe that a senseless, unmeaning ceremony ensures their eternal salvation.

We make no comment on the above narrative, we urge no appeal. Baptists of Britain, what is our distinctive and peculiar mission?"

TO WESLEYAN CHRISTIANS.

We have received a copy of a printed letter, copies of which were addressed personally to the religious friends and acquaintance of the writer; the purport of which will be ascertained on perusing

the substance thereof as given beneath. We have only omitted a sentence or two of a local character.

The person who now addresses you is advanced in years. He writes from the chamber of affliction; and in the name of the Lord Jesus. Bear with him, and give him an attentive hearing. He has spent many years humbly, but defectively, in the service of his God, and yours. He has been forty-four years a member of the Methodist New Connexion, and eighteen years a local preacher, (having relinquished this office thirteen years ago on account of ill health,) and for a number of years a leader, steward, and trustee. He cordially sympathizes with you in admiration of the labours, and veneration for the character, of the great founder of methodism. He is, however, no longer a member of any section of the Wesleyan community. His withdrawal has been the result of nothing less than a conscientious sense of duty. In perusing the word of God, his attention was attracted to a subject, which, the more he examined and prayed over it, he felt to be of deeper and deeper moment. Anxious for the success of the blessed gospel, he read the accounts of its remarkable success in the apostolic times. In connection with the numerous conversions recorded, there appeared to his mind something new—something to which there was no parallel in the methodist community. He observed that after the conversion of the 3,000 by Peter's sermon, "they that gladly received his word were baptized: and the same day" were "added unto" the church, Acts ii. 41. He found also that when the Samaritans "believed Philip preaching the things concerning the kingdom of God," &c., "they were baptized, both men and women."—Acts viii. 12. These accounts refer to large conversions. He perceived that it was the same in individual cases; such as that of the Eunuch, and that of Saul of Tarsus. He found that conversion and baptism were invariably connected in the case of each individual, and that it was so in the baptism of households. For, having read that the jailor was baptized, "he and all his," we read also that he "rejoiced, believing in God with all his house." He also found baptism often alluded to as a matter of great importance—spoken of as an emblem of our death to sin, and resurrection to newness of life—Rom. vi.; and connected with the saving act of faith in Christ—

"He that believeth, and is baptized shall be saved."

But when he turned his attention again to the society with which he was connected, he found no parallel to any of these things. The baptism practised was not that of believers in Christ, but of unconscious babes. It did not follow conversion, as in the primitive age; neither was it a personal and voluntary act, but the very opposite; and it was connected with no solemn consecration to God, nor public profession of his name, with which the baptism of the scripture was evidently identified.

He also discovered that infant baptism is fraught with very serious evils. In the first place, it deceives the parents. Many look upon it, if not as a saving ordinance, yet as closely connected with salvation; and are unwilling that their children should die without being "christened." In the next place, it exerts an injurious influence upon the children. Many, as they grow up, substitute it for christianity. It has also led to the confounding of the church with the world, by admitting unconverted infants, and afterwards unconverted adults, into the church. It was this inroad upon the purity of church fellowship—this confounding of believers with unbelievers, that paved the way for that worldliness which especially characterizes one section of the professing church; and which, alas! is too much associated with other sections. These are a specimen of the fruit of infant baptism. "A corrupt tree cannot bring forth good fruit." With regard to the mode of baptism, he met with little difficulty in the way of deciding. Almost all learned divines agree that originally it was *immersion in water*, and that the word signifies this. It is moreover styled in the sacred scriptures a burial, Rom. vi. 4. He could discover no rational or safe ground for departing from the original practice; and therefore "made haste, and delayed not to keep" this commandment. He acknowledges with regret that he ought to have investigated this subject long ago. The causes of his neglect were simply a want of thought, and the almost entire absence of any allusion to the subject which prevails in paedobaptist societies. It is generally regarded by them with great and unaccountable indifference.

And now, dear brother, allow him, feeling this subject of great importance,

to recommend to your prayerful and serious attention a tract or two enclosed. Compare their contents with the word of God. Do not give up the investigation until fully satisfied; and may the Lord the Spirit "guide you into all truth." The object of the writer is not to proselyte. He solemnly disclaims so sinister and bigoted a motive. His object is specifically to direct a more immediate and critical attention to the proper mode of administering the rite of baptism according to apostolical usage, and to claim for that mode and usage the prominence of position which they ought to occupy in the estimation and practice of the churches. "He that believeth and is baptized shall be saved." Christ is our "example, that we should follow his steps," even in reference to adult baptism. "Ye are my friends if ye do whatsoever I command you."—"If ye know these things, happy are ye if ye do them." "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Finally, as Noah, by his obedience in building the ark, received the answer of a good conscience, the like figure of obedience to the commandment of baptism doth now save us, by the answer of a good conscience toward God.'

Sheffield.

G. S.

FALLACIES OF INFANT BAPTISM.

If, however, we are to believe that the hierarchies of Rome and England possess the enviable power of effecting spiritual regeneration in infant baptism, it seems to be a reasonable and by no means presumptuous inquiry—Are there any clear, indisputable signs that so mighty and blessed a change has been wrought upon the natures of the baptized? Have they "passed from death unto life," and yet are there no external indications of the fact afforded in the subsequent development of the character? If the fruits of the Spirit are love, joy, peace, longsuffering, purity, integrity, devotion, assuredly the bulk of the populations asserted to have been regenerated in infancy give no evidence in their conduct of having been the subjects of the transforming agency. Is this change transient in its results, so that the grace of the Spirit evaporates in early childhood, like the baptismal water from the forehead of the babe? Is it credible that the God of mercy would

bestow the highest of all gifts in the earliest infancy, and withdraw it, or permit the heavenly grace to be totally expelled by victorious corruption, just at that period of childhood and youth when the presence of the Holy Spirit would have been of the most signal advantage in furnishing ability for a conquest over sin? Or, if it be a permanent change of nature abiding through following years, how is it that there are not universally some external signs in the character of that new birth and new creation? Is it to be believed that all our ploughmen and vine-dressers, young men and maidens, are spiritually regenerate; that they have received, as the bishop tells them when they flock to confirmation, "the Holy Ghost and forgiveness of all their sins;" and yet that it is not discoverable, by their spirit and deportment, that they have been "made partakers of the divine nature?" Assuredly, we repeat, there are no such signs following. Unbaptized children and youth stand on the same level, as to their morals and religion, with the baptized. No mortal eye could distinguish the two classes. Infant baptism is not followed by the evidences of divine grace; and no reflecting christian, blessed in after years with a spirit of piety, would think of attributing its possession to regenerating mercy received at the font. We seem to be warranted, therefore, in regarding the general absence of sanctifying results as the consequence of baptism, as a conclusive proof that no such spiritual change as is imagined accompanies the administration of the rite.

Those who have accustomed themselves to the baptism of young children, and in whose minds the rite is associated with all the purity and poetry of an enchanting age, will, doubtless, find it no easy task to bring their time-honoured habit to a period. It seems like tearing up the foundations of popular christianity, to tear up infant baptism. The same feelings would arise in the mind of a member of the Greek church, discontinuing for the first time, his habit of presenting his child for the holy communion of the mass. But these infantile sacraments are at the foundation of corrupt christianity, and, therefore, the sooner they are discontinued, the better for the parent, for the child, and for the church of God.

White's Three Infant Baptisms.

SABBATH SCHOOLS AND EDUCATION.

OUR SABBATH SCHOOLS.

(Concluded from page 47.)

But further, to establish a sabbath school is the best policy a church desirous of extending itself can pursue. This is a principle which is now very generally admitted and adopted. In Scotland, at least, the Roman Catholics are zealous in the advocacy of sabbath school instruction; and well they understand the necessity for it. In the midst of so much light, and surrounded on every side by the blessings of religious freedom, it would be dangerous in the highest degree to the safety of their cause, to allow their youths to grow up without having their minds early imbued with their peculiar tenets. But to turn to another section of the christian church. Listen to the sentiments of the Bishop of London in reference to this subject. In a charge to the clergy of his diocese he is reported to have said,—“The young are our hope: perhaps the men and women who have gone from us cannot be reclaimed. We must look to the young if we would replenish and strengthen our church.” In this last sentence of the bishop is contained, we think, the secret of the prosperity of a church. It would be well if we would adopt the same language, and make more vigorous efforts for the retaining of the young that are amongst us. When they see an interest exerted on their behalf, they become attached—they begin to consider themselves a part of our community—take an interest in our proceedings, and form a habit of attending our place of worship. To make use of a familiar metaphor, if properly conducted, the sabbath school will prove to be the nursery of the church. The religious training of the young is undoubtedly one of the most hopeful moral means for the conversion of sinners. In childhood no inveterate habits have been formed; the conscience, not deadened or scared by actual transgression, yet speaks as an oracle of God; unbelief, which in persons of maturer age forms so effectual a barrier to the reception of the truth, has not visited the bosom of the child: he receives with implicit faith, with child-like simplicity, the instructions of the parent or teacher. It thus becomes a matter of the very first importance that

the young be subjected to a thorough and careful religious training—while their affections are yet warm and free, that they be moved by the love of Jesus—while the mind is a stranger to unbelief and free from prejudice, that the truths of the gospel should be urged home on its acceptance. And it will be found that this is the season in which impressions of a religious nature are most frequently made. For as we grow up our hearts become hardened, our minds occupied with prejudices, and our affections set on the things of this world. It must for these reasons appear evident to all that the period of childhood is the most eligible portion of human life for the imparting of religious instruction. If the young were more carefully trained in those things which concern their eternal peace, the instances of early piety would be more numerous. And what greater boon than early piety can the youthful mind receive? what more valuable to its possessor? conferring benefits at once personal and relative—personal inasmuch as it fortifies the mind against the fascinations of the world, and the ensnaring example of the ungodly—relative inasmuch as its possessor becomes as the “salt of the earth,” and the “light of the world.” But are parents sufficiently alive to the importance of having their children educated in our sabbath schools? We generally find them anxious that their children should receive such a secular education as to fit them for business, and to act well that part in society which in providence may be allotted to them. Do they in general exhibit as intense a solicitude that their children be thoroughly educated in the things belonging to their everlasting interests, and which qualify them to become citizens of Zion? Perhaps not, but our duty remains, and we would request christians to bear in mind that the times in which we live, these days of error and sin, loudly call for renewed, extensive, and well-concerted efforts for the benefit of our youthful population. We are by no means to relax our efforts for adults, as individuals; but it is emphatically to the multitudes of the young that the hopes and energies of the churches of Christ must be now directed.

X. Y. Z.

RELIGIOUS TRACTS.

THE JUBILEE MEMORIAL OF THE RELIGIOUS TRACT SOCIETY, containing a record of its origin, proceedings, and results, has been printed; it consists of 706 pages, and embraces the history of fifty years proceedings at home, in the British colonies, and in foreign lands. As a memorial of the society's labours in the diffusion of Divine truth, through the medium of religious tracts, it is of the highest value, and will long serve to guide the zeal and encourage the faith of the church of Christ. The "Jubilee Memorial" shows that the benevolent receipts from the commencement of the society, including legacies, have been £174,167 8s. 4d., which have been wholly expended in the society's gratuitous objects, without any deduction for agency; that the sales have realized £1,023,215 13s. 1d.; that the total receipts have been £1,202,242 13s. 8d.; and that about five hundred millions of copies of tracts and books have been circulated in one hundred and ten languages and dialects. The jubilee appeal has been kindly and generously responded to. Not far short of £10,000 have been received. The society's works are almost as varied in their size and contents, as the characters of the readers for whose spiritual good they have been prepared. They commence with the little handbill, and extend to a Commentary upon the Holy Scriptures, and even to a complete edition of the Bible itself. They include publications suitable for all classes of people, from the child of penury to the richest noble in the land. In the preparation of the society's works, it is the constant and invariable desire of the committee, that every tract and book shall contain a clear statement of the method of a sinner's recovery from guilt and misery, by the atonement and grace of the Redeemer; so that if a person were to read a tract, even of the smallest size, and should never have an opportunity of seeing another, he might be plainly taught, that in order to salvation, he must be born again of the Holy Spirit, and justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ. The gratuitous objects at home are, the circulation of the smaller publications in the army and navy, among sailors, in prisons, hospitals,

and workhouses, in ignorant neighbourhoods, and at fairs, races, and other places and occasions of public resort. Also to aid schools and destitute neighbourhoods, in part of the purchase of circulating libraries.—In furtherance of the foreign objects of the society, large grants are every year made, chiefly through the Protestant Missionary Societies of Great Britain and Ireland, France, Switzerland, Prussia, and the United States of America. The loan circulation of tracts, and the library circulation of books, are valuable means of usefulness, by which, through the publications of the Religious Tract Society, the most important truths are made known to many who are unable or unwilling to hear the words of truth in any other manner. About 6,055 libraries have been granted since 1832, at reduced prices, exclusive of those sent to foreign lands. Every one who considers the worth of souls should exert himself in aiding this important institution. Its publications are as yet unknown to millions even of the inhabitants of England, and there are thousands who, having the ability, do not yet contribute to its funds; while hundreds of millions in foreign lands, who would eagerly receive the publications if offered to them, remain unsupplied.

Every day try to do good; and ever remember that well-appointed instrumentality, applied perseveringly in faith and prayer, will, through the Divine blessing, be not in vain in the Lord. One tract may save a soul.

No one knows how much good may be done by dispersing books of piety, and by putting into the hands of mankind such treatises of Divinity as may have a tendency to make them wiser or better. A worse doom than to be condemned to the mines rests upon that soul who had rather hoard up his money than employ it in such charity.—*Cotton Mather.*

GENERAL DONATION.—We have received a parcel of 1000 eight-page tracts—"Christian Baptism. By the Hon. and Rev. Baptist W. Noel, M.A."—for gratuitous distribution. We are informed that they are sent by a lady, with a request that we will distribute them; which we

shall readily do, with thanks to the donor. Our purpose is to send a few to each of our agents, and also with every donation of our own tracts, until they are exhausted. Our friends, therefore, may be on the look out for them. We would, however, take this opportunity of suggesting to those who receive them, that they should make a discriminate use of them, selecting such parties as they conceive would read them seriously and carefully. To enclose a copy in an envelope addressed personally to an individual, might, in some cases, be

expedient. We are much pleased with this circumstance. Baptists have been sadly too backward in avowing their sentiments, and spreading them. A rude intrusion of them we repudiate, but an open and manly avowal of them need not offend, and might be beneficial. We hope the example of this lady will have many imitators.

APPLICATIONS, ACKNOWLEDGMENTS, and DONATIONS, in our next.

INTELLIGENCE.

BAPTIST.

FOREIGN.

PHILADELPHIA BAPTIST ASSOCIATION.—“The Minutes of the one hundred and forty-third anniversary” of this Union report 10,020 members in 03 churches. Baptized 001. Our brethren in this State appear to be wide awake to the importance of continued vigorous effort. Their Circular concludes with the following earnest appeal:—“Much is yet to be done, and it is to be done in a great measure by you. Cast your eyes over our State, and see what widespread spiritual destitution exists, and how many important points are yet unoccupied by our denomination. Whole counties are yet without a single baptist church or resident minister. Villages are rapidly rising into large towns along the great thoroughfares and in other places, but in them no baptist minister has yet planted the Redeemer’s standard. It is important that these places should be occupied, and if so, we ask by what kind of a ministry? Every wise man among you will say, by a ministry of cultivated intellect as well as piety—a ministry that can grapple with error, defend and advocate the truth as it is in Jesus, and exert a commanding influence on the intellectual and spiritual well being of the people. Such a ministry, indeed, is needed everywhere, in the woods and mountains as well as in the cities and towns. We demur to the sentiment that an ignorant ministry will do for the country districts and obscure hamlets of the land, for ‘it needs all we know to make things plain’ whether in the city or country. And here we take occasion to say that none feel more deeply the truth of these words than that portion of the ministry who have not enjoyed thorough literary advantages. If then, you would have

the destitute fields of our State occupied by able ministers of the New Testament—by men trained among the people, and whose sympathies are with them, and if you would have a grand central institution under a wholesome moral influence, whither the sons of baptists may go up from every part of the land and be qualified for any vocation in life, we urge you, brethren, to rally around your own University at Lewisburg, and see to it that nothing shall be wanting on your part to complete the noble design of its founders, and to make it a blessing to the State and to the world. Withhold not your subscriptions or your prayers. Offer both, with free and full hearts, lest by failing in this, it might possibly be again said of Pennsylvania baptists, they began to build and were not able to finish. See to it also that the students for the ministry now there, and those who shall yet be sent there, may want neither food, nor raiment, nor books, nor ought else to make them comfortable while preparing for the great work before them. Seek out pious and gifted young men among you, and send them there with your blessing, with your prayers, and with your money, that they may then, through the Divine favour, be made workmen who need not be ashamed; and from thence may go forth, either into the fields already white to the harvest in our own State, or, if God calls them, into foreign lands to preach the everlasting gospel to the benighted heathen. So shall your influence reach, through Lewisburgh, not only to the farthest limits of our beloved State, but to earth’s remotest bounds. Brethren of the Philadelphia Association, we make this appeal to you from a conviction that on you rests responsibilities peculiar and solemn. As the oldest Association in the Union and the largest in our State, it is meet that we should be foremost in every good word and work. And we verily believe

the great work now before us, in common with Pennsylvania baptists, is to provide for the destitute within our borders a pure gospel and to raise up an efficient ministry. In this work let us go forward with our might, remembering that the night of death cometh when no man can work."

GROWTH OF OUR CHURCHES.—In view of the rapid growth of our country, and of the inevitable conflict of truth and error on this grandest of all fields, it is natural and important to ask, And how is it with our own churches? Dr. Baird's estimate gave a baptist population (not including Campbellites, Mennonites, and Winebrenarians) of 4,600,000, and a baptist ministry of 4,853, or one baptist minister to less than every 1,000 persons of baptist sentiments. If our population has increased in an equal ratio to that of the country, it must be now almost 6,000,000! Is this probable? We think not. For as Dr. Baird remarks, a large part of the increase of the Presbyterian and other pietobaptist denominations is owing to immigration from Europe. But this is not true of the baptists. They are too few in Europe to admit of it. Our increase, therefore, cannot be expected from that quarter. It can only spring from the spread of our principles at home. And this is a momentous difference, which no baptist should overlook or forget. If God does not build us up by his Spirit, we must inevitably lose, if not our positive, yet our relative numbers, and instead of one-fourth, soon become but a small fraction in the mighty population of this Republic. Surely this is a pressing call to increasing efforts and importunate prayer. Hitherto we have had cause for most fervent gratitude for our astonishing increase, especially in view of our peculiar disadvantages. Nor do we despair for the future, in this free land, which because free has ever been beyond all others fruitful for the baptists. Our growth in numbers is by no means all for which to thank God. It has been equally great in education, wealth, liberality, and benevolent enterprise. Millions of dollars have been expended within ten years past, in new and better houses of worship; more than a million in Home and Foreign Missions; more than quarter of a million in Bibles; almost a million on Colleges and other seminaries of learning. What millions more remain yet unoccupied for Christ! We have now twenty colleges and nine or ten theological institutions sustained by our churches. Our ministry is not only better educated, but better supported; although in this last respect the law of Christ is not yet fulfilled universally, that "they that preach the gospel should live of the gospel." Nearly forty baptist periodicals circulate intelligence among us. We furnish

a good proportion of the ablest authorship of the country, in various other forms. Some of our publishing houses stand in the first rank. And besides these, we have the American Baptist Publication Society, with all its active agencies. *Baptist Record.*

PENICILLIY'S SCRIPTURE GUIDE TO BAPTISM.—The *Philadelphia Baptist Record* states that Mr. Oncken, of Hamburg, is desirous of printing another edition of 5,000 copies of this valuable work; and that the American Baptist Publication Society is endeavouring to provide the means.

PRESIDENT TAYLOR.—About two months before the decease of the late President of the United States, the Board of Managers of the Baptist Publication Society presented to him the complete works of Andrew Fuller, accompanying the same with a respectful note, directing his special attention to "The Gospel Worthy of all Acceptation." The President replied in a day or two, in a very polite note, thanking the Board most cordially for the gift.

DR. CRANE, late of Montreal, Canada, has accepted the office of President of Acadia College, Halifax, Nova Scotia.

DOMESTIC.

SUTRLEY, near Southampton.—For the last year a school-room in this village has been opened for public worship, supplied by the undersigned baptist ministers. During that time it has been twice enlarged, and is now inconveniently crowded. A Sunday school is conducted by residents in the village, which might be largely increased if there were accommodation. Weekly services have been held, and the Lord's supper administered. The only other provisions for worship are a church and a Wesleyan chapel, both quite inadequate to the wants of the neighbourhood, the population of which, in a circle within a mile, is estimated at 6,000; of these many are the families of persons engaged in business in Southampton, by whom our unfavourable situation and limited accommodation is felt as an obstacle, and regretted. It is therefore proposed to erect, at the smallest possible cost, a neat and commodious chapel, to hold 300, in a good situation, at a total expence of £400. We might say much more, but will only add that christians who are willing to aid a genuine cause of promising usefulness have here an opportunity.

THOMAS MORRIS, East-street chapel,
ALEXANDER McLAREN, Portland chapel,
WILLIAM YARNOLD, Southampton.

SHREWSBURY.—The Rev. James Smith, late of New Park-street chapel, London, has accepted the unanimous invitation of the First Baptist church, Shrewsbury, to become its pastor, and commenced his stated labours there on the first Lord's-day in February.

NEW BAPTIST CHAPEL, LEEDS.—This elegant building, erected by the congregation under the care of the Rev. R. Brewer, was opened for divine worship on January 15, when the Hon. and Rev. Baptist W. Noel, M.A. preached. The service in the morning was held in the new chapel, at eleven o'clock: when, after reading and prayer by the Rev. A. M. Stalker, Mr. Noel preached from Acts ii. 1-4. In the evening the service was held in the largest chapel in the town (Oxford Place), kindly lent by the trustees for the occasion. The spacious building was quite full; and the auditory listened with deep attention to a sermon from Acts ii. 38. Between the services a dinner was provided at the Scarborough hotel, at which the mayor of Leeds (who is member of the church for whose use the new building has been erected) presided. The services were continued on the following Sabbath, when the Rev. Dr. Aworth preached in the morning, from Rom. iii. 31; the Rev. G. W. Couder (Independent) in the Afternoon, from 2 Cor. vi. 1; and the Rev. W. M. Bunting (Wesleyan) in the evening, from Mark v. 36 with Rom. iv. 5. The amount collected is between £130 and £140. Several presents have been made to the new chapel, in which members of different communities have displayed both their taste and their liberality. The style of building is Gothic, of the early decorated order of the thirteenth century. Its present arrangement will accommodate six hundred people, and such is the judiciousness with which it has been planned, that nearly double that number could be arranged for without injury to the main building. Its cost is about £2,500 altogether; i.e., for building £1,700, and for land, &c. £800.

LEEDS, Great George Street.—Jan. 1, at a teachers' tea-meeting, the ladies of Mr. Brewer's congregation presented him with an elegant copy of Bagster's Comprehensive Bible, and Watts's Psalms and Hymns, bound in morocco, and containing appropriate inscriptions. The books, which were enclosed in a polished case of oak, about 200 years old, were presented in the name of the ladies by the deputy Clerk of the Peace, and have been appropriated to the services of the sanctuary.

TONGWYNLAS.—A very neat and commodious place of worship has been erected here, in the place of the old chapel, which has been for some time too strait to contain the congregation. The opening services were on Feb. 3rd and 4th, when Messrs. W. Jones, A. G. Fuller, and D. Jones, of Cardiff, E. Evans, J. Jones, and J. Lloyd, of Morthyr, preached. The congregations were very large, and the collections liberal. May it be said in years to come, "This and that man was born here." T. T.

THE LONDON BAPTIST ASSOCIATION was held in January. The reports were of a more cheering character. Thirty churches had received on profession of faith 331, and the clear increase was 158. The friends met in New Park Street Chapel, Southwark. Some churches, as usual, did not report; and it should be mentioned that this association, though called the "London," does not comprehend all the baptist churches of the metropolis. There are many strict Calvinistic churches not in its list, beside all the General Baptist churches. It is pleasing to hear of any improvement; but our London brethren have much work to do before they reach their Independent brethren in the metropolis, or their own brethren in some of our provincial towns.

HASTINGS, Wellington Square.—This chapel, which was erected some time since by Joseph Fletcher, Esq., of London, has, within the last few months, been placed in trust by him for the use of the baptist denomination. The church formed in it has, within the last few weeks, been led to the choice of a pastor over it in the person of the Rev. John Stent, late of Liverpool, who commenced his stated labours in January, with encouraging prospects of success.

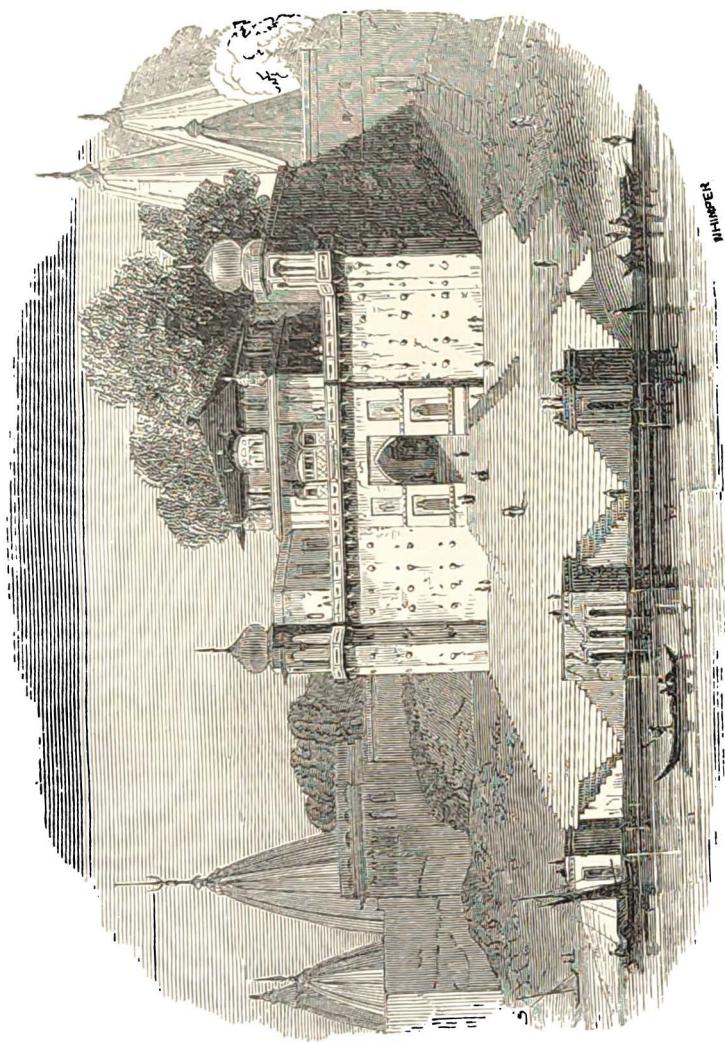
LUTON, Beds.—On the 12th of February a meeting of the church and congregation assembling in Union Chapel was held for the purpose of presenting to their pastor, the Rev. R. Robinson, a testimonial expressive of their esteem and affection, and as an acknowledgment of his indefatigable and successful labours among them during the past eight years. It consisted of about twenty-five costly volumes.

FLEET AND HOLBEACH.—Our members' tea-meeting was attended this year, at Fleet, by about 100 members, who spent a delightful evening in reviewing all the way their Lord had led them. Many spoke feelingly of his goodness. The seventy-eighth annual meeting of our "Christian Fund" friendly society was held this year at Long Sutton. We have more than 100 members, and allow ten shillings per week during the sickness, and six pounds at the death, of a member.

K. S.

ST. HELIEN'S, Jersey.—A neat and commodious new chapel situated on the Great Union Road, was opened here, Dec. 25, with sermons by Mr. John Webster, of Stonehouse, Devon, and the minister of the place, Mr. Lucas; when liberal collections were made. This is the only English baptist congregation on the island.

HAMMERSMITH.—The first stone of the new chapel for Mr. Leechman and his friends was laid by S. M. Peto, Esq., M.P., Dec. 6. Hopes are entertained that it will be completed and paid for before the return of Mr. L. from India.



SHUWALLAH GHAUT, BENARES.

MISSIONARY.

THE DEPUTATION TO INDIA.—The information already furnished by the Deputation to India is of a most interesting and cheering character. Last month we inserted Mr. Russell's description of the overland journey, and the safe arrival of the brethren at Ceylon. We now give Mr. Leechman's sketch of their visit to Calcutta, and the inland journey from thence to Benares. "We left Calcutta for the Upper Provinces on the 14th Nov., and were five days and six nights in a coach (the mail) travelling to Benares! We went night and day, only stopping to breakfast in the morning and to dine and sup at one meal in the evening; never were in bed, or had our clothes off, all the long journey. We adopted this mode of travelling to save time, that we may if possible get through our work before the hot season sets in. It was somewhat trying —hot, hot by day, and cold, cold by night; but as our day our strength was, and we really stood it well, and are better rather than worse for our long journey. But, such a journey as it was I never had in all my wanderings at home or abroad. We had a very good coach, strong and heavy, but very comfortable. To Pultah Ghat, a little above Barrakporo, we had a pair of horses to urge us along; but after we crossed the Ganges, we were dragged and pushed by men for upwards of 400 miles, till we crossed the Ganges again at Benares! What would the Society for Suppressing Cruelty to Animals say to this? Sometimes we had twelve Coolies, and sometimes sixteen, according to the nature of the road; and, going day and night, we travelled on an average, including stoppages, at the almost unprecedented speed of *three miles an hour!* After leaving the plains of Bengal, we got into a magnificient mountainous country: hills rising on hills, covered to their very summits with virgin forest jungle and noble wood, where man's foot had never trod, and stretching out in ranges that were truly sublime. Up those hills we climbed like snails, then bounded down into the valleys with a momentum that was sometimes rather frightful and rather dangerous too. We had to cross several rivers, our wheels sinking in the sand as well as in the water, and twenty or thirty Coolies pushing and pulling with all their might could scarcely get us to move. At one deep river there were about fifty persons dragging us through, and we sitting on the top to keep ourselves dry, as the water was running into the coach, it was so deep. Yet all was well, and all ended well. Our path often lay through forests and jungle, in which there were many bears, and tigers, and other beasts of prey. One place was

called 'Sherrgotty,' i. e., 'the pass of the tiger.' A gentleman there told us he had lately seen on his own premises, two tigers in one night! They are often seen on the road we passed, yet, though we travelled *by night*, we saw or heard of nothing to give us alarm. One Coolie ran before with a blazing torch, and the men kept shouting and crying out as they ran along, and the utmost we had to alarm us was a small snake crossing the road, that got among the bearers' feet, but did harm to no one. We had a bright, glorious moon shining in the sky, and our heavenly Father's hand was over us for good, by night and by day, all the jouraey through. On the morning of the 20th, we were safe with our dear friends in Benares, just three months, to a day, after we sailed from Southampton, after having spent a month in Ceylon, and a fortnight in Calcutta by the way! Now that is good travelling, as I take it, and calls us to return grateful acknowledgments to the God of all our mercies. After a bath and a good night's rest, my dear brother Russell and I were quite ourselves again. We left Benares at eight, P.M., on the 27th inst., and reached Allahabad at eleven next morning: left at three P.M., and got safe to Cawnpore about noon yesterday. We were at a church meeting in the evening—two soldiers were received into the church, who are to be baptized on Lord's-day. We hope to spend a very pleasant sabbath here. I baptize the candidates, and brother Russell administers the Lord's supper."

BAPTIST MISSIONS IN EUROPE.—The United States *Morning Star*, referring to the persecution endured by baptist missionaries in Denmark and Holstein as reported at page 535 of our last volume, observes:—"We can hardly conceive what could show more distinctly than this transaction the absurdity and wickedness of that national obuorh system, in which men are supposed to become christians through the combined effect of the natural process of birth and the mechanical process of sprinkling and confirmation." The following additional information of the movements of these enterprizing and devoted men is from the *Macedonian*. "Mr. Kremnitz writes from Templin, in Prussia, that the people are very anxious to hear the word, so that their places of worship are too small to hold all who come. Nor is the preaching without effect. He adds:—'The word of God has moreover proved its life-giving power on many a heart, so that ten were baptized into the death of our Lord. Several strangers were present at the baptism, which was administered on a warm, pleasant moonlight evening. Fifteen places are calling upon us to come and hold meetings; but it is almost impossible for us to satisfy their desires.'

Another says:—"The moving of the Spirit of God reveals itself more powerfully in this whole region, than I have ever seen or heard of elsewhere. Whole villages are awakening from their sleep of sin, and asking with earnestness for Christ. The visits of inquiring sinners are constantly becoming more numerous. At one meeting more than forty strangers were present. In the evening an hour was occupied by the obror, several were examined and afterwards thirteen were baptized. The hostility and bitterness of the priest and his church against us are frightful. We have also to suffer much from the police." The *Zion's Advocate* says:—"Mr. Lehman, of Berlin, gives an interesting account of several tours in his wide and inviting field of labour. He had lately the privilege of baptizing six converts at Berlin, in the presence of a large assembly. The Prussian Baptist Association for 1850, met at Elbing. It was numerously attended and very harmonious. Various important doctrinal and practical matters were discussed, such as regeneration and baptism, predestination, missions, sabbath schools, temperance, their relation to the State, &c. Public meetings were held, by permission, in the great hall of the gymnasium, or college, attended by a large concourse of people, among whom the Principal and most of the Professors of the college were present and listened attentively. An excellent opportunity was thus given to proclaim the truth and to dispel some of the current misrepresentations concerning the baptists. At Stolzenburg a meeting was held, at which the people came together to the number of three or four hundred. They listened with great interest and emotion—the Holy Spirit was evidently present. A large number applied for baptism, of whom fourteen were received by the church. The people are making great efforts to erect a chapel, but their poverty retards them, and they need assistance. These facts are truly encouraging. Although persecution now rages to a considerable extent in many places, yet the degree of toleration now enjoyed is so much greater than was allowed a few years since, that the friends of a pure christianity have great reason to thank God and take courage." Mr. Oncken, who has lately visited Scotland, and, as soon as his health permits, will again visit England, states:—"Since the revolution of March, 1848, when most of the powerful external hindrances to our work were removed, the length and breadth of the land, Austria not excepted, were thrown open before us, and our hearts' desire was granted, in being permitted to spread the glad tidings far and wide. In Germany, Austria, Hungary, Switzerland, Prussian Poland, Holland, Denmark, and Sweden, we have been enabled to sow the

good seed more extensively than before. Sixty ministers, missionaries, and colporters, aided by hundreds of devoted tract distributors and sabbath-school teachers, have been zealously engaged in the propagation of the gospel. More than 40,000 copies of the holy scriptures, and 1,400,000 religious tracts, besides several thousand larger works, have been circulated within the last two years. Millions have by these means heard of the way of life, and not a few, having experienced the power of the gospel, at once rendered a cheerful obedience to Christ by joining already existing churches, or organising others. Our churches have thus had large accessions; in 1849 one hundred and nineteen believers were added to the church in Hamburg, and in other places the increase has been still greater. The number of our missionaries has been augmented, and chapels have been raised at the following places: Halsbeck, in the Grand Duchy of Oldenburg; Tangstedt in Holstein; Templin and Stolzenberg in Prussia. But these extraordinary efforts, in connexion with the debt resting on the chapel at Hamburg, have incurred a debt of £2000, which the church cannot liquidate unassisted."

MISSIONARY BAZAAR AT DERBY.—We have been requested by the secretary, Mr. Joseph Hadfield, Park-street, Derby, to make an appeal to the young members of the General Baptist churches, schools, and congregations, to come forward and aid this attempt. We cannot undertake to do this; but we are quite willing to afford a little space in our columns for the advocacy of so excellent an object; especially in the present depressed state of the funds of the society, which place, we are told, in jeopardy the continuance of the promising mission at Ningpo, China. We hope the young people of this section of the baptist body will display a little extraordinary zeal in this matter. The times are favourable, and there must be many in their churches who are capable of affording the aid required. It will be very much to their honour if, by their efforts at this juncture, they remove this impediment to the movements of their own missionary machine. We know one, who, though she has been for nearly three years confined to her bed by weakness, is beguiling hours of pain by plying her fingers at work for a stall. Mr. Hadfield, as above, or Miss Pike, Rev. J. G. Pike's, Derby, will be happy to receive communications or afford information.

JAMAICA.—The legal proceedings respecting the chapel and mission premises in Spanish Town, have terminated in favour of Mr. Phillipps. The ravages of the cholera have, we rejoice to hear, abated, but the loss of life has been dreadful, and the consequent distress unparalleled.

RELIGIOUS.

A SINGULAR INCIDENT.—“What fountains of spiritual and temporal blessings are Christian churches!” was our involuntary exclamation as we read a report of the benevolent institutions of the church under the care of Mr. Binney, Fish-street Hill. Here is a list of its agencies:—1. a clothing society; 2. a maternal society; 3. boys, girls, and infant day schools; 4. missionary auxiliary; 5. juvenile ditto; 6. British mission auxiliary; 7. Congregational fund; 8. domestic mission, including sabbath and ragged schools, tract distribution, cottage preaching, visiting, &c.; all voluntarily, willingly, and adequately supported! But the incident—it was this:—“It appeared that of the sum of £1,200 which the building at Darby-street, erected in 1847-8, had cost, there remained to be paid only £32. It was, of course, determined to raise that at once. One £10 and three £5 were immediately promised, when it was proposed that the other seven should be left to an extemporaneous collection from those who could only give small sums. This was done. The money was taken at the vestry door as the meeting separated, and when counted, three half-sovereigns, several half-crowns, shillings, sixpences, fourpenny pieces, and pence, were found to make up just £7, not a farthing more nor less!!

FATHER GAVAZZI'S ORATIONS.—Yesterday, Jan. 26, in the Princess's Concert-hall, crowds of stern energetic-looking foreigners, among whom it was not difficult to discriminate the classic Italian features of the majority, thronged the varied assembly which the extraordinary eloquence of this gifted clergyman has suddenly gathered round him in the heart of London. The eager and breathless attention with which they hang on his every word, and the contagious bursts of enthusiasm which ever and anon salute his outbreaks of true-hearted sacerdotal chivalry, form a spectacle of a most interesting character. The fearless spirit of the father seems to revel and triumph in the sympathy of his countrymen. The congealed and frozen feelings which sad exile seemed to have pent up in the breasts of these doomed and devoted men from every province of that fair peninsula, thaw and resolve under the warmth of his passionate and soothing oratory. His theme was still the Inquisition, in whose dungeons he affirmed numerous victims to be at this moment immured.

THE SABBATH IN FRANCE.—The Minister of Commerce has issued a series of instructions to the heads of the Post Office relative to the observance of the sabbath by the officials in that department. The Pietist

party, as it is here called, is making great efforts to introduce the more strict observance of the sabbath, which has become a national habit in England. But it has equally rooted habits to contend with of exactly the opposite kind. Germans find a Sunday in London almost as unendurable as the French, and limitations to public amusements, or public business, are with them as unpopular as the relaxations of the laws that suppress them would be with us. The Sunday balls are the most crowded, the Sunday opera the most brilliant; the German does a tolerably regular amount of labour during the week, deliberately, at his ease, and by no means too much of it. The high-pressure system that has become second nature to the London man of business, and makes him welcome the Sunday as a relief, does not yet prevail here. The Berlinist, though a reformed Protestant, has inherited the practice of his Catholic ancestors as to the observance of the Sunday, and cannot comprehend why the theatre and concert-room should be closed. The Pietists, therefore, are attempting to counteract what they cannot directly alter, by establishing evening services in the churches on Sundays—quite a novelty in the Prussian capital.—*Times Cor.*

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.—From the Second Annual Report it appears, that not fewer than eight new chapels, in London and its vicinity, were commenced or completed during the past year. Four of these have been undertaken or aided by this society, and four have been built without its assistance. The report further states, that “the entire number of new Congregational chapels in London, built, building, or projected, during the last three years, amounts to at least twenty, the united cost of which cannot be estimated at a much smaller amount than £100,000.” This is a very encouraging statement; and we trust that the committee will be sustained in prosecuting, with still greater success, their important undertaking. But what do our baptist friends say to this? Can they do nothing of this kind?

EPISCOPAL SUPERSTITION AT THE CAPE.—A letter dated Bloem Fontein, Sep., 1850, communicates the following:—“When the Lord Bishop of Cape Town passed through the sovereignty on his route to Natal, he stopped at Boem Plaats, and inquired where the poor fellows, who fell in action with the Boers, were buried, and whether the burial service had been read over them by a clergyman. Being answered in the negative, he replied that then he must go and read it. He accordingly went and read the whole of the burial service over the graves of men that had been buried nearly two years. Of course no relatives or friends of the deceased were present.”

DR. JOHN PYE SMITH.—This venerable servant of Christ had, it appears now, only strength sufficient to enable him to be present in London to receive the valuable testimonial referred to in our last. He returned to Guildford, and "fell asleep!" His funeral was attended by an almost unprecedented number of students, ministers, and friends. His memory will be blessed!

MR. FREEMAN. at a public meeting, convened in London for the purpose, has furnished a delightfully gratifying report of his visits to the South African missionary stations. He was not, however, permitted to visit the scene of his former labours in Madagascar, but called at the Mauritius, and returned by the Red Sea and Palestine to England.

Two SWEDISH MISSIONARIES at Foochow, returning from a vessel with a small amount of money for their personal wants, were attacked a few weeks ago by pirates. One (Mr. Fast) was killed, and the other was severely wounded, but escaped by jumping into the water and swimming ashore. The Chinese authorities were very prompt on this occasion in discovering the perpetrators and inflicting punishment.

A YOUNG MEN'S PROTESTANT ASSOCIATION has been formed in Edinburgh. Its special objects are to secure the services of ministers of the gospel to preach, from time to time, on the subject of popery; to distribute tracts, and disseminate information regarding the movements of popery, through the pen and otherwise; and to take steps for the formation of similar societies throughout the country.

GENERAL.

ABROAD.—The boy Emperor of Austria, instigated no doubt by his generals and the Emperor of Russia, is cutting out work for his coming life. The spirit of peaceful liberty in Hesse Cassel has been trampled in the dust, and the free city of Hamburg occupied by Austrian soldiers. In France, the President is squabbling with the Assembly for more money.

AT HOME.—The Queen opened parliament in person, Feb. 4, one of the finest days of the season. Immense crowds lined the roads, and cheered her majesty rapturously. The Queen's speech, as usual, was cautiously worded. Lord John has obtained leave to bring in a bill to forbid the assumption of Ecclesiastical titles in the United Kingdom, which was carried by 364 against 59.

THE BUDGET for 1851 has been opened by the Chancellor. England was never so prosperous, excepting in certain agricultural districts. The window tax is to be repealed, and a tax on houses of above £20 annual

value is to take its place. The taxes on coffee, chicory, seeds, and timber, are to be reduced, but the income tax is continued. Paper and advertisement taxes remain as they were.

PUBLIC INCOME AND EXPENDITURE.—The total revenue of the United Kingdom for the year 1850, was £92,880,180. 11s. 8d., and the expenditure £80,231,874. 8s. 6d.; being an excess of income over expenditure of £2,679,000. 3s. 3d. The balance in the Exchequer on the 5th January, 1850, was £9,748,520. 12s. 4½d., and on the 5th Jan., in the present year, it was £9,245,870. 1s. 2½d.

THE "HIGH CHURCH" CHAMPION IN THE HOUSE OF COMMONS.—We always look for something sly or from Sir Robert Inglis. At the opening of Parliament he complained that the Pope had ignored his "Church," "and had treated England as if it were a country of infidels." Well, Sir Robert; and has not your "Church" treated English Dissenters after the same fashion? Again: Sir R. said, "The Established church has protected dissent; and but for that protection, it would frequently have been in jeopardy." What ignoramus we dissenters must be! Why we do not even know our own friends!

SUNDAY TRADING.—The Bill now in the House of Commons, brought forward by Mr. W. Williams to prevent unnecessary trading on Sunday within the metropolitan police district and the city of London, is printed. According to the Bill, Sunday trading is to cease by nine o'clock on Sunday, and goods exposed for sale may be seized. It is proposed that the measure shall come into operation on the 1st of November next.

THE CORN TAX AGAIN.—What will the English people say to that? They have tasted sweet and cheap bread; and we guess they will not like to part with it. But some of their rulers are trying to tax corn again. In the House of Commons a few nights ago they nearly carried their point—267 were for taxing, and 281 against—majority, only 14. We must all be on the look out!

THE ADDRESS IN REPLY TO THE QUEEN'S SPEECH.—It was a new thing under the sun to see a baptist dissenter rise in the House of Commons, at the request of Government, to second the address; and Mr. Peto acquitted himself like a man of business and ability.

"**THE GOVERNMENT OF BRAZIL** has taken new, and, I hope, efficient measures for the suppression of the atrocious traffic in slaves."—Queen's Speech.

THE BIBLE IN THE GLASS PALACE.—Space has been granted to the Bible Society to exhibit specimens of their bibles in no less than one hundred and fifty languages.

BATH BRICKS.—There are made from the deposit of the River Parrett 8,000,000 Bath bricks annually, the value of which at present amounts to £12,000 or £13,000. The number of persons employed is necessarily very large. This deposit is not found anywhere in the world besides, so that Bridgewater has to furnish the whole world with it; and it is remarkable that these Bath bricks are as well known in China as in England, in India, and all over the world.

AMERICAN SLAVERY.—The Rev. J. McBride, a minister of the W. M. church, was recently indicted in North Carolina for presenting a little girl with a copy of the Ten Commandments. He was tried and found guilty, and his sentence was, "to stand one hour in the stocks, receive thirty lashes on the bare back, and be imprisoned one year in the common gaol."

STATISTICS OF DISTILLERIES.—It is estimated that the present number of distilleries in the United States is 10,500, the number of gallons of liquor distilled annually is 41,602,707, which, if sold at twenty cents per gallon, would produce 80,000,000,000,000 of quarts, half a million of assaults and batteries, 100,000 thefts, 800 suicides, and about 100 murders!

THE "TIMES" NEWSPAPER, in one of its leading articles, states that, besides paper and advertisement duty, amounting to £35,000, this journal annually pays £80,000 for stamps alone.

THE "ECLECTIC REVIEW."—We rejoice to hear that this old and respectable organ of dissent is prospering under its new management. The sales have increased four-fold. A well-known M.P., who has already acquired a reputation for generosity, stands, we are told, at the back of the Editors.

MN. ROBERT STEPHENSON, the eminent engineer, has left for Malta, with a party of friends in his yacht *Titania*. This gentleman came from Cairo to Alexandria by land, in order to survey the country, and is very decided in his opinion of the expediency and great advantages of a railroad between the two towns.

BOOKS ON POPERY.—Mr. Brown, of Old-street, has published a catalogue, comprising 128 columns and several thousand volumes, beyond all comparison the most interesting aggregate exhibition of popish works ever set forth.

"LOST FRIENDS' DEPARTMENT IN THE CRYSTAL PALACE.—It has been suggested that a place should be set apart in the Crystal Palace, or its vicinity, where "lost friends" may go and wait "till called for," by those who are in search of them.

"**MONG JEWS,**" says Professor Tholuck, "have been converted to christianity during the last twenty-five years, than during the seventeen centuries preceding."

THE TORY GOVERNMENT of Queen Anne, by the schism act, forbade any protestant dissenter to be a schoolmaster, or even to educate his own children.

MARRIAGES.

Jan. 8, at the General Baptist chapel, Lombard Street, Birmingham, by Mr. Cheatle, Mr. Jas. Kench, to Miss E. Millington.

Jan. 20, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. Daniel Kent, to Miss S. Iles.

Jan. 21, at the baptist chapel, Bingley, near Bradford, Yorkshire, by Mr. Varley, Mr. Robert Sutliffe of Bradford, to Miss Martha Leach of Bingley.

Jan. 21, at the baptist chapel, Henegoe Street, Birmingham, by Mr. Landels, Mr. William Elkington, to Ann, daughter of Mr. John Gameson.

Jan. 27, at Stoke Green baptist chapel, Ipswich, by Mr. Webb, Mr. Walter Elliott of London, to Phoebe, eldest daughter of Mr. John Cooper of Ipswich; and Mary Ann, second daughter of Mr. Cooper, to Mr. Oliver Bridge of London, eldest son of the Rev. S. F. Bridge, Ridgewell, Essex.

January 28, at the baptist chapel, Blakeney, Gloucestershire, by the Rev. W. Copley, Mr. Thos. Williams, of Blakeney, to Miss Anne Bevan, of Lydney.

Jan. 29, at Leighton baptist chapel, by Rev. E. Adey, Mr. William Hinson Mead, to Miss Mary Adams.

Feb. 1, at Siloa baptist chapel, Tredegar, by Mr. D. Evans, Mr. George Purray, to Miss E. Griffiths, both of Ebbw Vale.

February 5, at the baptist chapel, Waltham Abbey, by the Rev. J. E. Richards, of Coverdale chapel, Limehouse, Mr. John Edgecome Richards, junr., of Coggeshall, Essex, to Miss Hepzibah Pugh, second daughter of Mr. S. B. Pugh, of Waltham Abbey.

Feb. 5, at the General Baptist chapel, Fleet, Lincolnshire, by Mr. F. Chamberlain, Mr. Kemp Sandby of Long Sutton, to Mrs. F. R. Meatheringham of Flint House, Holbeach Marsh.

Feb. 6, at the baptist chapel, Blackburn Road, by Mr. J. Harbottle, Mr. Wm. Mollett, to Miss Elizabeth Vessey, both of Accrington.

Feb. 11, at the baptist chapel, Arnsby, Leicestershire, by Mr. J. Davis, Mr. W. Horton of Peating Parva Lodge, to Sarah, ninth daughter of Mr. J. Humphrey of Countesthorpe.

DEATHS.

Nov. 28, Ann, wife of Mr. Wm. Robson, senr., of Aylsham, Norfolk, and mother of the wife of Mr. James Smith, junr., baptist minister, Loughborough, aged 60 years. For nearly thirty years a member of the baptist church at Aylsham, she was respected for her exemplary consistency, unobtrusive piety, and generous attachment to the cause with which she stood connected. The mother of ten surviving children, of whom five are members of baptist churches, and the wife of one of the staunchest supporters of the baptist interest at Aylsham, her influence and example were great. Her last illness was short but severe, yet borne with remarkable patience. At last she departed, without struggle, to be with Christ.

Dec. 3, at Calabar, Jamaica, the Rev. Joshua Tinson, baptist missionary, and President of the baptist college at Calabar for the instruction of native christian youth for the ministry. After much suffering, he tranquilly fell asleep in Jesus.

Jan. 17, Jane, wife of Mr. Wm. Hatton, a member of the baptist church, Spencer Place, London, aged 51. In life and death the Saviour was precious to her. In tranquility and confidence she saw the king of terrors approach, and as he drew near, her desire became stronger to depart and be with Christ.

Jan. 18, after illness of many years, which she bore with remarkable patience, Miss Mary Newson Theobald of Norwich, aged 38. In 1848 she visited Herts for the benefit of her health, and died in the faith of the gospel, at Bishops Stortford, beloved by all for her amiable and cheerful disposition.

Jan. 18, at Philadelphia, U. S., aged 45, Mr. Thomas White, deacon of the tenth baptist church, and formerly of Blakeney, England.

Jan. 20, in the faith and hope of the gospel, Mary, wife of Mr. Samuel Kilsby, aged 41; a member of the baptist church, Colledge Street, Northampton. In her case death had no sting, and the grave no victory.

Jan. 23, at Birmingham, Mrs. Hawkes, relict of the late Mr. W. Hawkes, aged 84. She was a "mother in Israel," having been a member of the General Baptist church, Lombard Street, nearly sixty years. She honoured her profession by the consistency of her deportment, and peacefully expired in the faith of the gospel, rejoicing in hope of the glory of God.

January 24, at his residence, Wincheap-street, aged 66, the Rev. William Davies, for fourteen years the esteemed pastor of the baptist church, Hailsham, Sussex, and for the last twelve years the beloved minister of

the baptist church, King Street, Canterbury. His course was that of the just who shineth more and more unto the perfect day, and his end was emphatically peace.

Feb. 5, at Guildford, Surrey, the Rev. John Pye Smith, D.D., in the 77th year of his ago.

Feb. 5, at Euston-square, Mrs. Ann Scott, daughter of the late Rev. Abraham Austin, baptist minister, and relict of Mr. Christopher Scott, Kentish-town, aged 76.

Feb. 7, at Lynn, Norfolk, Harriet Louisa, the beloved and affectionate wife of the Rev. J. T. Wigner, and younger daughter of G. Ovendon, Esq., Rosebery-place, Dalton. Her affliction was protracted and painful; her memory is dear to the hearts of a large circle of friends; the loss to the church of Christ is very great, and to her family irreparable. Glorious was her end, triumphant her entrance into heaven.

Feb. 8, Mr. William Franks Poole, baptist minister, aged 47. Our departed brother was formerly pastor of a baptist church in Derby. Recently he had resided in Leicester, where his occasional pulpit services were very acceptable, as also were his visits to the sick and inquiring. He had not enjoyed good health for some time, but his removal hence was somewhat sudden. The high esteem of the public was seen at the funeral sermon by Mr. Mursell, when the spacious chapel in Belvoir Street was literally crammed. "He was faithful, and feared God above many."

Feb. 9, at Newgate Bottom, Todmorden, Hannah, wife of Mr. W. Ingham, aged 56; and Feb. 12, at Toad Carr, Mrs. Ann Barker, aged 83; both members of the General Baptist church at Lineholme.

Feb. 15, at Drummond Place, Edinburgh, aged 83, J. A. Haldane, Esq., known as Captain Haldane, and brother of the late Robert Haldane, whose joint labours for the promotion of the gospel were so disinterested, extended, and successful. Few men have done more in their day and generation, as private gentlemen and preachers of the gospel than the Haldanes—brothers. They were the founders of Independence in Scotland, but became baptists afterwards.

Lately, at his country residence, the Right Hon. Lord Bexley, aged 85, many years President of the British and Foreign Bible Society, and a liberal contributor to its funds. One of the last acts of his long public life was to present that Society with a donation of £1000. He was formerly Chancellor of the Exchequer, and Chancellor of the Duchy of Lancaster. By his death the title becomes extinct, and a pension of £8,000 per annum terminates.

THE

BAPTIST REPORTER.

APRIL, 1851.

A FEW MORE WORDS ON PUBLIC PREACHING.

We are not aware what kind of a reception the suggestions we ventured to offer in our last have met with from our ministerial brethren; for it is to them we must look for the carrying out of any projects of this character.

In offering those suggestions we were careful and even anxious to avoid the appearance of interference or dictation. We were much impressed by the alarming reports which reached us from authentic sources of the state of vast masses of our countrymen. Our own observation, too, had deepened that impression. Residing in a manufacturing town of some sixty thousand inhabitants, we had been grieved to observe that "more work and more wages" had not produced any visible change in the appearance and conduct of thousands on the sabbath-day—that our working men and grown-up lads engaged in the staple manufactures of the place, just as when there was "little work and bad wages," are yet seen in no other than their every-day working clothing; and, though some of them then pleaded poverty as an excuse for not attending public worship, they yet pursue the same courses on the day of God—wandering in the fields in the morning, and resorting to beer-shops and public houses to read the Sunday newspapers in the evening. It was only the other sabbath evening that the writer, on turn-

ing the corner of a street on his way to worship, heard two working-men in conversation; "Jack," said one to the other, "where shall you go to have your pint to-night?"

Such facts as these, which might be multiplied almost indefinitely, ought not to be hidden—they ought rather to be brought out and placed in all their hideous deformity full in our view. It is useless, and worse than useless, to conceal them. Let us know, if we can, the full extent of the evil, that an adequate remedy may be provided.

Upon this principle the investigations into the *physical* condition of the poorer classes of the metropolis have been conducted. The startling revelations made in the columns of the *Morning Chronicle* excited universal attention, and roused to vigorous efforts many who had never previously displayed any concern for their wretched and suffering neighbours.

We are persuaded, therefore, that the publication of facts bearing upon the *moral* condition of the people in populous places cannot but excite the attention of christians, and stir them up to renewed and extraordinary efforts on their behalf. Acting on this conviction we have opened our columns for their reception, and we hope to be furnished with information from both town and country on the present moral

condition of the masses. Will our active and intelligent correspondents in every part of the country make note of this, and furnish us with well-authenticated details? They will serve to make out a strong case of necessity for vigorous operations.

Let us not suppose, however, that when this and every other such publication have published their reports that we shall then know the worst of the case. The whole can never be known, and therefore can never be told. What may be furnished will only be samples from the sacks of mischief. There will yet be remaining, hidden from public gaze, and almost impenetrable to human observation, a vast amount of vice and obscenity which cannot be witnessed and ought not to be told.

Too much commendation cannot be awarded to those voluntary or hired agents who go out on the noble enterprise of visiting the abodes of the most vicious and the most wretched of our countrymen, and we would heartily cheer them on. Great good, through Divine favour, have they already effected, and by their prayers and perseverance we would fain hope to see yet greater beneficial results of their valuable labours.

But if these masses of moral putrefaction are to be moved to their very depths, other agencies must be brought to bear upon them. Suppose, for instance, the visitors of such a district were to tell the people that on such an evening a sermon would be preached in the open-air on a well-known spot near at hand, and that they need not make any preparation for attending—that they might come just as they are—that the discourse would be specially for them—that there would be no collection—and that books or tracts would be given away at the close. Suppose all this were done, and the people earnestly and respectfully requested to bear it in mind, and be present at the time fixed, is it not more than probable that a congregation could be gathered? And would there not be

ground for hope, if the gospel of Christ was faithfully and affectionately preached, that some good would result?

Care, certainly, should always be taken before engaging in such an attempt to make provision for its efficient discharge. A company of friends should be engaged to attend and surround the minister. Lively and cheerful singing should also be secured; and an adequate supply of tracts, magazines, or books, should be provided for gratuitous distribution—the distributors taking their stations on the outskirts of the crowd to keep boys and girls quiet, and give a tract to any who may be passing away.

In selecting a position for preaching it is important that all concerned should be aware that they could not be justified in occupying any public thoroughfare. If they did they would be liable to interruption or arrest by the police or constable. The village green, or the town market-place, or an unoccupied piece of ground with the permission of the owner, or a court or square not having a public thoroughfare through it, is to be preferred. But, with these precautions, there would be little difficulty in town or country in finding a suitable spot.

We assure any of our ministerial brethren who may not yet have tried this open mode of announcing their message, and who may feel somewhat timid at making the attempt, that they will find it much more easy and agreeable than they imagine after the first essay. To use an illustration from the summer sports of youth, you only want "hardening." For you are perhaps like the timid boy who "lingers shivering on the brink" and fears to take the first leap into the stream. We remember some five and twenty years ago endeavouring to persuade one of the most zealous and naturally eloquent preachers (for so Robert Hall pronounced him) in the midland counties, to stand up in turn with others in this service. "Oh no! I never can," was his reply, "I approve very much of all such efforts, but I

could not preach in the streets myself. I must have my pulpit; I only feel at home there." By dint of persevering persuasion, however, we at length prevailed on him to make one attempt. He did, and though he was much agitated and almost awkward at first, he soon waxed warm and eloquent, and when he had done expressed his satisfaction, and willingly engaged to take part in future.

Sometimes on a sabbath afternoon, (we apologize not for introducing ourselves,) we have had a service in the open-air in the neighbourhood of our place of worship an hour before the regular evening service. At the close all present have been invited to the meeting-house, and the place has been filled to an unwonted extent, all of us feeling as if the previous open-air engagement had refreshed and invigorated us, and thrown around us an

aspect or feature of novel and pleasing interest.

Having offered these few practical hints, we must again leave this very important matter to the serious consideration of the ministers of the gospel of God; for to them mainly must we look. And we trust they will look, not so much at the quarter from whence these suggestions proceed, as to Him who has issued an imperative and unalterable command that the gospel be preached to every creature. If England's great admiral by his

"Last signal floating o'er the main"

roused the spirit of British seamen to deeds of deadly daring at the sea-fight of Trafalgar, surely the last promise of the Captain of Salvation will animate his servants in their conflicts with the powers of darkness—

"Lo I AM WITH YOU ALWAY."

THE RUPTURE AMONG THE WESLEYAN METHODISTS.

We have frequently taken occasion to speak in commendatory terms of the zealous efforts of this respectable body of christians, in diffusing the knowledge of the gospel of Christ. And from the commencement of the agitation which is now disturbing it, we have been rather disposed to avoid than to seek an opportunity of mixing in the fray. Very little have we said about it—some may think too little; but we have no taste for ecclesiastical polemics, and would choose rather not to do more than record the results of the contest. There may be, however, occasions when silence would not be consistent with public duty; and peculiar circumstances may demand its faithful discharge. We think those occasions and circumstances are now such as to call upon every christian journalist to speak out faithfully and fearlessly.

Let it not be said we have nothing to do with the matter. We have. If a noble Roman could say, "I am a man, and whatever concerns human

nature concerns me," surely we may say, "We are christians, and whatever concerns christianity concerns us." We have always regarded the Wesleyans as our brethren in Christ, rejoicing or weeping with them in all their prosperity or reverses. Besides, we have often held them up as patterns for others to imitate in their prayerful, liberal, and persevering efforts to serve their Lord and ours.

If, then, we conceive that our brethren are deviating from the good old path which their fathers trod, surely we may be allowed, without impertinence, or any violation of christian courtesy, to point out the fact, and exhort them to retrace their steps. We have other weighty reasons for so doing. It will be in vain for our brethren to attempt to make a strong protest against the invasions of popery, if anything savouring of its proud assumptions be found among themselves. And thousands of methodists say that there is, and that their rulers are taking vast strides

towards Roman authority. And we confess, that standing by and looking on, there is the appearance of this evil, which we wish from our hearts were avoided by the leading men of the "Conference." We think we are impartial witnesses, for we have never attended or assisted at a "Reformer's Meeting."

The evil appears to lie within a small compass—determination on the part of ministers in Conference to rule to the exclusion of the other preachers and brethren—we do not call them laymen, we object to the term. This seems to lie at the root of the miseries. And of this we may say, as baptists, "we have no such custom;" we add not the rest of the sentence, lest we should offend. But in all our Annual Associations of churches, we all, ministers and people, meet on equal terms, and no disorder or inconvenience results. "One is our Master even Christ, and all we are brethren."

The late outburst of popular feeling among the Wesleyans was not unexpected. There has been at one time or other, since the death of Mr. Wesley, much murmuring and protesting, and some secessions from the body; but there has never been so serious a disruption as the present. It would seem, however, that the peculiar system which Mr. Wesley set up for the government of his societies, afforded to ambitious men an opportunity for indulging their desire to rule; and it appears too, that from the time of Mr. Wesley's death, fears were entertained of their designs. We shall here furnish a few facts in confirmation, and leave them to the consideration of our readers. We hope the day will come when by mutual consent, after mutual concession and more scriptural and satisfactory arrangements, such painful records as these will be blotted out of the pages of Wesleyan history.

We deem it proper to state that the paragraphs which follow are from an address by Mr. William Martin, at a

"Reform Meeting," held in Manchester in February last. It may be that some of the observations are too strong, but we give them as reported.

"Mr. Wesley observed the gathering clouds. He mourned to witness the restless ambition of some, and exclaimed, 'If ever methodism is corrupted, its corruption will commence in the Conference.' This was prophetic! for immediately after Mr. Wesley had been laid in his final resting-place, the struggle for the mastery began; there was strife among the preachers, and division in the societies. The most contemptible and humiliating intrigues that ever disgraced the history of a christian church, were adopted by a few who wished to seize the reins of government. Seeking their own aggrandisement, and anxious to establish an ecclesiastical oligarchy in the Conference, they resolved, if possible, to create an episcopacy, to divide the kingdom into seven dioceses, and place over each a bishop arrayed with the titles and honours of official dignity. In order to mature their plans and render the scheme successful, secrecy was essential; they resolved, therefore, to meet privately in some obscure place where there would be no danger of the plot being discovered. The city of Lichfield was fixed upon, thereto being no methodists in that place. Accordingly, several preachers met there to elaborate the contemplated treason; but He that sitteth in the heavens laughed at them; the Almighty had them in derision. The plot was discovered by Mr. Benson, who had an uncomfortable suspicion that some of the preachers were trying to get all the power into their own hands, without allowing him a share. He resolved, if possible, to unravel the mystery. After a great deal of trouble, he got on the right scent; took coach to Lichfield; and, with the sagacity and perseverance of a detective officer, pursued his search, until at length his attention was attracted to something black hanging

out of an open upper window, which turned out to be the arm of one of his fugitive brethren, who was engaged in smoking a long pipe. He darted into the house, rushed up stairs, burst open the door, and caught the reverend conspirators in the very act. Their scheme was frustrated. Intelligence of this meeting, and the objects of the secret conference, spread like wildfire through the connexion, creating consternation and dismay on every side. With feelings deep and indignant, both preachers and people protested against the impudent usurpation."

Mr. Jonathan Edmonson addressed the following letter to one of the preachers:—

"London, December 28th, 1794.

From the first I have opposed, as far as I could, the episcopal scheme formed by our leading men. Among other objections I had to it, the following weighed much with me:—1. It appeared unscriptural, the words bishops and presbyters being used to express the same office. 2. It was not followed in the early ages of christianity, as Lord King and others have proved to a demonstration. 3. It is downright priesthood. 'We must have some external pomp and show to keep vulgar minds in awe,' is the language of the high priest; and what so likely to answer this end as the creation of bishops? They will be looked upon as a kind of demigods: their sayings will be attended to, and their silly dogmas pass into laws; and, therefore, we must have bishops! Lastly, the men who formed the plan wish to govern with a rod of iron. But, shall we be such fools as to put ourselves under their power? I am resolved, the moment bishops are appointed, to bid adieu to the itinerant plan, and become a local preacher. I suspect Mr. Mather of having formed the idea long before Mr. Wesley's doath. What else could have induced him to get ordained—first, a deacon; secondly, a priest; and thirdly, a bishop? It

is certain he has been a laborious and useful man in the work; but he has always had something of despotism in his very constitution. Bradburn would make as good a bishop as any of them, for he is a liberal soul; but perhaps his rising to that eminence might cramp him, therefore he is better where he is. Jonathan Crowther, I am informed, is about to publish his thoughts upon the subject; and, if I am not much mistaken, he will pinch some of them in a tender part. I wish he may flog them until their bones are bare. I know no person so fit to whip them as he, except my friend Kilham, who, if he once began, would not only skin them, but break all their bones! What do you say to it? If you will begin, I'll promise to stand by and render you all the service I can; at any rate, I'll pray stoutly for your success. Excuse the freedom of a friend."

Mr. Crowther wrote to the same gentleman, as follows:—

"Plymouth Dock, Feb. 26, 1796.

The controversy has taken a different turn from what some who set it on foot expected, and it has gone further than some of the first advocates for liberty intended it should. It has not only brought about a general examination of churchianity, &c., but has set the preachers upon thinking. Oh, dreadful! dreadful! and direfully destructive to some men's schemes!! This, it is feared, will spoil the annual sublime sight of six or seven men getting round the table at Conference, and fighting with each other; talking by turns, except when several of them talk together; engrossing all the speechifying, while the rest sit round in sullen, stupid, or indignant silence, the devil perching on the front of the gallery; while love, meekness, and wisdom, together with our guardian angels, and even the Holy Ghost, quit the assembly, and the confused group appears to the weeping heavens somewhat like the assembly in a cock-pit. And, besides, you ought to consider, how can you think that the

scheme of the wandering bishops is ever to be brought about, if men be suffered to write and resolve at this rate? I told them plainly at the District Meeting, last week, that I would as soon see the devil at the head of the connexion as seven bishops. If these, however, be able to accomplish their ends, I must request you to preach the consecration sermon of their lordships from Revelations xiii. 1: ‘And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.’ If seven heads should be created, ten horns would soon shoot out of them. These heads and horns would make dismal work with many, and with truth, liberty, and the Church of God. You have repeatedly deserved well of the connexion, and continue to do so still. It appears to me, if they can get reason to hope for success, they will examine you by scourging at the Conference, and teach you with briars and thorns, as Gideon taught the men of Succoth. Perhaps you will not relish this mode of instruction, especially as it savours so much of the old plan; but the scribes instructed in the methods of getting a kingdom (or power), will bring out of their treasures things old as well as new. I should think they will be rather at a loss next Conference for a pretext to enable them to bring about the ‘bishop plan’ again. But perhaps some of them will cause, or promote something disorderly, in order to prove the necessity of it. Some have thought that this has been done more than once already.”

Speaking upon the executive head, he says.—

“I admit there is a want of something of this kind; but the want lies chiefly in the breasts of those who wish to be put into the sublime office. Some of those who expect to be made bishops of the second creation, or generation, experience a little of this

want also. A few, likewise, who may expect deaneries, or who derive a little second-hand advantage from the promotion of their lordships, see a little into the want of something to give energy to our laws. No doubt we should experience energy on some occasions with a vengeance. We poor pamphleteers might fly to Zoar.”

The following extract of a letter from Dr. Adam Clarke to the Rev. Henry Moore, discloses some humiliating facts:—

“When the late extraordinary address was carrying on by Dr. Coke and Mr. Pawson, I opposed it with all my might. I was flattered to accede to it. This was in vain. I was threatened. This no way shook my determination to oppose. I was then told, ‘Your father has been a great expense to Kingswood, and this, if you continue to oppose, may be brought up against your feelings in such a way as you do not know.’ I replied, ‘What expence has my father been?’ ‘Oh, the Conference gave him fifty pounds.’ ‘Well, that shall not cause me to act against my judgment; and my father shall neither be beholden to you, nor to the Conference.’ I went home, took a list of the best books I had in the world to two booksellers:—‘What will you give me for these, ready money?’ ‘Forty pounds.’ Porters were ordered, and my heart’s blood were packed up and sent off. Next I sold some of my philosophical and astronomical instruments, which I had been collecting for years, and raised about ten pounds more by them. I then went and paid down to Mr. Whitfield fifty pounds on behalf of the Kingswood school. They were thunderstruck—confounded! They saw, and saw plainly, that, by the grace of God, I was incorruptible, and not to be turned from following the dictates of my conscience by threatening; and that a man in my case ‘could swear to his own hurt and change not.’ Were I with you

I could make you weep, and freeze and thaw your blood. The books are gone, and some, too, of the best and the rarest in Europe, which no money can replace. My Mary wept, and from my own strong eyes a reluctant tear now and then dropped! But it is past, and by the grace of the Lord of the universe I still live independent of those parties who tried to enthrall me."

These are sad revelations, which, as we have said, we wish were blotted out for ever; and they might never have appeared in our pages, were not

cases of a similar kind now transpiring. If the "Wesleyan Conference" ministers will overstep the bounds of fair English dealing and Christian propriety, they must expect that their brethren of other denominations will utter a voice of protest and warning—and this we now do with perfect sincerity and good feeling. Nothing would at this time rejoice us more, in connection with English evangelical protestantism, than to hear that moderation and conciliation were in the ascendancy in the Wesleyan Conference.

JUDGMENTS ON THE "ANABAPTISTS."

ON the 7th August, 1536, a diet was held at Homburg, in the dominions of Philip, Landgrave of Hesse Cassel. There were present eight of the nobility, seven delegates of cities, and ten preachers and learned men, when the opinions of several jurists, reformers, and Lutheran divines were laid before them on the question of punishing capitally the so called heresy of anabaptism. The following summary embraces the conclusions of these various parties.

1. The judgment of Melanthon:^{*} That the anabaptists may, and ought to be restrained by the sword. That those who have been sent into exile, and do not abide by the conditions, are to be punished by the sword.

2. The judgment of the Luneburgers: That the magistrate ought to punish heresies with the sword; that subjects ought to be compelled to hear the word of God; that heretics are guilty of sedition, and are therefore to be put to death; that they cannot be restrained by words alone;

that the magistrate cannot discharge his duty without using the sword.

3. The judgment of the divines of Ulm: That none ought to be punished on account of religion, but that on account of heresy a man may be punished. That those who seduce others, should be beaten with rods.

4. The judgment of the Augsburg divines: That they had not put any of the anabaptists to death, but had branded them on the cheek, and used other severities.

5. The judgment of the divines of Tübingen: That anabaptists who seduce others should be punished by the sword; that others should be imprisoned, and, if they do not recant after receiving instruction from the pastors, should be punished.

6. The decision of the chancellor: That there should be a common jail, in which the anabaptists should be imprisoned; that they should be treated severely; that they should be instructed: that if foreigners should return after being banished, they should be put to death. Werner of Waldenstein is of the same opinion.

7. Doctor Isermann: That it is lawful to punish anabaptists with death. That the more simple should, however, first be instructed. That those who are now in confinement at Mar-

* Melanthon published this year, in a small quarto pamphlet, an affirmative reply to the question, "Whether it is the duty of the magistrate to restrain the unchristian sect of the anabaptists with corporal punishment and death?" It may be found in Luther's Werke, Th. xx. 2182. The opinion in the text appears to have been sent as the deliberate conclusion of Luther, Cruciger, Pomoranus, and Melanthon, in a letter to the Landgrave, dated the 6th of June. Ottine, p. 80.

burg should be examined, and should be punished as a warning to the rest.

8. Otto Hundius: That the anabaptists ought to be severely punished, as guilty of sedition. That they should first be instructed. That public prayer should be offered to God for their conversion. That if they remain obstinate, their leaders should be punished with exile. That a fixed plan should be adhered to everywhere.

9. M. Adam: That the cause of the increase of anabaptism is, that good laws and constitutions are not maintained, nor those who transgress them punished. That adulteries, revellings, and such like things, are committed with impunity. That by this the anabaptists are strengthened.

10. Hartmann Schleger: That they should be instructed by the ministers: if they remain obstinate, they should be punished with exile. That those who return should be punished [with death.]

11. D. Tilemann: That they are unwilling to be taught by any man, and that if faithfully instructed and convicted of error, they do not yield. That they ought to be punished. That in Prussia men of this kind are condemned to perpetual hard labour. That that ought to be the case here.

12. Fontius: That they should be kindly instructed by the pastors. That if obstinate they should be punished. That a careful distinction, however, should be made, for they are not all alike in sentiment.

13. Dionysius: That earnest and public prayer should be offered to God, that he would avert the impending pest. That errors should be everywhere refuted from the pulpit. That the wicked should be everywhere severely punished, lest scandal should arise. That the obstinate must be beheaded.

14. : That the magistrate may compel his subjects to hear the word of God. That the pastors ought to deal kindly with them, in order that they may feel that neither their blood nor wealth is sought.

That they ought either to be banished, or to be confined with hard labour.

15. The pastor of Allendorf: That they are not to be tolerated, because they seek the destruction of Christianity; and that more eagerly than do the Turks. That they ought to be banished, and their leaders punished with death.

16. The pastor of Milsungen: That public prayer should be made to God, that the lives of all of them may be changed for the better. That all expedients must be tried, up to death by the sword. That there ought to be, however, a distinction in the punishments.

17. The delegates of the cities: That the states were prepared to carry out whatever was determined, while that pestilence might yet be averted. That they wished the laws about that matter should be amended.

18. The vicars of the Prince conclude: That the laws concerning this matter ought to be amended. For this purpose the chancellor, Dr. Walther, Fontius, M. Adam, R. Scheuk, Sigismund von Bainauburg, Cassel, and Marburg are deputed. That public prayer ought to be offered, and the wicked persons severely punished.

19. The summary of the law that was passed: That the ministers ought before every sermon to exhort the people to pray for the anabaptists. That wicked persons, adulterers, drunkards, gamblers, and such like, should be severely punished, that there may be no scandal. That perjurors should be noted, brought to trial, and punished. That those that strive who can drink the most, ought to be punished according to former custom. That the hosts should be fined ten florins, &c. What follows is simply designed for the removal of abuses which seemed to give the anabaptists a pretext for schism. *Dutch Martyrology.*

British Baptists! See what your fathers in the faith endured. Should we not value and improve our privileges?

SPIRITUAL CABINET.

FROM PAYSON.

THE GOSPEL OF THE GRACE OF GOD presents the Great Lawgiver in a new and most interesting and affecting light. It shows him to us as the God and Father of our Lord Jesus Christ, displaying the most wonderful compassion for our lost and guilty race, and so loving our revolted world, as to give his only begotten Son to die for its offences. Of all the attributes in which God was ever revealed to his creatures, this is incomparably the most interesting and affecting. It is indeed interesting to view him as our creator, our sovereign, our preserver, and benefactor, and we are sacredly bound to regard him, in these characters, with gratitude, reverence, and love. But how much more interesting to see him pitying the sorrows which our own sins against him had brought upon us, and giving up his only Son from his bosom, to make him a ransom to redeem us from all those sorrows. If God said to Abraham, Now I know that thou lovest me, seeing thou hast not withheld thy son, thine only son from me, well may we say to God, Lord now we know that thou lovest us, that thou dost not willingly punish us, that thou hast no pleasure in our death, since thou hast given thy Son, thine only and well beloved Son, to die on the cross for our sins. Thus the gospel method of salvation, by revealing God to us in this most interesting and affecting light, powerfully urges us to love him, to love his law, and to repent of having disobeyed it.

THE SALVATION OF MAN BY JESUS CHRIST.—On no page less ample than that of the eternal, all-insolding mind which devised the gospel plan of salvation, can its glories be displayed; nor by any inferior mind can they be fully comprehended. Suffice it to say, that here the moral character of Jehovah shines full-orbed and complete—here all the fulness of the Godhead, all the insufferable splendours

of Deity burst at once upon our aching sight. Here the manifold perfections of God, holiness and goodness, justice and mercy, truth and grace, majesty and condescension, hatred of sin and compassion for sinners, are harmoniously blended, like the party coloured rays of solar light, in one pure blaze of dazzling whiteness—here, rather than on any other of his works, he finds his claims to the highest admiration, gratitude, and love of his creatures—here is the work which ever has called forth, and which through eternity will continue to call forth, the most rapturous praises of the celestial choirs, and feed the ever glowing fires of devotion in their breasts; for the glory which shines in the gospel, is the glory which illuminates heaven, and the Lamb that was slain is the light thereof.

DIVINE FORGIVENESS.—There is more of God, more of his essential glory displayed in bringing one sinner to repentance, and forgiving his sins, than in all the wonders of creation. In this work, creatures may see, if I may so express it, the very heart of God. From this work, angels themselves have probably learned more of God's moral character than they had ever been able to learn before. They knew before that God was wise and powerful; for they had seen him create a world. They knew that he was good; for he had made them perfectly holy and happy. They knew that he was just; for they had seen him cast down their own rebellious brethren from heaven to hell for their sins. But until they saw him give repentance and remission of sins through Christ, they did not know that he was merciful; they did not know that he could pardon a sinner. And O! what an hour was that in heaven when this great truth was first made known—when the first penitent was pardoned! Then a new song was put into the mouths of angels; and while, with

unutterable emotions of wonder, love, and praise they began to sing it, their voices swelled to a higher pitch, and they experienced joys unselt before. O how did the joyful sounds, "His mercy endureth for ever!" spread from choir to choir, echo through the high arches of heaven, and thrill through every enraptured angelic breast; and how did they cry, with one voice, "Glory to God in the highest, and on earth peace, good will toward men."

THE GOSPEL IS GLAD TIDINGS.—Do any doubt whether the gospel is indeed glad tidings of great joy? Come with me to the garden of Eden. Look back to the hour which succeeded man's apostacy. See the golden chain which bound man to God, and God to man, sundered, apparently for ever, and this wretched world, groaning under the weight of human guilt, and its Maker's curse, sinking down, far down into a bottomless abyss of misery and despair. See that tremendous Being, who is a consuming fire, encircling it on every side, and wrapping it, as it were, in an atmosphere of flame. Hear from his lips the tremendous sentence, "man has sinned, and man must die." See the king of terrors advancing with gigantic strides to execute the awful sentence, the grave expanding her marble jaws to receive whatever might fall before his wide-wasting scythe, and hell beneath, yawning dreadful to engulf for ever its guilty, helpless, despairing victims. Such was the situation of our ruined race after the apostacy. Endeavour, if you can, to realize its horrors. Endeavour to forget, for a moment, that you ever heard of Christ or his gospel. View yourselves as immortal beings hastening to eternity, with the curse of God's broken law, like a flaming sword pursuing you, death, with his dart dipped in mortal poison, awaiting you, a dark cloud, fraught with the lightnings of Divine vengeance rolling over your heads, your feet standing in slippery places, in darkness, and the bottomless pit beneath expecting your fall. Then,

when not only all hope, but all possibility of escape seemed taken away, suppose the flaming sword suddenly quenched; the sting of death extracted; the sun of righteousness bursting forth and painting a rainbow on the before threatening cloud; a golden ladder let down from the opening gates of heaven, while a choir of angels, swiftly descending, exclaim, "Behold we bring you glad tidings of great joy, for unto you is born a Saviour, who is Christ the Lord." Would you, could you, while contemplating such a scene, and listening to the angelic message, doubt whether it communicated glad tidings? Would you not rather unite with them in exclaiming; "Glad tidings! Glad tidings! Glory to God in the highest, that there is peace on earth and good will toward men."

Strings of Pearls.

MAN is a religious being—that is, he is disposed to worship something—good or bad.

EVERY MAN becomes assimilated, or made like the object he worships—whether good or bad.

ALL IDOLATRY is bad—essentially bad. The objects worshipped are, and ever have been, personifications of the vilest passions. To worship such objects makes man more vile, and only fits for hell.

IDOLATRY is the natural religion of man. He invented it, and having bound himself fast to it, could not, by his own power, break his chains.

REAL RELIGION reveals one God to man, as worthy of all adoration; and as man is a sinner, one Mediator, by whom alone he can be saved.

FAITH in that Mediator is a living power which breaks the chain of man's sins, and sets the captive prisoner of satan free.

HOLINESS is the great end of all real religion, and we receive it when taught by its Spirit, we know God as our Father, and Jesus Christ as our Saviour.

CHRISTIANITY reveals a Holy God, by contemplating and worshipping whom we are assimilated into his likeness.

THE GREAT END OF RELIGION on earth is to change and regenerate, and make men meet for a higher and holier and happier state of existence.

THE BIBLE is the only book which teaches the knowledge of true religion, and reveals a holy God, a holy Saviour, and a way of holiness for man to a holy heaven.

POETRY.

BAPTISMAL SCENES.

FROM AMERICA.

THE BAPTISM OF THE FIRST BURMAN CONVERTS.

When Mr. Judson and his associates introduced the gospel into Burmah, the king declared himself hostile to its progress, and every one who embraced it did so at the risk of his life. To avoid the observation of their enemies, some of the first converts were baptized after sunset.

The silent shadows of the night come down:

O'er Irrawaddy's darkly rolling tide,
Hushing the tumult of the busy town,

And wrapping, like a veil, the mountain side.

The evening breeze creeps through the groves of palm,
And breathes its love-sighs o'er the orange flowers;

The silvery moon looks down serenely calm,
O'er peasant's cottages, and princely towers.

To the green margin of a glassy lake,
Whose silent water like a mirror seems,
Shadowing in its blue depths the stars which make
The evening glorious with their golden beams.

Hither in silence comes a trembling band,
Hushing the song that from the heart would spring,
And bowing lowly on the dewy strand,
They raise a prayer to heaven's Almighty King.

A prayer for strength to bear the Saviour's cross,
And own His name amid their scornful foes,
To count their lives, and all things else but loss,
That they may win the crown which He bestows.

Few and few—the first of all their race

To turn from idols to the living God—

Hither they come, their Master's steps to trace,
To find amid the waves the path He trod.

No wondering multitude with anxious eyes,

From the green hill-tops views the sacred rite;

Their only music is the wind's low sighs,

Their only witnesses the stars of night.

No, not the stars alone, for angels bright,

On glittering pinions, fill the ethereal plain—

And not in silence, for those sons of light

Pour o'er their golden harps a rapturous strain.

And JESUS, bending from his throne on high,

Beholds their faith and seals them as His own;

And He will guide them, though their pathway lie
Through waves of woe, and perils all unknown.

And these—the poor, the banished, and the reviled,
Shall wear o'er long, such crowns as angels wear,

And dwell amid the bright and undraped,

Where Jesus' presence maketh all things fair.

And o'er this land, where dark Gaudama reigns,

The Sun of Righteousness shall rise and shine;

These heathen shrines shall moulder on the plains,

This darkness flee before the light divine!

V. G. R.

BAPTISM OF A SCHOOL-MATE.

The last rich tones of sabbath bells had died
Away in echoes through the summer vales,
When from the halls of science there appeared
A youthful train, and slowly wound their way
Through shady groves and sought the water's brink
In crystal loveliness it slept enclosed
With foliaged trees, appearing through their shade,
As some bright star but half concealed in clouds.
The sweets of flowers that fringed its pebbled brink
Like fairy incense rose, perfuming all
Around. In gorgeous piles rich clouds of gold
And purple hue o'erlung the western sky—
A seeming portal to the christian's home.
Fit hour and place for that disciple young
To bid the world adieu, and yield the heart's
Best love to Christ. A deathly stillness for
A moment reigned—then soft a gentle gush
Of music, burst in melody, so pure
That angels well might hover o'er that spot
With viewless harps, and catch the glowing strains,
To chant with cherubim in heavenly bowers.
But with the cadence of a murmur'ring breeze,
That crept among the foliaged trees, those strains
In touching mildness died away. The man
Of God—pilgrim worn who long had stood
A sentinel on Zion's wall, stepped forth;
And kneeling, breathed in broken accents up
The heart's pure wish in deep and holy prayer.
Then slowly led the young believer forth
Into the crystal stream—immersing her
Beneath the wave. She rose with speechless joy
Upon her lips; and o'er her brow such smiles
Of sweetness wreathed, as well we deem might deck
The beings of celestial spheres: then, like
A fragile flower, all drooping in the dews
Of morn, she leaned upon her hoary guide,
And sought that waiting hand; and as I watched
Them slow depart, and listened to their songs
Of joy that echoed through the wildwoods round,
My soul with pain was moved, for that loved gem
Of purity—yet in the tender bud
Of life. A thousand gilded paths of sin
Will tempt her weary feet astray, and oft
The world's cold barbed darts of taunt and jeer
Will pierce her youthful breast. Lo! as I mused
A silent voice came whispering near: Oh! calm
Thy fears, for angels all hor future steps
Will ever guide, while wand'ring through this vale
Of sin; and Christ, when time is o'er, will crown
Her with a diadem of fadeless gems,
That she her voice in rapturous song may tune
Forever in the land of joy or rest!

N. H.

CHRISTIAN BIOGRAPHY.

MRS. WIGNER, OF LYNN.

"TRULY God is good to Israel, even to such as are of a clean heart." This verdict, given by Asaph as the result of solemn and prayerful deliberation "in the sanctuary of God," and after passing through severe temptation and trial, has been confirmed in the experience of every consistent believer, in every age, and specially confirmed in the experience of the dying saint, ripe for glory. This was the emphatic testimony thrice repeated by the beloved friend whose obituary we here record, and borne also within a few hours of her removal from the sorrows of earth to the rest of heaven. Harriet Louisa Wigner was the youngest daughter of George and Amey Ovenden. She was born at Roseberry-place, Dalston, April 8, 1821, and was blest with the inestimable privilege of pious parents, who sought, in dependence on Divine aid, to train her for God and heaven. She was, throughout life, of a very mild and gentle spirit, while her sweetness of disposition endeared her to all who knew her. At an early age she gave pleasing indications of love to Jesus and a knowledge of the scriptures. When little more than six years old her beloved and pious mother was removed by death; and before she knew that the event had actually occurred, observing her surviving parent weeping, she inquired the cause of his grief, and when told "Your dear mamma is dead," she directly asked, "But did not dear mamma love Jesus?" "O yes," was the reply. "Then she is not dead;" and hastening to her room she opened her bible at John xi., bringing it, and pointing her weeping parent's attention to the 25th and 26th verses, she said with an air of sweet assurance, "So you see mamma is not dead." The germ thus early seen gradually increased, and many were the pleasing indications of youthful piety. In the

year 1838, when just seventeen years of age, she was united to the church of Christ at Maberly chapel, London, where her parent and only sister were members. Received into the fold of the Saviour, she at once in good earnest sought to do good, her active and intelligent mind being constantly employed in this great object—the honour of Christ and the good of souls. Here she laboured as sabbath school teacher, tract distributor, and missionary collector, with humility, diligence, and zeal, and greatly beloved by the pastor and people.

In Dec., 1841, she was united in marriage to the Rev. J. T. Wigner, of Lynn; and though not quite twenty-one years of age she entered upon her new situation as a pastor's wife, with that sobriety, prudence, and affection, which won for her the affectionate confidence of a numerous church, and which she retained to the close of life. She had, before her marriage, been convicted of the duty and privilege of believer's baptism, and as soon as convenient after her removal to Lynn, she was baptized, the day being one of high religious enjoyment. The young of the flock, and mothers in humble circumstances, gathered around her and sought her judicious counsel and advice. Her mind was vigorous, her judgment solid, her advice never given until after fervent prayer. And not only did these profit by her advice and counsel, her bereaved partner felt it one of his greatest blessings amidst the anxieties of the pastorate to confer with her, and so did the deacons. And not only did she advise, but she worked with all her strength while life lasted. Some severe attacks of rheumatism, added to deep mental anxiety in 1844, induced a disease of the heart, under which she suffered to the day of her death, and which for five years past had quite confined her to the house all the winter months, -

and rendered her much enfeebled in the summer. This last winter, however, being so very mild, she continued better, and was able to be at the house of the Lord on the first sabbath in Dec., and at the table of the Lord in the afternoon: this was her last attendance. On the last day of the year medical aid was again sought. On the last day of Jan., 1851, she took to her bed, and just seven days afterwards she fell asleep in Jesus.

During the whole of her trying illness and continued suffering, entire acquiescence in the will of God, and full assurance that all was for the best, made her truly happy: she met her friends who visited her with a cheerful smile, for her soul was in perfect peace. On the last night of her life she quoted many passages of divine truth, and portions of hymns, illustrative of her entire dependence on Jesus as her Saviour, and her joyful anticipation of dwelling with him in glory, repeatedly saying, "All is well, yea, all is for the best." At three o'clock in the morning an entire change of symptoms came over her, when she said to her now widowed partner, who was alone with her, "This is death. All is well. Truly God is good to Israel." At eleven o'clock in the morning she took her leave of her two dear children, commanding them to God; and turning to a dear friend who was standing by, she said, " 'Tis hard to give up a beloved husband and two precious boys, but my Saviour calls me, and I can do it; I have done it, and now all is peace." At half-past two in the afternoon her physician called to see her, and reminded her of that "rest which remaineth for the people of God." She said with a smile, "I rest in the Lord and wait patiently for him," adding "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from those who walk uprightly." He replied, "You are on a good foundation." "Yes, a sure foundation: 'tis a rock." He said, "Good bye: I will call to-

morrow." She smiled and said, "I shall be at home then; thank you, thank you for all your kindness; you have done the best, but my Saviour calls, 'His rod and his staff they comfort me.'" A few minutes afterwards she asked to be raised up in the bed. Her husband lifted her up, and supported her in an upright position. As she reclined her dying head on his shoulder, he asked her, "My dear, is Christ precious now?" She said, "O yes!" Turning her head, she kissed him, and said, "God bless you." Feeling that she was fast dying, he placed his hand over the region of her heart, and, alluding to the violent palpitation of which she had so long been the subject, he said, "Your dear heart is quite still." She smiled assent, essayed to speak, and, without even a sigh, all was over.

We scarce could say she's gone,
Before her willing spirit took
Its station near the throne.

She fell asleep on Friday, Feb. 7, at ten minutes before three in the afternoon.

Our beloved friend was pre-eminent for her love to the Lord Jesus Christ—this was the spring of all her piety and all her loveliness—it was the prevalent feeling of her soul at all times. As a proof of this, she loved his house and ordinances; when permitted to be present 'twas the gate of heaven to her soul; and when detained by affliction the hymn of the late excellent Pearce,

"The fabric of nature is fair,"

correctly described her feelings. She loved his cause, and in every scheme devised for the welfare of Zion her whole heart was engaged; her bible classes, held by her long after her affliction commenced, testified to this; and when, during the winter of 1848-9, an effort was made to remove the debt off the chapel, she set on foot a bazaar, and so worked for it, principally while lying on her back because of the heart disease, that her own stall produced nearly £20 towards the object. And the manner in which her services were approved, and she esteemed, was seen

in June, 1849, when on occasion of special services commemorative of the entire extinction of the debt, the friends presented her with an elegant skeleton time-piece, with a memorial engrossed on parchment expressive of their esteem and appreciation of her efforts. She loved his people, and felt it an honour to show hospitality to the friends of Jesus of whatever name: and when the mother of her now bereaved husband was left a widow, only eight months after her marriage, she made her instant request that that widowed mother might come and reside in her house, that she might comfort her in her widowhood. This she did with the greatest affection until her own removal to heaven. The widowed mother lives to mourn her loss—to her almost a second widowhood. She was of a most forgiving spirit. A friend a short time since, referring to some whose conduct had greatly distressed her pious mind, said, "I hope you have forgiven them." Her reply was, "Oh! yes, I long since did by that affair as did the disciples by the body of John the Baptist—I buried it and went and told Jesus." She was a woman mighty in prayer. One portion of all her sabbaths at home, extending the entire length of one public service, was religiously set apart to pray for the prosperity of Zion, and a portion of every day was strictly observed for the same purpose; while her devotional exercises at the family altar, when her husband was absent, were precious seasons, and indicated a heart which held close communion with God; hence, in a letter which her bereaved husband received from the physician, (a pious Episcopalian,) the day after her decease, he says, "'Tis the will of our Father in heaven that his children should enter into their rest as soon as they are ripe for glory."

On the Wednesday after her decease, her remains were removed from her late residence to the station, to be taken by train to London. A large number of shops and private houses

were closed from the day of her decease to that of her funeral. The deacons of the church and several ministers of the town preceded the hearse, and about 200 friends, all attired in mourning, followed her remains to the station, and when the train left, retired amidst much weeping to the school-room, where a religious service was held, and the bereaved pastor and his dear family were commended to God. On the following day the funeral took place in Abney Park Cemetery, when two of the deacons of the church, as a delegation, attended with the family. Her former pastor improved the event at Maberly chapel, and the Rev. C. Elven, of Bury, preached at Stepney chapel, Lynn, on the evening of Feb. 23, from John xi. 11, to a densely crowded and deeply affected audience, nearly all of whom were in mourning.

"By the grace of God she was what she was," and hundreds of tears shed by the aged and the young, the mother and the widow, the poor and the man of influence, all testify to her genuine worth, and the sad loss occasioned by her removal. May we die the death of the righteous, and our last end be like hers!

SAMUEL HARRISON.

THE subject of the following memoir, was born at Ipswich, Nov. 29, 1815. He possessed the priceless privilege of pious parentage, and well did he repay the care bestowed upon his early education. Naturally frank, happy, and affectionate, it was his constant aim to promote the well-being of all with whom he was brought in contact. Those who knew him most are best acquainted with his unwearied affection for his worthy parents, and the sacrifices he generously and joyfully made to sustain and solace them in their declining years. He was remarkably diligent in his worldly avocation as a teacher of music, a calling which was exactly in accordance with his taste, and one which his

natural amiability of temper and the high attainments made in his profession eminently adapted him to fill. But our principal aim here is to give a short sketch of his christian character, and whilst we attempt to describe some of the excellencies and graces that adorned his daily walk and conversation, it is not with a view of eulogizing the departed, but with a sincere desire that others may be thereby led to seek that Saviour whom our friend so diligently served, and in whose service he found such a rich reward.

Extracts might be given in abundance from letters in the possession of the writer and other friends that would give pleasing proof of the heartfelt happiness he enjoyed in the religion he possessed. The letter addressed to the late Mr. Puntis, pastor of the baptist church, St. Clement, Norwich, bearing date, Nov. 1841, seeking communion with that body of christians, gives pleasing evidence of a deep-wrought work of grace, the commencement of which he attributes to the example and prayers of a pious mother. It will be seen that the importance of this step, and the value of christian communion were deeply felt. He says, "The privilege of having a name and place among the people of God I consider to be one of no ordinary kind, therefore with much prayer for divine counsel, and with anxious solicitude, I have waited to know what is the mind and will of Jehovah respecting me in this matter; and now, with gratitude and joy, I recognize his condescension and his grace in opening my ears to hear a word behind me, saying, 'This is the way: walk ye in it.'"

His reasons for desiring to be identified with the people of God are worthy of record. "This union," he says, "I seek, first: thereby to manifest my love and attachment to the person, work, and offices of the adorable Redeemer, and my humble hope of having an interest in his

blood and righteousness. And, 2ndly: that by my fellowship with the saints of God, I may shew to the men of the world that I utterly renounce them, their honours, and their pleasures, as a means of procuring happiness, present or future."

His remarks respecting the maternal solicitude that was manifested for his eternal welfare are very striking. "I attribute my present convictions to arise from the sanctified privilege of having been (as SAMUEL of old was) in infancy devoted and dedicated by a praying mother to the service of the living God." Advertising to "the deep waters of affliction" through which God, in his wisdom, had seen fit to bring him, he rejoices greatly in the consideration, that these were also rendered the means of weaning his affections from the pleasures of the world, giving him a clearer insight into his own character as a sinner, and the preciousness and fitness of Jesus as a Saviour.

Never having experienced those deep and painful convictions of sin to which many are subjected, he was for a long season in great perplexity, lest he might after all be deceived as to the commencement of a work of grace on his soul; but, eventually, these contracted views relative to the operations of the Holy Spirit underwent a happy change, which led him to seek for evidence of an internal work of grace, not in comparing his experience with that of others, but by a close and diligent examination into the nature and extent of his repentance toward God, and faith in, and hopes of pardon through, the blood of Jesus Christ his Redeemer. The account he gives of his baptism a few months previously, in company with his beloved sister, (who was soon afterwards called to her final home,) will be interesting to many.

He says, "I had long cherished the desire to be baptized at Stoke Green, Ipswich, a place to me associated with endearing recollections;

for there a grandfather (Rev. George Hall) preached the word of life for thirty-six years—there, when quite a child, I first witnessed the ordinance of baptism administered—there, many of my young and beloved relatives have followed in their Master's path, and are now enjoying the communion of saints—and there likewise I longed to do the same, although I knew there would be a difficulty in joining the church because of the distance; but whilst I was thus between hope and fear, a kind and indulgent providence was bringing about an opportunity that I could hardly have expected, however ardently I might have wished it, to enable me in that place to perform an act incumbent, as I conceive, on every christian. About eight months ago I received a letter from my dear and only sister, stating her conviction that she ought to join a christian church, and as it was probable that Ipswich would be her place of residence for some time, she was about to be proposed at Stoke. She also reminded me of a promise I had some time before made, that I would, if possible, be baptized with her. I had no sooner read the interesting intelligence than I said, ‘This is the Lord's doing,’ and took immediate steps to fulfil my engagements and desires.

“The pastor of that church, Rev. J. Sprigg, kindly acceded to my request, and on the first sabbath in July last, myself and sister and four other young persons, (to one of whom my sister was engaged,) were permitted, in the presence of a large congregation, to pass through the baptismal flood—an act sanctioned and enforced by our Lord and Saviour's example and command.” “Need I tell you,” he adds, “that it proved a most delightful and soul-refreshing season; all the little obstacles that for years had presented themselves to my imagination vanished, and a calm and joyous feeling, arising from an approving conscience and God's blessing, pervaded our minds, so that we found it good to be

thero.” About five months after this baptism Mr. H. joined the church under Mr. Puntis's care, where he remained till his esteemed pastor was obliged through ill health, to decline preaching. He then settled with the church assembling in Providence chapel of the same city, presided over by Mr. J. Gowing, and for five years he remained a member of that church, where, according to his respected pastor's testimony, he adorned the holy gospel he professed by a becoming conversation. Mr. G. says of him, “He was well-instructed, wellaffected, and well-directed; his confidence was well-founded and strong, and his prospects bright; indeed, he was an active, kind, and useful member of the church, by whom he was much beloved, and his loss is greatly felt.” The letter from which this extract is taken concludes with an affectionate reference to his mourning widow, and a desire that the infant son may be found treading in his honoured father's steps. Relative to the last illness of our departed brother a kind friend has communicated some pleasing particulars. “After being confined two or three days to his chamber, he enquired of his medical attendant if he thought the affliction would prove to be unto death, adding, “I am not afraid to die.” After this, his mind became greatly composed, and he manifested much anxiety to converse with all who visited him, more especially the young, whom he affectionately directed to the all-atoning sacrifice of Calvary as the only ground of hope for future happiness. Whilst meditating on the infinite love of God he exclaimed, “Oh, the everlasting, the electing love of God, how wonderful!” When asked if he had any desire to recover, his reply was always “No; let the Lord do whatever seemeth good in his sight.” On one occasion, when a friend was speaking to him on the fulness of God, he exclaimed, with great fervour of spirit, “Oh! that is what I want to feel more of.”

It was pleasing to observe that as his earthly tabernacle became gradually weaker, his soul appeared to increase in strength. On the morning of the 21st of August, he seemed somewhat revived, and he thought it probable he might continue a few days longer; but the Lord had determined otherwise; for about nine o'clock his sickness returned, attended with much bodily pain, and it was very evident that the hand of death was upon him. About half past two his vision was leaving him, for he enquired the time, saying, "It is dark with me, but not with my soul." A short time after, upon a friend enquiring if he was in the valley, he replied, "Yes; pray for me, my dear brother, that I may be sustained;" and at a little before three, to the great astonishment of all who were present, he sang aloud, and apparently with great delight, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." "Come, Lord Jesus, come quickly." His senses remained unimpaired to the last, and he appeared to be constantly engaged in prayer, frequently exclaiming, "Amen! Amen! Come, Lord Jesus, receive my spirit!" Only once, during his affliction, was the adversary of souls permitted to disturb the peace of mind enjoyed by

this servant of God. He was tempted to believe that he might have been deceiving himself, and that his love to God was not genuine, for he said to his sorrowing partner, "My dear, do you think I shall be deceived at last? I think I love God. I trust I do."

This state of mind was of but short duration, for about half-past five on same day, 21st of August, 1850, he tranquilly breathed his last, aged 34 years. He fell asleep in Jesus, and joyfully entered upon his eternal inheritance. The writer of this hasty sketch feels deeply sensible that it is but a very imperfect memento, and would fain have had the task committed to an abler hand; but his sole desire in preparing this memoir of departed worth has been, that by a description of the gracious dealings of our Heavenly Father towards this disciple of Christ, others may be led to seek "like precious faith," that saints may be in some measure stimulated to increased exertion in their Master's sacred cause, so that thereby glory may redound to the Saviour's blessed name. It might be added that our friend became a member of the Total Abstinence Society, Nov. 13, 1835, and actively promoted that good cause.

Ipswich.

G. R. G.

REVIEWS.

The Traditional History and Characteristic Sketches of the Ojibway Nation. By G. Copway.

Recollections of a Forest Life; or, the Life and Travels of Ka-ge-gah-bowh, or George Copway, Chief of the Ojibway Nation. London: Gilpin.

THESE two volumes furnish a considerable amount of information respecting one of the remaining tribes of North American Indians, and the personal history of their chief. Cooper, the Walter Scott of the United States,

has, in his own fascinating style, interwoven, in his imaginary narratives, many interesting traits of the aborigines of the North American Continent; but, as when we read the Waverley of Scott, we know not precisely how to distinguish the imaginary from the real, we always feel, somehow or other, dissatisfied with such performances, and would rather have the real if it should be less entertaining or romantic. Our objection to works of fiction extends alike to all, whether historical, moral, or religious.

Let us have the real facts, and then we can indulge our own imagination or reflections on them as we please.

We have no reasons for suspecting that there is anything merely imaginative or fictitious in these volumes. Here is an Indian chief—it may be, “the last of the Ojibways”—who, converted to the faith of the gospel himself, after ineffectual attempts to engage attention and help in the United States, visiting our country to interest the English “pale faces” on behalf of his own red tribe. Last summer, in Liverpool, at a public meeting, he is thus reported to have referred to the wrongs of his people, and the object of his mission to England:—

“ Mankind acknowledged the brotherhood of all men, and it was on that ground that he appeared before them to explain the plan he had endeavoured to form for the benefit of the Indian. The speaker then in forcible language depicted the aggressions which had been made upon his brethren, the Ojibways, who had been continually driven westward ever since the white man, or pale face, as he was called, had begun to settle in America. Of late years, however, efforts had been made by various societies in the new world, as well as in the old, to ameliorate their condition, and although some good had been done, yet not so much as was expected. Naturally, the Indian was a native genius. He easily acquired a knowledge of the arts and sciences as practised by the American people, and quickly obtained education; but the kind of civilisation which had been introduced, so far from being beneficial, had been injurious, and had induced them to become reckless. The white man had gone on acquiring territory—being greedy of gain, and whether right or wrong was no great consequence in his estimation. They had introduced disease and intoxicating liquors, and whilst in a state of intoxication had caused one tribe or nation to raise the war-whoop against another, until both were almost destroyed. He next referred to the fact, that so soon as the Indian had been induced to settle quietly down, had acquired the arts of agriculture and science, and when his land was just beginning to be valuable to him, then, on the argument of necessity and the strong law of might, he was deprived of it. Missions that had been established were abandoned, schools and seminaries of learning had been broken up, and he was obliged to remove

further westward. Seeing, therefore, that whatever improvement he might make in his land would be of little use to him—he was compelled to dispose of it. Many had returned to their old habits of living by the chase. This had been the continued conduct of the American government ever since the days of Jefferson. Not less than 97,000 Indians had been driven across the Missouri twice, and before long, unless something was done, they would either be exterminated or driven across the rocky mountains. The speaker then glanced at the reasons why it would be advantageous to allot them a certain district of country where they might be formed into one community, and be taught the arts of agriculture and civilization, and where ultimately they might form an additional State to the Union. The portion of land he had chosen was a district not yet settled, known as the northwest territory, between the territories of Nebraska and Minnesota, on the eastern banks of the Missouri. The great Sioux river being, at the eastern boundary from its head waters, on a line westward to the Missouri. This would form an Indian territory large enough for all the scattered tribes of Michigan, Wisconsin, Iowa, &c. After stating that he had ceased to continue officially as a preacher in the Wesleyan body, on the ground that he might do more good by appealing to the people on the broad basis of humanity and justice, he proceeded to observe that he had no doubt the plan would ultimately be successful. He had visited since last year no less than 17,000 Indians, and found them beginning to be alive to their own interests. Most of them had stated that if a territory were allotted to them, they would take their wives and children and their all, and go and settle in that country, and teach their children agriculture, together with arts and sciences, and education. He was proud to say he was born a British subject. He belonged to a portion of Canada under the sway of the sovereign of England. In that country there were now twenty-three Indian villages under this government; they were forming their houses, had formed a boys' school, and were about to establish one for girls. The reason why they were thus settling was, because they believed they were not likely to be removed.

He also related some very affecting anecdotes, consequent on the cruel conduct pursued by the whites in forcing the removal of the Indians from their own territory to the westward. He said he felt convinced that by some systematic arrangement, the Indian might enjoy the same privileges as the white man. The Moravians and the Quakers had been the friends of the Indians, and had done a great deal

towards their civilization, and they would long remember and raise to the skies the names of John Elliott and William Penn. The Presbyterian, the Baptist, and other missionaries had done a great deal too, for which the Indians would not be forgetful nor ungrateful. Mr. Copway then alluded to the coercive measures adopted to drive the Indians from their homes, adding that the so-called legal acts of the white men would shame the devil himself. His desire was, that the Indian should believe there was a God, and that he should possess the Bible which also told him so. Take away the dark curtain from his mind and he would then see the God that made him. There were 500,000 Indians on this side of the Rocky Mountains, and out of that number 250,000 thousand would be likely to be benefited by the movement. The pale faces, remarked Mr. Copway, had taught the Indians to drink, to steal horses, to curse and swear, and it was high time that they should give them the spelling book. After he got the country, and had established a government and educated the people, he wished to get some lawyers there and teach the people the law. He desired, also, to give them a good agricultural education. Mr. C then gave a very graphic and poetical description of an aged Indian, who, harassed with care, addressed his children to the following effect:—'There is no rest in this country: the white man is come, and he is powerful. There is only one place, beyond the setting sun. You will soon see me die.' The lecturer then repeated the following lines:—

I will go to my tent, and lie down in despair;
 I will paint me with black, and will sever my hair;
 I will go to the shore where the hurricane blows,
 And reveal to the God of the tempest my woes;
 I will for a season on bitterness feed,
 For my kindred are gone to the mounds of the dead;
 They died not by hunger, nor wasting decay,
 The steel of the white man hath swept them away."

BRIEF NOTICES.

Notes Explanatory and Practical on the Gospels; Designed for Sabbath School Teachers and Bible Classes. By Rev. Albert Barnes. Carefully revised by Rev. Samuel Green. London: Benjamin L. Green. This appears to be another edition published this year. We are too glad that teachers have had an opportunity of securing a copy of these valuable "Notes" to complain of the mode of sale which was adopted by Mr. Green. But many London publishers and country booksellers have complained and protested against such a departure from the usual course of the "trade." Mr. G., however, intends to proceed notwithstanding, and now tells us in his advertisement to this edition, that he is preparing the Notes on the Acts and Epistles to be issued on the same terms.

The Three Wives: or, Woman Morally and Religiously Superior to Man. By John Reid Miles. Liverpool: Howell. We wonder that a book like this should appear without the name of a London publisher. This must have been an oversight. We placed the volume, when we received it, in the hands of "a wife," who was so pleased with it that she lent it to others, and thus the book was detained longer than it ought to have been, for which delay we make a due apology to the author. The report of our friends is, that it is a very interesting volume, the tendency of which upon the whole is good. The work is dedicated to the Queen, and the writer reminds her Majesty at the outset, of the saying of the Grecian sage,—"Where the education of woman is neglected, a nation can be but half happy."

The History of Greece from the Earliest Period to the Roman Conquest; with a Sketch of its Modern History to the Present Time. By Miss Corner. London: Dean and Son. There is one unmistakable sign of the progress of our nation, and that is the cultivation of feminine intelligence. One hundred and fifty years ago that indefatigable writer on all public matters, Daniel Defoe, complained of gross neglect in female education. In these days, however, we have not such complaints to make. The female mind has, to some extent, been cultivated, and already the fruits produced are rich and fragrant; and richer and more fragrant will they yet be when female education is pruned of the foolish fancies which yet encumber it. Miss Corner has earned, by real labour, a high station among the "honourable women" who now instruct or delight us. This work is in addition to numerous other similar works on history which she has compiled. It is "adapted for schools and families," with questions, and a full chronological table.

Papa and Mamma's Easy Lessons in Geography; with Numerous Illustrations. By Anna Maria Sergeant. London: Dean and Son. Another contribution from a female hand to the great cause of general instruction. The only thing we find fault with is the title—"Papa and Mamma"—and even that we may be told is only a matter of taste or custom. Be it so; our taste is for the old custom of saying "Father and Mother." But this passed over, when we get at the contents we are delighted—the simple style, the large type, the beautiful engravings are all excellent.

"Take Advice!" Addressed to Church Members, By the late Rev. James Smith, with an address by W. A. Blake. London: Kennedy, Portman Place. Mr. Blake, who is pastor of the baptist church in Shoreditch-street, has done well in re-publishing

this valuable word of exhortation. The late Mr. Smith, formerly of Ilford, and afterwards of Providence Chapel, Shoreditch, was very highly and deservedly esteemed as a pious and prudent minister of Jesus Christ. We wish a copy of this little work were in the hands of every member of every baptist church in Great Britain. We believe if it were it would rub off most of the rust which yet disfigures our body, and impedes its progress; and when we tell our friends that for half the value of one of our smallest silver coins, they may obtain a copy, we hope they will not delay to secure one. As a specimen we have given a quotation which will be found in our Narrative department.

A Guide to the Pronunciation of Scripture Proper Names, with an Explanation of those which are most Significant. By Rev. J.

Thompson, M.A., of St. John's College Cambridge. London: Houlston and Stoneman. Ministers, as well as sabbath-school teachers, will find this cheap little pamphlet very useful. It is printed on new types, and in portable form. We have laid aside the copy we received for personal use. There is besides the contents as indicated in the title, "much other useful information."

The Literature of Working Men is a new volume made of Supplementary numbers of Mr. Cassell's "Working Man's Friend," with an Introductory Essay by B. Purson: and really the men who have written these have acquitted themselves very creditably. There is hope for a nation when her hardy sons of toil can produce such specimens of intelligence and capacity as these.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES, AND CONGREGATIONS.

To the Editor of the *Baptist Reporter*.

DEAR SIR.—In your *Reporter* for February I find the following startling statement, viz., "It is a fact, that half our London churches are melting away." This statement if true, or even approximating to truth, is one that should induce serious reflection on the part of all who feel an interest in relation to the prosperity of the baptist denomination. It might be well for us to inquire whether there are grounds to believe that your "respectable and intelligent" correspondent, who is a "member of a baptist church in London, and appears to be observant of what is doing and what is not doing by the baptists," is correct in his estimate of our present condition. True, in your subsequent remarks upon that statement, you say, "We do not vouch for the correctness of all the views of our friend;" and then you add, "When in London a few months ago, we suggested this subject for conversation among a few friends, and similar views were elicited—the general apathy was lamented."

As you invite "discussion," and kindly "open your columns," you will, I am sure, not hesitate to give insertion to the few observations that I shall now proceed to offer. The importance and delicacy of my task, you can, and do, fully appreciate; and if I shall say anything

that will seem to corroborate the views of your correspondent, you will attribute it, I doubt not, to the right motive, viz., a desire to tell the truth, as far as I am able, and not to a desire to "set down aught in malice."

I have been a resident at the west end of the metropolis for near thirty years, and more than a quarter of a century has elapsed since I first became connected with the baptist denomination, and truth compels me to affirm that the aspect now presented by our body painfully contrasts with that presented twenty-five years ago.

Of course in an article intended for the pages of a monthly periodical it will not be expected that a "full, true, and particular" statistical account can be given of all the chapels belonging to our denomination in London and its suburbs. To do so would require a large book; and I can expect at most but a few columns. Let me therefore take a district, (a considerable one 'tis true,) and confine my observations to that. I will suppose then that we are coming into our large town, and that from Oxford by the Uxbridge road. Approaching within two miles of town, you reach Kensington Gravel Pits. As you pass the turnpike gate, (a removal from the once notorious "Tyburn,") about eighty or one hundred yards to your right stands a baptist chapel, and the first that shall be embraced within the limits of our observations. We will take that as a starting

point, and draw, in imagination, a line due south, as far as Battersea-bridge, sail, or "steam it" rather, down the tortuous Thames to Blackfriars-bridge, thence take a northerly direction up Bridge-street, Farringdon-street, through the heart of Clerkenwell, along the Bagnigge Wells-road, to King's-cross, from that point along the New-road, Oxford-terrace, Bayswater-road, on to the spot whence we started, and we shall find that we have embraced the suburban districts of Kensington, Queen's Elms, Brompton and Chelsea, Knight's-bridge and Pimlico, also the aristocratic parishes of St. George's, Hanover Square, St. James's, St. Martin's, the whole city and liberties of Westminster, the densely populated neighbourhoods of Gray's Inn Lane, Saffron-hill, and large portions of the monster parishes of St. Mary-le-bone and St. Pancras, besides many other parishes, all of note, but not to be noted here. We have circled a space of about four miles in length from west to east, and from one and a half to two and a half miles in breadth from north to south.

Within this space there are about twenty baptist chapels, and I will say somewhat upon each of them respectively, beginning with that at *Kensington*. It stands in Silver-street, (albeit the street is not very bright;) the chapel is a neat building, not very commodious; a somewhat unfavourable contrast to its more splendid neighbour, Horbury Chapel, Congregational, lately built. It was erected in 1824, and has had a succession of pastors. Mr. Broad, now of Hitchin, was very successful there. He was succeeded by Mr. Wells, now of Ramsgate, who gave place to Mr. Berg, now or late of Tewkesbury. The present minister is Mr. Lewis. The chapel stands in the midst of a dense population, from which those who attend no other place at present, might, if they were disposed, fill it twice or three times over.

There is a "baptist meeting" near it, where a few people assemble who have taken a house and fitted one of the floors for a place of worship. They are, I believe, an offshoot from Silver-street, and left, on the "communion" question, several years ago.

The next chapel to be noticed is *Shouldham-street*, which stands in the street with a good bold front, and lately elevated from design by Mr. Peto, who also generously aided the work by his

purse. The title "Baptist Church," deeply cut in the composition over the entrance does not please, or seem quite palatable to some persons, but "what's in a name?" It was built in 1809, and is invested for the denomination. The late Mr. George laboured here for nearly thirty years, formerly with great success, but age and infirmities gaining upon him the congregation thinned down, and the church decreased almost to extinction. In the year 1845, Mr. W. A. Blake became minister, and has since then incessantly and most disinterestedly, (for he has no salary,) laboured to revive the expiring cause. The place is now, through his efforts, in good repair. The church is in a goodly condition—many accessions have been made—several societies of a benevolent character are connected with it. There is one plan or custom worthy of general adoption practised here. On the first Monday of each month, after the prayer-meeting, a box is sent round to all present to collect the offerings for the missions. Within the past few years two large and substantial places of worship have been erected in the immediate vicinity; one for the Scotch Free Church men, and one for Mr. Herschel, a converted Jew. It ought, perhaps, not to be omitted, that *Shouldham-street* can boast of what few baptist chapels possess, viz., an organ.

"Journeying still toward the east," the next chapel we reach is that in *Blandford-street*. It is neat and commodious, and lately put into a state of thorough repair. But the "wisdom of our ancestors" has been fully illustrated in this case, for they admirably succeeded in putting it completely out of public view, and I know from experience that it would be no easy matter for a stranger to find it. It may, however, by diligent perseverance, be found at the top of a court. This place was erected in 1794, and was for many years the scene of the labours of the late John Keeble, who was removed by death, I think, about twenty-five years ago; but his memory still lives in the hearts of some of the "old and grey-headed." The present pastor is Mr. W. B. Bowes, who was settled here in the year 1835. There are various benevolent institutions connected with the church, such as for clothing and visiting the sick, also a large sabbath school, a missionary auxiliary, widow's relief, infant's friend, &c. The locality is

thickly populated, and tract distribution is carried on, from which efforts it is hoped good will result. There is an Episcopal chapel close by, where the notorious Tractarian Mr. Bennett formerly "played his part." This is now supplied by an energetic "evangelical" clergyman, and the congregation at Blandford-street is thought to have been somewhat affected thereby.

Pursuing our course still "towards the sun-rising," we reach *Kepel street*, about a mile and a quarter beyond Blandford-street. Here again is a chapel at the top of a court, quite secluded, but neat and substantial, tolerably commodious, said to have been built in the year 1713, but I should think much later. Probably 1713 rather refers to the original formation of the church than to the erection of the building. The venerable George Pritchard was many years pastor here: as his strength declined a co-pastor was obtained in the person of Mr. Mortlock Daniell. The results, however, of the connection were not such as had been anticipated, and Mr. Daniel removed to Ramsgate, and Mr. Pritchard retired from the ministry, or rather pastorate, for he has, till within a very short period, preached occasionally. Since then several pastors have succeeded one the other. Mr. Robertson was (or perhaps is,) the pastor. The chapel is surrounded by the residences of the semi-aristocratic, and there are few, if any, poor in the immediate vicinity.

We pass on across Russell-square to *Henrietta-street*. Here is a small neat chapel, quietly reposing beneath the shadow of the large Gothic "National Scotch Church." The latter erected for the late eminent but eccentric Edward Irving. Dr. Hoby was till lately pastor of this church. The neighbourhood around is respectable, and thickly inhabited. The chapel was built in 1817. The present pastor is Mr. Shepherd, formerly labouring at John-street with Mr. Evans. On the settlement of Mr. Noel at the latter place Mr. Shepherd came here, and a goodly number of the members of the late Mr. Evans's church came with him. It is believed that he will succeed in reviving a somewhat declining interest.

The next place on our map is *Cromer-street*. It is said there is a baptist church there, formed in 1838; but whether meeting in an upper-room, or a lower-

room, or a chapel, I cannot say. Perhaps some of your correspondents may be able to inform you.

We now turn a little to the right, and get into *John-street*, Grays Inn Lane. Here is a good chapel fronting the street, as all ought to do, looking as if it were not ashamed to show itself, and as if its friends were anxious that it should. It was built in 1816 by a churchman, H. Drummmond, Esq., M. P., for the late Mr. Evans. During the ministry of Mr. E. it was usually well-attended, and now, in connection with Mr. Baptist Noel, it is crowded to excess. If Mr. N. continues adding to the church, as he has done lately, this large chapel must be made larger. The population around consists almost of the extremes of society. I forbear adding anything on the character and labours of Mr. Noel, "whose praise is in all the churches."

From John-street we pass to *Eagle-street*. Here is a chapel, formerly, and for many years occupied by the baptist historian, Joseph Ivimey. The chapel is moderately large, heavy in its construction, and, unlike many of the chapels of the "olden time," it positively fronts the street! It is said to have been erected in 1734. Mr. Overbury has been the pastor for sixteen years. The building stands in a crowded neighbourhood. There are many historical associations connected with it, but time and space forbid us to enter upon them.

Before we cross High Holborn we will take a view of *Bloomsbury Chapel*, (1848,) with its towers and spires, which latter are thought by some to be an incumbrance rather than an ornament. However, if they add nothing to its beauty, they increase its height. The situation is central and commanding. And what is rather singular, Mr. Brock, the minister, though a sturdy and straightforward nonconformist, is supported on his right by a French Protestant Episcopal chapel—a plain structure, in the early English style of architecture—and on his left by an English Episcopal chapel, somewhat clumsily ornamented after some Grecian model. It may be proper to mention also that there is in connection with this chapel, what there might be and ought to be in connection with all our baptist chapels, viz., a well-conducted day-school, where many children are taught at a cheap rate. There is also a morning service once a week, Thursday, from

eleven till twelve. And most exhibilat-ing is it to many a worn and weary tra-dor to turn in for a few minutes from the "hurry and drive" of business, to be refreshed at such a season with the wators of life. Mr. Brock has baptized large numbers since his settlement here; but the ordinance is usually administered as privately as possible, there being strong objections to too great a publicity and notoriety. Before I pass on I would add that Mr. B. sternly and determinedly refuses to admit to his fellowship any members of surrounding baptist churches, declaring most explicitly that he will not "rob other churches."

We now pass across Broad-street, and down Drury-lane, to *Little Wild-street*. Here has been a cause from the days of King William III. Two years after the "glorious revolution" it was established; and there are doubtless many historical facts of a most interesting nature belonging to it. It is the oldest baptist interest west of the city, if I am rightly informed. The locality is doubtless less respectable than in earlier days, and the chapel is by no means in an eligible spot. Mr. C. Woolacott has laboured here as pastor

* Is there not also a very efficient town missionary employed by this church?—ED.

from the year 1835. The chapel is not very commodious, and the vicinity perhaps as unlovely as any that can be well imagined.

Passing down towards Temple-bar, there is a chapel in *Clement's-lane, Strand*, that has attained an unenviable notoriety, from the fact of so many persons having been buried in its vaults. Thanks to modern enlightenment and the growing attention paid to decency, the revolting proceedings once so common have been put a stop to. This sepulchre of the dead, has, I believe, ceased to be a house of prayer for the living.

We now turn our faces westward, and passing along Long Acre, we reach *Grafton-street, Soho*. Here is a chapel in a most objectionable spot—close to a slaughter-house! It has witnessed many vicissitudes. Mr. Burnham once occupied it; he was the author of some hymns. After his death Mr. John Stevens occupied it for a short time; then Mr. Williams, who laboured there until his death. And now, I believe it is, after several times changing occupants, out of the hands of the baptists altogether.

I will resume my tour next month.

X.

NARRATIVES AND ANECDOTES.

MINISTERIAL SUPPORT.—I have known a man of independence, (who did not spend above half his annual income) subscribe One Pound per annum for the support of his minister, for which he had one of the best pews in the chapel, for himself and wife, and two hundred and sixty public opportunities. He professed to be much attached to his minister, and his religious privileges, which cost him nearly one penny each, and he really thought himself a liberal subscriber! I knew an instance, too, in which a deacon waited on one of the members, who was a tradesman, but not a subscriber, and the substance of the following conversation really occurred:—Deacon—"We are desirous, Brother B., of doing a little more for the support of our pastor, and I think you can afford to subscribe something." Member—"No, I do not approve of the plan; I

think ministers ought to labour with their own hands for their living, as Paul did, and let us have the gospel freely, as the scripture says, 'Without money and without price.'" Deacon—"Well, but what time will you allow them to study their sermons, and attend to the other duties of the pastoral office?" Member—"O! I do not like so much study; I like sermons best when they come all hot from heaven." Deacon—"Well, I think the labourer is worthy of his hire." Member—"Yes, and if they are faithful the Lord will give them *souls* for their hire." Deacon—"So he will; but souls cannot feed their *bodies* nor their *families*." Member—"Well, I think it is best for ministers to be poor, for they will preach the more experimental." I acknowledge these cases are rather singular, and so they ought; our church members generally are differently minded,

they think ministers should not be entangled with the affairs of business; but that the work of the ministry and the various duties of the pastoral office are enough to occupy the time and talent of any man. Now, if you allow the equity of pastoral claims, you will cheerfully unite with those who say to their pastor, "Let us but enjoy the spiritual benefit of your labours, and we will take care of you"—*From Smith's "Take Advice!"*

ENGRAVING ON TILES.—Ezekiel mentions that he was commanded by the Spirit to take a tile, and engrave on it a representation of the city of Jerusalem besieged by her enemies, and invested on every side (chap. iv. 1—3). "We may observe," says an able commentator on this text, "that God often suits prophetical types and figures to the genius and education of the prophets themselves. So the figures which Amos makes use of are generally taken from such observations as are proper to the employment of a shepherd or a husbandman. Ezekiel had a peculiar talent for architecture, so several representations are suitable to that profession. And they that suppose the emblems here made use of to be below the dignity of the prophetical office, may as well accuse Archimedes of folly for making lines in the dust." Nor did our own incomparable Matthew Henry understand the allusion better than those objectors. He observes, "It was Jerusalem's honour, that while she kept her integrity, God had engraven her upon the palm of his hands; but now the faithful city had fallen aside, a worthless, brittle tile or brick is thought good enough to portray it on." Ingenious and beautiful as this antithesis unquestionably is, yet it is not true, for the prophet employed the material then commonly in use for public records. Had that unostentatiously-learned and most able commentator possessed the advantages which modern expositors enjoy, resulting from the extensive researches of travellers in Assyria, he would have known that the Assyrians engraved inscriptions and devices upon tiles, bricks, and cylinders of clay, while yet in a plastic state, and which, afterwards being baked in a furnace, faithfully retained the impression, without the loss of a single character, for centuries. Undesigned coincidences like this must assure us that this book of prophecy is both genuine and authentic.

Blackburn's Nineveh.

AMERICAN BURMAN MISSION.—From a Brief History of the first twenty years, 1813—1833, of this interesting mission, published by the "American Baptist Publication Society," we extract the following which may be useful for reference.

"Names of all the missionaries sent to the Burman Empire by the Baptist Board of Foreign Missions.

MISSIONARIES.	ARRIVAL.	REMARKS.
Adoniram Judson ...	July, 1813	At Maulmain
Mrs. Ann R. Judson ..	"	Died, Oct. 24, 1826.
George H.rough...	Oct., 1816	Left in 1827 or 1828.
Mrs. Hough	"	
Edwd. W. Whealock	Sept. 1818	Died, August, 1819.
Mrs. Whealock :..	"	Died on passage to America, 1821.
James Colman	"	Died, July 4, 1822.
Mrs. Colman	"	Married Am. Sutton
Jonathan D. Price	Dec. 1821	Died, Feb. 1828.
Mrs. Price	"	Died, May, 1822.
Jonathan Wade....	Dec. 1823	At Maulmain.
Mrs. D. B. L. Wade		
Goo. D. Boardman	April, 1827	Died, Feb. 1881.
Mrs. S. H. Boardman	"	At Tavoy.
Cephas Bennett....	Jan. 1830	At Maulmain.
Mrs. S. Bennett ..		
Eugenio Kincaid ..	Nov. 1830	At Rangoon.
Mrs. Kincaid	"	Died, Dec. 19, 1831.
Francis Mason	"	At Tavoy.
Mrs. H. M. Mason	"	"
John Taylor Jones	Feb. 1831	At Bangkok, Siam.
Mrs. Eliza G. Jones	"	
Oliver T. Cutler ..	Dec. 1831	At Maulmain, printer
Mrs. N. B. Cutler ..	"	"
Thomas Simons ...	Jan. 1833	"
Royal B. Hancock ..	"	"
Mrs. A. S. Hancock	"	printer.
Miss S. Cummings	"	"
Nathan Brown	Juno, 1833	teacher.
Mrs. E. W. Brown	"	
Aenor Webb	"	
Miss C. S. W. Webb	"	
Miss C. J. Harrington	"	

The number baptized in Burmah from the beginning. Of these, eleven have been excluded, and eleven have died in the faith.

YEAR.	PLACE.	Natives	Foreign	Total.
1819		3		3
1820	Rangoon	7		
1821		3		3
1822		5		5
1823	None			
1824	War			
1825				
1826	Ennab	" 3		3
1827	Amherst	1		
1828	Maulmain and Tavoy	29	4	33
1829		39	12	51
1830	Rangoon, Maulmain,	42	8	50
1831	Tavoy, and Mergu,	140	89	237
1832		170	11	181
		450	124	574

In the twenty years which have elapsed, there have been sent thirty-three missionaries, male and female, to that country, under the patronage of the Board. Of these, fifteen have been removed by

death, or otherwise, from the field of their labours; and eighteen are now on the ground. Nine—more than a quartor of the whole number—sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when three natives were admitted to the church. Since that time, about four hundred and fifty have chosen the service of God, and joined the churches at Raugouu, Tavoy, Maulmeiu, and Mergui. Four presses and three printers have been sent out. About 250,000 tracts have been printed and circulated throughout the whole empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of christian schools. Villages have been visited, and many in them have believed in Jesus. The Karen and the Toungthoos have heard the word of life, and multitudes of the former have become the disciples of Christ."

During the seven years which have since elapsed, more missionaries have been sent, more efforts have been put forth, and more fruit has been gathered unto life eternal. Last year, the venerable Judson, after completing his translation of the Bible, rested from his labours. He died in the Lord, at sea, April 12, 1850, aged 62.

HISTORY OF A PUSHOO BIBLE.—A highly interesting circumstance connected with the Indian trade came under my notice. Ali Khan, Gundapoor, the uncle of the present chief, Gooldad Khan, told me he could remember well, as a youth, being sent by his father and older brother with a string of Cabul horses to the fair of Hurdwar, on the Ganges. He showed me a Pushoo version of the Bible, printed at Serampore, 1818, which he said had been given to him, thirty years before, at Hurdwar, by an English gentleman, who told him to "Take care of it, and neither fling it into the fire nor the river; but hoard it up against the day when the British should be rulers of this country!" Ali Khan said little to anybody of his possessing this book, but put it carefully by in a linen cover, and produced it with great mystery when I came to settle the revenue of his nephew's country, "thinking that the time predicted by the Englishman had arrived!" The only person, I believe, to whom he had shown the volume was a Moollah,

who read several passages in the Old Testament, and told Ali Khan "it was a true story, and was all about their own Muhammedan prophets, father Moses, and father Noah." I examined the book with great interest. It was not printed in the Persian character, but the common Pushoo language of Afghanistan; and was the only specimen I had ever seen of Pushoo reduced to writing. The accomplishment of such a translation was a highly honourable proof of the zeal and industry of the Serampore mission; and, should these pages ever meet the eye of Mr. John Marshman, of Serampore, whose own pen is consistently gilded by a love of civil order and religious truth, he may probably be able to identify "the English gentleman" who, thirty-two years ago, on the banks of the Ganges, at the then frontier of British India, gave to a young Afghan chief, from beyond the distant Indus, a Bible in his own barbarous tongue, and foresaw the day when the followers of the "Son of David" should extend their dominion to the "throne of Solomon."—*Major Edwards's Year on the Punjab Frontier.*

ROMANISM AND THE BIBLE.—Not a trace of any one Roman Catholic dogma is to be met with in scripture! Not a trace! Your claim, in virtue of Peter, is not to be found in scripture—moreover it is condemned by your own fable of his connexion with Rome, in which he never so much as set foot. Your apostolic succession is not there; your secret oral tradition is not there; your purgatory, your penance, your indulgences, are not there; your invocation of the Virgin and of the saints is not there; your baptismal regeneration is not there; your consecrated brick or stone, and mortar—your holy water, holy oil, holy candles, baptism of bells, and horses, are not there; your relics, crucifixes, beads, amulets, pictures, statues, and wardrobes of costly trumpery, are not there; and, least of all, is your sacrifice there; with the blasphemous, indirectly damnable, and craftily monopolising doctrine which you found upon it,—"Eternal life is promised only to those who worthily partake of the blessed Eucharist!"

Sheridan Knowles.

CHRISTIAN ACTIVITY.

THE "SEAT OF WAR" IN ENGLAND.

"Seat of war in England," some may be already exclaiming, "what can this mean? we have no war in England, and, thank heaven, we have not had for generations, and we hope we never shall again." True and good: but there are other wars beside those of mortal conflict—literary wars, scientific wars, commercial wars, political wars, and religious wars. The war we refer to is one of the last-mentioned.

And the old royal city of Westminster is the "seat" of this war, as will appear from the following extracts of "bulletins" published by some of the belligerents.*

"A very peculiar interest has been of late excited on behalf of this part of the metropolis, from the circumstances that the Pope has appointed one of his Cardinals Archbishop of Westminster, with episcopal authority over twelve Romish bishoprics, into which he has newly divided England, and that the so-designated Archbishop has commenced his new duties with a fearful description of Protestants' neglect of the poor of this most important part of their city—the seat of legislature, judicature, and royalty.

"Westminster proper [writes the Cardinal] consists of two very different parts. One comprises the stately Abbey, with its adjacent palaces and its royal parks. To this portion the duties and occupation of the Dean and Chapter are mainly confined; and they shall range there undisturbed..... Yet this splendid monument, its treasures of art, and its fitting endowments, form not the part of Westminster which will concern me. For there is another part which stands in frightful contrast, though in immediate contact with this magnificence. In ancient times, the existence of an abbey on any spot, with a large staff of clergy and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This is, however, not now the case. Close under the Abbey of Westminster there lie concealed labyrinths of lanes, and courts, and alleys, and slums; nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness, and

diseases—whose atmosphere is typhus, whose ventilation is cholera; in which swarms a large and almost countless population, in great measure, nominally, at least, Catholic; haunts of filth, which no sewage committee can reach,—dark corners which no lighting-board can brighten. This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit, as a blessed pasture in which the sheep of our holy Church are to be tended, in which a bishop's godly work has to be done, of consoling, converting, and preserving. And if, as I humbly trust in God it shall be done, that this special culture, arising from the establishment of our hierarchy, bears fruit of order, peacefulness, decency, religion, and virtue, it may be that the Holy See shall not be thought to have acted unwisely, when it bound up the very soul and salvation of a chief pastor with those of a city, whereof the name indeed is glorious, but the purlicious infamous—in which the very grandeur of its public edifices is as a shadow to screen from the public eye sin and misery the most appalling. If the wealth of the Abbey be stagnant and not diffusive—if it in no way rescue the neighbouring population from the depths in which it is sunk, let there be no jealousy of any one who, by whatever name, is ready to make the latter his care, without interfering with the former."

Such is the too faithful sketch which the Popish Cardinal draws of this renowned royal city. But his own very modest pretensions do not square at all with his well-known active ambition. But what have the English Clergy been doing in the city? The reply is, they have been building new churches; but,— "the new churches closely resemble the Popish churches of the Continent. The fantastic and gaudy adornments of some of them have caused them to be called by the poor, 'The new Puppet-Show Churchees.'"

And what of the clergy themselves? a City Missionary says:—

"I had a conversation with one of these gentlemen, the priest of one of the new district churches. He was most earnest, and I verily believe sincere in the view he took of my state. The con-

versation was to the following effect. I inquired of him how he could give me over to the uncovenanted mercies of God, seeing I was a believer in the Lord Jesus Christ, and in the doctrines generally contained in the Thirty-nine Articles of his Church. He said I had committed the sin of schism, in separating from the Church, and that was a deadly sin. He justified the sentiments expressed by one of the parish curates, that for thieves, prostitutes, and other vile characters, there was hope, but none for a Dissenter. I appealed to the Scriptures, but he asked me how I could expect to understand them, they were like other mysteries committed to the Church's keeping, without whose teaching I could never have possessed them."

"After much conversation, among other matters, on baptismal regeneration, I said to him, 'How is it that for thieves, and others, there is mercy, but none for me, seeing that according to your views I was regenerated in my infancy by the parish curate?' He replied with great earnestness and excitement, 'The grace communicated to them at their baptism bears fruit often in the eleventh hour. I find that when death is approaching they send for the clergyman, confess their sins, and, upon their repentance, receive the Holy Sacrament, and die in the bosom of the Church; but you have wilfully and deliberately separated from the Church, the fountain of grace, and I have no such hope of you. As God's minister, I warn you of your danger, and your blood be on your own head.' Thus speaking he left me, and as he walked away I felt a tremor such as I never felt but once before; and that was many years ago, when I remonstrated with a gipsy in the country who wished to tell my fortune, and reproved her for her wickedness, and she turned on me with similar vehemence to his, and denounced on me withering curses as my future fate. My blood then curdled in my veins in a similar way at her temerity, although I knew that she was a wicked impostor. Now, if I, in perfect health, with all my energy and reason in full exercise, felt thus,—what, think you, must be the feeling of the poor and outcast, the ignorant and depraved, on the bed of sickness, enervated and depressed by disease, and bowed down by a guilty conscience, when such a teacher goes to their bed-side! And where, oh where

will such teaching land the poor misguided soul!"

"By such teaching and influences, the way for Cardinal Wiseman and the Pope has been diligently prepared in 'Westminster proper,' not only by preaching, but by teaching from house to house."

"The following extract appeared in 'The Globe,' from a sermon preached in the parish church of St. Margaret, by one of the curates of the late rector:—

"I am aware," said he, "that it is common to call such persons Dissenters, but I shall speak of them by their right name, Schismatics: and though I may hurt the feelings of some present, I am bound to declare, at all hazards, what I believe to be the truth. I have no hesitation in saying, that the same mercy, and no more, may be expected hereafter by the schismatic, as by the adulterer or thief. It is no excuse to be born of schismatics. God will make as much allowance, and, it is to be feared, no more, in the case of an hereditary schismatic, as in the case of an hereditary adulterer or thief; that is, of one trained to be such by his parents."

"Can they complain of having their own ministry ignored by Cardinal Wiseman, who themselves so uncharitably ignore the ministry of their Protestant brethren, and regard them as no better than adulterers or thieves? nay, as a case in the previous column demonstrates, as still further from the kingdom of God. And when the people are told it is 'sin' in them to admit the missionaries; that they will 'go headlong to hell' if they attend their meetings, or go to Dissenting chapels; that the doctrine taught by us is 'a new-fangled doctrine,' and the tracts we distribute, from the Religious Tract Society, wherever found, are burnt, or ordered to be burnt, we trust we shall not be blamed, if only in self-defence, for stating the good which has been effected by an agency so anathematized and cursed from day to day."

Instances are then given of the beneficial effects of the labours of the City Missionaries, whom we would exhort to go on, fearless alike of English or Romish Priests. A fig for their pretences and anathemas! They are all

— Words of sound and fury,
Signifying nothing!

BAPTISMS.

FOREIGN.

INDIA, Dinajpur.—Mr. Smylie writes :—" We had the pleasure of baptizing two persons last Lord's-day evening. A number of natives were present, and one European gentleman and lady. The natives behaved with propriety, and a spirit of interest appeared among all. The first baptized was the wife of one of our members, the other a Musselman youth who has been hearing the word for the last two years : he is a sirkar. Another respectable Musselman youth has joined himself to me, and I hope to the Lord before he came ; and what is rather a curious circumstance, he was converted by a Hindu ; it is nevertheless a fact. The Hindu met him at a neighbour's house. After they had argued warmly for some time, the Musselman allowed he could not answer his arguments, for the Hindu uprooted and flung about as straws all he had said. But after he sat in silence for a time, he remarked, that he was a strange Hindu ; he had never met or heard of any one like him ; ' Why,' he said, ' you speak altogether like a christian.' When this Hindu youth had fairly overcome the Musselman, and was pretty sure his mind was subdued, he came to me with eyes sparkling with joy, to make me a sharer of his triumph. His first words were, ' Ah, I have overcome a Musselman with the gospel, and I will bring him to you in a day or two.' Knowing something of man's heart, I was somewhat doubtful as to whether what he said was true. However, Krishna was quite sure of the work, and on my expressing a doubt he said, ' I know it ; I know it ; his heart is under true convictions, he is overcome.' "

Agra.—Mr. Williams :—" After a lapse of some months, I had the pleasure of baptizing two persons, Nov. 3. I trust that more will soon follow ; four have already offered themselves as candidates for that sacred ordinance. Brother Smith is to baptize one native convert next sabbath-day, p.v. It has been, and still is, our earnest prayer that the Lord would revive his work amongst us."

Chitoura.—Mr. Smith :—" I had the pleasure of baptizing a convert from Hinduism, Nov. 10. He is a man of good

understanding and education, and has put on Christ I trust in reality. A Kāyasth by caste, he has been a good deal amongst Muhammadans, and at one time appears to have been favourably disposed towards the false prophet. Now, however, his views of himself as a sinner and of Christ as his Saviour appear to be clear and correct, and so far as human wisdom can tell, he walks and lives as one who has experienced a change of heart. May the Lord enable him to witness a good confession among the heathen."

WEST INDIES, Trinidad.—Mr. Law writes :—" There is little progress making among us in relation to the cause of Christ at this station. Since I last wrote to you I have had the pleasure of baptizing a young man, who has given us every evidence of being a subject of Divine grace. A little more than two years ago he was a slave in one of the states of America. When he came to Trinidad he could not read a word. I do not think that he knew even the alphabet. Now, however, by attending our schools he can read his bible well, and is now also engaged in teaching a New Testament class in our sabbath school. Every evening this young man conducts the worship of God in his father's family, and although he is only a poor apprentice he brings me a dollar now and then "to help the church;" and he also uses his influence to bring others to the house of God. There are others inquiring the way to Zion. I feel more than formerly encouraged in the work of the Lord."

BAHAMAS.—Mr. Rycroft reports :—" On my recent visit to the Caicos, it was gratifying to find that our labours for years past have not been in vain, but that on the contrary the seed sown has issued in much good. Again we have had the happiness of adding by baptism to the fold of Christ, such as had first given themselves to the Lord, and then to us according to his will. The children of our sunday schools, touched by the singer of God, are seeking the way of life, and inquiring, 'Sirs, we would see Jesus.' Most of the adult population of this island are in fellowship with us—are members of our little churches."

DOMESTIC.

IRELAND.—Mr. Mo Kee says:—“ I had the pleasure of baptizing a young man on the evening of last Lord's-day, in our chapel, who was brought up by a Romanist, and had remained so until last spring, when he came to this neighbourhood to reside. He was but a short time here, when he came to our chapel with one of the brethren who had invited him. He was interested in what he heard, and soon became regular in his attendance. Last week he called upon me to intimate that he wished to unite with us in church fellowship; and after giving him such advice as I thought necessary, I mentioned his case at a church meeting the same evening, when two of the brethren were deputed to visit him and report to the church. They did so, and when he was proposed for membership on Lord's-day, I never saw a case where there seemed to be more cordiality, not to say unanimity, in the reception of a member. I am the more particular in stating this, because the great bulk of the protestants in the north of Ireland seem to think that it is next to impossible that converts from Roman catholicism can be sincere. Our young friend acknowledges that he knew nothing of the way of a sinner's acceptance with God until he came amongst us.”

PRESTIGN, Radnorshire.—The cause of Christ, we are happy to say, is steadily progressing amongst us, and our principles, which are better understood, are advancing. The Lord has given us one more token for good. On Lord's-day, Feb. 23, after a sermon by our pastor, Mr. Ayers, one young person, a female, put on Christ by baptism. Our young friend was nursed and brought up in the establishment, but coming to our place was convinced, and became decided for Christ. We believe her example will shortly be followed by several others,

MAIDSTONE, Bethel Chapel.—Eleven disciples of Jesus were baptized by Mr. D. Cranbrook, Jan. 31, ten of whom were teachers in the sabbath school, whose average age did not exceed twenty. Two of them were sons of one deacon, and two were daughters of another, while the only child and daughter of a third deacon was also found among the number. “ Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” May these youthful disciples be preserved and blessed with grace here, and glory hereafter!

KNARESBRO', Yorkshire.—In the year 1846 a few members and friends of the Independent church in this town seceded, were immersed by Mr. G. Patterson of the Royal Sappers and Miners, and formed into the first baptist church in this antiquated borough. Up to the commencement of 1850 the condition of this despised yet firm hand resembled the troubled billows of old ocean—now rising high, now sinking low. Mr. Patterson was their first pastor, who, after a residence of some time, departed for New Zealand. Mr. P. was succeeded by Mr. E. Franklin, late student with Mr. Dawson, Bacup, who having supplied them twelve months is now invited to accept a more permanent engagement. The following is a list of baptisms, by Mr. Franklin. In 1850—July 14, one male and five females; Aug. 11, one aged male, who has passed through a severe ordeal of affliction, and yet can “rejoice in tribulation;” Sept. 8, one male and one female; Oct. 26, three females—one seventy-two years of age, who declares that her immersion proved a physical benefit, it having removed a most painful and annoying symptom of disease. In 1851—March 9, two females and one male, and we are expecting another baptism next month. Our baptistry was the rolling river; our canopy the blue vaulted firmament; the scenery picturesque and imposing; and spectators numbering up to 1000, generally orderly and attentive. We rejoice that the prospects of this church, in no period of its short but eventful history, were so bright, cheering, and promising, as at the present; and we hope that with the good will of Him who dwelt in the bush, upon the active and very efficient pastorate we now enjoy, the little one will become a thousand. A fund for a new chapel has been commenced; a very efficient and useful tract society is in operation; a sabbath and day school are in agitation; and we have a good, steady, and attentive congregation. Reviewing the past we are led to exclaim, “what hath God wrought!” and yet we hope to see greater things than these.” W. B.

BRIMPTON, Berks.—Last year we had several additions by baptism—one in April, two in May, four in July, five in August, and one in December. These additions were very encouraging to us, after long depression. In future we will furnish reports of baptisms as they occur.

W. P.

WOLSTON, Warwickshire.—Notwithstanding the flood of superstition which is now inundating our land and spreading into every corner, and the numerous bubbling errors that appear on its surface only to explode, the Spirit of the Lord is raising up a barrier. Even in our villages, so much under priestly and aristocratical influence, there are who esteem the ways of the Lord to be right, and prefer them to the traditions and impositions of men. Four believers were baptized by our venerable pastor, Feb. 23, after a sermon from, "If a man love me he will keep my words." There never were, perhaps, so many people crowded into the meeting-house as on this day, which we shall long remember as a "high day." The candidates, with one restored, were added, and more are coming forward to join our ranks. May we all be good soldiers of Jesus Christ.

J. H.

LUTON, Wellington Street.—On Lord's-day evening, Jan. 26, after a discourse to a crowded congregation, our pastor, Mr. Harcourt, baptized eight female believers, who were all added to the church on the following Lord's-day. May they all be joined to the church triumphant in heaven. And on Lord's-day evening, Feb. 23, nine more disciples of the Lord Jesus proved their attachment to him as their living Head by going down into the watery grave in the presence of many witnesses. Mr. Edwin Paxton Hood, the temperance advocate, preached, and Mr. Harcourt baptized the candidates, who were all received into fellowship with us on the following sabbath. We rejoice that the Lord is thus adding to us *monthly*. Oh! that it were *daily*, as in primitive times. Why not? We are making more accommodation for the people by erecting a large end gallery in our already spacious chapel.

J. P.

LONDON, Shouldham Street.—On Lord's-day evening, Feb. 23, the ordinance of baptism was administered, when four persons, after a sermon by Mr. Blake, thus put on Christ. One of these is a city missionary, whose mind had been tried on the subject for upwards of eleven years; during which time he had refused to have any of his children sprinkled. He appears to have been brought to decision simply from the reading of the Holy Scriptures. The chapel was thronged on the occasion, and we hope good was done.

BARNESLEY.—On the first sabbath in March, Mr. Cathcart baptized seven believers on a profession of their faith. The congregation was large and attentive, and the scene was solemn and deeply impressive. One of the candidates was a woman of sixty-three, who had been subject for years to rheumatic pains and spasms; weak and trembling in body, but active, resolute, and vigorous in spirit; she followed her Lord with joy in his own appointed rite. Another of them was a man who until recently was an infidel and materialist, but who, through attending at our place, became alarmed; and convinced of the folly of materialism and the excellence of the gospel, surrendered his heart to the Saviour, and now, like the Eunuch, goes on his way rejoicing. The others, without exception, owe their present peace to the exertions of the baptist friends here, and give every hope of future faithfulness.

KETTERING.—There have been two baptisms here lately. The first was Feb. 2, when three believers were baptized. One was an aged member of the Independent church in this town, the others were young in years. The simple reading of that word which is quick and powerful was the means of the conversion of one of these. On Lord's-day morning, March the 2nd, two young persons thus dedicated themselves to God in the morning of their days. Both had been in the sabbath-school. One of them referred to sabbath-school instruction as being among the means which led her to decision for Christ. May these young people ever hear their Master's voice, saying, "Be thou faithful unto death."

J. V.

MARKET HARBOUROUGH.—After a discourse on the evidences of a believer's love to Christ, two believers put on Christ by baptism, March 2. One of them had been noted for his excellent moral conduct, but was led to see that without faith in Christ, that would not avail him. The other had been a notorious sinner, but by repentance and faith had become a new creature in Christ Jesus. The services excited much interest, and several were, we believe, convinced of the propriety of believers baptism. Several others are enquiring the way to Zion.

BATTLE, Sussex.—After an appropriate sermon, two disciples were immersed in harmony with the divine commission, Dec. 8. It was a solemn season. F. P.

KIRKLEY, Yorkshire.—Four young persons were baptized on the evening of Feb. 19, all from our sabbath-school, which has now been established about thirty-three years; and in looking over our church book, we find that since the commencement there have been fifty-eight teachers, and forty-one scholars added to the church. Thus it will be seen that the Lord has crowned our labours with some success, making us the humble instruments in his hands in the conversion of souls. May sabbath-school teachers never be weary! On the occasion, Mr. Johnston from Sibpley, gave an exposition of Acts xvi. 30—34. Mr. Harrison then gave a short address, and led the candidates into the water and baptized them. May they all be consistent and faithful! J. T.

HADDENHAM, Bucks.—We lately baptized one who was the fruit of a mother's prayers, accompanied by sun-tay school instruction. On Feb. 12, two females were baptized; one of them was arrested through satan's pushing his temptations a little too far, so that he drove his fish into the gospel net. The other was the fruit of sabbath school instruction. What a blessed combination of efforts and agency are now enjoyed in the conversion of souls to Christ. Parental solicitude, aided by the whole apparatus of our sabbath schools, bible classes, prayer meetings, and the preaching of the gospel. Such united labours cannot be in vain in the Lord.

HULL, George Street.—With gratitude and joy we have again to record that our pastor, having been mercifully restored to health, after severe illness, baptized three candidates, on the evening of Feb. 20. One was an elderly man, who had long known the way of salvation, but had delayed until now to give himself up to the Saviour. The other two presented a beautiful contrast, both being "flowers offered in the bud," from our sabbath school. M. E. P.

BIRMINGHAM, Bond Street.—Four believers were baptized, March 2nd, two of whom were from a village station.

Great King Street.—A baptistry having been recently erected at this place of worship, it was used for the first time, March 9, when six disciples were immersed in the name of the Father, and of the Son, and of the Holy Ghost. May many there be thus buried with their Lord!

W. H.

Oswaldtwistle, near Accrington.—We love to see the ordinance of baptism attended to in the ancient mode. There may be no impropriety in making baptistries in our chapels, but we do not like them so well as we do the open waters. It was therefore very gratifying to us to see three persons testify their faith in Christ, on Lord's-day, March 2, by being baptized in an open water at Roden, near Little-moor-end. We love to have a clear stream running through a deep valley, so that the spectators can stand on both sides to witness the ceremony and listen to the address. These we had at Roden, and the attention and order of the company were pleasing. G. H.

Shifley, Yorkshire.—On sabbath-day, March 2, two believers were baptized by Mr. Johnston, and added to the church. One of them had imbibed the notion, from the conversation of some persons, that it was no use his attempting anything for his salvation: he could only wait; and if he was to be a christian he would be one, and if not it could not be! A chief means of deliverance from this delusion, through Divine blessing, was the sermon by Mr. Noel, at the opening of Mr. Brewer's chapel, in Leeds.

Winstone, Gloucestershire.—Mr. Davis baptized three disciples of our Lord Jesus, Feb. 23—a man and his wife, and a married woman, whose husband was much opposed to the step which his wife was about to take, and threatened to be present and obstruct the proceedings. On the day of the baptism, however, he was from home, and all passed over peaceably. On March 2, our venerable minister baptized three more disciples at Cudberley. T. T.

Ipswich, Stoke.—Two young persons, believers in Him who died for our sins, were baptized, Feb. 2, and added to the church; and on the first Lord's-day in March, two more followed their example, who, with one other previously baptized, were also added. We trust the Lord is hearing and answering our prayers for the prosperity of his cause amongst us.

W. P.

Folkestone.—On Wednesday evening, Jan. 1, our pastor, Mr. D. Jones, baptized three believers in the Lord Jesus. The ordinance was administered with great solemnity, and was calculated to impress the spectators. May this year witness the burial of many believers with their Lord.

R. B.

DEVONPORT, Pembroke Street.—Four persons were baptized, Feb. 23, on a profession of their faith in the Divine Saviour, after a discourse by Mr. Rogers. A large assembly listened with much interest, and we hope good was done. On March 2, another brother followed his Lord in the ordinance of baptism, and others are shortly expected thus to put on Christ. The cause here, which has for years been in a depressed condition, is gradually rising, and we pray that it may yet “arise and shine.”

NORTHLALLERTON, Yorkshire.—One female believer from Brompton was baptized at Bedale, Feb. 23, after a discourse on the baptism of the Eunuch, by our pastor. One of our candidates, on the night he gave in his name for baptism and fellowship, was seized by affliction and died within four days. We have other candidates waiting. T. H. II.

HONITON.—Our pastor, Mr. W. E. Foote, after preaching, immersed five believers, in the presence of a crowded congregation, Feb. 23. One of the candidates is a teacher, and another is a member of the Wesleyan society. Our prospects are now very encouraging, and we hope soon to report another addition.

T. H. G.

CHIPPING SODBURY, Gloucestershire.—Two young men were baptized by Mr. Roleston, March 2, and were received at the table of the Lord on the evening of the same day.

N. V.

PRESTON.—On Lord's-day, March 2, Mr. Walters baptized five believers on a profession of their faith in Jesus Christ. Four of these had been for several years consistent members of the Primitive Methodist Connexion. Like numbers more they had long been convinced of the duty which they have now discharged. There was one household among the number, but no infants.

CAMBRIDGE, Zion Chapel.—On Wednesday evening, Feb. 26, we had the pleasure of baptizing six disciples. We are thankful to report the progress of the Lord's work amongst us. The people not only hear, but feel, believe, confess, and thus, we trust, we are preparing guests for the marriage supper of the Lamb.

Ipswich, Turret Green.—Our pastor had the pleasure of baptizing and receiving into communion, three young believers on Lord's-day, March 2. There was a large congregation present, some of whom appeared deeply moved whilst witnessing the solemn service. G. R. G.

YORKSHIRE, Salendine Nook.—Five disciples of Jesus were buried with him by baptism, March 9, by Mr. Stock.

Haworth.—Seven believers were baptized on the first sabbath in Feb., and five on the first sabbath in March, by Mr. Hanson.

Lockwood.—Five followers of the Lamb, in imitation of their Divine Lord, were baptized, March 2, by Mr. Barker.

J. E. W.

BAPTISM FACTS AND ANECDOTES.

A BAPTISMAL LECTURE EXTRAORDINARY.—Early in November last the Independent minister at this place announced a course of winter lectures, by sending cards from house to house. In the course there was one on the subject of infant baptism, which was to be delivered in February. A number of us went, and I took some notes at the time. He commenced by saying that this was a controversial subject, but he was not come to controvert but explain his own position. He said, “I am a baptist; so that if the baptists, so called, be so, I am more; for I put the water to the person, they put the person to the water. They therefore baptize the water and not the subject; I baptize the subject and not

the water. By baptizing infants we are following the scripture mode—for a person may be baptized without being dipped. In looking at the christian church for the first ten centuries there does not appear to have been a society which was not in favour of infant baptism, which was never questioned up to this period.” He then referred to the fathers, and quoted one who said, “Who can be so impious as to deny it to infants on the eighth day.” Tertullian defended the practice! “Indeed there is no evidence,” he continued, “against infant baptism from the time of the apostles for the first thousand years. ‘Go ye therefore, teach all nations, baptizing them,’ is our authority for infant baptism. That is all nations. Who are

included in the term 'all nations' ? Old and young. Then who can forbid children? We have not so learned Christ. We take the commission in its full sense. There are two reasons for our conduct; first, on the eighth day Jewish children were circumcized; second, our Lord used the widest phrase he could, 'all nations,' and having used this phrase I think no one should find fault with us. We do not claim to ourselves infallibility, I will leave popes and baptist ministers to claim infallibility. Christ required his apostles to baptize infants, when he commanded them to 'teach all nations,' that is, disciple all the nations—first by baptizing, and then by instruction. This is the order in which Christ puts them here. All the nations are to be baptized. Could the apostles have understood adults only? How can any one say that infants are not included. Then Christ said, 'Suffer the little children to come unto me,' and did not wish his disciples to forbid them. Again, 'The promise is unto you and to your children, even to as many as the Lord our God shall call.' Circumcision was restricted to Juden—baptism is universal: it can be applied to all, in all nations. Children are a part of Christ's kingdom. Then 'who can forbid water that these should not be baptized?' The household of Lydia is said to have been baptized. She alone is said to have believed. Infants are not expressly mentioned in the command, certainly, but the best words are used for including them, for 'all nations' must include infants. The baptists say faith is neces-

sary, and infants are not capable of faith. Then all infants are lost! But the baptists do not adhere to their own rule of baptizing believers only; for they are deceived like us, and sometimes they baptize persons who become infidels. We take the apostolic conduct for our guide, and all is harmony on our plan. On their plan it is all difficulty and discord. They say, what good can baptism do infants? We say it will do as much good as circumcision did. When a parent has his child baptized he binds himself to bring it up in religion. They say, how can a parent answer for his children when they come to years of maturity? We reply, they are not our own, they were devoted to God. From what has been now advanced it is evident that something can be said in favour of infant baptism."

Our correspondent adds, "On this lecture being delivered I sent to you for tracts, of which we have distributed about 1800 copies. Two lectures in reply have been delivered by baptist ministers." Our friend who forwarded the above is a plain working-man, and not in the habit of reporting; but he tells us that he has been careful to give the leading remarks in the discourse. We need only add, that this remarkable specimen of scriptural knowledge and logical acumen, was delivered somewhere on the borders of Lancashire and Yorkshire. The baptists of the neighbourhood are, we are persuaded, under many obligations to this learned gentleman for thus bringing the neglected subject of baptism before the attention of the public.

SABBATH SCHOOLS AND EDUCATION.

"WORK HARD!"—To TEACHERS.—At the close of a lecture at the Liverpool Sunday School Institute, the Rev. Dr. Stowell, late of Rotherham College, and now of Cheshunt, said:—"My dear brethren, Sunday-school teachers, let me tell you that, in a most critical moment of my life, just at that point when, with the buoyancy of youth, a little frown, a little discouragement, a little pooh! pooh! would have ruined me, body and soul, to all eternity; at that critical moment, that gentleman there (pointing to the Rev. Dr. Raffles) took me by the hand, and he not only preached to me as he did to thousands, but he took me to his

own library, read with me those beautiful Latin and Greek authors which, I hope, will ever be dear and precious to me, not only for their own sake, but for the sake of that association. He taught me something grander and better than all that; he taught me to love my Saviour; he taught me to serve him with all my heart and with all my soul; and from that moment to this there has never been a day in my life, when, upon my bended knees, I have not prayed to God to spare him long, and to bless him much. Speaking of Great George Street Chapel,—I mean the old chapel, where it has been my privilege to preach once or twice,—

I remember in that dear, old, burnt-up chapel, when meeting my humble class one Sunday morning, that Rowland Hill, who was going to preach the sermons, marched into the school, and coming up to my class with a most benignant and manly smile, said, "Pray, youngster, would you like to live long?" From my childhood I always gave a prompt answer in the fewest words I can find. "Yes, Sir." I think he liked it, you know. "Do you know how?" "No, Sir." "Would you wish me to tell you?" "Please, Sir." Sunday School teachers, the answer he gave me was in two words, which I would beg to impress upon your minds, and with which I shall close this lecture—"Work hard."

ATTENDANCE OF SCHOLARS AT PUBLIC WORSHIP.—We are desirous of directing the attention of teachers to the following extract of a letter from Wakefield. We regard the plan as excellent and of much importance. Children in our sabbath schools, especially the elder, should by all means be induced to attend the house of God on the evening of the sabbath; or they will be exposed to those temptations to folly and vice which unhappily so much abound in our day. We should be glad to receive further information on what has been found to be the best means of accomplishing this desirable object.—

"Allow me to trouble you with a short account of the working of a plan we have adopted to get the children of our sabbath school to the chapel, for insertion, if you think proper, in your magazine. Perhaps others on reading it may be inclined to make a similar trial.

Wakefield Baptist Sabbath School.—On the afternoon of the 13th of October last, twenty-two scholars in this school received rewards for their regular attendance at the sabbath evening services in the chapel; viz., twelve testaments, eight bibles, and two other books. Mr. Colcroft, our pas-

tor, at the distribution, gave a very suitable address to the children, and their parents, and christian friends who were present, on the great importance of religious instruction, and of training up the rising generation to love the services of the house of God. He was followed by two brethren, teachers in the school. All were deeply interested and edified. There was not, perhaps, a person present unmoved by the earnest exhortations given to the children. And in the evening the teachers had the gratification of seeing the number of scholars in attendance about doubled, several also bringing their parents."

A PLEASING CHANGE.—A teacher, who resides in one of our midland towns, unhappily celebrated for the poverty of the people generally, has sent us a warm eulogy on the late eminent statesman who brought about the measure for un-taxed bread. Remarking on the visible change for the better which now appears in that town, he says:—"About three years ago our scholars presented a most distressing appearance—some of them without a jacket, in a ragged pinasore, and without shoes or stockings. Some could not come at all, but stayed at home in their miserable abodes; and others wandered out into the fields and got into mischief and trouble. They then had not bread—how could they get clothing? And some of their teachers were nearly as destitute. The case is now altered. When I go to school at nine in the morning I find double the number of children, and more teachers to instruct them; their hands and faces clean and all well clad. Well might the inhabitants of this town get up a procession of thousands, with solemn music, on the day Sir Robert Peel was buried! They did this, and working-men addressed them, and many wept for the poor man's best friend. Poverty is a sad curse morally as well as physically."

RELIGIOUS TRACTS.

APPLICATIONS.

DEVONSHIRE.—A minister in this county writes:—Will you have the kindness to favour me and my brother B.—of S.—, with a parcel of tracts on baptism? They are much needed in this county, where Puseyism prevails to such an extent. I asked a clergyman one day not

long since, if he really thought that children were regenerated in baptism? His answer was, "Yes: and that is the foundation of all my preaching." I said, do you think yonder boys have been regenerated?—a number playing near whose language indicated the state of their hearts. His answer was, "Yes: if

they have been baptized. But they have fallen from grace." I asked if the latter was the doctrine of the Church of England. He said he thought it was. I referred him to one of the articles which taught the contrary. He very adroitly dismissed the argument by the exclamation, "Oh! that abominable article; I hope your preaching does not accord with that. Good morning!"

NOTTINGHAMSHIRE.—Finding, from the *Reporter*, that you make grants of tracts to churches anxious to circulate religious truth, I take the liberty to ask for a donation for ours. I am sorry to say, that being short of pecuniary means, and having many demands on their purses, our friends cannot give as they would like towards the promotion of the cause of the Redeemer. We expect a baptism on to-morrow fortnight, and would like to distribute 200 or 300 handbills on the subject, if they can be obtained. A few, also, on the errors of popery would be useful, as the catholic priest is now giving lectures on purgatory, penance, invocation of saints, &c.

HERTFORDSHIRE.—Of late years I have been a constant reader of your *Reporter*, and seeing accounts of your donations of tracts, I have often wished for a grant, but could not muster courage to write to you until now. I think you would readily, if you knew how we are surrounded with villages which need them, and in what way I am sometimes engaged. If you permit me to choose, I think tracts on baptism and popery would be very suitable for this part of the country.

SOMERSETSHIRE.—I take the liberty of asking you to favour us with a grant of tracts. This village is in the centre of a dozen, in which our principles are only known by few. In my visits to them I can distribute tracts, which I know will be read; and as we baptize in the river, and have persons from all the villages present, it would be a good opportunity for distributing them.

ACKNOWLEDGMENTS.

LONDON.—I have received the tracts, and am much obliged. I am one with you as regards the influence of our so called establishment, and recognize the immense importance of our views of baptism. This appears to me an axiom—Popery will never die, nor State-churchism, with its ten thousand evils, be among

the things that were, while infant baptism prevails. I am satisfied the more this is pondered over, the more obvious will the truth appear; indeed, unscriptural baptism is now the only leg left for Popery to stand on. Take away this one main prop, and the "Mother of harlots" will sit desolate, and around her all her daughters so unlawfully begotten. Just now, however, I want to put the "Cross" before the people. The cross always—but the cross in a most particular sense just now, and just here. I labour in one of the hot-beds of infidelity; indeed, the front part of the building we occupy as our chapel is their lecture hall. While I am preaching Christ, they are lecturing upon such subjects as these,—"The use and abuse of Fiction," "The Scavengers of England," and other similarly edifying subjects. Dont you think, with me, that the best course I can adopt now is to give them a proper view of christianity? So as soon as you are rich enough to afford me another grant, or our people rich enough to buy, I shall especially provide for 1,000, at least, of handbills upon the gospel and vital godliness. May we look for the time when Zion shall awake, and put on her beautiful garments! The Lord hasten it in his time!

[We will send our active friend 1,000 more Gospel Handbills.]

SOMERSET.—We desire to return many thanks for the tracts and handbills. Such things are very scarce in these parts. We cannot get any in Bristol, except by special order. May the Lord enable you to persevere in disseminating scriptural truth!

DONATIONS have been forwarded to—

	Handbills.	4-page.
Pembroke Dock.....	500 ..	25
Wallingford	500 ..	25
London (west).....	600 ..	25
Worminster.....	500 ..	25
Tamworth.....	500 ..	25
Todmorden.....	500 ..	25
London (east).....	1000 ..	50

The application of "John Evans," residing at some place near Haverfordwest, must be repeated, with the place of abode written in plain letters. Welsh names of places are always difficult to make out if not written quite plain. We wish all our Welsh friends to note this.

INTELLIGENCE.

BAPTIST.

—
FOREIGN.

PROTEST AGAINST SLAVERY.—The churches of "Free-will" baptists, as they are called in America, are situate, nearly entirely, we believe, in the old northern free states of the Union. These churches have always, from their formation, made the most decided stand against slavery. They have now a "Society" for this object. We have received a copy of their third Annual Report. We extract the closing paragraph, only referring our readers to page 78 of our Feb. number, for their resolutions, at their last Triennial Conference, against that new and unparalleled iniquity—the Fugitive Slave Law.—"Ever since the commencement of the sixteenth century have the poor Africans been enslaved by professedly christian nations. Portugal and Spain took the lead in this infamous traffic in the souls of men. The colonial powers of these nations immediately followed, and France and England were not far behind. One of the first instances, and some have, probably on good reasons, considered it the very first instance in which an African was enslaved by a christian, was sanctioned, if not originated, by him who professes to act in the capacity of the legal and sole representative of the great Jehovah—the Pope of Rome, who commissioned 'his most Christian Majesty Ferdinand' to take possession of any heathen countries he might chance to discover, and reduce the inhabitants to slavery—which commission was acted upon. England, in the reign of Elizabeth, carried on this traffic under the pretence of benefiting the poor heathen, and rescuing them from degradation, and bringing them under the influences of christianity. A very successful method of christianizing them no doubt, to steal them, bind and gag them, force them into a slave ship, compel them to endure all the horrors of a middle passage, take them to a gold mine or a plantation, enact the most astringent laws against their education even in religious truth, and grind them to death in the prison house of slavery, for the benefit of their masters, and all for the good of their souls—though as yet it is problematical whether they have souls! We have heard of a minister who threw a man upon the ground, and beat him with his fist till he made him promise to become a christian; but that was but a trifling operation in the line of mercy compared with this. This traffic in human beings was one of the bitterest complaints brought against the

government of the mother country in the original draught of the Declaration of Independence, written by Thomas Jefferson, which contained the following paragraph—"He (the King of England) has waged civil war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, capturing and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the approbrium of infidel powers, is the warfare of the christian king of Great Britain; determined to keep open a market where men should be bought and sold, he prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce, and that this assemblage of horrors might want no fact of distinguishing dye, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he has obstructed them, thus paying off former crimes committed against the liberties of our people, with the crimes which he urges them to commit against the lives of another." In short, almost every professedly christian nation has imbrued its hands in the blood of their fellow men, who, if the Bible be the word of God, have the same common Father, and are of the same blood with themselves. But the light of truth which now floods the world must soon result, not in the abolition of slavery in the United States only, but from Greenland to Cape Horn, from Good Hope to Lapland, from the ice-bound isles of the south to the northern extremity of the habitable earth. God speed the day, and to his name shall be the glory!"

DOMESTIC.

SALFORD.—The Religious Tract Society having offered a series of prizes, of £100, £50, and down to £15, for the best works on "The present state of our manufacturing and other working classes, so far as such classes are affected by moral causes, and by personal character and habits, and the best means of promoting their temporal and spiritual welfare," we have the pleasure of informing our readers that the first prize of £100 has recently been awarded to the Rev. Henry Dunckley, M.A., pastor of the baptist church, Salford; and that the church and congregation over which he presides are about to commence the erection of a new chapel in Great George Street. P. B.

AFFECTING ACCIDENT.—Mr. Breeze of Swindon New Town informs us that as Mr. James Ashe, Grocer, of Christian Malford, was returning home from Stratton, near Swindon, on Monday evening, Jan. 20, he fell into the canal, and was drowned. Mr. Ashe (Mr. B. says) had been a member of the baptist denomination for nearly forty years, and was for the greater part of that time an occasional preacher of the gospel. He had been engaged on the previous sabbath at villages connected with New Swindon church, and while returning home on the next evening, the weather being exceedingly stormy, and the night very dark, it is supposed that he was somehow driven into the water by the violence of the wind. It may be remarked, that some weeks before, he had expressed his conviction that he should not live long, although his health was good, and always had been, for he never had in his life one single day's illness, so as to be laid aside from active engagements. The last sabbath he spent on earth was one of the happiest days of his life, and the people generally remarked that he appeared to be unusually happy and solemn in his pulpit exercises. I endeavoured to improve this awful bereavement to a deeply-affected congregation, in the little village chapel in which he had so recently preached his last sermon. May this solemn and mysterious providence be sanctified to the beloved widow, to the children, and to all who knew and loved our departed brother! and remind us all of the impressive words of the Redeemer, "Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

NEW BAPTIST CHAPELS IN LONDON.—After the remarks which have appeared in our pages, we could not but be gratified to observe an advertisement in the *Patriot* of March 10, headed, "New baptist chapels, on open communion principles, in Paddington, Kilburn, and St. John's Wood;" and a further announcement that "a committee has been formed, under the most favourable auspices, for the purpose of erecting suitable places of worship for the accommodation of dissenters residing in the above localities." Now we have no remark to make on the proposal that they shall be for "open communion" congregations; as that is a subject we do not deem it expedient to moot in our pages; neither are we careful to know whether any remarks which have appeared in our columns have led to this movement; but we do rejoice that there is a movement. It is a sign of life, and we shall watch with interest, and some anxiety, its progress. Information respecting it will be acceptable.

BAPTIST UNION, 1861.—We have received the following note, announcing the next annual meeting:—

"Will you kindly announce to your readers, that the thirty-ninth annual session of the Baptist Union will be held in London, on Friday, the 25th of April? The Union will assemble at the Library of the Mission House, Moorgate-street, at ten o'clock, when an introductory discourse will be delivered by Edward B. Underhill, Esq. Refreshments will be provided in the course of the day, and it is earnestly hoped that the brethren will arrange to devote the whole day to the business of the session.

EDWARD STEANE, *J. H. HINTON,* Secretaries."

This reminds us of the "Manual" for last year. Was it ever published? We have not seen a copy, and have inquired privately if it has appeared, but could not ascertain. If published we hope the secretaries will kindly favour us with a copy, and not forget us in future. This, however, is the first omission, if it be one.

BURWELL, CAMBS.—Twenty-five persons, formerly members of, and regularly dismissed from, the baptist church at Soham, were formed into a church at this village, on Tuesday evening, Jan. 7, by brother Cooper of Soham, assisted by brother Cantlow of Isleham. Mr. Ellis, who had served these friends in the gospel acceptably eighteen months, was called and set apart to the pastorate, and three brethren were chosen to serve as deacons. It was a very interesting service—promising and hopeful to both people and pastor.

SHIRLEY, NEAR SOUTHAMPTON.—To promote the desirable object mentioned in our last number, a very interesting tea meeting was held on Tuesday evening, March 11. The attendance was overflowing. It was resolved to make an appeal by circular to individuals and churches on behalf of the erection of a chapel; and it was agreed that no expenditure should precede the obtainment of funds.

W. Y.

BARNESLEY.—Just let me state, as an example and an encouragement to others in like circumstances, that our female members, who are mostly of the poorer class, after cleansing our chapel by giving it "a good scouring out," met, and in a short time raised money for a handsome new bible for the pulpit, which they intend to present to Mr. Cathcart.

J. W.

RIDDINGS.—Mr. J. P. Barnett, of the baptist college, Bristol, son of Mr. Barnett, baptist minister, of Blaby, near Leicester, has accepted the unanimous invitation of the baptist church in this village to become their pastor, and has entered on the engagement. We cordially wish our young friend success.

THE SOURCE OF THE GANGES.



THE SOURCE OF THE GANGES.

THE GANGES! The Ganges! The ever-rolling Ganges! Who that has heard or read of India, especially the reports of christian missionaries, has not heard of this famous river—on whose banks and in whose waters many a foul murder has been perpetrated; and yet is it held sacred and worshipped by infatuated thousands! Oh, Idolatry! Idolatry! how dost thou benumb the mind and besoul the heart of man! But the Gospel will yet be the death of thee.

About two hundred miles N.N.W. of Delhi, in the central chain of the Himalaya mountains, 13,800 feet above the level of the sea, rises the Bhagerati, which, in the estimation of modern scientific travellers, is the true source of the Ganges. Hindoo devotees perform pilgrimage to a spot lower down, which they have been taught to regard as the birth-place of that sacred stream, the object of their adoration; but the original spring, of which a view is annexed, is about twelve miles beyond Gangatri, in an almost inaccessible solitude. The waters issue from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Here the water is shallow, and for many miles the average depth is not more than twelve inches; but afterwards, receiving the Alcanandra and other tributaries, it enters the great plain of Hindusthan at Hurdwar, and flows on thence, a smooth navigable stream, to the ocean, a distance of 1350 miles, diffusing abundance by its fertilizing influences and the facilities it affords for internal transit. At length it enters the Bay of Bengal, into which it discharges itself by numerous mouths.

"There is a river, the streams whereof make glad the city of God:" may it speedily diffuse itself throughout all India, that its millions may drink and live!

MISSIONARY.

KAFFRARIA, South Africa.—As this fine country is, we deeply regret to hear, the scene of another cruel and desolating war, our readers, we have thought, would peruse with more than usual interest the statement recently made by Mr. Freeman, who was deputed by the London Missionary Society to visit the missionary stations in South Africa, in 1840. How distressing that the demon war, from whatever cause, should disturb such pious and hopeful pursuits!

"After spending a little time at Uitenhage and Graham's Town, I proceeded to British Kaffraria, that portion of Kaffriland now being annexed to the colony. I spent a pleasant and hospitable sabbath at each of the towns just specified. At Uitenhage our congregation consisted wholly of the coloured people; I found them harmonious, zealous, and affectionate, and contributing liberally of their substance towards the support of the whole interest there. There and elsewhere I found a strong and laudable desire to relieve the Parent Society of the burden of supporting them. But they labour under difficulties—wages are low, and few of these people are elevated above the condition of domestic servants or agricultural labourers. At Graham's Town there is an excellent English congregation, under the pastoral care of Mr. Thompson, some time since our missionary at Philippolis. They wor-

ship in a chapel which they have erected at their own proper cost, and which would not disgrace our metropolis. There is another congregation in connexion with our Society, of coloured persons, under the zealous and efficient care of Mr. Smith. These people require encouragement and aid, for they must enlarge the place of their tent. I preached in these two chapels on the sabbath, and saw, with these eyes, what God had wrought for them. I rejoiced with them in their prospects; nor shall I soon forget the visit I paid to this principal town of the district of Albany, including a large public meeting held during the week to express their kindly feeling towards your deputation, and at which not a few members of the Wesleyan and Episcopalian bodies were present. I then passed by Fort Beaufort into British Kaffraria. I wish I could report with all fidelity that great things are doing there in relation to the kingdom of the Saviour. Perhaps, taking results in the aggregate, and looking at the whole in comparison with former times, and remembering, too, the calamitous efforts, morally as well as socially, of repeated wars, there is much encouragement. But the Kaffirs, as a people, have not embraced the gospel. Those among them who have embraced it, have laboured under great disadvantages and difficulties from the opposition of their chieftains and the established usages of the country. But yet there

are pleasing results and many promising indications for the future. Our missionaries feel encouraged, and this itself is much; they do not despair of the cause of missions in Kaffirland; they are not cast down; they are sanguine of success; they would rather die there in the service of God than quit that field for another. "I'll never forsake it," said good old Mr. Kayser, and if I die let me be buried among the people of the land, the Kafirs. I proceeded from thence to a station among the Bushmen in what is termed Madoor's Country. It is an out-station visited by our friends at the Kat River; and from thence I came back over the Winterberg range of mountains, after visiting the Moravian station at "Shiloh," to the stations of the Kat River settlement, and found a hearty welcome and an agreeable home in the residence of our excellent friend, Mr. Read, some time since in this country with Andries Stoffles and Jan Tzatzoe. Here, among the locations or settlements of the Kat River, I remained altogether nearly three weeks, visiting all the out-stations and schools, preaching to old and young, attempting to say a little in Dutch and more in English, and rejoicing among them that were rejoicing, and sympathising with others who were suffering. Our missions in Kat River Settlement greatly need aid and encouragement. They want a good Normal School. A printing-press they have; but a printer they have not. The press is unworked, and that which might be as a spring of healing waters, is a fountain sealed; and if the motto of the leading journal of South Africa, as adopted from Dr. Johnson, be true, namely, that 'where there is no press the people must be barbarous,' the sooner we send out a printer to work the press the better. It was during my visit to these stations in the Kat River Settlement, that I had the gratification of attending the Ordination Service of a native pastor, one of the first services of the kind our Society, after fifty years' labour, had held in the colony. It was the ordination of a good man of the name of Arië Van Rooyen, a good man, possessing the confidence and affection of the people and of the missionaries. He had long and diligently laboured among them as a teacher and evangelist, and they were now most anxious that he should take the oversight of them in the Lord as co-operator with Mr. Read, jun. They strongly urged it, and promised to raise an amount annually, about adequate to his support. The matter appeared to be of God, and who and what was I to withstand it? Not only could I perceive no adequate reason against it; there appeared to me every reason to justify and encourage it. I am aware there were some who looked on with misgivings, lest

the stamina of the native character should not ultimately be found sufficient to sustain, with honour and advantage to the cause, the burden of office, and of offices so important and so responsible. But I thought the experiment ought to be made, and that such a public recognition of augmented responsibility might be among the means of creating that very strength of character that was demanded, and of developing resources that might else have remained latent. Certain it is, I apprehend, that the time must come when the native churches must be provided with native pastors, and the sooner all appropriate measures are in course of adoption towards that consummation the better. The service took place at Tidmanton. We had a happy day there. The weather was fine—the attendance was large—the spacious chapel was crowded. Many of our own missionaries were present, as well as two brethren of the Wesleyan and Sooth Societies. The impression was good—a devout and earnest spirit prevailed. It was encouraging and animating to our coloured friends. It was a demonstration that we were not anxious to retain all authority and office in our own hands,—that we had no petty jealousies of colour,—that we wished to see the people advancing, and capable of holding important offices in the church, and of self-government in the management of their affairs. They were seeking it in political matters, and we were not willing to be the last in reference to ecclesiastical matters."

BAPTIST MISSIONARY SOCIETY.—As the usual Annual Meeting of this Society will be held at the close of this month, it may be desirable that our readers should know the state of its finances as mentioned in the last number of the *Herald*:—"The contributions to the Cholera Fund continue to flow in liberally, and from every part of the country. They afford a pleasing indication of the deep sympathy which is felt by the churches in the present condition of Jamaica; and the relief afforded cannot fail to cheer and comfort the minds of the brethren there, even if it fall short of what is required by the necessities of the case. Up to the 31st of January we had received about £1,450, and directions had been forwarded to Jamaica to draw for £550. No pastor there had been overlooked. The sub-committee appointed to distribute this fund will now wait the arrival of the next mail before they take any further steps. About £200 more have been received for this fund up to the 14th of February. Perhaps an equal amount may come in before the end of the month. The receipts for general purposes have not been so large these two past months as usual. This may in part arise from the efforts which our friends are making to

relieve Jamaica distress. We hope, however, an effort will be made to regain some of the lost ground. The total receipts to Jan. 31st have been £12,216, being £230 less than those of the previous year to that time. For general purposes we have received £9,490, being £187 more. The total expenditure has been £15,281, being £907 less; so that financially the society is £1,000 better, but it is mainly owing to decreased expenditure, which means, in fact, diminished agency."

SABBATH SCHOOL CONTRIBUTIONS.—A minister, writing from Lancashire, states a pleasing fact, which we insert in the hope that a similar plan may be adopted in many other places. It is highly important to seek to interest children in the missionary cause, not only for the sake of that cause itself, but also for the beneficial effects it will have on the children themselves, both now and in future life. He says:—"On the morning of the first Lord's-day in the month, a missionary service is held in our Sunday schools. Prayer is offered, portions of missionary intelligence are read, and short addresses given by the superintendents. In the afternoon, a collection is made in every class, the officers and teachers always setting the example. Sometimes we raise twenty shillings at a collection, at others less. Last year our Sunday school offering amounted to a trifle more than nine pounds; a small sum it may be thought for twenty-three teachers and 200 scholars, but with scarcely an exception they belong to the working class. The Baptist Mission presents few features more encouraging at the present time than the interest taken in it by the young."

ORISSA MISSION.—We learn by the United States papers that brother Sutton, during his recent visit to the States, prepared and printed a bistory of this mission, forming a volume of 306 pages. It is published in Boston and New York.

INDIA.—The *Oriental Baptist* for January gives the following reports of two baptismal services, in conducting which the Deputation from England took part.

Cawnpore.—On the first sabbath in November, two believers were baptized at this place, by the Rev. J. Leechman, after a sermon on the subject by the Rev. J. Russell; in the evening of the same day Mr. Leechman preached, and Mr. Russell administered the Lord's Supper, when the newly baptized were admitted to the fellowship of the church.

Agra.—During the forenoon of sabbath-day, the 8th December, three young men were immersed, on a profession of faith in Christ, by the Rev. R. Williams, after a sermon by the Rev. J. Leechman.

ARRIVALS IN INDIA.—Many friends will be happy to learn the safe arrival in Calcutta of the ship "Marlborough," which conveyed to India our esteemed friends Mrs. Yates, Mrs. Penney, Mrs. Sykes, and Mrs. Biss, with their families. All were well at the date of our advices. *Herald, March.*

RELIGIOUS.

ADELAIDE, SOUTH AUSTRALIA.—In Adelaide there are three churches. The Independents have the largest chapel, which is a fine substantial stone building, capable of holding 800 persons, exclusive of galleries, which are now being erected. The Independents number among them many wealthy and influential men, among whom is Wm. Giles, Esq., the manager of the South Australian Company. There is some talk of another chapel being erected for Mr. Haynes, who has lately arrived, and is the brother of the Rev. Thomas Haynes, of Bristol. The Rev. T. Q. Stow, the minister of the Independents, is an excellent man, and has pulpit talents that would command a prominent position for him even among the preachers of England. The Wesleyans are numerous and wealthy; they, with their accustomed energy, have already three chapels in Adelaide; and the foundation-stone of another and larger edifice is announced to be laid on Monday, July 15th, by his excellency the Governor. It is but right to add, however, that their other principal chapel is to be vacated on the completion of the new building. The Rev. Mr. Draper is the superintendent. The baptists are said to be numerous, but are split up into small factions, and have only one chapel, and that not in Adelaide Proper, but in North Adelaide, across the Park Lands. The Primitive Methodists have a chapel, with several small preaching stations. The Catholics are wealthy and numerous, and have a large chapel, and are collecting for a cathedral. The bishop (Murphy) bears an excellent character as a man. The Jews have built a large synagogue. The government offers pecuniary help to all classes of religionists, except Jews, for building chapels, &c., paying ministers' salaries, building ministers' houses, &c., &c. The Episcopal, Wesleyan, and Catholic churches receive this aid, while the Independents, Baptists, and Primitive Methodists nobly refuse it. This crying evil, by which the National Church system is sought to be perpetuated in this far off land, will soon be remedied. The press, both daily and weekly, (with one miserable exception) is loud in its denunciation of the system, and, as we are on the eve of obtaining a representative assembly, it will no doubt soon be abolished. At the

present juncture this topic is commanding universal attention. We are waiting with intense interest the arrival of our "New Constitution," although it is feared that you will so mutilate it at home that it will be scarcely worth the having. However, if it give us but the single principle of popular representation, it will prove an unspeakable blessing to the Colony.

Letter in the Norfolk Notes.

SPLENDID BEQUESTS.—Miss Jane Cooke, better known in Cheltenham as Jenny Cooke, expired at her residence, No. 1, Belle Vue Buildings, on Tuesday, Feb. 18, after a short illness. Her eccentric and penurious life, her long residence in Cheltenham, and her reputed wealth, had caused Miss Cooke to be well known to most of the inhabitants. A few years since she made a donation of a thousand pounds to the Society for the Conversion of the Jews. One of her latest charitable acts was a donation of £250 towards the erection of an organ gallery in the parish church of Cheltenham, which is at the present time under construction beneath the archway of the south porch. The most extravagant rumours of Miss Cooke's wealth are in circulation, but its precise amount, we believe, is wholly unknown. Her property consisted of houses and land in and around Cheltenham, inherited from her father, and large accumulations in bank and other stocks. Miss Cooke has lately left the sum of £18,000 to be divided among the following religious societies, viz., Operative Jewish Converts' Institution, £1,000; Episcopal Jews' Chapel Abrahamic Society, £2,000; Trinitarian Bible Society, £2,000; Church Missionary Society, £5,000; British and Foreign Bible Society, £5,000; Malta Protestant College, £1,000; Edinburgh Bible Society, £1,000; Irish Society of London, £1,000. The testatrix directs the residuc of her personal property, not disposed of by herself, to be applied to the endowment of district churches or chapels in populous parishes.

DIORAMA OF THE HOLY LAND IN PALL MALL.—The scenes which are depicted represent the route of the Israelites in their wanderings, the shrine of the Nativity at Bethlehem, the Mediterranean coast of Palestine, Galilee, Nazareth, and Samaria. The whole concludes with a view of the interior of the mosque of Omar, which occupies the site of Solomon's temple.

JEWS IN CHINA.—The *North China Herald* announces the discovery of an interesting race of Jews in the interior of the country, 350 miles from Pekin, by some Missionaries of the London Society.

A GREAT ANTI-PAPAL LEAGUE, of all evangelical Protestant denominations, is about to be formed. A preliminary meeting was held in London, March 18.

CARDINALS.—It is held that there was no great reason for alarm in the simple circumstance that Dr. Wiseman had been permitted, as by the stroke of a harlequin's wand, to shuffle off the sombre vestments of a bishop in *partibus*, for the gaudy trappings of a spiritual prius, and the title of an imaginary see. After all, a cardinal's hat and biretta had not always been reserved for even such important functions, as from the present appointment one might be led to imagine. A Medici wore a cardinal's hat in petticoats; and did not history point a finger of scorn at Julius III., who, with no great self-respect, it must be admitted, gave away the cardinal's hat which he had vacated on his own nomination to the pontifical chair, to the keeper of a menagerie of monkeys which it was his papal pleasure to maintain.

Sir R. Peel, March 14.

A SINGULAR PETITION has been presented to the House of Commons by the Hon. Craven Fitzhardinge Berkeley, setting forth that his daughter-in-law, Miss Augusta Talbot, the daughter of the half brother of the Earl of Shrewsbury, a Roman Catholic Peer, whose parents are now deceased, has been placed by the Earl and Countess of Shrewsbury in a convent, and that if she continues there until September, 1852, her property, £80,000, will, according to the rules of the papists, fall into their own hands! Mr. B. married the widowed mother of this girl; but it appears that she resided with the Earl and Countess after the death of her mother, and they act as her guardians and advisers. If these things be true, wo know well what every honest Englishman will think of them.

A SINGULAR ACCIDENT befel the Rev. J. Sherman, of Surrey chapel, London, a few weeks ago. Mr. S. was walking, when, by a false step, the left foot became entangled in the right, and was turned inwards, which occasioned him to fall. The ankle and arch of the foot became much swollen, and the agony was intense. On examination some of the bones of the toes were found to be broken. Mr. S., we are happy to hear, after several weeks confinement, is recovering.

SOMETHING NEW AND OMINOUS.—Roman Catholic Priests are, we hear, delivering popular Lectures in various places on the leading doctrines and discipline of popery. We have just seen a hand bill announcing one in Leicester on "The Inquisition" itself! Protestant Ministers must not slumber—the papists mean to fight it out; and if in this way we have nothing to object.

CHINA.—Mr. Fast, a Swedish missionary, had been murdered by pirates in the Min river, but the Chinese authorities, behaving with unwonted energy, had captured the offenders, and beheaded twenty-eight of them.

GENERAL.

A WORKING LORD.—We knew a lord connected with the west of England, who, having lost a handsome fortune by engulfed in the debts of his father, which had had neither moral nor legal claim upon him, is now working hard in an office of public trust, giving a portion of his salary to the creditors, and, on principle, not permitting a drop of wine to enter his house. Is it not evident, that men imbued with that spirit would adorn any station in life in which Providence might have cast their lot? The gentleman alluded to is Lord Courtenay, son and heir of the Earl of Devon, who is one of the Poor Law Inspectors.

WHITLESEA MERE is now free from water, and next year will no doubt be under the plough. Various articles in gold and silver have been taken from the bottom; among other things, a gold censer, very many swords, and a valuable chandelier, which, when lighted up, represents the west front of Peterborough Cathedral. Drains are being cut in all directions, and in all probability many more relios will be found.

Cambridge Paper.

QUEEN POMARE'S CONTRIBUTION TO THE EXHIBITION.—A contribution from Queen Pomare to the Great Exhibition has recently arrived at the West India Docks, in the ship Pearl, consigned to the building in Hyde-park. The nature of this contribution has not transpired, nor, indeed, has space for it been demanded or allotted; but it is probable that the Royal Commissioners will endeavour to find room for an object arriving from so distant a place as Tahiti.

PAPIST BISHOPS.—Throughout the whole Roman Catholic period of our history, the Parliament never allowed the Romish See to interfere with the nomination of bishops. By the law of England, as well as by the canon law of Europe, it was not competent to the See of Rome to establish sees without the consent of the Sovereign. If this was the case in Roman Catholic times, under what law had the Pope obtained the power now?

Solicitor General.

THE CENSUS—1851.—On the day before this number appears, the census will be taken. We cannot but express our apprehension that, so far as regards places of worship and schools, it will be very imperfect. Many village stations and preaching places of dissenters will not, we believe, be reported.

PETER PARLEY.—Samuel G. Goodrich, the world-renowned author of "Peter Parley's Histories," has been nominated Consul at Paris in place of Robert Walsh, resigned.

NEW INVENTIONS we must continue to expect, but some seem utterly impracticable. Opening the door of the world, and celebrating the marriage of the Atlantic with the Pacific, by cutting a ship canal across the Isthmus of Darien—a machine for sailing and unsailing the sails of vessels, without going up aloft—a balloon to carry 100 passengers—and what is more strange, a steam ship to be propelled *under water!* This last, from France, beats America.

METAIRIE *versus* WISEMAN.—This was an action to prevent the appropriation of a large sum of money by Cardinal Wiseman; to whom, it is said, it would have reverted. A gentleman, lately deceased, had so ordered his will, which was thus disputed. The defendants agreed to deposit the fund in court.

CONJUGAL ATTACHMENT.—At the Somerset sessions, in an appeal cause, a woman, who was there as a witness, declared that she had never lost sight of her husband for twelve hours together, at any one time, either day or night, during "a period of fifty years!"

THE GREAT DEBATE in the House of Commons, on the assumption of ecclesiastical titles by Roman Catholics, extended through several evenings, and had not terminated when these pages went to press.

SIR ROBERT PEEL, son of the late eminent statesman, appears to possess some of his distinguished father's abilities for debate. He delivered a powerful speech in the Commons against Popish assumptions.

OPIUM.—In 1798 the opium trade of China was prohibited by the emperor. At that time the annual import was about 1,000 chests. At present it is nearly 50,000 chests, or 7,000,000 pounds! It is estimated to destroy 100,000 lives annually!

Poisoning.—The increase of this cowardly and horrid system of assassination has at length called for legislative interference, and a bill has been introduced to control the sale of arsenic.

A RAGGED SCHOOL on an extensive scale has been built at Lambeth, by Mr. Hanbury Beaufoy, at an expense of £10,000, with £4,000 for a fund to keep it in repair.

BERLIN.—The Upper Parliament House of the Prussian Nation has been destroyed by fire, which was caused by overheating the flues.

FOREIGN VISITORS TO ENGLAND.—Among others at this time may be mentioned—Ronge, the German ecclesiastical reformer, and Mazzini, the Roman Patriot.

THE MARRIAGE BILL, to legalize marriage with the sister of a deceased wife, has been rejected by the House of Lords.

Eggs are now imported for the London market from Egypt; they are forwarded via Southampton, packed in casks.

MARRIAGES.

Feb. 20, at Sion baptist chapel, Burnley, by Mr. R. Evans, Mr. James Berry, to Miss Sarah Halsstead.

Feb. 23, at East Street baptist chapel, Southampton, by Mr. Thomas Morris, Mr. James Houston, to Miss West; and Feb. 25, Mr. John Scrivener, to Miss Emily Ward, of Ipswich.

Feb. 27, at the baptist chapel, Stow-on-the-wold, Gloucestershire, by Mr. J. Teall of Naunton, Mr. Henry White of Evesham, to Anne Maria, youngest daughter of the late Mr. Robert Rowlands, of Naunton.

March 12, at the baptist chapel, Spaldwick, Huntingdonshire, by Rev. W. E. Archer, Mr. William Cottingham, of Thurn-

ing, Northamptonshire, to Mrs. Christian Robinson, widow, of Easton, Huntingdonshire.

March 13, at the baptist chapel, Barton-in-the-Beans, Leicestershire, Mr. Cheshire, of Carlton, to Elizabeth, eldest daughter of Mr. Samuel Deacon, seu., of Barton.

March 13, at Leith, by Mr. R. Anderson, Mr. John Waleot, baptist minister, of Bratley, near Leeds, to Jane, eldest daughter of Mr. Thomas Callam, Leith. The service was performed, as usual in Scotland, in the parlour. There were present three ministers and a numerous circle of relatives and friends.

DEATHS.

Jan. 8, at Arnold, near Nottingham, Mr. W. Jackson, aged 21, a member for four years of the baptist church in that village. As he was departing he said, though with a feeble voice, "Bless the Lord!"

Jan. 22, Mrs. Sarah Davis, wife of the Rev. J. Davis, pastor of the baptist church, Winchester, after a very severe and protracted illness. For her to die was gain. The body rests in the dust; but the disembodied spirit, we doubt not, is with Christ. The event of her departure was improved by her bereaved husband, Feb. 9, from "But God will redeem my soul from the power of the grave, for he shall receive me."

Feb. 23, at Hampstead, in her 89th year, Joanna Baillie, author of various works.

Feb. 24, at (name of place unreadable) Monmouthshire, aged 72, Mrs. Ann Thomas; for upwards of half a century a worthy member of the baptist body. During her illness it was profitable to visit her and converse with her on divine subjects.

Feb. 24, at his son's residence, Grand Parade, Brighton, Sake Deen Mahomed, at the advanced age of 102, having survived his wife only a few weeks.

Feb. 24, at Romsey, in the 69th year of his age, the Hon. and Rev. Gerard Thomas Noel, M.A., brother of the Hon. and Rev. Baptist W. Noel, canon of Winchester and vicar of Romsey.

Feb. 25, at Holyhead, North Wales, in the 39th year of his age, from severe injuries received whilst superintending the blasting of a rock, Captain George Rowan Hutchinson, Royal Engineers. He survived only six hours.

Feb. 26, aged 73 years, Charlotte, relict of the late Edward Baines, Esq., formerly M.P. for the borough of Leeds.

March 10, at his residence, Denmark Cottage, Cold Arbour-lane, Camberwell, the Rev. Ingram Cobbin, M.A., in the 74th year of his age.

March 11, after a brief illness, aged 89, Mrs. Georgiana Jane, wife of Mr. Thomas Trneman, Odstone, a member of the General Baptist church, Barton-in-the-Beans, Leicestershire.

March 18, aged 60, Mr. John Frith, many years a respected and honourable member of the General Baptist church, Dover Street, Leicester. In early life, like many other youths, indulging in a roving disposition, he enlisted as a soldier, and served ten years in the East Indies. Returning home, he engaged in trade; and hearing that a sermon was about to be preached by a "Sailor Missionary," curiosity prompted him to be present, when he was convinced of all; and having sought and found salvation in Christ, he trusted in him alone, even unto the end.

March 14, at Spalding, Mr. John Butters, aged 78. Mr. B. had sustained the office of deacon of the ancient General Baptist church in Spalding many years, and for some time was engaged as an occasional preacher. His high respectability and integrity, joined with great kindness and consistent piety, gained for him universal esteem throughout a very extended circle. We trust a memoir of this honourable christian will be given to his numerous surviving friends.

THE

BAPTIST REPORTER.

MAY, 1851.

UNREASONABLENESS OF INFIDELITY.

THERE are in this world two great principles in action, antagonistic to each other—two immense spiritual forces arrayed in open hostility, and between which there is a warfare which probably attracts the gaze, and excites the attention, of millions of immortal spirits. The one is the principle of LIGHT, the other is the principle of DARKNESS. One is the concentration of all that is sublime and beautiful, lovely and holy. The other is an amalgamation of all that is sinful and horrible, debasing and dreadful. To each of these powers belongs all the retinue of royalty—a throne, a monarch, a sceptre, angels archangels, and myriads of spiritual and losty intelligences. On one throne dwells in light inaccessible to mortal eyes—"the King eternal, immortal, invisible, the only wise God." On the other throne is seated the king of darkness, the prince of the power of the air, that great dragon—the devil. One monarch sways the sceptre of eternal, indefensible, untransferrable right. The other sways a stolen sceptre, to which he has no right. The King immortal has manifested himself as possessed of immutable truth, inflexible justice, boundless love, and infinite compassion. His antagonist has manifested himself to be the enemy of these excellencies, and the direct patron of all that is dark, in-

moral, unlovely and vicious. In each of these empires there is a court, and from each court ambassadors have been sent forth to visit our world. From one court has been commissioned angels and holy spirits, who have borne on their wings messages of love and mercy, who have chanted their hallelujahs, and sung peace on earth, good will towards men. From the other court have been commissioned evil and infernal spirits, who have spread the mantle of death over the face of our lovely world, and involved all its inhabitants in the huge vortex of moral evil. Patriarchs and prophets spoke the messages of one court, and despots have declared the messages of the other. But not merely have these ambassadors visited our globe, but there was a time when the Prince of Light and the prince of darkness met together on our earth and confronted each other face to face. There is an unadorned simplicity about the narrative. But what important moral associations revolve around it. We hear of no weapons of war, but yet it was a dreadful spiritual conflict—the earth trembled at that scene, and heaven veiled its glory at that amazing spectacle. Had the adversary succeeded, how dreadful would have been the consequences! But he was worsted; and yet his power is for a season.

In these days, and in our own land, two great powers of darkness have appeared and have raised up their heads with proud scorn ; whose countenances are so much alike, that if they be not twins they are members of the same family, and must have been the offspring of the same parent —the names they go by are Popery and Infidelity. The former is well known, and just now is so much talked about that I may pass popery over, to notice its twin-brother—for its twin-brother in my opinion infidelity is; both agreeing to renounce the authority of the King eternal in his own word, and set up their own dogmas in its place.

What, then, is Infidelity ? and what its mission to our world ? Does it come to us with some noble and generous purpose ? Can it really benefit us here, and give us a clear view of a happy futurity ? Let us see !

The great fundamental doctrine of infidelity is that there is no God—and that our idea of a supreme and independent governor of the universe is all a mere fiction or the shadow of a dream. But we would ask, in the first place, how did the infidel grow so immensely wise as to know that there is no God ? Has he considered what the assertion involves ? What philosophy can he have studied, or what processes of reasoning can he have pursued to come to this unnatural conclusion ? Is he quite sure that his arguments are sound and complete ? May not the syllogism which he has constructed be a false one, and thus entirely unable to form a basis for the superstructure he is trying to raise upon it ? Did the infidel, in setting out on his course, begin as an impartial inquirer after truth ? Did he carefully examine, and with steady hand place down his facts, and then draw his inference as a true disciple of the inductive method would on any other given subject ? May not his conclusions be merely speculations after all, and not the results of any reasoning whatever ?

Adopting ideas on this subject from one of our most able writers, John Foster, we ask :—

Has the infidel visited every place—has he travelled through the realms of space, and traversed the out-skirts of immensity ? Because if there be a place he has not visited, that place may be the peculiar residence of the God he denies, and the place where he manifests his glory. Has he visited and examined every planet in our solar system, and every star that glitters in the midnight heavens ? If he has not, the very planet or star he did not visit may contain luminous demonstrations of the being and attributes of God which would even convince him. Has he spoken to and freely conversed with every intelligent being in the universe ? if he has not, the very Being to whom he has not spoken may be God. If he is not the cause of all things himself, and does not know what is, that which is may be God. Has he existed himself from all eternity ? If he has not, there may have been a time in those immeasurable ages when the Deity walked through his creation, displaying a grandeur and glory which would have overwhelmed all doubt or denial.

Now unless infidelity can answer all these questions in the affirmative, its denial of God is a blasphemous and daring presumption.

But some will be ready to ask, and it is quite right the question should be put, how does infidelity account for the existence of all things if it denies the being, the power, the agency, and government of God. Infidelity is divided on this subject—one party declaring that all things came by chance ; the other affirming that all seen existence is eternal. But both these stupid dogmas are alike repugnant to reason and common sense. How can any man think that all things came by chance ? That all the beauty and variety, all the wealth and magnificence, all the wisdom and skill which are displayed in creation are all the freaks of chance !

That all the excellent arrangements and adaptation of means to ends which are seen on every hand are all there through chance ! Now let me suppose that some person were to go for the first time to examine a steam-engine, inspecting all its parts and observing the beautiful adaptation that exists between the means and end—all the parts of the machinery uniting to promote one grand end—would he not feel justified, after making this examination, in coming to the conclusion that there must have been at some time or other a presiding intelligence which had been concerned in the adjustment of this wonderful mechanism—that the adaptation of means to ends which he had beheld evidenced contrivance, and therefore there must have been a contriver—there was design in every part, and therefore there must have been a designer. But according to the principles of infidelity he would not be justified in coming to this conclusion. It would be said, “you are assuming what you cannot prove—you never saw any man make that steam-engine—it may be you never saw a man who saw any man make it, and therefore how are you to prove it? and it must be a proof of your weakness and imbecility of mind that you should believe that any man made it.” But, in reply, you simply ask the objector if you are not to refer this machine to a mechanic, how you are to account for it? And you remind him that there are in existence machines far more elaborately constructed and more complex in their mechanism than this steam-engine, which the infidel affirms are either eternal or came by chance, and if so, then the steam-engine may be either eternal or by chance. Ask him, “Is the steam-engine eternal?” and the absurdity of the question would stagger him. Should he say it may be, tell him, then, that your grandfather visited the place where you saw the steam-engine many hundreds of times, and yet you never heard him say anything about it.

That he was always fond of the marvellous, and loved to tell stories about the wonders of art and of nature, and yet you never heard him speak a word about the steam-engine. That he promised to give you a ride in the wheel-barrow or on the pony, in a carriage or in a boat, but he never promised you a ride behind a steam-engine. But the objector might urge that your grandfather might possibly be a man of narrow intellect and contracted observation—that though he visited the place where the steam-engine now stands he might not notice it, or it might not be there *then*, but had since been brought from another part of the civilized world. But you again answer that you have read the book of Job, which is among the oldest writings in existence, and though Job and his friends discourse on science and art, they say not a word about the steam-engine—that you have read of the ancient Assyrians and Egyptians, the splendour of their chariots, the magnificence of their temples and pyramids, but you never read of their travelling by steam-engines—that you have looked into the classic literature of Greece and Rome, each of which had been at different times at the head of the civilized world, but you never met with one passage that hinted at a steam-engine; and amid all your researches you find not the least evidence to support the idea of the eternity of the steam-engine, and therefore it must have had a maker.

But if it be not eternal, may it not have come by chance? What does this hypothesis amount to? Just this: that a number of hammers, and files, and planes, and saws, and pieces of timber, and paint, and brushes, all once combined in wondrous harmony with each other, without being directed by any head or hand, and thus erected this stupendous steam-engine. Does not our reason revolt, because insulted by such consummate impudence!

The same line of argument which proves the non-eternity of the steam-engine will prove the non-eternity of

any part of God's admirable universe. Dr. Godwin, I think, has clearly shown that that which is eternal must be self-existent, independent, uncaused, and necessary. Now, if it be asserted that all things are eternal—that the present plants and animals in all their respective orders are without beginning, then are they self-existent, independent, and necessary. But did not every plant which we behold derive its existence from some other plant? and if so, then it is dependent; and if it is dependent it is not independent, and therefore not eternal. And so of animals. The hive of bees which you have in your garden was derived from another hive, and that from another. So the bees were produced, and therefore cannot be self-existent; and if not self-existent, they cannot be eternal. But it may be said that, though the individual parts may be derived and dependent, may not the entire series be underived and independent? But what constitutes the whole of a thing but the parts of which it is composed? To admit this argument we have to suppose that a number of dependent parts make up an independent whole—that a number of beings were produced from a series which was not produced, which is absurd.

But there is another form or system of infidelity which will not go so far as to say that there is no God, but declares that there is no evidence for the existence of God—that professes to have searched the whole volume of nature, yet cannot find a page that pictures forth the attributes or workmanship of God. How blind must those eyes be that will not see any of the numerous proofs which throng and thicken around us of a supreme governing Intelligence! Let us seize hold of one—a hive of bees again. Mathematicians have demonstrated that if it be proposed to fill a certain space with the greatest number of little cells, all of the same size and of the same shape, there are only three shapes which will answer. Of these that

which combines the greatest convenience with the greatest strength is an heptagon, or a figure with seven sides. Now this is precisely the shape of the cells of bees, by which they effect the greatest saving both of room and material. Now the question arises, how did the bees obtain this mathematical knowledge? How is it they did not choose another form instead of an heptagon? Who instructed the first bees? and, besides, if the bees have learned one from another, is it not marvellous that they should all have learned to construct their cells in the same form—that though there be myriads of swarms of bees, there should not have been one dunce among them all! We trace all that wonderful skill developed by the bee up to the wisdom of their Creator, by whose will they are all governed.

I was reading of a gentleman, a short time since, who had the misfortune to meet with the fallacies of Hume on the subject of causation. His specious sophistries shook his faith in the being of God. One beautiful evening in May, he was reading, by the light of the setting sun, in his favourite Plato. He was sitting on grass interwoven with the golden blooms of lovely flowers. He was perusing one of Plato's starry dreams. It laid hold of his fancy, without exciting his faith. He wept to think it could not be true. At length he came to the startling sentence, "God geometrizes." "Vain reverie!" he exclaimed, as he cast the volume on the ground. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of some rainbow. He broke the flower from its silvery stem and began to examine its structure. Its stamens were five in number, its great calyx had five parts; its delicate coral base five. This combination of five in the same blossom appeared very singular. He had never thought on the subject before. The last sentence of the pupil of Socrates was still ringing in his ears—"God

geometrizes." There was the text written long centuries ago, and here the little flower in a remote wilderness of the west furnishing the commentary. A flash of light seemed suddenly to pass before his eyes. He began to calculate the chances against the production of those three equations of five in the same flower. He found that there was one hundred and twenty-five chances against such a supposition. He extended the calculation to two flowers by squaring the sum last mentioned—the chances amounted to the large sum of 15,626. He took up his beloved book from the grass where he had tossed it in despair. He clasped it to his bosom, as a tender mother clasps her child. He kissed the book and then the flower, and bedewed both with his tears of joy. His heart was ready to burst with joy, for he had found God whom he had lost.

But the last species of infidelity we would mention, and which is awfully prevalent in our own day, is that which admits the existence of God, but denies the authenticity and inspiration of the Bible. It pretends to have regard to the laws of nature, and to reverence what it calls "nature's God;" but rejects with scorn and contempt the revelation of God to man. And though the Bible comes as the

friend of man, and is the great storehouse of all that is designed to make man happy—as the great fountain-head of all the moral truth there is in the world; and although it unfolds heaven rich in glory and happiness, and deigns to direct the wandering footsteps of man to that haven of eternal rest, yet will your modern world-be-wise infidel sneer at its glorious revelations of mercy and goodness. Well: we must leave the matter with Him, who, on the great day of reckoning, will vindicate the authority of his holy word, and cover infidelity with "everlasting shame and contempt." May we prize the sacred book as an invaluable treasure, and endeavour to impress its great truths on those who are placed beneath our care. Infidelity is, after all, but a dark huge shadow, without form, size, or shape, and without any basis on which to rest; and though it may perplex or appal the timid and the fearful, it presents no real cause of alarm to him whose faith standeth not in the wisdom of man, but in the power of God.

G. H.

[The above well-reasoned paper is the production of a sabbath-school teacher, and forms the substance of an address delivered at a meeting of his fellow labourers.]

DISCOVERY OF A COLONY OF JEWS IN THE INTERIOR OF CHINA.

EARLY last month, we received from the active missionary whose name is attached, this note, with a printed copy of the statement which follows—the names of persons and places are given in Chinese characters as well as English.

"To the Editor of the Baptist Reporter.

The accompanying printed paper was drawn up by Dr. Medhurst. I have much pleasure in sending it for your periodical. The subject is to my mind intensely interesting. A

remnant of ancient Israel is indeed to be found in China!

Believe me faithfully,
J. LEWIS SHUCK.
Shanghae, January 18, 1851."

"From a report of the Jews' Society of last year it appears that its committee had it in contemplation to send a missionary to the Jews in China; in reference to which they say: 'Your committee have gladly availed themselves of the opportunity offered by

the establishment of the Bishopric of Victoria, Hongkong, to make further inquiries respecting the Jews in China, and the practicability of establishing a mission in that country. There appear to be peculiar difficulties in the way of the immediate realization of their wishes in this respect, and their present efforts must be limited to a mission of inquiry, in which the Bishop has kindly promised his assistance. That munificent friend of Israel, Miss Cook, has placed in the hands of your treasurer a sum sufficient to cover the amount of the expenses occasioned by the establishment of the mission.'

The Bishop of Victoria, on his arrival in Hongkong entered into a correspondence with the Rev. W. H. Medhurst, in Shanghae, requesting his assistance towards procuring information about the Jews in China, and forwarding to him a string of queries on that subject. Mr. Medhurst revolved the matter in his mind, and was prepared with a plan, which on the expected arrival of the Bishop in Shanghae he thought might be carried into execution. The plan was this: to send two trustworthy individuals to K'hae-fung-foo, the city where the Jews were supposed to be, to make inquiries respecting their existence, and to bring down such information and documents as could be easily procurable. The persons he had in view were native christians, trained under the auspices of the London Missionary Society; one of them a literary graduate from Chin-keang-foo, and the other a young man who had been brought up in the Mission School at Batavia, could read and write English, and after having had his christian character tested by long experience, had been already employed as a tract *colporteur* in the interior, and given every satisfaction.

On the arrival of the Bishop in Shanghae, the plan and the persons to whom it was to be intrusted were brought before his attention, while the journal kept by the young man on a previous tour, and written in English,

was submitted to his inspection. The Bishop was not long in perceiving the propriety of the measure, and the persons alluded to were despatched accordingly. The name of the graduate was Tsëäng-yüng-chè, and that of the young man K'hew-t'héen-sang. The latter, though the youngest in years, was made the principal agent in the affair, chiefly because from our long acquaintance with his character we could place most confidence in him, and because being able to write English he could give his own account of the journey, which would be immediately intelligible to the lady who had projected the scheme and advanced the funds.

On the 15th November last they started from Shanghae in a boat which was engaged to convey them directly to Ts'bing-kéang-poo, a town situated in the prefecture of Hwae-gnan-foo, on the banks of the grand canal, where it joins the Yellow river: (Lat. 33. 33. N., Long. 2.50 E. of Peking.) In order to reach this place they availed themselves of the grand canal, which passes through the cities of Soo-chow, Chang-chow, and Chin-keang-foo, where it crosses the great river Yang-tsze-keang, and pursues its course in a northerly direction past Yang-chow-foo, Kaou-yew, and Paou-ying, until it reaches the Yellow river. Arrived at that point they had to pursue their journey by land, for which purpose they hired a cart, drawn by two mules, and following the course of the Yellow river, sometimes on the north bank, and at other times on the south, they reached the place of their destination. The travellers represent the Yellow river, as at that season rather shallow, insomuch that at one place it could be forded by means of a cart. Its banks, however, were very high, and frequent indications appeared of its having overflowed the same during the rainy season, as exhibited in the marshes and lakes which abound along its course, in the midst of which garden trees and the remains of ruined houses are to be seen. The country

in the neighbourhood of the river is in consequence but thinly peopled, and the few inhabitants that are left are poor and miserable in the extreme. Places that figure on the map as distinct cities pretended to the travellers nothing but an assemblage of thatched cottages, with the walls which once surrounded them entirely demolished, and a solitary gateway here and there, to toll of what once existed. The roads were very rough, causing the cart to jolt excessively : they led sometimes along the top of the bank, and at other times pursued the bed of the stream, in those parts which had been left dry by the receding tide. Here the cart was knee deep in sand, and there tumbling over rugged stones. Their driver, whose good graces they were obliged to propitiate, insisted on starting every morning at three or four o'clock, which on the dark and cold winter days was anything but pleasant, and it was generally midday before they could reach a place where refreshments were to be procured. At the close of the day they generally stopped to rest for the night; and yet with all those hours employed in travelling, they did not make above twenty or thirty miles a day. The cart sometimes went so slowly that the passengers were fain to get out and walk, which they did much faster than the mules. At length, after a very tedious journey, they arrived at K'hae-fung-foo (Lat. 34° 55'. N., Long. 1.50. W. of Peking.)

They found many Mahomedans residing there, who made no secret of their religion, but wrote on their sign-boards the faith to which they belonged. These Mussulmen were the principal tavern-keepers, and with one of them the travellers put up. Their first inquiry was for the Jews, whom they asked for under the designation of the T'heau-kin-keau, or 'Pluck-sinew-religion ; an appellation which had been assumed or assigned in consequence of their plucking the chief sinew of the legs of all animals slaughtered for food. See Gen. xxxii. 32.

The Mahomedan host immediately informed them of the existence of the people in question, and directed them to their synagogue. As it was late in the evening when they arrived, they deferred their visit to the next day : there was no difficulty in finding it : but 'oh how changed, how fallen !' from the time when the Jesuit missionaries visited it a century ago. The outer wall of the enclosure was broken down, the front gate choked up with rubbish, the monumental pillars, the inscription tablets, the stone balustrades in front of the temple, and various other ornamental appendages broken or prostrated, and the very walls of the temple in many places dilapidated. The side apartments which had been designed as chapels in honour of the patriarchs, but poorly served to afford shelter to the few wretched sons of Israel who were huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barely sufficient to support nature. So much indeed were they reduced in circumstances, that they had begun to dispose of the fallen bricks and prostrate timbers, of which the various apartments once consisted, to procure for themselves the necessities of life. Yea they had gone so far as to sell a piece of the ground of the inclosure by which the temple was surrounded to the neighbouring heathen, who were encroaching on its precincts by their ever-enlarging pagan temples. Yet there was enough to show what had been its former glory. The gateways and inscriptions were still there : the holy place was in existence, and its interior was beautifully decorated with gorgeous painting and elaborate gildings. Our travellers entered the holiest of all, from which polluted feet are not now debarred, and saw the tubes containing the rolls of the law, which they unrolled and examined. These rolls, twelve in number, were each about thirty feet in length, by two or three in width, written on white sheep-skins, in a small character. But the room in which they were found

was so dark that our travellers could not examine them thoroughly. Perhaps it may be asked, how it is that strangers are now permitted to intrude into the holy precincts, when a century ago, the Jesuit missionaries, backed with all the influence derived from the Imperial Court, were not allowed to enter, or examine the records. The reply to this is easy, and solves the difficulty—they have had no rabbi for fifty years! and there is not one of the professors of Judaism, in the present day in K'hae-fung-foo, who can read one word of Hebrew. They have even discontinued the practice of circumcision, and our travellers conceived that in a dozen more years few or no traces of the Israelitish religion will there be found. They did what they could, however, to rescue what remained from oblivion : they gave money to the bystanders, and urged them to set up one of the two inscription tablets in front of the temple, which had fallen down. This they copied ; as well as the writing that was traceable on the tablet that was still standing. They took down memoranda of all the inscriptions yet preserved over the doorways and in front of the temple : they even copied the Hebrew inscriptions in the interior of the building, which are found to correspond exactly with those given by the Jesuit missionaries ; while they measured accurately the length and breadth of the buildings, and brought away a very intelligible ground-plan of the whole inclosure, as well as of the interior of the principal building. The most important achievement, however, and that which may tell on the interests of religion and the science of biblical criticism is, the bringing away of eight Hebrew manuscripts ; six of them containing portions of the Old Testament Scriptures : and two of them consisting of the liturgy used in the weekly services of the Hebrew people, and on holiday occasions ; in which latter documents also various portions of scripture are to be met with. The portions of scripture are from the

1st to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same book, Leviticus 19th and 20th chapters, Numbers 13th, 14th, and 15th chapters, Deuteronomy from the 11th to the 16th chapters, with the 32nd chapter of that book. Various portions of the Pentateuch, Psalms, and Hagiographa occur in the books of prayers, which have not yet been definitely fixed. The character in which these portions are written is an antique form of the Hebrew, with points. They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound exhibit marks of a foreign origin. Two Israelitish gentlemen, to whom they have been shown in Shanghae, say that they have seen such books in Aden ; and the occurrence here and there of Persian words, written with Hebrew letters, in the notes appended, seem to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country. Regarding their age it would be difficult to hazard even a conjecture. It is most likely that they are not recent importations into China ; it is also more than probable that no person in China has transcribed them within these fifty years, as the rabbi has been dead for that period of time. The Jesuit missionaries discovered the Jews in China about 150 years ago. How long before that time they had resided there we cannot exactly say. The temple at K'hae-fung-foo is said to have been built A.D. 1190, but the Jews themselves assert that their tribes visited China during the Han dynasty, which corresponds with the christian era. The text from which these copies were taken may have been brought to China at any period between the first visit of the Jews to this country, and the time of their discovery thereto by

the Jesuit missionaries. Could the rolls of the law which were seen by our travellers be obtained, some light might be thrown on this interesting inquiry. In the mean time, the manuscripts now obtained will be of some value as independent, if not very ancient, evidences in favour of the sacred writings, and as such they b-e-ho ve to be deposited in the British Museum, where learned men of all sections of the christian church will be able to examine and assign to them their true value.

It is intended to have fac similes of these manuscripts engraved, and published for the inspection of the curious; and the journals of our travellers, one kept in Chinese and the other in English, with their description of the temple, will as speedily as possible be printed and circulated. In the mean time this brief account of their discoveries is given to the public, who will no doubt be anxious to see the whole.

The whole time occupied in going and returning was fifty-five days, five of which were spent at K'hae-fung-foo."

Dr. Medhurst himself, in a note to Dr. Tidman, Secretary of the London (Independent) Missionary Society, says:—

"*Shanghae, Jan. 19, 1851.*

My dear sir,— You will be glad to learn by the enclosed document, that our mission has been instrumental in procuring information regarding the existence of the Jews at K'hae-fung-foo.

The movement originated, as you will perceive, in the liberality of Miss Cook, conveyed through the medium of the Bishop of Victoria; but the agents of our mission have been the successful instruments in procuring the documents now in our possession. Both the travellers who were dispatched into the interior were members of our church, and to their fidelity and ability do we owe the successful result of the measure. The Hebrew manuscripts already obtained are of great value, and only excite the ardent desire to procure a further supply. There exists still at K'hae-fung-foo a copy of the Old Testament in Hebrew, which is perhaps the oldest extant, and no pains should be spared to procure the same. I have recommended Dr. Smith to send the same individuals on a second tour, and to offer a sum commensurate with the importance of the object to be secured. Should he coincide with me in opinion, the travellers will again set out in the spring of the year, and before its close we may expect to see some more proofs of the authenticity of the Sacred Text, and helps for the establishment of the same. I have suggested that the documents already procured, and those which may hereafter be obtained, be all lodged in the British Museum in preference to any private cabinet, in order that all sections of the christian church may avail themselves of their contents."

SPIRITUAL CABINET.

BY DR. G. LEGGE.

CHRISTIANITY then, is not a hinderer, but a helper to all knowledge. Theology may be conceived of and set forth as the queen-science, while all other sciences minister unto her: one would impaarl a royal diadem for her head; another would hang a wreath of amaranth about her neck; a third would engirdle her loins with a zone of richest workmanship and radiant

beams; and a fourth would put into her hand a spell of beauty or a sceptre of dominion. By Christianity it is, in time, that man is to recover his true place in creation, to appear in his proper character at its head, and to rise to the full height of his intellectual stature; "in form and moving how express and admirable! in reason how like an angel! in apprehension how like a God!"—"the minister and

interpreter of nature," the priest and lord of the world! And with christianity it is that, in eternity, he shall ascend to and make his own all the empire of truth; piercing to the arcana of its shrine, and sweeping the illimitable of its range; for ever and for ever pressing on from knowledge unto knowledge, from strength unto strength, and from enjoyment unto enjoyment. Christianity thus congenialises every way with the intellect of man—it could not be otherwise; for God knoweth our frame—He knoweth it altogether.

ADAPTATION OF CHRISTIANITY TO MAN.—In conclusion, and to return to the simple conception of Christianity, as a scheme, with its history and philosophy, for the redemption of our nature and our world,—I observe, that, originating as it did in the mind of that Being who is throned in inaccessible light, and whose path is in the unfathomable abyss,—and consonant as it is with the elements of the infinite and eternal,—it must involve much that to our finite minds is now, and perhaps ever will be, inscrutable and mysterious. But so far as relates to its adaptation to our nature and to its influence on our state, with which mainly and primarily we have to do, it commends itself to our intellect in all its requirements. Finding man degraded and lost, it takes him up as he is, and it proposes to restore him to his proper standing in the universe, and to fellowship with God. It offers to him a pardon bought with blood, with blood Divine,—witnessed of angels, ratified in heaven, sealed by the Eternal! In that pardon is embosomed a moral power to change his vile character, and fashion it after the glorious character of Christ—to bring his spirit into unison with the great Spirit of creation, and gather on it the brightness of heaven. And then, then it sends him forth to get all knowledge, and with knowledge, power, in the sphere of earth; and by-and-bye it is to usher him into the circle of heaven, to sun himself at the very fount of

radiance itself, and boldly to emulate the angel through. Well may we exclaim, in the words of our secondary text,—“O the height and depth and length and breadth of the wisdom and knowledge of God!” System how exquisite, how stupendous, how measureless, how fathomless all! It passes our knowledge in this world—it will for ever pass it, world without end.

NOBLENESS OF CHRISTIANITY.—And what then, my hearers, do you think of Christianity? O beware, my young friends, of the strangest and falsest association of ideas that has ever been formed in the human mind—the association of Christianity with unreason, of religion with weakness. You admire whatever is eminent in talent, and high in attainment; and this admiration we would do all that in us lies to foster and stimulate. But why, O why, should Christianity be associated with an impression of imbecility and a secret consciousness of shame? There is also a highminded spirit of independence, too captivating to the youthful mind, which tempts it to throw off the restraints of religion and disengage itself from vulgar shackles—the shackles, it presumes, of weak and ordinary minds. But was ever presumption more false? Was ever association of ideas more preposterous? Was ever independence of spirit more miserably misnamed? Was ever feeling of shame more groundless, or more unworthily indulged? Christianity weakness!—O what must the infinite God, who gave it birth when his wisdom and love were in highest communion, when his mercy and truth were in sweetest embrace—what must the infinite God think of such an idea? Christianity weakness!—What, O what, must they think of such an insinuation—they who through it overcame the world, and the flesh, and the devil, conquered death, and trampled on hell—they who through it now wear the glittering robe and wave the triumphal palm—they who through it are the freemen of the skies and the heirs of God? Chris-

tianity weakness!—No, it is the perfection of reason and the crown of philosophy; it brings with the faith of it the purest excellence, and the sublimest elevation. It can find a shrine in the noblest mind, and it enlarges the most vigorous and expanded. Its hosannah may be lisped by a child, and its hallelujah fills the empyrean!

A SOLEMN APPEAL.—Christianity is the wisdom of God and the power of God to every one that believeth it. My dear hearers, have you believed it? Have you experienced it in its wisdom and power? If you have, then happy are ye! Ye have in your minds the germ of all excellence, the principle of all improvement, and the spring of all joy. Happy are ye! ye shall be justified in the great day of final account—you shall be welcomed into heaven as the sons and daughters of the Lord God Almighty. But I fear there are some before me who are still aliens from the commonwealth of Christianity. To you, in many of its parts, it is a stone of stumbling, a rock of offence, a piece of foolishness. For you, in vain God has exerted his wisdom, and lavished his munificence. You do not, you will not, understand him. You are at variance with him, you dissent from the principles of his rule, you will not have him to reign over you. But he does reign; and if you yield not to him, he will break you as with a rod of iron, and dash you in shivers as a potter's vessel. Have you thought of this? I tell you, that as you are, there is no orb of light where you would not move as spirits of darkness, no sphere of harmony where you would not prove elements of discord. Continue as you are, and you must perish—the sceptre of love will become a rod of vengeance, and the cup of blessing a vial of wrath. Be wise now, therefore, O my hearers. Take the gospel with all its privation and sacrifice—it will shortly bring to you fulness of joy, and pleasure for evermore!

Strings of Pearls.

FROM STEPHEN CHARNOCK.

SIN AND DEATH.—Had not sin entered, there had been no occasion for the death of the creature, much less for the death of Christ, but sin entering both became necessary.

THE LEAST SPARK OF GRACE is above the power of corrupted nature. How should man then come by this grace? Must it not be a melting spark from heaven, lighting upon his soul, that must produce so kindly a work in a forsaken creature?

OUTRAGEOUSNESS OF SIN.—All the obedience a subject can pay a prince, can never be estimated in value equal to the contempt, which an endeavour to destroy his person, and pull down his statues, and trample his picture in the dirt, doth cast upon him. Sin is therefore of a higher order in the rank of evils, than the works of righteousness are in the rank of good.

A DIVINE SAVIOUR INDISPENSABLE.—How one mere creature could satisfy for a numberless number of men, every one of them foully polluted, cannot well be conceived by common reason; one creature can only be supposed to be a sufficient ransom for one of the same kind. “So Christ was once offered to bear the sins of many.”

ANIMAL SACRIFICES INSUFFICIENT.—What a ridiculous thing would all that ado appear to be, if a beast's blood were powerful enough to cleanse from sin—if the transgression of any part of it might be washed away by so cheap an offering! “The blood of Jesus Christ his Son cleaneth us from all sin.”

ANIMAL SACRIFICES ONLY SHADOWS.—The shadow of a man shows like a man, but hath not the virtue and power of a man, whose shadow it is, to act what he doth. Animal sacrifices were shadows, Christ is the substance.

AN INFINITE ATONEMENT INDISPENSABLE.—If God would have accepted a satisfaction less than infinite, he might as well have pardoned sin without a satisfaction at all.

JESUS CHRIST could not have been an interceding priest, unless he had been a sacrificing priest, because his sacrifice is the ground of his intercession; his intercession is not a bare supplication, but a supplication with unanswerable arguments, a presenting his atoning blood, which he carried with him into the holy place, when he went to appear in the presence of God for us.

THE BLOOD OF JESUS.—The word *worm* comes of a Hebrew word which signifies the grain which gave a scarlet dye, because the colour proceeded from a worm enclosed in that grain. Our Saviour was as a worm crushed, to intoxicate others with his blood.

POETRY.

PRAY.

"*I will that men pray everywhere.*"—I Tim. ii. 8.

WHAT mean the sophists cold
Who in storm jargon hold,
That unregenerate man may not implore
The care or gifts of Heaven,
Nor sue to be forgiven,
Nor Nature's God, by Nature taught, adore?

What can they mean who say,
The sinner cannot pray,—
His prayer is sin,—his cry will not be heard;
On God he may not call,
The Father of us all;
Thus making void the promise of His word?

Prayer is the cry of need;
And will not He give heed,
Who hears the ravens when they cry for food?
Prayer is the suppliant's plea:
How rich in mercy He
Whose sun beams on the evil and the good!

The prayer of faith? Oh, there
Is faith in earnest prayer;
Faith in the Power unseen, yet ever near.
And prayer that can take hold
Of promise, may be bold
In humble faith, and no denial fear.

Prayer, warmed with heavenly fire,
Is pure intense desire,—
Strong will concurrent with Almighty Love:
For so the will of man,
In Heaven's eternal plan,
Can move the Hand that doth all nature move.

Pray, sinner, though thy case
Afford no sign of grace:
Pray for thy life,—for pardoning mercy pray.
Who knows but God may hear
The cry of trembling fear,
Forgive, and take the heart of stone away!

Is want of faith thy grief?
Pray—help my unbelief:
Ask for the power, the heart to pray aright,
Put forth at His command,
Thé-palsied, withered hand;
Obey, thy weakness shall be turned to might.

Then, whoso'er thou art,
Pray for a filial heart:
The trust that honours God, His grace rewards.
On Him cast every care;
Pray always; every where;
And let thy life's whole service be the Lord's.

JOSIAH CONDER.

TRIBUTES TO THE DEPARTED.

MIL. W. NEWBEGIN,

LATE MISSIONARY IN WESTERN AFRICA.

Go, happy spirit, go to thy rest,
There are those thou hast loved in the land of the
blest; ‘To welcome thee there to that world of delight,
Where fall not to darken the shadows of night.

Go, happy spirit, go to thy rest,
Though the loved thou art leaving are sorely disirest;
For He whom thou served has called thee away,
Obey his high summons thou mayest not stay.

Go to thy rest, though far o'er the sea,
There are hearts that will mourn in anguish for thee;
Yet He will supply who called thee away,
The strength they have need of in sorrows dark day.

Go to thy rest, nor linger below,
Though the clouds hang darkly o'er Africa now;
The Redeemer yet liveth, and he will provide,
Who for man's salvation on Calvary died!

HARRIET LOUISA WIGNER, OF LYNN.

Adapted to the Metre of "Popé's Ode."

Friend of Jesus! fare thee well;
Speed thy flight with him to dwell,
While his voice, to calm our weeping,
Cries, "She is not dead, but sleeping."
Mourners then, your sighs refrain;
That precious dust shall rise again.

Hark! what lutes are those I hear?
Soraph's notes are thrilling there.
Her mock spirit now they greet,
Bathed in bliss, at Jesus' feet.
Here was shed the sufferer's tear,
But all is rest and rapture THERE.

Yet, who would stay affection's tide,
Since "Jesus wept" when Lazarus died;
See how he loved his friend!

And by his boundless power and might,
He will our sever'd hearts unite,
In joys that ne'er shall end.

C. ELVAN.

CHRISTIAN BIOGRAPHY.

MR. PETER KING.

OUR departed friend was the third son of Mr. Joseph King, and his consistent piety has thrown lustre on a lengthened life. His birth-place was Kingstanley; and there amidst the hallowed associations of an affectionate family he spent his early days. "There is reason to believe that our dear brother," says one of his sisters, "was the subject of religious impressions at an early age, yet nothing particular manifested itself until the death of his eldest brother, when in his twentieth year." This very affecting circumstance produced a deep impression on his mind. He was earnest in seeking the salvation of his soul. Every means of grace was welcomed in the hope of being converted; but his hopes of what he thought was a change of heart not being realized so soon as he wished, he appeared ready to abandon the pursuits of religion. God, however, works in his own way; he will not forsake a spark of his own kindling, nor will he suffer the bruised reed to be broken. It was when his mind was in this state of deep agitation and fearful gloom, that he was asked to accompany a dear relative to Ebley Chapel, to hear a sermon addressed to the young, by the late Rev. Mr. Stevenson. The text on which the preacher dilated was this: "Wilt thou not from this time cry unto me, My Father, thou shalt be the guide of my youth." That sermon was made the turning-point in his history. He was encouraged to persevere in seeking the Lord, and he realized that which God delights to communicate, peace of mind and joy in believing. It is interesting here to observe the agency of God in rendering the affectionate appeals of one dying brother the means of awakening in another a serious concern for the salvation of his soul. Our deceased friend was now decided to serve the Lord; and this was in his history the beginning of a new life

—the commencement of a new character, which in after years manifested all that was great, benevolent, and honourable.

No sooner had Mr. King received the light of truth, and felt the power of grace, than those new elements became developed in his life. In him indeed there was no concealment—his mind was not formed for suspicion and cold reserve, but it was especially adapted for the manifestation of Divine principles, by his frank and obliging temper, always feeling an increase to his own happiness when communicating happiness to others. Such a character is soon decided when enriched by the grace of God; and hence Mr. King, feeling his obligations, made an early profession of religion, was baptized by the Rev. Mr. Cousins, and became a member of the church at Kingstanley in 1821. This step, which was taken with serious consideration and prayer, enrolled him among the members of our denomination, and was associated with some of the most pleasing reflections of his life; as he felt the great importance of scriptural views of baptism, amidst the strange and extravagant notions of that ordinance which some have entertained, and which touded, in his view, to blend the church and the world.

The mind of our deceased friend, was in the early part of his christian career, like many young men of glowing zeal, greatly exercised with regard to his duty whether it was not the will of God that he should enter the christian ministry. It was my happiness to become acquainted with him about this time, and I feel very grateful to remark that repeated conversations, with other attending circumstances, led him to decide to give his attention to business. It is not, indeed, that I hold in low estimation either the dignity or the responsibilities of the christian ministry, nor could I feel that any situation however

lucrative and honourable would satisfy my heart without preaching the glorious gospel of salvation : yet a great desideratum in our churches at the present day is christian men of business, who, like our friend, would blend the integrity of the tradesman with the moral dignity of the saint and the zeal of the evangelist, having a concern to live to God and to benefit the human family. And in subsequent times Mr. King has frequently referred to his decision with grateful feelings, believing that God had smiled on his attentions to business, and that he was thus rendered useful by the help he could give to the church, and the means he could employ to hasten forward the moral emancipation of the world.

It is however worthy of our notice, that although our brother did not become the pastor of a christian church, yet he was for a series of years almost continually engaged on the sabbath in supplying different pulpits, and in supporting by his labours some of our village stations. There are monuments frequently reared to celebrate the achievements of the hero, and to immortalize the name of the statesman after his death ; Sir Robert Peel has been honoured by many memorials since his departure from us, but Mr. King reared the most valuable monuments to his fame while he lived. The chapel at Woodchester, where there is now a church of eighty members, and a sabbath school of more than one hundred children, with a pastor who is energetic in labour for the good of the people, was built through his exertions, and the debt principally discharged by his labours. The interesting little church at Nuppend, in another village, which numbers about sixty members, with a sabbath school of 130 children, is another fruit of his exertions. Its origin and its success as a baptist church must be principally referred to his influence, while all who knew him were aware of the deep solicitude he evinced in their spiritual prosperity. Nor must we overlook Shepscomb, which he visited on the last sabbath

he engaged in his missionary labours of benevolence, a few weeks before his death, and which he was accustomed for some years to visit monthly to preach Christ to the people. It is said by a christian friend, who felt deeply interested in his labours, that this last sabbath of his public ministry was a time of especial earnestness and sympathy. He talked of christian experience with an aged believer, and prayed with her before going to preach his last sermon. He closed his ministry with this all-important text,— “ Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven.” May all who respect his memory and are not yet converted, lay it to heart, and seek mercy without delay. While these christian churches and christian sanctuaries are the best monuments of his fame, I cannot help referring to the British school-room at Kingstanley, which is one of the greatest ornaments of his native village, and on which his heart was long set. God honoured him to be the chief instrument in its erection, and it will long stand there to show the deep interest he felt in the religious instruction and moral elevation of the poor.

In speaking however of the deeds of Mr. Peter King, I do not attempt to pass any encomium on his memory — his deeds constitute his noblest panegyric. We see in him what a man may become through the grace of God, and the great and glorious deeds which he may accomplish. We see indeed how one saint may bless and enrich many. Mr. King was a tradesman engaged in the management of an extensive business, and yet he was the christian; never suffering the duties of the world to interfere with the duties of religion, or the hours of devotion. Many who have sojourned beneath his hospitable roof will never forget the hallowed seasons of worship which were so regularly conducted, morning and evening, when all his domestics were brought under the im-

fluence of those religious exercises. As a member and a deacon of the baptist chapel at Kingstanley, he was deeply interested in its prosperity, and while he held, by his official situation, the most responsible place in that community, he was no lord over God's heritage. The pastor found in him a counsellor and a friend, while his cheerful and christian conversation with the poor and the fatherless, as well as his generous liberality, made their hearts rejoice in his presence. In his connection with the baptist denomination he was one of the most valuable and devoted of its friends, never ashamed of his principles, and never shrinking from their vindication; and yet he was the lover of all good men. He was the treasurer of our Auxiliary Missionary Society for twenty years; he was also the treasurer and an active member of the Gloucestershire Association: while in the efforts of our Howe Missionary Society—in the extension of the gospel to the Irish—in the support of our collegiate institutions—as well as in the support of the widows of our ministers, and the aged and infirm pastors of our churches, he was deeply interested. Christian ministers shared a large place in the affections of our friend: and I shall not forget attending with him a meeting, when he offered to give £100 towards raising a fund by which their necessities might be relieved and their fears removed, after they were incapable of labour.

Mr. King was in this sense a denominational man. He dwelt among his own people, and he supported everything which could forward the interests of our churches and the prosperity of our community. Yet I would add that he was more than the mere man of any denomination. He was the christian, and felt his sympathies were with all the churches of Christ. He manifested the reigning principles of religion in his life. As a christian he lived to seek the welfare of souls, and he availed himself of every means of extending the knowledge of Christ.

It is well known to some of his friends that he felt so much for some persons whose situation placed them beyond the influence of direct appeal, that he sent to them tracts enclosed in pre-paid letters—tracts which were adapted to answer his wishes, in awakening attention to the religion of Christ; and those tracts went with the influence of his prayers. As a dissenter he was decided and firm in his principles—he had no sympathy with half-hearted men. He gave his influence and his property to the support of the Anti-State Church Association, which he regarded as of the greatest importance in the advancement and promotion of the spiritual reign of the Messiah.

Our deceased friend was honoured by God and honoured by men. God succeeded his ministrations with success, and crowned his pious efforts with the salvation of souls. I have been favoured with the records of many instances of the Lord's blessing on his labours, and knowing as I do that usefulness, and not popular applause—the welfare of souls, and not worldly gain, was the end to which he consecrated his being, it is truly delightful and encouraging to see how God gave him his desire. On one occasion he delivered a sermon under great embarrassment, from the circumstance that all he had prepared to say was removed from his mind, and another subject filled his thoughts. The hand of God, however, was in this, it proved a word in season to one hearer who had entered the room under deep sorrow from the fear of persecution. The result was, she was from that hour resolved to forsake all for Christ, and she made a profession of religion, which she has been enabled to adorn by a life becoming the gospel. A young woman who lately died in the faith, stated, in the relation of her experience before the church at Shortwood, that it was to the preaching of Mr. King, at Shepscombe, that she owed her spiritual life. But when we speak of success we are to regard such instances as only some of those which will

gladden his spirit and augment his blessedness through eternity.

Such was our deceased friend ; and yet he is gone, and is removed to the tomb we have witnessed. It will be interesting to add the following testimony of his dying scene afforded by a near relative. " His mind was usually marked by the confidence of faith and the joys of hope, until his illness came on, when from the nature of his complaints he felt great dejection of spirits; and with much grief did his relatives witness that the heart which had so recently glowed with the love of God and his cause, sunk in sadness. It was not, however, the gloom of an unbroken night: at intervals he could enjoy the prayers of his friends, together with the reading of the scriptures and spiritual conversation. As he drew nearer his end he possessed much more spiritual comfort. On the Monday night previous to his death some encouraging passage of scripture and verses of hymns occurred to his mind, which he repeated to the friend who sat up with him. He also enjoyed much the conversation and prayers of the friends who attended him on the last evening of his life. The last prayer which he was heard to offer up to his Heavenly Father was, "God be merciful to me a sinner." He was afterwards asked, " Do you feel Christ precious to your soul." He immediately answered, " Yes." For a few hours before his death he was not able to converse; but when asked by his sister if he was happy, he made great effort to intimate to her that he was. About eleven o'clock on Thursday morning, Jan. 2, 1851, his spirit took its flight to the realms of celestial day; and who can tell his rapturous enjoyments as the glory of that blessed state bursts on his astonished vision.

Mr. King was forty-nine years of age. He was buried in his family vault at Kingstanley, when the solemn service was conducted by the Rev. Messrs. Parsons of Ebley, and Yates

of Stroud, and his funeral was attended by a numerous retinue of mourning and afflicted friends. While we sympathize with the sorrows of an affectionate and beloved wife and family, yet this is her comfort and joy, that his God is still "the husband of the widow and the father of the fatherless."

Death has gained more than his usual conquest in the removal of our friend; yet we are not to weep or sorrow as those who have no hope. The christian has fallen, but he has triumphed—the saint is dead, but he lives and lives for evermore—the husband, the parent, the brother, and the friend is taken away, but the Lord remains the same. It was a simple yet beautiful testimony uttered respecting our friend by an aged christian woman, "Dear man," she said, "he is gone, for the Lord loved him better than his friends, and he has taken him to rest from all toil and care." Let us, dear brethren, take encouragement while we mourn his loss, for if Moses dies Joshua is raised up to lead the people to the promised land—if Elijah is taken to heaven his mantle drops on Elisha—if David falls asleep Solomon is raised up to fill his place and to build the temple of the Lord. The labours of our friend have terminated, but the cause of Christ can never die. Other spirits, animated by his principles and cheered forward by his example, shall become more energetic and laborious in its promotion; and who does not devoutly desire that his death may be to our churches in this vicinity such a moving and impressive event that it shall be the means of a revival of religion, which shall augment the happiness of his glorified spirit, and introduce better and more prosperous days. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Stroud.

W. Y.

REVIEWS.

Orations of Father Gavazzi. London: David Bogue.

It is rather singular that when the ambitious pride of the popedom prompted her to the bold attempt of reclaiming England to herself, by proclaiming the formation of a new hierarchy, with a cardinal at its head, her intolerant and persecuting bigotry cast upon our shores one of her most talented and liberty-loving sons in the shape of a Barnabite Monk. We read, with something of wonder, the specimens of this man's eloquence in the brief reports of his orations which appeared in our public prints. These have been collected and revised, and are now published in the form of a cheap pamphlet. The subjects are—

"Papal Abuses—The Papal Sceptre—The Holy Inquisition—The Holy Inquisition *continued*—Character of Pius IX.—Canon Law—Infallible Supremacy—Convents and Nunneries—Hierarchical Usurpations—Clerical Celibacy."

We are told that—

"On the 5th of January last, between the morning and evening services, Father Gavazzi appeared, pursuant to a circular issued among his Italian friends, to address an auditory hastily assembled in the concert-room of the Princess's Theatre, Oxford-street; and the celebrated orator fully realised all the accounts which, during the late rising of the peninsula, were from time to time transmitted to us about his electrical style of eloquence in popular assemblies. The Father was attired in his black serge habit as a Barnabite monk, and wore on his breast the rude wooden cross of his order."

Elsewhere in this number we have furnished some samples of his style, which are surpassed by others in the pamphlet. Indeed we do not recollect reading, translated into English, such specimens of Italian eloquence. Ganganelli himself did not soar more steadily, or attain a higher altitude of the sublime. His erudition, too, is obviously most extensive, and his

power of appropriating the resources of his knowledge is admirably used. His energy is terrible! like the conflagrations of Demosthenes, or the lightning of Cicero. Many have said that he might be Savonarola, the Florentine, risen from the dead.* We need scarcely add, that we cannot approve all Gavazzi says and does, neither in sentiment or spirit. There is wanting in him, in our opinion, that experimental knowledge of the gospel of Christ which would soften down much of his political asperity, and invest him with the ornament of a meek and quiet spirit. Thus clad he would be stronger and more lovely. But we must take him as he is—a high-spirited, erudite, and eloquent advocate of freedom for Italy, and a bold and fearless opponent of the proud pretensions and truculent tyranny of the popedom.

The following sketch of this remarkable man prefaces the orations, which were often interrupted by bursts of rapturous applause.

"The revolutionary year 1848 brought many names, before unknown, most prominently before the eyes of Europe. Amongst these was Gavazzi. Fired by a patriotic desire to free his country from the bondage that had so long oppressed it, this Italian priest brought a sleepless zeal, great talents, a fiery eloquence, and indomitable personal courage, to the task of rousing his fellow-countrymen to a struggle for national and spiritual redemption. The stages of his remarkable career are thus sketched by a writer in the *Illustrated London News* :—

'Alessandro Gavazzi was born at Bologna, in 1809, and at the early age of sixteen entered the order called *clericorum regulares* of St. Barnabas, in which he rapidly rose to a distinguished position. Professor of rhetoric at Naples, he not only taught the theory, but exemplified the practice of eloquence, in the pulpits of that capital, and subsequently in most of the principal cities of Italy. His views

* See *Reporter*, March, 1850, page 101.

were broad and generous; and, though little to the taste of Pope Gregory, that pontiff prudently refrained from molesting the popular missionary. The advent of Pius IX. gave unfettered scope to the liberal and enlightened views hitherto compressed and discomfited among the Italian clergy; and foremost among the upholders of the new Papal policy were Ugo Bassi and Gavazzi, both Bolognese. The first appearance of Gavazzi on the political scene was on the news of the Milaneso insurrection and the discomfiture of the Austrians throughout Lombardy being celebrated in Rome, when the students of the University seized on the eloquent priest, carried him on their shoulders into the pulpit of the Pantheon, and called on him to pronounce the funeral oration of the patriots killed at Milan. The orator rose at once to the height of that great argument, and became at once the trumpeter of freedom throughout Italy. The tricolor cross was now displayed on his cassock, and is the same decoration which he has worn during the whole campaign, and now wears unsullied on his manly breast. In the Colosseum he harangued for weeks crowds of citizens gathered within that gigantic structure, which became an arena of patriotic manifestations. The Pope encouraged his efforts to rouse the national energies, and conferred on him the office of Chaplain-general to the Forces, then organising by the levy of volunteers and the formation of national guards. In that capacity he marched from Rome with 16,000 men, and after a short, hesitating halt on the frontiers, positive orders came from the Vatican, and private instructions to Gavazzi himself, to move forward and act against the Austrians. The onward progress of the Roman army was a succession of triumphs to the walls of Vicenza. Gavazzi's eloquence supplied ammunition, clothing, provisions, horses, and all the *matériel de guerre*, from a willing population. He was the Hermit Peter of the whole crusade—the life and soul of the insurrection. At Venice, in the great area of St. Mark, he harangued, day after day, congregated thousands, and filled the Venetian treasury by the voluntary oblations elicited by his irresistible appeals. Women tore off their earrings and bracelets, and the wives of fishermen flung their large silver hairpins into the military chest, and several

thousand pounds' worth of plate and jewellery was the result of his exertions. When the Roman division was ordered to fall back, the Father made Florence ring with his exhortations to uphold the cause. The Grand Duke, who had already begun his tergiversations, gave orders for the forcible expulsion of Gavazzi from Tuscany. He took refuge in Genoa; but the Bolognese, having broken into open mutiny against the Pope on the 8th of August, and formed a Provisional Government, Gavazzi was recalled, as the only means of allaying the discontent of the legations; his return was a triumph, and order was restored by his presence. General Zucchi was now sent from Rome to take the command of the troops at Bologna, when, at the instigation of the Cardinal-Legate, this lieutenant of Rossi seized on Gavazzi, and sent him off secretly, under a strong escort, to be incarcerated in Corneto,—a sort of ecclesiastical prison, where clerical robbers, assassins, and adulterers, have been for ages confined by popes; but on his passage through Viterbo the whole city rose to rescue their patriot, and Pius IX. found it expedient to order his liberation amid the plaudits of the town. On the flight of the Pope, the formation of a Republican Government, and the convoking of the Roman Assembly, Gavazzi was confirmed in his previous functions of Chaplain-general to the Forces, and began his preparations for the approaching siege of the French, by organising the military hospitals on a scale commensurate with the coming warfare. He formed a committee of the principal Roman ladies, to provide for the wounded (Princess Belgioioso, Countess Pallavicino, and Pisacane at their head), and superintended the surgical ambulances during the whole struggle. At the lull of the fight against Oudinot, when a sortie of 14,000 Romans was made to repel the King of Naples, who, with his 20,000 men, had advanced as far as Vellotti, the Father went forth at the head of the troops with the gallant Garibaldi, and after the utter rout and precipitate flight of the invading army assisted the dying and the disabled of both sides. Returning into the besieged capital, he sustained the spirit of the inhabitants throughout, and was ever at the bastions and in the front of the battle. At the fall of Rome he received an honourable testimonial

and *sauj conduit* from Oudinect; and while his companion, Father Ugo Bassi, was shot by the Austrians without trial, and against the law of nations, at Bologna, he was suffered to depart by the more civilized freebooters of Franco. In London he has since lived in retirement, giving for his daily bread a few lessons in the language of his beloved but down-trodden land; when a few of his fellow-exiles, anxious to hear once more in the country of their forced adoption the eloquent voice which cheered them in their hour of triumph, clubbed together the pittance of poverty to hire a room for the purpose; and the result has been, the potent blast of indignant oratory, and the trumpet-note of withering denunciation, with which he now assails the treachery, fraud, and accumulated impostures of the Roman court, and all its malevolent and Macchiavellian machinery. The bold freedom of his strictures derives immense importance from the fact he sets forth of their being in accordance with the sentiments of a large body of the young clergy of Italy—a kind of Puseyism, menacing the utter ruin of ultramontane ascendancy at home, while it seeks to triumph in England."

BRIEF NOTICES.

The Swiss Family Robinson; or, adventures in a Desert Island. New edition, with eight Illustrations. London: Routledge. This book came to us in such a fascinating form, that we were quite taken with its splendid cover, and pictures, and general appearance. We took the book home for our young people to read, who were equally delighted with its contents. We inquired the tendency of the tale, and whether it was anything like its great prototype and namesake, "Robinson Crusoe," and were informed that it might be regarded by some as equally interesting and more decidedly religious. We extract the Introduction, which professes to give the foundation of the story.—"It is very well known that, some years ago, Consulor Horner, a Swiss, made a voyage round the world in the Russian vessel *Le Podesda*, commanded by Capt. Krusenstern. They discovered many islands, and, amongst others, one very large and fertile, till then unknown to navigators, to the S.W. of Java, near the coast of New Guinea. They landed here, and to the great surprise of Mr. Horner, he was received by a family who spoke to him in German. They were a father and mother, and four robust and hardy sons. Their history was very interesting. The father

was a Swiss clergyman, who, in the Revolution of 1798, had lost all his fortune, and had determined to emigrate, in order to seek elsewhere the means of supporting his family. He went first to England, with his wife and children, consisting of four sons, between the ages of twelve and five. He there undertook the office of missionary to Tahiti; not that he intended to remain on that uncivilized island, but he wished to proceed from thence to Port Jackson as a free colonist. He invested his little capital in seeds of every description, and some cattle to take out with him. They had a prosperous voyage till they were near the coast of New Guinea, when they were overtaken by a frightful storm. At this period he commenced his journal, which he afterwards committed to the care of Mr. Horner, to be forwarded to his friends in Switzerland. Some time before, a boat from an English vessel, the *Adventurer*, had visited them, and the father had sent the first part of his journal by Lieut. Bell to the captain, who remained in the vessel. A violent tempest arose, which continued some days, and drove the *Adventurer* from the coast. The family concluded the ship was lost; but this was not the case, as will be seen in the conclusion."

Biographical Memoirs of Deceased Baptist Ministers, from 1800 to 1850. Part I. (Continued Monthly.) By E. Swallow and W. Blake. London: B. L. Green. The baptist denomination will be under considerable obligation to the esteemed ministers who have undertaken this task. Christian biography is always interesting; but this, to the present generation, will be peculiarly so, inasmuch as the period proposed—the last fifty years—will include our immediate fathers, with most of whom we were acquainted. To have therefore at hand a memoir to which we can refer at once, without having to hunt for it in the pages of periodicals, will be a great convenience. This part gives memoirs of nine ministers. We cordially approve the design, and have no doubt of its being satisfactorily executed.

1. *Nineveh and the Tigris.* 2 *Lives of the Popes.* Part I. Religious Tract Society. The "Monthly Series" is well sustained. The subjects are wisely selected, and the matter is choice and excellent. These little volumes are quite favourites with us—the size, paper, type, subjects, and matter, are all good, and adapted to the circumstances and capacities of the young; every one of whom may now have an interesting little library of his own at a little more than one penny per week. No. 1 has peculiar interest just now, when the long-covered ruins of that ancient city are removed, and specimens of its treasures are in our national museum. No. 2 will reveal, we trust, to thousands of

protestant youth in Britain, such a system of human iniquity under cover of a counterfeit religion, as will lead them not only to reject and condemn it, but to love all the more the sterling gold of real christianity.

The Supremacy of the Pope. By Rev. James Edwards. London: B. L. Green. This pamphlet is the substance of a lecture by Mr. Edwards, baptist minister, Nottingham. Knowing something of the peculiar talent and temper of the esteemed writer, we expected to meet with a calm and dispassionate examination of the claims of the Romish bishop to the high elevation which he and his predecessors have assumed, with a sound and scriptural refutation of his pretensions to universal earthly supremacy. That we were not disappointed, would be saying too little; we were more than usually gratified. We should like the new Romish "bishop of Nottingham" to try

his polemical hand at a reply. The pamphlet may be had for half the value of the smallest silver coin. We hope to hear of its extensive sale.

The Tenderness of Jesus Illustrated. By Rev J. W. Richardson. London: Snow. Anything and everything in the shape of tract, pamphlet, or book, that will help to set forth the lovely character of the Redeemer of our race is welcome, and we hail its appearance with delight. This neat little book, which a few pence will purchase, is just to our mind in this way. We want to know more, all of us, of Jesus Christ — for the more we know, the more we must admire and love Him. We hope Mr. R. will give us half a dozen or half a score more such precious little attractive treatises. But let them all be of the "tenderness of Jesus." He will find plenty of facts for "illustrations" in the gospels.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES, AND CONGREGATIONS.

To the Editor of the *Baptist Reporter*.

DEAR SIR,—I see by your question at the foot of my last communication that you wish to know if there be not a "very efficient town missionary" employed by the church at Bloomsbury-street, (Mr. Brock's.) I am given to understand there are two. This is an agency most useful and important; and adopted at many other places with great advantage. I may mention here, before I proceed to speak of other chapels, that a large tea-meeting was held in Mr. Brock's chapel school-room, on Thursday, 27th March, when at least 450 friends took tea together. All went off admirably. After tea Mr. Brock delivered a very able lecture on the "History of Christian Psalmody," and at the close of the lecture we had short and pithy speeches from the deacons, Mr. Peto, M.P., included. The object of each speaker was to place before the friends some interesting facts relating to the progress of the church since its formation. It was stated that at the commencement of Mr. Brock's labours, an arrangement was entered into with Mr. Peto, (who had built the chapel at a cost of about £10,000,) that upon his being re-paid the sum of £4,000, the chapel should be invested in "trust" for the baptist denomination, and that he would generously forego all claim to

the remaining £6,000! And it appeared to be his full determination to use the sum of £4,000, on receiving it, to build another chapel, "equally commodious," in or near Camden Town. Mr. Brock's church and congregation have already raised nearly £2,000, and an effort is to be at once made to get the remainder, which it is hoped will be obtained within the next two years, making up the £4,000 in four years, besides meeting all current expenses, which of course in connection with so efficient an "establishment" cannot be very small. The manner in which the work is proposed to be done you will learn by perusing the enclosed paper, a copy of which was placed in the hands of every person attending the tea-meeting.

As my object in giving you the sketches of our "baptist chapels" is to furnish you with the most accurate information in my power, (although I feel that errors and omissions, more or less, will be almost unavoidable,) I beg permission to add a word more respecting *Eagle-street*. I was gratified to see, on passing near Red Lion Square, a most substantial and noble structure built to commemorate the extinction of colonial slavery, and called "The Eagle-street Sunday, and Lancastrian schools, and almshouses." The building, though standing in Fisher-street, is identified with the church and congregation of Mr. Overbury, and is a magnificent monument of the zeal and benevolence of liberty-loving christians.

With these preliminary statements, which I hope may not be wholly uninteresting, I will now proceed from Grafton-street (the spot where I left off in my last) to *Soho Chapel*, on the south of Oxford-street, and near Soho Square. This chapel, like many others, is most effectually excluded from observation and public view. The entrance is at the end of a short and somewhat winding passage, and indicated by notices painted right and left. The church is said to have been formed about 1780. The present chapel is a comparatively new erection, commodious and substantial. The minister is Mr. George Wyard, who in 1842 succeeded the late Mr. George Combs. There is, I believe, a good sabbath-school in connection with this place, although the school-room is not attached to the chapel. From this point we pass down Dean-street, and presently arrive at Meard's Court, which, as its name indicates, has no thoroughfare for carriages. We pass along this court, until we come to another, and at the end of this second court we reach *Salem Chapel*. The late Mr. John Stevens laboured here amongst a large and an affectionately attached flock for many years. Since his death, which took place a few years ago, no pastor has been settled over the church. It is said they are "very particular," and certainly if they wish to get a pastor the exact image and model of their late one they are likely to wait for a good while to come. Mr. Stevens appeared (to me at least) one of the most easy and self-possessed of men when in the pulpit; and the smooth and ready flow of his strong and peculiarly appropriate language was such as to strike the observant listener with astonishment, whether always agreeing with the preacher in the views propounded or not. The church here was formed about 1784, and the present chapel—commodious and substantial—erected about a quarter of a century ago. The population around is dense, consisting of the middle and lower classes. We pass from hence to Westminster "proper," as the pope's emissary, Cardinal Wiseman, designates what he calls his peculiar sphere of action. In "Westminster proper" there is one baptist chapel. Yes, one, and only one, baptist chapel in the city of Westminster! It stands in *Romney-street*, was built in 1817, and is no disgrace either to the denomination or the neighbourhood. Mr.

H. J. Betts is the respected and devoted minister. He was settled in 1847, and has greatly revived a somewhat declining cause. The chapel is surrounded by a population deeply needing religious culture; for you shall wander England over, and nowhere will you find depravity and vice more rampant than in the immediate vicinity of the "ancient and magnificent Abbey of Westminster." From hence we proceed to Pimlico, and in Westbourne-street find *Carmel Chapel*, erected in 1830. Mr. J. Stenson has been the minister here from 1832. It is a neat building, moderately large, and is surrounded by the extremes of poverty and wealth. "Belgravia" being immediately to the north-east, and Chelsea on the opposite side, or south-west. I believe this is the only baptist chapel in the thickly populated and rapidly increasing district of Pimlico.

From this place we pass along to the north of Chelsea Hospital, and find a street leading out of the Queen's-road, called, I think, Paradise-street, a name as inappropriate perhaps as could well be imagined. At some distance up the street stands a chapel called *Paradise Chapel*. It is near the water side. I don't think the spot would be regarded otherwise than as ineligible; and the building (to use the comparison of a friend of mine when describing the interior) "very much resembles a stable, as the gallery being only on one side gives the place a singular and very awkward appearance." However, let no one be angry at the comparison: ineligible as may be the spot, and inelegant as may be the edifice, it has lately become the scene of the labours of Mr. W. Grosier, the able and highly respected editor of the *Baptist Magazine*; and it is believed that by his zeal and ability, with the blessing of God, a declining cause will be revived. Indeed already, as I am told, the aspect of affairs is changed and "very encouraging." The chapel was built in 1817. Mr. Grosier commenced his much-needed labours as pastor in 1849. There is one other place to be mentioned; for, although small, it should not be omitted. I refer to *Zion Chapel*, King's-road, Chelsea. It was built in 1824. Mr. Nicholls is the present pastor; his pastorate commencing 1838. This chapel will not hold more than a hundred persons; but the neighbourhood around is rapidly increasing in population.

I have now, dear sir, found my way back very nearly to the imaginary line drawn from "Silver-street, Kensington, to Battersea Bridge," and have embraced within my notices, (brief and imperfect as they are,) all the baptist chapels found within my assigned limits, or more than a fourth of all the baptist chapels in London and its vicinity.

From a statistical account before me, furnished by a friend, I perceive the estimated number of baptist chapels in the metropolis is 75, while the entire number of Independent, or "Congregational," chapels embraced within the same limits is over 130, probably 140, nearly double the number of those belonging to our denomination!

But if we embrace the whole of England in our calculation, we shall find baptist chapels 1450, Independent chapels 1920; thus showing that our numbers are as three to four, and a fraction above, as compared with those belonging to the Congregational body. London, then, is all behind, and suffers greatly in comparison with the country. The friends of the "establishment" are very active, and have raised within the past few years, by voluntary contributions, (apart from government aid,) hundreds of thousands of pounds. They are ever on the alert in connection with all new districts. In no newly formed district have the people cause to regret the absence of a handsome church; and in like manner the most bigoted adherent to the baptismal regeneration dogma will never in such localities find himself annoyed by the presence of a baptist chapel. In the large parish of

St. Panoras, containing, I am told, a larger population than that of the town of Birmingham, there is not accommodation in baptist chapels for a thousand people! In Brompton, Knightsbridge, and the extensive district around, I am not aware that there is even one baptist chapel worthy the name of a place of worship. The Independents, or to use the more modern term, the "Congregationalists," are astir, several noble and elegant edifices having of late years been reared by them in various new neighbourhoods, while by us, (or rather by Mr. Peto,) one only has been built.

We are, however, some of us belonging to the body, just beginning to rub our eyes, previously to waking up to effort. We *must* have better chapels, and in more prominent positions. Mr. Peto will certainly "provoke others to jealousy" by his zeal and princely liberality. And the chapel now erecting at Hammersmith for Mr. Leechman, will serve, when finished, as a model which those who will "arise and build" may very well follow, if they have respect for taste and the credit of the denomination.

I did not intend, dear sir, when I first proposed to trouble you with these brief "notices," to extend my remarks to any chapels of our body beyond the limits I assigned; If, however, what I have said has been regarded as suitable and of any value, and you feel disposed to permit some further notices, I will add something more in my next.

April 6, 1851.

X.

[In our last, for *Wells*, read *Wills*.]

NARRATIVES AND ANECDOTES.

SELECTIONS FROM THE ORATIONS OF GAVAZZI.

But, thank God for it! there is yet a portion of the Italian Church true-hearted and sincere. There are in our land young Levites, who are uncontaminated with the leprosy of Rome's hoary-headed prevaricators in the service of God's temple. In Lombardy and Venice they abound; in Tuscany they are numerous; in Piedmont they openly proclaim their abhorrence of Papal abominations: they are the hope, and will yet be the rescuers of Italy. I have been told by the craven slaves of an anti-national and anti-chris-

tian system, "You are alone." It is false. "You peril your future prospects." I have no earthly views of personal gain like theirs. "Your acts will be noted down and remembered against you." I glory in the denunciation of rascaldom. "The Jesuits are watching you—their spies are taking down your words." Let Loyola do his dirty work; I have long since known and defied him. Do you see this old cassock? Clad in these humble rags, I have ere this confronted the banded hordes of human tyranny in their variety of denominations; nor shall I shrink from an encounter with the

vilest and most treacherous of them all. In this old gown I have stood as a target against the musketry of the foes of civilization and freedom before now. I have stood out against the bloody Croats of Austria, the miserable Mamolukes of Naples, and the degraded Cossacks of France!

Know we not how low has sunk French policy and French principle in the eyes of thinking Europe and unshackled America? The old butchers of the French St. Bartholomew have got the upper hand once more; and the massacre of Rome's best citizens may now be added to the canonised and papally-glorified extermination of the Huguenots. Do I seek to convert Englandmen to the papal religion, such as it now stinks in the nostrils of mankind? Heaven keep me from any wish of the sort! Men of England, keep your Christianity—hug it to your bosom—fling it not away for the embrace of the degraded harlot, that flaunts her faded finery in the twilight of human understanding, but in the rays of the sun of intellect is but a loathsome aggregate of abominable im-
posture.

Maniacs are found in connexion with that system, such as now exhibits its repugnant features to the world, who talk of the conversion of England. God help the silly creatures! Who sends, and who are sent now on the errand of conversion? Whosends? I'll tell ye. An empty-headed and hollow-hearted egotist, whose vanity is only equal to his imbecility, and who has earned the scorn and detestation of the three millions of Italian men over whom, by a curse of Providence and the aid of French twenty-four pounders, he exercises his abhorred tyranny—a pastor, forsooth, of the Roman flock, who has fulfilled to the letter the scriptural sketch of a mercenary shepherd, to whom the sheep do not by right belong. The mercenary or “the hireling, when he sees the wolf approach, flees away,” in the best disguise he can, even that of a footman!” Such is the character who sends to convert England—to convert freeborn men to his allegiance—allegiance to a ruler brought back over the gory ramparts of bombarded Rome, to sit in sullen and detested supremacy amid the ruins of the press, of the electoral franchise, freedom of

speech, free tribunals, and free thought. Such is the European Juggernaut before which your England is called on to bow, and let the wheels of his bloody car roll over your souls!

Such being the sender, whom has he sent? At the head of his missionaries comes a man with sufficient learning to expound his Bellarmine and his Breviary, and sufficient ability to explain how the laws of your land may be violated with impunity; whose meekness is manifested by a haughty edict from the “Flaminian gate,” and who, instead of the humbly-shod but yet beautiful feet of those who in all humility bring the gospel of peace, flaunts before the eyes of the barbaric tribes who are supposed to be the aborigines of this island a pair of red silk stockings—a man who dreams more of “enthronizations” than the poor of Christ—whose thoughts are about a well-stocked wine-cellar and weekly *conversazioni*—a man *dominans in clisis*—an overbearing tendency, already marked in scripture as the characteristic of false churchmen; more studious of the paltry homage which he can exact from the feeble and notoriously degenerate aristocracy of his flock, than of the state in which the back-slums of Westminster are and will long remain, under such care-taking; with his pockets full of Anstrian and Neapolitan certificates, and a warrant, no doubt, from his master to superintend and report the proceedings of the Italian exiles in London. Under his guidance, England is to be converted by a number of Oxford deserters, enrolled and drilled at Rome for this particular forlorn hope, and full of the reckless desperado bravery of men who have abjured their nationality, and can only thrive in the lowering of their country. The English character is so unsuspecting and confiding, that ye would become the dupes of our crafty churchmen, and they would make use of you as they do now to rivet our chains and perpetuate their impostures. None so ready to adopt the most ridiculous and irrational practices and theories of Roman Catholicity as your English neophyte in his soft-hearted fervour. Hence the mischief of English converts, and the inconceivable nuisance of their joining us at the present juncture. Keep aloof from the church of Pio Nono, men of England!

CHRISTIAN ACTIVITY.

THE CHURCH AND THE WORKMAN.

By a Town Missionary.

THE working men of England are not religious. They are industrious, skilful, energetic, honest, and loyal, but they are not disciples of Jesus Christ. They do not glory in his cross. His truth is not in them. Between him and them there is "a great gulf." To them the divine book is unknown—the sanctuary a shunned spot—the holy hymn mere melodious cant—the sabbath a "convenient season" for self-indulgence—and the future "without form and void." "The way of peace have they not known." Far from God they live unwisely, stupidly, immorally, and, in thousands of instances, they pass from a present of labour to a future of sorrow. Hence the pauperism, discontent, infamous profligacy, indifference to domestic duties, infidelity, and appalling wretchedness found in our great cities. Indeed the more deeply we penetrate into the condition, habits, and modes of thinking of the working classes, the more obvious will be the awful fact—**THEY ARE A MULTITUDE WITHOUT GOD.**

We declare what we know. The church and the workmen are not one. The former is heavenly; the latter earthly. He knoweth not his Maker—the Saviour—the Spirit which beautifieth the soul. To him salvation hath not come. We cannot say peace be with "the church in thy house." So true is it that the English workmen hath not been "added to the church." How could he? Is he not unregenerate? Proofs of this abound. They "stand in the corners of the streets." Our cities are full of them. The signs of wickedness amongst "the million" teem on every side, and he is faithless who seeks to hide them. From the varied phases of the working classes we will select two—Sabbath Desecration and Intemperance.

Every student of poor-life is aware that working men seldom "remember the sabbath-day to keep it holy." It is their high-day for gluttony, pleasure, sleep, rambling, and vice. To base uses indeed do thousands of them put its bright and holy hours. In Glasgow,

for example, no fewer than two hundred and eighty persons were seen to enter a gin-shop on the morning of the sabbath. In the small town of Pontypool there are often 1,500 persons spending the sabbath evening in the public-house. And where the public-house is not resorted to the sabbath is still perverted. It is then devoted to card-playing, reading the newspaper, visiting, railway trips, inordinate sleep, brutal sports, infidel meetings, and practices which are not to be named. We repeat—the English workman does not sanctify the sabbath. We know, for example, ninety families who reside in a court, and we could not indicate one family whose members frequent religious services on that day. Nor are these families exceptional cases. Our knowledge of poor-life extends to Edinburgh, Sunderland, Carlisle, Leeds, Bradford, Nottingham, Ripon, Lynn, Manchester, and London, and every missionary in those towns has his daily journal crowded with similar facts. And we fear the evil is on the increase. Sunday newspapers are very common—millions of copies are eagerly bought. Infidel orators get immense assemblies on the Lord's-day. The railways, the rivers, the parks, the streets, and the tea-gardens, present multitudes who glory in making it minister to their folly, lust, and mad fondness for worldly pleasure. The markets are full in the morning; the concert-rooms, the gin-palaces, the infidel lecture halls, and the brothels crowded in the evening. Thither do the poor throng, and in unlawful and wicked deeds expend their precious sabbath hours.

That intemperance is the bane of the English workman all know, but all have not sought to measure its extent, cost, and effects. We will endeavour to show how this may be done. The extent of intemperance is to be measured by the length and breadth of the land. It triumphs in our mightiest cities; it destroys in the smallest group of humble homes. The field, the dock, the factory, the mine, the warehouse, and the shed, alike furnish its wretched slaves. They cross our path; they slumber around our dwellings; they carouse in sight of our churches; their graves—do we not

see them dug? London contains a thousand wine-cellars for the rich, and eleven thousand public-houses, most of which are for the poor. In Glasgow thirty thousand persons reel drunk to bed every Saturday night, and a proportionable number do the same in every village, town, and city in the land. What a preparation for the sabbath!

The cost of intemperance is enormous. This "great transgression" consumes sums which would educate the entire population for generations to come. We may select Birmingham as an illustration. We found a boy there who did not know the name of Jesus Christ. We found men there who had no Bible. We found women there who dwelt in houses not fit for brutes to lie in, and yet the population were spending £600,000 annually on strong drink. Galashiels contains thirty-four vendors of alcoholic fluids—being one for every twenty-nine families. And the Cambridge folks are not ashamed to squander £50,000 annually on intoxicating liquors at a time when hundreds are perishing for lack of spiritual knowledge even within sight of its college halls.

We have spoken of education—here is an illustrative fact. In one year the cotton-spinners of Ashton-under-Lyne expended £2,220 on education, and in the very same year their ale and spirits cost them £14,430. Then another mode of illustration occurs. The Rev. John Clay, of Preston, says:—"Four hundred and fifty drunkards were committed to the Preston House of Correction in the last year, each of these, at a low estimate, spends five shillings weekly in liquor. To this add the loss of wages during imprisonment (average of the former fifteen shillings, and of the latter six weeks), and the cost of prosecuting 125 felons at £8 each, and of hearing 325 minor offences at £1 each. Twenty-five drunkards were transported last year, at an expense of between £70 and £80 each. Six weeks' maintenance in prison for 450 prisoners, (including interest in money sank in buildings, &c.) may be taken at £1,650. The proportion of the annual charge for county and borough police appertaining to these 450 prisoners may be considered at £2,500, and the cost to the union for destitute families about £300 or £400." Remember, reader, that as intemperance is the grand source of crime and pauperism, it is to

be blamed for most of this "cost." But there are more startling facts than even these. Strong drink costs the people of Glasgow one million annually, the population of Manchester the same sum, the hordes of London three millions, and the entire people of Great Britain and Ireland probably not less than fifty-two millions; and as most of this money is from the wages of the working classes, it may be argued that drunkenness is the main cause of his poverty, ignorance, sin, misery, and shame.

Need we write more than a few words on the influence of intemperate habits? It is patent to all that they are fraught with evil. They bring poverty. They harden the heart. They blunt the glorious powers of the mind. No virtues can flourish in their presence. Religion withers before them. They shut the Bible; they are "enmity against God;" they ruin the soul for ever! And yet such are the habits which are cherished by thousands of English workmen.

But this is a fearful revelation. What destitution, violence, lewdness, irreligion, and wretchedness, are involved in all this sabbath desecration and drunkenness. They alone are enough to sap the greatness of a people. The prosperity of a powerful and wealthy nation they are able to destroy. Ruin is before the kingdom where they exist. There then needs no pestilence—war—papal aggression—civil commotions—or political wrong-doing to make dark ruin impend. Where the masses neglect the sabbath and are drunkards, all may apprehend the reign of ignorance, crime, force, and flaunting atheism. And such omens of evil are now amongst us. Their fearful shapes crouch on every side. Potent and grim they bide their time. Not afar off are they. Beneath the shadows of many a beautiful sanctuary do they lurk. They fester in all our prisons. Embodied in ragged men they shamble across our daily path. Children of the night they stand arrayed against the children of the day, and the Everlasting One alone can tell what conflicts and sorrows will ensue. But surely "the battle is the Lord's."

"What shall we then say to these things?" Let us vow to be more faithful, diligent, and holy. Resolve, O thou man of God, to cherish, to preach, to glory in "the cross of Christ." "Pray without ceasing" for the increase of its

converts. Seek out the poor, and declare the gospel unto them. Be active in sending christian missionaries into their homes. Circulate the scriptures. Collect the young, and lead them to Jesus that he may bless them. Work—pray—believe, and thou shalt see the salvation of God amongst the WORKMEN of this land, and witness their entrance into THE CHURCH.

"God be merciful unto us, and bless us, and cause His face to shine upon us, that thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee." Amen.

"THE WONDERS OF HUMAN FOLLY."

By a Pastor of Poor Men.

PROFESSOR PORSON was of opinion that it would require five hundred volumes to contain the "History of Human Error." We do not dispute it. The follies of mankind have been and are strange, vast, complicated, and endless. But none are more outrageous than those foisted on their disciples by the Roman Catholic priesthood. A few of them are described in a most interesting "Paper for the People" just issued by W. and R. Chambers. The writer says:—

"Superstition has in nothing more plainly manifested at once its foundation in ignorance, and its mighty hold over the popular mind, than in the extraordinary variety of relics which have claimed and received the homage and adoration of mankind. It is but a few weeks since, at Stonyhurst College, in Lancashire, we were shown a piece of the real wood of the cross; and the following are some mentioned in Brady's 'Clavis,' which either have received, or are receiving, the wondering adorations of folly:—

- 'A finger of St. Andrew.
- 'A finger of St. John the Baptist.
- 'The thumb of St. Thomas.
- 'A tooth of our Lord.
- 'A rib of our Lord, or, as it is profanely styled, of the *verbum caro factum* (the Word made flesh.)
- 'The hem of our Lord's garment which cured the diseased woman.
- 'The seamless coat of our Lord.
- 'A tear which our Lord shed over Lazarus. It was preserved by an angel, who gave it in a vial to Mary Magdalene.

'Two handkerchiefs, on which are impressions of our Saviour's face: the one sent by our Lord himself as a present to Agbarus, prince of Edessa; the other given at the time of his crucifixion to a holy woman named Veronica.

'The rod of Moses with which he performed his miracles.

'A lock of hair of Mary Magdalene's.

'A hem of Joseph's garment.

'A feather of the Holy Ghost.

'A finger of the Holy Ghost.

'A feather of the Angel Gabriel.

'A finger of a cherubim.

'The water-pots used at the marriage in Galilee.

'The slippers of the antediluvian Enoch.

'The face of a seraphim, with only part of the nose.

'The snout of a seraphim, thought to have belonged to the preceding.

'The coal that broiled St. Lawrence.

'The square buckler, lined with red velvet, and the short sword, of St. Michael.

'A vial of the sweat of St. Michael, when he contended with Satan.

'Some of the rays of the star that appeared to the Magi.'

In another place we have some account of the saints:—

"The 'Lives of the Saints' form an ample catalogue of the wonderful follies of human vanity resembling those just recorded. Thus we learn that the divine love so much dilated the breast of St. Philip Neri, that the gristlo which joined the fourth and fifth ribs on the left side was broken, which accident allowed the heart and the larger vessels more play; in which condition he lived fifty years. Thus also we learn that when the venerable Bede was blind, and desired to be led forth to preach, his servant carried him to a heap of stones, to which the good father, believing himself preaching to a sensible congregation, delivered a noble discourse, whereunto, when he had finished his sermon, the stones answered and said, 'Amen!—that when St. Denys was beheaded, with some other martyrs, in the neighbourhood of Paris, the body of St. Denys rose upon its feet, and carried its own head two miles. In a similar spirit is conceived St. Blas's receipt for a stoppage in the throat:—

'Hold the diseased party by the throat, and pronounce these words—"Blase, a servant of Jesus Christ, commands thee to pass up or down." Of St. Blas it

is related, that when he was scourged, seven holy women anointed themselves with his blood, whereupon their flesh was combed with iron combs, their wounds ran nothing but milk, their flesh was whiter than snow, and angels came visibly and healed their wounds as fast as they were made, and they were put into the fire, which would not consume them; wherefore they were ordered to be beheaded, and were beheaded accordingly. Then St. Blasie was ordered to be drowned in the lake; but he walked on the water, sat down on it in the middle, and invited the infidels to a sitting; whereupon three-score and eight who tried the experiment were drowned, and St. Blasie walked back to be beheaded."

Such are some of the "lying wonders" of those who pretend to be priests of "the true church." There are Roman Catholics around us who believe that pictures of the Virgin "wink;" that the chair of St. Peter is still preserved at Rome; and that the present pope can raise the dead. And faith in such traditions they regard as recommending them to the favour of God. Such facts should stimulate every christian to labour for the promulgation of that gospel which alone "is the power of God unto salvation."

DOING ONE THING.

"THAT man is terrible who does one thing," says the adage. The intense concentration of thought, feeling, purpose, energy, upon a large and worthy object, in the one adapted sphere, which is implied in this doing one thing, and but one, is one of the sublimest of spectacles. Paul, fired with apostolic fervour, and bent, with the terrible energy of an irresistible purpose, upon the grandest of missions, gives a new view of the capabilities of the human soul. The man who chooses a great and good object, and adheres to it in the face of obstacles, ridicule, reproach, suffering, death, is a hero, though no pomp of applauding crowds may celebrate his praise, and no poet embalm his memory in immortal epic. His influence upon the world will not be unfelt; his triumphs will prepare the way for other victories, and enter into the volume of those far-off and secret powers which are moulding the world unseen, and working out the grand designs of Providence. The man who overcomes a prejudice—who subdues a lust—who raises a fellow-being from the degradation of ignorance, or the pollution of vice—who sows the seeds of just principles, and sheds the pure light of a holy life, has done a great work.

BAPTISMS.

FOREIGN.

CANADA, *Grande Ligne*.—The sabbath school in charge of Mr. and Mrs. Normandeau and Mademoiselle Feller, has enjoyed tokens of Divine favour. Four of the pupils have been converted and baptized, and five other persons likewise have embraced the Saviour and been baptized, two of them very lately from the Romish church. The whole nine were baptized in the presence of a large concourse of Roman Catholics. A more convenient place for baptizing—a basin supplied from springs—near the mission house, has been provided, and a touching administration of the ordinance by Dr. Cote, to three candidates from St. Mary's, was the last of his labours which took place here, in the presence of some two hundred protestants and papists.

St. Mary's.—This station was opened two years ago amidst strong opposition, but the efforts of enemies were vain against Dr. Cote, who had the privilege before going to his reward, of seeing twelve families of respectable standing, abandon the papal church to follow the gospel. Mr. Roussey was challenged to a public debate by one of the pope's champions, and the papists were astonished to find him, (Mr. Chlne), so weak in defending his cause, and were really ashamed of their great preacher. They expected certainly to see Mr. R vanquished, but found it the other way. Great excitement has followed the discussion, and good is expected from it. Seven converts were baptized at this station last summer, and a large number are candidates for baptism.

JAMAICA, Stewart Town.—The Rev. B. B. Dexter writes:—"I hope there is a good work going on in many different ways in the churches, but dare not yet write too strongly on the subject. At Stewart Town during the past year fifty-three were baptized, and twenty-five more would have been, had it not been thought more prudent to defer it till the cholera had left us, besides a like number who were standing ready at New Birmingham. Most of these are young persons brought up in our schools, and who can read the word of God well, while many of them can write a good hand, and some of them a beautiful one."

DOMESTIC.

BRADFIELD, Suffolk.—Our new chapel was opened on the 19th of September last, by Messrs. Aldis of Loudon, Elven of Bury, Webb of Ipswich, Tyler of Bury, and Cooper of Wattisham. The attendance since has been very pleasing, and the Lord is giving testimony to the word of his grace. On Lord's-day, March 2, we baptized six candidates. The first a female advanced in life. She was awakened twenty years ago; had often stifled conviction; but at last was induced to yield herself unto God, and she is now going on her way rejoicing. She lives with two friends who are members of the church. The three compose a baptized household without infants. The next is the second daughter of our pastor, who was brought to serious reflection from being excluded from a meeting of members held for the purpose of spiritual conversation and prayer. We hold these meetings monthly, at members' houses, and find them very profitable. The third candidate, a young female, has had convictions and anxieties about her soul for several years, but lately she was very powerfully impressed by a sermon from Prov. xxix. 1, and is now a decided follower of the Lamb. The fourth is the only daughter of one of our deacons. The address given on laying the foundation of our chapel by Mr. Thomas Ridley of Bury, the former pastor of the church, was made a blessing to her, and some special prayer-meetings held during the first week of the present year, were the means of bringing her to decision. The fifth candidate is a youth who has heard the gospel for about three years; he was particularly affected under one sermon, and a tract left at the house of his parents,

was the means of showing him clearly the way of salvation. The last is the daughter of parents who are both members with us. She has had some anxiety about her soul for several years, but a sermon preached by Mr. George Ridley was made a blessing to her soul. Her husband was opposed to her baptism, and tried to hinder it. Her clothes were all ready, and she was anticipating the pleasure of following her Lord with the other candidates, but the threatening language he used prevented her coming in the morning. He consented, however, to come with her to chapel in the afternoon. We sent for him to come into the vestry, and there reasoned with him on the importance of regarding God's authority as supreme; the result was, he consented to her baptism, which took place after the afternoon service, and actually assisted her in coming up out of the water. She was received at the Lord's table on the same day with the other candidates. This is the first time we have had baptizing twice in one day. We have another candidate, and hope well of several others.

G. W.

HUGGLESFORD, Leicestershire.—On sabbath morning, Jan. 5, three young men were baptized by Mr. Yates, after a sermon by Mr. Smith. April 6, six females were baptized by Mr. Smith, after a sermon by Mr. Yates. On Wednesday morning, April 9, two aged persons—husband and wife—were baptized by Mr. Yates. One was 81, the other nearly 82 years of age! It was thought better to baptize them privately. Only a few friends were present; and the candidates went through the water with remarkable calmness and comfort. May young and old be faithful unto death, and then receive a crown of life! We have four more candidates.

SWINDON NEW TOWN.—Seven persons were baptized by Mr. Breeze, March 16, in the presence of a very crowded congregation, who, notwithstanding the inconvenience of being closely packed, conducted themselves with the greatest propriety, and a good impression was evidently produced as to the scriptural character of the ordinance. This is the third time believer's baptism has been administered in this new chapel, and appearances indicate that we shall soon have more to do in this way. May God send prosperity, and to him alone be all the praise!

SHEFFIELD, Eyre-street. — Mr. Butoy baptized a female believer, March 2. Our friend is a married woman, a native of Scotland, who had enjoyed for four years the privilege of attending the evangelical labours of Dr. Guthrie, of Edinburgh, but who had neglected the interests of her soul, until fully awakened by reading a tract left at her residence by one of our friends, thus affording another proof of the usefulness of these silent messengers of mercy. Her husband also is a regular bearer, and appears to be under very serious impressions. March 30, after a discourse listened to with deep attention by the most numerous congregation we have had in our chapel on similar occasions, Mr. B. baptized three females; one of them—a single lady, a member of the Church of England, possessing very considerable mental attainments, was invited by one of our friends to witness a baptism in our chapel; the arguments then advanced, with others in tracts put into her hands by the same friend, and the baptism of the Hon. and Rev. B. W. Noel, from whom she first received the sacrament many years ago in London, convinced her it was a duty and privilege thus to follow her Lord. Another, a married female who in her youth attended a baptist chapel, her mother being a member, but previous to and since her marriage had become closely connected with the Establishment, having lately removed her abode near to our place of worship, was induced to attend, when early impressions were revived, and she was led to follow her Lord in his own ordinance. The other, also a married female, has attended with us for many years. We trust our prospects are improving. We hope to baptize again shortly.

W. G.

KNARESBRO'. — On the second sabbath in April, our pastor, Mr. E. Franklin, baptized two believers in the river Nidd, previous to which he delivered an address in which he combated the general arguments in favour of infant sprinkling, and concluded by a forcible appeal to all professors to search the scriptures and obey the commands of the Lord Jesus, even to the very letter. The auditors numbered above 1500.

H. B.

SOUTHWARK, Borough Road Tabernacle. — On Wednesday evening, April 9, Mr. J. Wells baptized seventeen believers at this place of worship before a large congregation.

G. J.

LONDON. — Editors are rather dangerous folks. If you tell anything in their hearing, or when writing to them, they may very like make their notes and print them. We are about to take a liberty of this kind with one of our brethren—a minister of a London western baptist church, who says, March 31,—"I baptized seven very young females last night—six of them children of members, after a sermon from Isaia's xliv. 3—5. I have received a visit from a gentleman, this morning, who is a member at —, and whose father was a clergyman, to request me to baptize him. You may remember that I baptized eight members of the same church toward the close of last year. But I forget that I am writing to an editor—so no more!"

LYNN, Norfolk. — We are not left without tokens of the Divine favour. Our last account in the *Reporter* of Feb., 1850, page 74, told of the baptism of eight persons, upon profession of faith in Jesus. One of that number, a young man, has since then died happy in Christ. On Feb. 3 of that year two females were baptized by our pastor. April 7, one female. June 2, one female. June 23, one male. Sep. 1, two males and one female. Oct. 6, two females and one male. Nov. 3, one female. Jan. 5, 1851, four females and two males. We have several others coming forward. We enjoy much peace in our borders. May we be found diligent, watchful, and faithful.

KIRTON LINDSEY. — On Lord's-day morning, March 30, our pastor, Mr. Julius Caesar Smith, preached from "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord," and afterwards baptized two candidates—a male and a female. The former was once an innkeeper in this town, and has attended our place of worship as a regular bearer several years. Our congregations are good, and very attentive to the word preached. May the Head of the Church bless us!

T. D. C.

BIRMINGHAM, Circus chapel. — Mr. Landels baptized eleven disciples of Jesus on Lord's-day evening, March 2. These were added to the church. Some of these had been Wesleyans.

W. H.

SCARBOROUGH. — Our pastor, Mr. Evans, baptized two young believers—teachers, on a profession of their love to the Saviour, April 6. These were received as members.

J. J.

CARDIFF, Bethany. — On Thursday, April 3, after a discourse by Mr. Jones, Mr. Fuller immersed seven believers—one male and six females. One of the females was far advanced in years. She had been associated with religious persons from her childhood, and the subject of religious impressions for some years; and now she regretted much her indecision in not having made a public profession of her attachment to the Saviour until overtaken by age. Another had been a member of the Established Church for several years, but becoming convinced that the doctrines and practices of the baptists are precisely the same as those taught and practised by Christ and his apostles, she determined to cast in her lot among them. Another had been a member with the Independents for some time; and three were from the sabbath school. These were all added to the church on the following sabbath. M. L.

ABERSYCHAN, English Baptists. — You will, I doubt not, be glad to hear that after the great revival which took place in the churches in these parts some twelve months ago, that though we do not hear at present of such large additions as then appeared month after month in your *Reporter*, Zion's ways are not deserted. We have been cheered by a few additions. On Lord's-day evening, March 30, our minister, after discoursing on obedience an evidence of love, went down into the water, and in the presence of a numerous and attentive audience immersed five persons on a profession of their faith in Christ. Four of the candidates were married people, and the other was a youth from the sabbath-school. Two of the male candidates had been members with the Wesleyans. These were all added to the church. We had a baptism of three in Dec. which was not reported.

S. P.

KENNINGHALL, Norfolk. — On Lord's-day afternoon, April 6, after an appropriate address, our pastor, Mr. Howell, led two female candidates down into the water, and immersed them in the name of the Sacred Three. One of these has been in connection with the Wesleyan Methodists.

H.

BARNESLEY. — Mr. Cathcart baptized three believers, April 6. Forty-eight disciples have been baptized since April last, whose consistency and devotedness, except in one solitary case, could not be questioned.

HOLYHEAD, Isle of Anglesey. — On Lord's day, March 23, we met in our new and commodious chapel for the first time, when the Rev. T. Evans, of Pont-rhyd-y-Bont, preached from the commission of our Great King, and Rev. W. Morgan, our esteemed pastor, baptized three males and seven females in the name of the Sacred Three. The congregation was large and attentive, and many were moved to tears in witnessing the young and old thus consecrating themselves to the service of Him who died to save poor sinners. May the Lord give them grace to stand steadfast unto the end, and bring many more to follow their example!

J. J.

PADIHAM, Lancashire. — Mr. Wood of Padiham, baptized three believers in the Churn Clough, Sabden, April 18, all in connexion with their school and congregation. The spectators were numerous, and the scene altogether was pleasant and agreeable. The discourse was pungent and scriptural, but a little too pointed for the supporters of "Mother Church." Our brother is doing good service for the cause of Christ in this town. The congregation and Sunday school have greatly improved of late.

W. F.

HOWEY, Radnorshire. — Mr. Wm. Probert, of Newbridge, has attended this place of late, and his labours amongst us have not been without success. April 13, we met at the waterside, and after an appropriate discourse Mr. Probert led two females down into the water, and baptized them in the presence of hundreds of people of various denominations. One of the candidates had been a consistent member with the Independents for many years. More are inquiring.

W. D.

MANCHESTER, Grosvenor-street. — On sabbath evening, March 23, seven individuals who had "gladly received the word" were baptized. Two are Independents; and one had been connected with the Association Methodists, who is now taking a journey into a far country. May he adorn the doctrine of God his Saviour in all things. The other four were from our own congregation. Others are in a hopeful state. May the Lord build up Zion!

R. S.

DUNSTABLE. — On Thursday evening, April 3, our pastor baptized three believers on a profession of their faith in Christ Jesus, who were received into the church. We believe their example will shortly be followed by others.

R. P.

TARPORLEY, Cheshire.—On Tuesday evening, Feb. 11, at the General Baptist chapel, Mr. J. Metcalf, Wesleyan preacher, Northwich, was immersed in the presence of a large congregation, by Mr. Harvey, of Bury. Mr. Metcalf has been connected more than twenty years with the Wesleyan Methodists, and the last six years has been employed as a town missionary in Northwich, and a preacher in that circuit. Before his baptism he delivered an address,* in which he assigned the reasons for his change of sentiment and practice upon the subject of baptism. His address was particularly distinguished by kindness of spirit and scripturality of matter.

R. B.

NEWARK.—On the last sabbath evening in March, the ordinance of believer's baptism was again administered by our pastor, Mr. Gyngell, when four believers put on Christ. A husband and wife, and the wife of one who was baptized last time—the other candidate was a young female. The chapel was crowded on the occasion, which made us think of former times. We hope good is doing, but are anxiously looking and praying for greater things than these.

R. P.

IRELAND, Ballina.—The Rev. W. Hamilton says, "After a long time of trial we have now some tokens of encouragement. On last Sunday fortnight we had a baptism, which was attended by a good many respectable people, and the service was solemn and, I trust, profitable. The young man that was baptized has been attending our sabbath school and public worship for two years, and has given satisfactory evidence of his sincerity—he was a Roman Catholic."

* We have received a copy of this address, for which we have not room now.

KEYSOE, Beds.—Two females were baptized, March 16. One of them, a cripple, was formerly a scholar, but is now a teacher. Her parents are members of the church, and it was an interesting sight to see the father take his child in his arms and carry her down into the water, and then carry her out again.

[This reminds us of a similar case. One of the first persons baptized by the Editor was a female of very diminutive size. She stood on the edge of the baptistry. He reclined her on his arms—immersed her, and lifted her to the edge again, without suffering her feet to touch the ground at all. But she was completely baptized—that is, immersed—dipped; and that is all that is required, but no less.]

KINSDRIDGE.—Our new pastor, Mr. E. W. Tuckett, baptized four persons, April 3rd, on profession of faith in Christ. One of these was a young lady of high church family in the neighbourhood. Others are shortly expected thus to put on Christ.

J. G. H.

BARNSTAPLE.—On March 30, seven were baptized on a profession of their faith in our Lord Jesus Christ. One of these was an Independent, and still retains his connection with that body. The rest were received into our fellowship the following Lord's day.

LUTON, Wellington-street.—On Lord's-day evening, March 30, Mr. Harcourt baptized seventeen believers in the Lord Jesus, who were all added to the church. May they remain faithful unto death and then wear the crown of life!

J. P.

GREENWICH, Lewisham-road.—On Wednesday evening, April 16, Dr. Hoby baptized eight believers. This will be pleasing intelligence for Mr. Russell—one of the deputation to India, when it reaches him.

S. P.

BAPTISM FACTS AND ANECDOTES.

THE PEER AND THE PARSON—A SCENE AT THE FONT.

"I accompanied Lady Londesborough to St. Paul's church, Brighton, on Saturday last," writes the Earl of Londesborough to the *Times*, "for Lady Londesborough to be churched, and our child, an infant of little more than three weeks old, to be baptized. At the font, and during the ceremony of baptism, the officiating clergyman, the Rev. Arthur Wagner,

suggested that the infant's hat, cap, and outer garment, should be taken off, for they would be made very wet. Upon Lady Londesborough and the monthly nurse being much alarmed at this being done in a cold church, I ventured to ask Mr. Wagner, in the most civil manner, whether, in consideration of the infant's tender age and of its not being used to cold water, it would not be possible to baptize it by putting a little water upon

its forehead. That gentleman merely replied, that he was not there for me to teach him how to baptize a child. I then addressed the nurse, and asked whether she considered Mr. Wagner's mode of baptism would risk the infant's life. She said, that she could not answer for the consequences; that, were she the child's parent, she would not permit it, and that she hoped I would not. Again I asked Mr. Wagner whether it would not be possible to baptize the child in a milder manner. Closing his eyes, he merely pointed to the passage in the rubric where immersion, or pouring water upon the child, is mentioned. I then declared, that I could not take upon myself the responsibility of the infant's life, and that I could not permit the ceremony to proceed; when Mr. Wagner said, 'You thus prefer the child's temporal to its spiritual life. I must speak to you as I would to the poorest man—this is a mockery of the ordinances of the church,' and he then left the font. My child has thus been refused admission into the Protestant Church unless at the risk of its life, that risk having been declared by a competent person.' The following is the Vicar's explanation, as given in a letter to the Bishop of Chichester:—'The circumstances are these:—A child, according to previous appointment, was brought on Saturday last, at twelve o'clock, to be baptized. No sponsors attended, but I waived this irregularity, so that the father and mother and the clerk of St. Paul's church stood as proxies for the real sponsors. The service was continued up to the place in the Prayer-book where it says, 'Then shall the priest take the child into his hands, and shall say to the godfathers and godmothers,' &c. Before taking the child into my arms, I requested, as I always do (a suggestion hitherto cheerfully, if not gratefully, complied with) when there is a cap upon the child's head, that it might be removed, and that for two reasons—first, that the cap might not be spoiled by the water; secondly, that the child might not take cold by having the risk of a wet cap upon its head. Upon my making this request, the parents expressed alarm lest the child should take cold, and appealed to the nurse whether it were safe or not. I explained to the mother that my sole object in wishing the cap removed was to prevent the child taking cold, and that I would readily baptize it, whether or

without its cap, as she pleased, but that it would be better for the child to take the cap off. The nurse then said, if I remember aright, that there was no occasion to take the cap off, that the smallest drop of water put with the finger on the child's forehead was all that was necessary. Upon this I pointed to the rubric, which sets forth, 'It shall suffice to pour water upon it,' and referred, as I trust, with calmness, to the anomaly of a minister's receiving instruction from a nurse as to how much, or rather how little, water I might be permitted to use. The parents then, after talking aside to each other, requested that the service should cease, and the baptism be postponed till the child was stronger. I remonstrated with them on the inconvenience of beginning the service and discontinuing it without sufficient reason, but to no purpose, for they soon after left the church. Such, my Lord, to the best of my recollection, are the facts of the case. There were three other persons present besides the parents and nurse—namely, Mr. Chisholm, Mr. White, and Mr. Cruse, who, I have no doubt, would corroborate, if needful, the above statement.'

There are several points in this narrative as given by each of the parties which might be amusing enough to an intelligent baptist, but when we recollect that it was professedly a religious and a christian ceremony which the parties was anxious to observe, we are rather disposed to regret that such a scene should have been witnessed. The word of God is set aside entirely. Had that unerring directory been consulted and regarded, the anxious parents would not have subjected their beloved baby to such ceremony at all. Custom, and custom only, was their guide, and when they found the parson stick to his text book and insist that he must "dip" or "pour," they were offended. We side with the parson. He was right, so far as following the directions in his Prayer Book could make him so. But he departed from the custom of "sprinkling," which is not mentioned in the book at all, and they were offended. The whole thing, as it always is, was a solemn farce, for all the fuss that was made about it in the House of Commons. When will this vain parody on a christian ordinance be abandoned for the reality—the thing itself—the baptism of believers only?

SABBATH SCHOOLS AND EDUCATION.

TESTIMONIAL TO THE REV. ALEXANDER FLETCHER, D.D.—On Tuesday evening, April 15, a numerously attended public meeting was held in Finsbury Chapel, for the purpose of presenting a public testimonial to the Rev. Dr. Fletcher, who for so many years has officiated as the talented and indefatigable pastor of that chapel, from the teachers, scholars, and friends of sabbath schools, in token of the estimation in which they held his zealous labours in behalf of the young. The chair was appropriately occupied by Mr. Henry Althans, who ranks among the most successful sabbath-school teachers in the metropolis, and whose zeal in the cause is deserving of all praise. After a few words from the chairman, who, in the course of his remarks, referred in glowing terms to the great success which had attended Dr. Fletcher's labours in behalf of the rising generation, designating him as the “prince of preachers to the young.” Mr. Cross, in a suitable address, presented to the Doctor the testimonial which had been got up as the spontaneous expression of the feeling of his friends in respect of those exertions. The testimonial is well worthy of the cause on behalf of whose

success it has been got up. It is a silver candelabra of chaste and handsome workmanship, consisting of a scroll-leaved chased silver centre-piece, with elegantly cut glass dishes and sockets for lights, having engraved upon it the following inscription :—“Presented to the Rev. Alexander Fletcher, D.D., of Finsbury Chapel, London, by a number of sabbath school teachers, scholars and friends, as an expression of their grateful estimation of his zealous perseverance and useful labours in the religious instruction of the young.” It is the work of Messrs. Brook and Son, Poultry, and does them much credit. The Rev. Doctor, in replying to this flattering testimony of the value in which his exertions were held, commented on the benefit which sabbath-schools had conferred upon the community. He had taken part in their extension ever since he was twelve or thirteen years of age, and his zeal in their cause was as warm as ever: So long as he lived, he would do all in his power to promote their success; for he considered that there was no institution in the country which was of so much use. Addresses were afterwards delivered by the Rev. Mr. Seaborn, the Rev. Dr. Hewlett, and others.

ANNIVERSARY HYMNS.

Though years roll on and days decline;
And friends are gone, who once were mine;
Though heaven and earth should pass away,
Thy truth, my God, shall ne'er decay.

Man dies and moulders in the dust,
In mortal man, no soul may trust;
But thy good word and counsels sure
Through every age shall still endure.

While changing times successive flow,
Father of lights! unvarying Thou,
By providence and sovereign skill,
Wilt all thy purposes fulfil.

Where are our fathers? where are they
Who lived, on earth, their passing day?
They sleep in death;—but thy pure truth
Lives in immortal, vigorous youth.

Thy Gospel, like a rock, abides,
Assailed by error's moving tides;
Or, like the sun, it guides our way
To realms of everlasting day.

Here would my soul her anchor cast,
Till life's dark treacherous sea be past;
Thou enter on that happy shore
Where change and death are known no more.

LITTLE children, come and welcome,
If you never came before:
Christ invites you to his temple:
Come, for He has gifts in store.

“They that seek me early find me;”
Knock to-day at wisdom’s door:
Try the promise, it will bind you
To the house of God the more.

Spread your sinful hearts before Him;
All diseas'd with sin they lie:
But a touch of Christ can heal them;
Watch for Jesus passing by.

Day by day, dear children, seek Him,
In His house, and in His word;
Search the scriptures, they will teach you
How betimes to fear the Lord.

Saviour, we would over bless thee!
For redeeming love divine;
And with grateful hearts implore thee,
While we live, to make us thine.

By thy Spirit, Lord, baptize us,
In the precious crimson flood;
Then with saints, in peace and glory,
We shall sing atoning blood.

RELIGIOUS TRACTS.

MISSION AND COLPORTEUR LABOURS IN FRANCE.—The Rev. E. Willard, Baptist Mission, Douai, says, "Our brethren have distributed great numbers of tracts, and they would distribute a still greater quantity if they had interesting tracts to give. We have almost always been vexed and persecuted, either by the government or by the papal clergy, while at the same time we have been overwhelmed with toil. In these circumstances, when the brethren report to me it is often in very few words: 'All goes well at B—.' 'We had a heavenly time last Sunday at M—.' 'The Lord was with me last evening at C—,' and so on. In many cases they cannot write more, for they return from their evangelizings and visits at eleven o'clock or midnight, and are away again early on the morrow; and I, on my part, scarcely find time to send to the Mission Board an *exposé* of these brief notices. Our work here presents a scene of continued interest, sometimes thrilling, often exciting in the highest degree, even to us who live in continual excitement. The work of the Lord is really wonderful in our field: in all parts of it which we have been able to cultivate in any way corresponding to the exigencies of the state of things here, there is a progressing, deepening, evangelical influence manifesting itself in various ways, and resulting in the conversion yearly of a goodly number of papists."

INDIA.—The "Indian Report" of the General Baptist Mission in Orissa, on "Tract Distribution," states:—We have been free in distributing tracts; and, on all occasions, the people have been eager to receive them, notwithstanding the disgust and dread the brahmans have tried, and are still trying, to excite against them among the people. The tracts are extensively read, and, in many cases, well understood. We have met with instances of their careful preservation, and of persons setting a high value on them; and we are persuaded these things speak much in favour of their increasing influence. They have been spoken of before us with great respect, as containing the knowledge of God's worship; or as being the holy shastra of Jesus Christ; or as being

the book which can tell about salvation. We have heard the people censure each other for misusing them. Through the year, I do not remember to have seen a single tract torn up; and from this, with the evident and increasing regard of the people generally towards them, I am convinced that the tracts and books are a leaven among the people which is working a mighty change in their minds,—a change which will, ere long, develope itself in numerous converts and inquirers after the "Way of Life."

TRACT AND COLPORTEUR LABOURS IN CHINA.—The Rev. M. S. Culbertson, of Ningpo, says, "I trust we shall ere long have many new and well-prepared tracts to report to you, as the number of writers is steadily increasing. I think also that ere long, by the blessing of God upon the efforts of missionaries, the field will be indefinitely enlarged by the employment of native christians as colporteurs. The colportage system seems peculiarly adapted to a country like China. Its dense population, collected together for the most part in villages and hamlets, affords peculiar facilities to the colporteur. The mode of travelling, too, in those parts of the country which are intersected by canals, would give an additional advantage."

CALIFORNIA.—"Perhaps no institution of mere human origin," says the San Francisco Journal of commerce, "has, under Providence, been more extensively useful than the 'American Tract Society,' in connection with the labours of its numerous auxiliaries, which are established in every portion of our wide-extended country. The society has a California agent located in this city, who devotes his energies day by day, and all the day, to doing good, not in this department only, but in the diffusion of the salutary influence of the example of his continual labours of love in the churches and schools.

NOTICE TO APPLICANTS.—As our stock of tracts requires to be replenished by printing new editions, we are under the necessity of suspending our grants for a season. We hope to have them in readiness for another month, when all the applications which have reached us will have due attention.

INTELLIGENCE.

BAPTIST.

—
FOREIGN.

UNITED STATES.—Many of our readers will have in recollection our active and esteemed brother, Mr. John Bates, formerly of Ireland. Too late for last month we received a letter from him which we now furnish, being persuaded that it will be read with much interest by all who knew him, and by many who knew him not; the information he gives being such as in this country we desire to possess. It is dated, Casoade, Dubuque county, Iowa, Feb. 20, 1851.

"We left Liverpool, March 4, 1850, and in about thirty days safely arrived in New York. The voyage was rather rough, but not tempestuous. I experienced much kindness in New York from Dr. Cone and others. In about a fortnight I started for the "far west." We went up the Hudson by steamer as far as Albany, then by railway to Buffalo, along Lake Erie by steamer, and up the river St. Clair to Detroit, across the southern part of Michigan by railroad to St. Joseph's or New Buffalo, and across Lake Michigan to Chicago. We left this city by canal for about 200 miles to LaSelle, or Peru, then down the Illinois river by steamer to St. Louis, now up the great Mississippi, or 'the father of waters,' as the Indian name imports, to Dubuque, and to this village, twenty-eight miles, by stage. Here we safely arrived on the 19th of May last, after travelling between 6,000 and 8,000 miles. But during this long journey we met with no accident—lost no luggage, though I had above one ton weight—experienced very little sickness, and on our arrival we soon found a home in what may be called 'the ends of the earth.' Both Mrs. B. and myself felt convinced that it was the path of duty for us to leave. We look back with gratitude at the providence of God in guiding our steps, and now feel that we have much reason to say, 'Bless the Lord, O my soul, and all that is within me bless his holy name.'

This village is about 2,000 miles from New York, or more if you go round Lake Michigan and Lake Huron into Lake Erie, instead of crossing the southern part of Michigan by railway. We have steam, however, nearly all the way to New York, and in two years the railroad is bound to come into Dubuque, twenty-eight miles from this. There are only about thirty miles to finish on the rail line. The mail sometimes comes in six days, but it is generally ten days, and we have a daily mail. I expect you know that we are going to have

cheap postage—a uniform rate of $1\frac{1}{2}$ d., or three cents, with about fifty per cent off from pamphlets, books, &c., that are mailable. I hope we shall get cheap postage across the Atlantic before long; then friends may increase their correspondence.

This little village is surrounded with beautiful scenery. It is situated on a small stream called the Maquoketa, and embosomed in the surrounding forest. Cascade consists of about fifty or sixty houses, with a few stores, a saw mill, and a flour-mill. Here the farmer brings his grain, sells it to the store-keeper, and gets his tea, coffee, and other goods in return. In a few miles round we have a population of about 3,000 souls. Our numbers also are rapidly increasing. Many new settlers have made a home here since my arrival in May last. Here are a Roman Catholic, Wesleyan, and Independent places of worship. The first have worship once a month, the next once a fortnight, and the Independents every Lord's-day. We have, I think, the largest church, but at present we have no meeting-house of our own. We have, however, bought a piece of ground, collected 600 dollars, and shall proceed to erect a place forty feet by thirty, which we think will cost about 700 dollars. We have to lament over much ignorance and depravity, but the general tone of the public mind is in favour of religion; hence our scattered population generally attend. My position is not much unlike the one I occupied when in Ireland. We have a little over forty members, and thirteen of them I believe are Irish. I hope the Lord will smile upon our labours and crown our efforts with success.

The State of Iowa is about 256 miles long, and a medium breadth of 108 miles, forming an area of about 50,000 square miles. England contains an area of about 50,387 square miles, so that this State is a trifle the larger. All here was an Indian territory as late as 1832, except a mining district about Dubuque, where 500 persons had settled two or three years before. Lead mines are worked extensively at Dubuque, and some Englishmen have got very rich. The first emigrants for farming purposes came here in 1833, and settled near Burlington, not far from the banks of the Mississippi. The following year a baptist church was formed—this was the first christian church in the State. The growth of Iowa has been more rapid than any of the western States. We now have a population of about 200,000 souls, or more, and emigrants are continually pouring in amongst us. What is America to become? They declared their independence in 1776, with thirteen original

States. The nineteenth century opened upon them with sixteen States, three having been added, and a population of about 5,300,000. Now, in half a century, they have grown in territorial extent to thirty-two States in the Union, with a population of about 22,000,000. In 1800 the city of New York numbered 60,000 souls, now it numbers 500,000, and is daily increasing in wealth, intelligence, and benevolent enterprise.

The general face of the country in this State is that of a high rolling prairie, well watered by numerous streams, and on the river courses skirted with woodlands. I thought, before I came here, and many others think so, that the prairie was uniformly level, but this is by no means the case. Sometimes, indeed, the prairie is spread out like one plain; but the high, or upland prairies, which are the most beautiful, as well as the best adapted for cultivation, present a series of graceful undulations, not unlike the swell of the sea, from which they derive the appellation, 'rolling prairie.' The soil is generally rich. The oldest settlers here located themselves about fourteen years ago, and they have used no manure yet. This land, I have no doubt, will give good crops for years to come; yet I am persuaded that a little manure would do it no harm now. Oats, wheat, and especially Indian corn, grow well. Indian corn is an invaluable crop to the farmer, and the yield is from forty to sixty bushels per acre, and sometimes eighty. All the choice fruits may be raised here in perfection. Pure water also is abundant, but where there are no streams it may be found in almost any place from twelve to thirty feet below the surface.

I should think that this State opens up a good and enticing prospect to the farmer. I have seen it remarked by writers and travellers that it is one of the best farming States in the Union—bounded on two sides by giant rivers, well watered by a number of smaller streams, possessing a fertile soil, inexhaustible mineral resources, a healthful climate, a free constitution—being uncursed by slavery, and no State debt. Wild fruit grows in abundance—the plums, strawberries, and raspberries are very fine and even large. The apples, grapes, and gooseberries are small and sour, and not worth much, except as preserves. I often wish that a large number of my countrymen were here. Labourers might do well; small farmers with a capital of £100 or £200 could be placed in a state of independence at once, and men with £400 could be comfortable as well as independent.

I brought about 900 volumes of my books, including the 'British Encyclopaedia,' and I find that they are valuable here, where there is little periodical literature.

Mrs. B. has often said, 'I wish we could see the *Reporter*', and I wish so too. Our population are busy in clearing away the forests, building houses, laying out farms, &c. Here they have not much time for reading, but they are an intelligent people—enterprising men. In the peculiar characteristic of the western mind there is a large infusion of the puritan. Ireland, France, England, Germany, and Italy, have their representatives here. But religion is working its way, and in the end must prevail. I have preached frequently to good and attentive congregations. I have also been called upon to lecture on temperance, education, and other moral and benevolent subjects, and very urgently requested one time to give a lecture on railways. Indeed everything here is new. We are a new State, a new people, we have new institutions, and it is of the utmost importance that right principles should be sown broadcast among the people, for the tone given to the public mind now, on a variety of subjects, and especially on religion, will make an impression on society for centuries.

But wherever I go I find that religion is the main thing that blesses man and gives stability to society. As I advance nearer to eternity I wish to be drawn nearer to the Cross. In looking around at the world, and scanning the flight of time, I am ready to exclaim, that no intimate friendship is desirable with any except the disciples of Jesus; that there is nothing lasting but immortality, nothing great but God, and nothing solemn but death, the day of judgment, and eternity, consequently love to Jesus is the 'one thing needful.'

DOMESTIC.

BIRMINGHAM, Heneage Street.—The Rev. C. H. Roe has closed his important and successful labours as the pastor of this church, which was formed under his auspices, and which, under God, he has been the chief instrument in raising to its present dimensions. He has also been the founder of the new baptist church at the Circus. A considerable number of the members of that church at its formation were from Heneage Street, and received an honourable dismission on that interesting occasion. Mr. R., however, has deemed it his duty to remove with his family to America. His resignation of the pastoral charge has called forth the deep regrets of his own church, as also of the other baptist churches and ministers in the town. A public valedictory meeting was held at Heneage Street chapel on Monday evening, April 14th, which was numerously attended by the members and friends belonging to Heneage Street, as also by the ministers and a number of members and deacons from

all the baptist churches in the town, who attended to express their sympathy with the church on the loss of their pastor, and with Mr. R. on his departure from their midst. At this interesting and important service Mr. W. Middlemore presided. Prayers were offered, or addresses delivered by brethren Tilly (of Bridgnorth) Swan, New, Landells, Harwood, Morgan, Taylor (of Glasgow), and Stokes. Mr. Roe closed the whole by solemn prayer for the divine blessing ever to attend the church of which he had been the esteemed pastor, and for similar favours to be enjoyed by the respective pastors present, together with their churches. Prayers have been offered, and will doubtless continue to be offered, for the safe passage across the Atlantic of Mr. R. and family, and for the success of his future labours, and that the people he has left may speedily obtain a pastor who will spread abroad a sweet savour of the knowledge of Christ.

W. H.

WESTON, near Tewkesbury.—On Wednesday, March 19, the Rev. E. Clarke, late of Stepney College, was publicly recognized as pastor of the baptist church in this place. An early prayer-meeting was held, and the services were conducted by Messrs. Brooks of Ridgmont, Angus of Stepney College, Clarke of Ashford, father of the pastor—who gave the charge with much fidelity and parental affection—Campbell of Worcester, Gough of Chipstone, and Mursell of Leicestershire. Mr. M. touchingly alluded to his being present at the ordination of the pastor's father, and bore a pleasing testimony to the exemplary piety of his beloved mother, now in glory, to whose instructions the pastor of the church dated his first vivid impression of the excellence of religion. The chapel was well filled, and the services were calculated to leave a lasting impression for good.

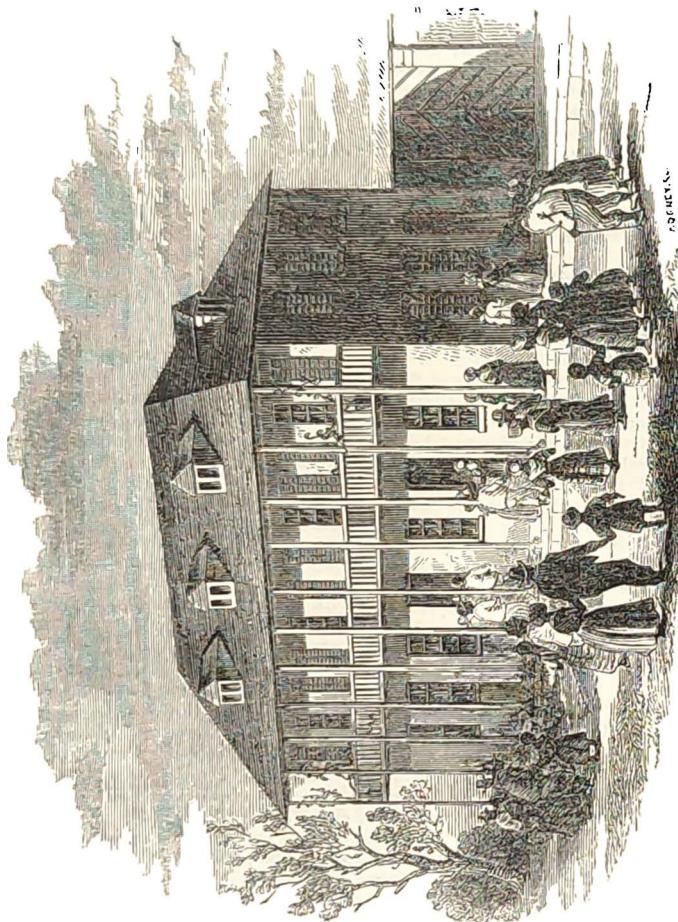
T. C.

COMBMARTIN, North Devon.—On Wednesday, March 19, a new baptist chapel was opened in this place, when Messrs. Thompson of Great Torrington, Newnam of Barnstaple, preached morning and afternoon. The evening was devoted to a public meeting, when Mr. Davy, resident minister, presided, and addresses were delivered by Messrs. Blackmore, Lovering, Newnam, Vesey, seur., and Vesey, juur. The weather being unfavourable prevented such a large concourse of people as would otherwise have assembled. The place, notwithstanding, was crowded in the evening, and the services through the day were deeply interesting and profitable. The chapel will accommodate 300 persons. Both the congregation and sabbath-school are rapidly increasing, and our minister has very encouraging prospects of usefulness.

J. W.

TEWKESBURY.—Farewell Services.—The Rev. John Berg having felt it his duty to resign his pastorate of the baptist church in this town, took leave of his church and congregation on sabbath evening, March 30, in a discourse from, "Brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "Farewell!" a word not to be found in heaven's vocabulary! A solemn appeal was made to the young. The audience was very crowded and attentive, and showed evidence of deep feeling. Many could not gain admittance. The Independents, in order to testify their regard, closed their chapel in order to be present. On the following Tuesday evening a public tea-meeting of 300 was held. Members of every congregation in the town were gathered. The Rev. F. Overbury, of Pershore, presided, and said it was his delightful duty to present to his brother a purse of gold and an elegant silver ink-stand bearing the following inscription, "Presented to the Rev. John Berg, upon his resigning the pastoral charge of the baptist church Tewkesbury, from the members, teachers, and congregation, as a mark of esteem and affection for his labours among them during a period of eight years." The Rev. H. Wolsford (Independent,) deplored the separation about to take place, declared that no ordinary affection had united him with Mr. B., and testified to the uninterrupted harmony in which they had always lived; not one jarring note ever had been struck to mar their friendship during their mutual residence in the town. After which brethren Woodrow of Gloucester, Pitt of Upton, Dunn of Winchcombe, Crumpton of Atch Lench, and the Wesleyan ministers of the town, severally addressed the meeting.

HALIFAX.—Presentation.—On the 21st of March, a purse containing £271 10s. was presented to Mr. Samuel Whitewood, subscribed by his friends, as an expression of their esteem for his high moral character, and his conduct and exertions as a worthy citizen, and a most exemplary christian minister in connection with the baptist chapel, Halifax, during a period of twenty years. On what is called Good Friday, about 200 members of the church and congregation took tea together in the school-room. After the tea, a very interesting meeting was held, when addresses were given on the duties of the church to the pastor, to the congregation, to the sabbath school, and to the world. During the meeting a copy of Watts's Hymn Book and Selection were presented to Mr. William Hellowell and Mr. John Walker, as a token of esteem for their services as deacons of the church.



MISSION HOUSE, JACMEL, HAITI.

MISSIONARY.

HAITI, HISPANIOLA, or ST. DOMINGO, is one of the largest islands of that numerous group—

"More lovely than clouds in the west," usually called the West Indies. The island is above 400 miles long and 135 wide. It was first discovered by Columbus, Dec. 6, 1492, and was the first spot of the now world colonized by Europeans. The Spaniards, with savage fury, destroyed nearly all the original inhabitants. France afterwards obtained a footing, and hence the introduction of popery which yet curses this fine island, notwithstanding its many revolutions to secure liberty.

Various Protestant missionary societies have, at one time or other, attempted to introduce the gospel of Christ among the Haitians, at considerable expense and risk. The baptists of England and America have stations on the island. The deputation from England visited Haiti in 1846. Mr. Birrell wrote from Jacmel—the English station, Dec. 25, after a residence of a month on the island:—

"I need not mention the incidents which have given a deep and painful interest to this island. The circumstances of the negroes rising against their masters, achieving their own freedom, and forming themselves into a republic are well known. This event, it seems, did not arise solely from the preponderance of their numbers, although they were to their masters in the proportion of twelve to one; nor from the unusual severity of their treatment, for the French are understood to make the mildest slave-owners; nor from their superior intelligence, for they were kept in all the ignorance essential to the quiet continuance of slavery; but principally from the infusion of republican principles into the free coloured young men who were receiving their education in France at the period of the revolution in that country. When that class of persons returned, and led on the insurrection, they suddenly brought into a state of independence half a million of people totally un instructed, and ambitious of nothing but the style and the vices of their former owners. The influence of this is visible to the present moment. After the forty years' struggle for the preservation of their freedom, they still have, with all the obnoxiousness and doosity of the African, the pride and licentiousness of the planter. One receives a very strong impression of the insignificance of the boon which we should have given to our colonies if we had granted freedom without christianity. It is clearly of great importance to proclaim the gospel throughout the population. They have all the

susceptibilities to religious truth usually evinced by the negro race. They are exceedingly polite and friendly in their manners. They are perfectly willing to attend worship under our simple forms—to read tracts, and to purchase the scriptures. They have a natural jealousy of France, although they speak her language and imitate both her government and her manners. They are far from friendly to our brethren in America, as their government refuses to acknowledge their independence and to receive a negro ambassador at Washington. They have more regard to the English than to any other nation; so that Divine Providence seems specially to appoint to us the duty of conveying hither the water of life. Nothing else can turn this land, so surpassingly lovely in its natural scenery, into the garden of the Lord. I never greeted a friend on such a Christmas day as this. The boat of the torrid zone is no false alarm! The sun seems to spring from the horizon to the zenith at one leap, and before ten o'clock the whole land is, as Milton says, 'vaulted with fire!'

Mr. W. W. Webley and Mrs. W., with Miss Harris and Miss Clarke, are now labouring in Haiti with the most encouraging success. A year ago the baptist church at Jacmel numbered twenty members. Several have since been baptized, bibles and tracts have been circulated and done great good, and schools have been formed. A chapel is greatly needed, and subscriptions have been commenced. Friends in England should help them. We know not in the world, at this moment, a more urgent or deserving case. Mr. Webley has been introduced to the new emperor, who treated him with kindness and consideration. A public missionary meeting has been held, when two native converts spoke well. The first baptized native convert died last year in the faith, and the simplicity of the funeral service excited general attention. Mr. W. obtained a "permit" to travel. He visited several villages, and the people flocked to hear the word, and readily received tracts and scriptures. But the people generally are sunk in superstition and sin. Serpent worship is practised, witchcraft prevails, and poisoning is frequent. The other day we took up an American paper, from which we extract this paragraph:—

"The Papal Religion the Ruin of Haiti." —Brother Waring, who was recently here, is still engaged in advocating the cause of his benighted fellow-countrymen in Haiti, and last week, was lecturing in their behalf in the city of New York. The picture he gave here of the awful degradation of his fellow-countrymen, under the papal priesthood, was revolting in the extreme, and furnished an ample illustration

of the demoralizing and debasing influence of popery. His lectures seem to be more extended to the east than here. It is a pity he could not present them in every city in the Union, having been an eye witness to what he asserts. With the history of this abominable system before an enlightened community like that of this country and England, it is astonishing that it can obtain the least countenance from an intelligent protestant; and especially with the horrid delineation given of it in the sacred oracles as "the Man of Sin," "the Apocalyptic Beast," "the mother of harlots, and abominations of the earth," and the very seat of the Empire where the beast sitteth, so graphically described, that a child of but slight geographical and historical knowledge, could not mistake as to its being the City of Rome! But it is not so; the fear of losing papal votes at the polls plays the very mischief with numbers of our political men, and they help it to a consideration it would otherwise never acquire."

The Engraving on the previous page is a representation of the house once occupied by the late Mr. Francis for missionary purposes—schools and preaching.

RATH JATRA OF JUGGERNAUT AT PURI, ORISSA, 1850.—Mr. Millar, missionary, in a letter to the Editor of the *General Baptist Repository*, thus describes the last disgusting and horrid festival of the monster idol of India. How disgraceful that the British Government should yet even seem to sanction such abominations!

The Puri Rath Jatra of 1850 commenced unusually late, and at a time considered inauspicious by astrologers and pundits, on July 11th; consequently the number of pilgrims present was comparatively small, not exceeding sixty thousand, three fourths of whom were Oriyas. For some time previous to the 11th, workmen were employed day and night in preparing the cars, which notwithstanding were turned out in a very rough and unfinished state. Thursday, at four P.M., the cars having been drawn up in front of the Singhadward, the idols were brought out, and having been rocked and hauled to their respective cars, were lifted up and well secured on their thrones in the presence of the assembled multitudes of infatuated worshippers, who by uplifted hands and loud and often repeated shouts of 'Hari, hari, Jagannath, Jagannath,' expressed their delight and devotion. The presence of several Europeans of the station and from Cuttack, opposite the Singhadward, mounted on the Raja's elephants, was most gratifying to the priests and people, who considered it a high compliment to the idols and a splendid argument in defence of their divinity, against the merci-

less attacks of the preachers of the truth, who at a short distance were holding them up as pieces of rotten* painted wood. The cars did not move until the morning of the 12th, after which their progress to the Gundecha temple was rapid, and marked by the usual obscene and unutterably filthy speeches, songs, and gestures of the chariotiers and their assistants, the intense excitement, horrid shouting, and abominable idolatry of the people. It was the pleasure of Jagannath (adopting the language of the priests) when moving on to knock down a wall, the indigual owner of which threatened to prosecute the Raja; and on returning to knock down the tati house of a biragi, and kill the owner, who was sitting inside, probably insensible from the effects of ganja. The weather continued very favourable until the cars reached the Gundecha; the rain then fell in such a manner as to inundate the large road and render the cars for some days immovable, and thus delay their return, which was not effected without great difficulty before the 23rd. Most of the people having retired before the change of the weather, not a single case of cholera occurred to our knowledge in Puri, and very few within twenty miles north of it."

[Some other facts of a most gratifying character we must give in our next.]

RELIGIOUS.

THE INQUISITION AT ROME.—A correspondent of the *New York Journal of Commerce*, writing from Italy, gives the following thrilling description of a few of the horrors of the Inquisition:—"In Turin I met the American consul of Rome, who had passed through the entire revolution in the Eternal City, and who was present when the doors and dungeons of the Inquisition were opened by the decree of the Triumvirs, its prisoners released, and the building converted into an asylum for the poor. It was interesting to hear, from the lips of an intelligent eye-witness, the most ample confirmation of the published statements relative to the condition and appearance of this iniquitous establishment. The Holy Inquisition of Rome is situated near the Porta Cavalligeri, and under the very shadow of the sublime dome of Saint Peter's Cathedral, and capable, in case of emergency, of accomodating three thousand prisoners. The consul was particularly struck with the imposing dimensions of the 'Chamber of Archives,' filled with voluminous documents, records, and papers.

* We had previously been informed by an unquestionable authority, that the idols were really rotten, and should have had new bodies five years ago, and that while Jagannath was being painted this year several rats issued forth from his head!

Here were piled all the proceedings and decisions of the holy office from the very birth of the Inquisition, including the correspondence with its collateral branches in both hemispheres. Upon the third floor, over a certain door, was an inscription to this effect—' Speak to the first Inquisitor.' Over another—' Nobody enters this chamber except on pain of excommunication.' They might as well have placed over that door the well remembered inscription of Dante over the gates of Tartarus—' Abandon hope, all ye who enter here.' That chamber was the solemn Hall of Judgment, or Doom-room, where the fates of thousands have been sealed in death. Over a door directly opposite, another inscription read—' Speak to the second Inquisitor.' Upon opening the door of that department, a trap door was exposed, from which the condemned after they left the Hall of Judgment, stepped from time into eternity. The well or pit beneath had been built in the ordinary cylindrical form, and was at least eighty feet deep, and so ingeniously provided with projecting knives and cutlasses that the bodies of the victims must have been dreadfully mangled in the descent. At the bottom of this abyss, quantities of hair and beds of mouldering bones remained. Not only at the bottom of the pit, but also in several of the lower chambers of the building, were found human bones. In some places they appear to have been mortared into the walls. The usual instruments of torture in such establishments were likewise manifest. The consul presented me with a bone which he brought with him as a memorial of his visit.—The pope fled from Rome on the 24th of November, 1848. The Roman Republic was proclaimed on the 11th of February, 1849, and immediately after its installation the Assembly solemnly declared the abolition of the Holy Inquisition, and by a special decree charged the Triumvirate with the duty of erecting a lofty column to commemorate the overthrow of one of the greatest evils that ever darkened the face of the earth. But the scenes of this world change. On the 1st of July, 1850, the Roman Republic, after a brief existence of five months, capitulated to the French, and in May, 1850, Pius IX, after being an exile of one year and six months, returned to his capital, proscribed the Triumvirate, and re-established the Inquisition in all its former power."

RELIGIOUS TOLERATION IN PRUSSIA.—The State recognizes only three churches, the Roman Catholic, the Jewish, and the Protestant, the last of which combines the Evangelicals and the Lutherans. No profession of faith not belonging to one of these three, is recognised by law. The

Consistorial Directory, the highest clerical authority, have issued a decree against the ministers of those congregations attempting to perform sacred offices. All marriages performed by such persons are declared to be illegal, and the children resulting therefrom are declared to be illegitimate. The clergymen of the province are ordered to inform the members of the free congregations, and especially the baptists, that their teachings are contrary to the directions of our Lord and to the law of the Church. Persons of the baptist persuasion are to be excluded from the holy sacrament, from the ceremony of marriage, from the office of godfather at a christening, and from all other offices belonging to the Church, and from the public schools connected with the Church. Their funerals are not to be celebrated with the usual ceremony, nor are their own brethren to be permitted to use their own ceremonial within the church yards. Such persons are declared to be neither evangelical nor christian; and their doctrines are described as the deceptive teachings of men, which bring no peace to the soul.

THE NUNNERIES OF ITALY.—The number of females incarcerated in Italian cloisters will appear from the last official return of the Roman city population, from which we learn that one in every twenty-five grown-up women spends her life within the iron bars, sadly and suggestively visible in every window up to the topmost storey and garret of all these establishments. The number is still greater in proportion to the inhabitants of many small towns, such as Perugia with its fourteen convents to 10,000, and so on throughout the papal states. Of the *sepolt vive* (buried alive) at Naples, it is painful to think; of the comparative scale of mortality in and outside convent walls, it is needless to talk in a case where enthusiasm and ecstasy alternate with despondency and despair; while confinement does its work in the hopeless monotony of years.

THE VISITS OF FOREIGNERS to London during the coming summer is expected to be very extensive. We are happy to hear that the most vigorous efforts will be made by the christian people of these realms to diffuse among them a knowledge of the gospel of Christ, by preaching, tracts, and scriptures. Devout prayer to God for his blessing, will, we trust, ascend from many hearts.

THE QUARTERLY TICKET OF THE WESTERN METHODISTS professes to bear the text, (Romans xvi. 17) "Now I beseech you, brethren, mark them which cause divisions and offences *contrary to the doctrine which ye have learned, and avoid them;*" but the words in italics are omitted!

THE PUSEYITE HERESY.—*Royal Interference.*—The Queen, as the Head of the Church, has at length been advised to send, through her Home Secretary, a letter to the bench of Bishops on this subject, and they, in obedience thereto, have addressed the clergy, to the effect that they must be better boys, and not play at popery any more.

THE CHURCH AND STATE GAZETTE reports the number of "perverts" to Rome to have hitherto been—

From Oxford	92
From Cambridge	43
From Trinity College, Dublin	5
From Durham	1

Of the Cambridge perverts nineteen were in holy orders, and of the Oxford perverts sixty-three. Qy. How many dissenting ministers have gone?

LEEDS.—A large batch of clerical perverts to popery, at Leeds, were formally received into the Church of Rome last week, most of whom had been connected with Dr. Pusey's church of St. Saviour's in that town, which was especially erected for the development of Puseyite principles and mediæval munificies. This comes of playing at Popery!

A REBEL PRELATE.—The old Bishop of Exeter will not be put down. He sticks to the rubrics and his prelatical rights, and defies all authority. He is now calling for a synod of the clergy of his diocese. His determination to brave all consequences is admirable!

GENERAL

THE GREAT EXHIBITION.—Her Majesty the Queen is to make a royal progress to open this splendid spectacle this day, May 1. It is expected that a vast concourse will be assembled to witness the imposing scene. The religious anniversary meetings which are usually held on this day, have been wisely suspended in consequence.

THE LATE CENSUS.—We are informed that 30,691 Enumerators were employed, and five millions of schedules printed for householders. On religion and education, forms were prepared for—

	England and Wales.	Scotland.
Established Church	20,000 ..	4,000
Dissenters	20,000 ..	10,000
Day Schools	70,000 ..	10,000
Sunday Schools	50,000 ..	7,000
Evening and adult	10,000 ..	1,500
Mechanics Institutions and Libraries	6,000 ..	1,200

The weight of these papers and books for Enumerators was fifty tons!

POPULATION OF ROME.—From a statistical account emanating from the Vicar-General's office at Rome, we learn that there are in that city, which contains 170,824

inhabitants, 34 bishops, 1,240 secular priests, 1,892 regular priests, 1,407 monks, and 321 scholars of seminaries. The population of Rome has been constantly decreasing since 1847, when it amounted to 179,000 souls. A diminution in nearly the same proportion has taken place in the rest of the Romish States.

CHURCH RATES.—The House of Commons, on the motion of Mr. Trelawny, has appointed a committee to sit and report on the matter of church rates. This may, or it may not, turn out well. It will, however, put the question on the shelf for a year, which may be convenient to an embarrassed government, and explain why they did not oppose the motion. We have personally heard Lord John on this question, and have no expectation at all of relief from him for the 12,000 parishes of England and Wales which are now liable to this obnoxious impost.

MARRIAGES IN DISSENTING CHAPELS.—The Independent chapel at Foleshill, near Coventry, has been broken open by order of the local registrar in order to "solemnize" a marriage in the place! which has caused no small commotion and led some to inquire what ministers of the gospel have to do with the legal union of parties in their places of worship at all. Certainly, chapter and verse, or the example of apostles, might be sought in vain. Christ sent them not to marry but to preach the gospel.

ROMB HATES THE LIGHT.—The authorities at Rome have placed on their list of books not to be used "Whately's Logio!" The *Gateshead Observer* says of this silly attempt to shut out the light:—"The owls and bats of Rome have placed on the *Index Expurgatorius* 'Logioes Elementa Domini Ricardi Whately, D.D.' Archbishop Whately will mightyly enjoy the compliment, especially as Astronomer Cullen is one of the conclave by whom books are 'tried.' The whole world, indeed—the free, unfettered world—laughs at these solemn noodies."

MORE LIGHT!—At length the obnoxious window tax is taken off. A new tax of nine-pence in the pound on houses of the annual value of twenty pounds, and on houses with shops, inns, and farms, of sixpence, is to be laid on. Out of 8,500,000 houses the new tax will only lay hold of 400,000. The taxes on timber and coffee have also been reduced considerably.

THE WAR WITH THE CAFFRES was raging with sanguinary violence when the last news arrived. Great blame must attach somewhere for all this mischief. We have not heard that any of the missionaries have been molested.

AN ANTIQUE JEWISH SHIP, supposed to be of the times of David and Solomon, has been discovered in the sands off Jaffa.

NAMES! NAMES!—“*WHAT'S IN A NAME?*” —The Boston *Christian Witness* (Episcopalians) cites the following extraordinary titles given to certain baptist churches in the United States, to show the propriety of naming churches after the evangelists and saints, rather than after localities:—“Turkey Foot, Cow Marsh, Thumb Run, Frying Pan, Boar Swamp, Polecat, Stinking River, Cubb Creek, Lick Fork, Catfish, Turkey Creek, Dumpkin Creek, Doctor's Fork, Hang Fork, Bag's Fork, Lick Creek, Big Fork, Back Lick, Water Lick, Flat Lick, Long Lick, Elk Lick, Stone Lick, Bank Lick, Mud Lick, Salt Lick, Grassy Lick, Log Lick, Buffalo Lick, Sand Lick, and six Goose Creeks; Guinea, Licking Hole, Tomahawk, Miry Creek, Suck Spring, Jack's Creek, Tar River, Saddletree, Grassy Nob, Buck Creek, Mill Stone, and Duck Creek.” But what of some of the saints to whom Episcopalians dedicate their buildings? We fear some of them, both men and women, were great sinners!

PORTRAY IN PARIS.—At the opening of the ceremonies of Easter week, at the Cathedral of Notre Dame on Sunday, the Archbishop of Paris walked in procession, and placed on the high altar the various relics which are preserved in the treasury of the Cathedral, and which consist “of several large pieces of the true cross, the crown of thorns, and two considerable portions of the nails which were used at the Crucifixion!” And France is an enlightened country!

BAPTIST INTELLIGENCE,

SUPPLEMENTARY.

[We have thought it better to insert the following here, though out of place, rather than postpone them to another month.]

NORTH ADELAIDE, South Australia, Aug. 25, 1860.—Mr. Stonehouse's congregation have just got into a new chapel, such one as would not disgrace the old country. It will hold about 300 persons, and is handsomely fitted with open benches, with the backs reclining. Around the pulpit is the table-pew, raised about two feet from the ground, and surrounded by a balustrade supported by light turned rails. The pulpit itself, and the three steps leading to it, are encased with a similar balustrade and rails, lined with crimson silk. Under the table-pew is the baptismy, in which one person, the daughter of an Independent minister here, has already been baptized. Two more will be baptized next Sunday. The whole fittings are in polished cedar, looking like mahogany. We are, however, much in debt, £250 being lent for fifty-one years at twenty per cent. This makes a rental of fifty pounds per annum. There is besides a debt of £200 to be liquidated at once, to accomplish which

we have opened a subscription of one shilling per week. N. S.

[It appears that there are two other baptist churches—one under the care of Mr. Tytherington, and the other under the care of Mr. Allen. We wish some friend, resident in that far-off land, would give us a full report of all the baptist churches in the colony.]

HOLYHEAD.—Last summer, we pulled the old chapel in this place down, in consequence of the increase of the congregation, for the purpose of building a larger and more substantial place of worship, which was opened on the 8th and 9th of April, with sermons by Messrs. Birrell and Hughes of Liverpool, Davies of Llanwydden, Richards of Caernarvon, and Williams of Amlwch. The preaching was in Welsh and English, and one of the services was in the Wesleyan chapel. We had fine weather, and overflowing congregations. May the Lord bless the efforts of his servants to the salvation of many souls! This town is becoming a very important place, in consequence of the great railway works that are now going on here; and a good English baptist cause might be raised here by the perseverance of godly persons.

J. J.

LEICESTER, Carley Street.—The population around this place being very numerous, and chiefly of the poorer classes, and better accommodation being required for the sabbath-school, the chapel has been enlarged by the addition of the former school rooms, and new ones capable of holding comfortably 350 children have been erected. The place was re-opened, April 20th, with sermons by brethren Stevenson and Wigg. Next day, a bazaar was opened, about 200 sat down to tea, and a large meeting was held in the chapel—Mr. Goudby of Loughborough, in the place of Mr. Winks, who was unwell, presiding. A very handsome sum was obtained towards the expences.

LONDON.—The friends at the Welsh baptist chapel, Eldon-street, Moorfields, under the pastoral care of Mr. B. Williams, having made a vigorous effort, have been successful in removing a debt of £250 off their place of worship. This is much to their honour, as the parties are chiefly of the working class.

BIRKENHEAD.—On Monday, March 31, the members of the baptist church and congregation at Birkenhead presented a very elegant timepiece to their minister, Mr. Samuel Harris Booth, on his resigning the pastoral charge over them.

MINISTERIAL RESIGNATIONS.—We have been requested to state that Mr. Sargent of Foulsham, Norfolk, and Mr. Blakeman of Hook Norton, Oxon, having resigned, the baptist churches in those places are now destitute of pastors.

MARRIAGES.

Feb. 26, at the Lower baptist meeting, Amersham, by Mr. Ayrton, of Chesham, Mr. Deoley, of Chesham, to Ann, eldest daughter of Mr. S. Toovey, of Amersham; and March 11, by Mr. Salter, Mr. W. Wilkins, of Bourton-on-the-Water, to Jemima, youngest daughter of the late Mr. J. Cocks, baptist minister, Amersham.

March 20, at the General Baptist chapel, Pinchbeck, Mr. C. Sharman, of Spalding, to Amy Jane, only surviving daughter of the late Mr. James Thompson, baptist minister, Market Harborough.

March 26, at Wolston baptist chapel, by Mr. G. Jones, Mr. John Compton of Burbridge, to Kezia, daughter of Mr. John Green, baptist minister, late of Leicester, now of Newcastle upon-Tyne.

April 8, at the baptist chapel, Saxlingham, by Mr. Nottage, Mr. John Ward to Miss Maria Carmel.

April 10, at Stratton, by Mr. Breeze, baptist minister, Swindon, Mr. Thackery to

Miss Jones, both of Highworth. And April 13, Mr. Clack, of Swindon, to Miss Barrett, of Stratton.

April 11, at the baptist chapel, Worstead, Norfolk, by Mr. Webb, Mr. John Barcham, to Miss Anne Barnard.

April 12, at Broadmead baptist chapel, Bristol, by Mr. Haycroft, Robert, third son of Mr. William Smith of the Old Market, to Jane, daughter of Mr. West, Pennywell Road. And April 16, at Broadmead, by Mr. Crisp, Mr. John Poole, Commercial Road, London, to Maria, eldest daughter of Mr. J. M. Chandler, surgeon, Bristol.

April 18, at Hoxton Academy chapel, London, by Mr. Miall, baptist minister, Shoreditch, their pastor, Mr. John Cleal, to Miss Ellen Crawley.

April 18, at the Lewisham Road baptist chapel, Greenwich, by Dr. Hoby, Mr. S. Wilson, of Ponder's End, to Miss M. A. Smith, of Deptford.

DEATHS.

Jan. 1, Mrs. M. A. Barker, Lynn, Norfolk, a consistent member of the baptist church. The instructions of the late Mrs. Wigner had been behest to her. On her dying bed she conveyed, through her pastor, her affectionate regards to Mrs. W., saying, "Tell her she was the means of lasting good to my soul, and I hope to greet her spirit in the realms of bliss." In a few weeks from that period their spirits met in glory.

Jan. 11, at Hoxton, Mrs. Elizabeth Morley, in the 86th year of her age; many years a member of the baptist church meeting in Little Prescot Street.

Feb. 15, at Hugglescote, Leicestershire, Mr. Samuel Brewin, aged 72, father of Mr. Joshua Brewin, a deacon of the baptist church in that village.

March 11, at Shrewton, near Devizes, Wilts, aged 49, Mrs. Ann Feltham, after long affliction, being two years confined to her bed. Early converted to God in the sabbath school, she was baptized, and had stood as a worthy member of the baptist church thirty years. She was highly respected. Her husband and six motherless children lament a loss that is irreparable.

March 11, Mr. Symons of Pentleque, aged 54, for upwards of thirty years a member, and many years deacon, of the baptist church, Bethlehem, near Haverfordwest. He was beloved by all, and died in peace.

March 13, aged sixty-two, Wm. Lyfe Pearce, Esq., a useful and consistent mem-

ber, and an efficient deacon of the baptist church, Kingsbridge. He held considerable influence in the town in which he resided, and was lately raised to the office of magistrate for the county. He was known by all as a man of God. By his christian consistency he was an example to others. Throughout his painful illness he exhibited the power of the religion of Jesus in the prospect of death, and desired to depart that he might be with Him. Mr. Tuckett preached a funeral sermon to a crowded audience from Mark xxv. 44. The text under which Mr. P. was converted forty-four years before.

March 13, Mr. James Harmitage of Cloghordan, Ireland, aged 100 years. For eighty-nine years he was in fellowship with the baptist church there. To the last moment his intellect was clear and unimpaired.

[The above is from the *Christian Times*. We should very much like to have some further memorials of this venerable saint.]

April 4, at Thrapstone, aged 80, Sarah, widow of the late Mr. Henry Collier, for thirty-eight years a devout member of the baptist church. Humbly, yet firmly relying, in the prospect of death, upon the Divine Redeemer, whom she had so long loved, her spirit passed tranquilly and almost imperceptibly into the unseen world.

April 13, Mr. John Swindelle, a member of the General Baptist church, Macclesfield. His death was awfully sudden, after returning from public worship on sabbath evening.

THE

BAPTIST REPORTER.

JUNE, 1851.

BAPTIST ANNIVERSARIES—1851.

In conformity with our custom we proceed to give a condensed report of the Annual Meetings of the baptist body. The opening of the Great Exhibition having been fixed for the time when they are usually held, interfered in some measure with the arrangements, but not, we hope, injuriously. The first in order is the Home Mission, over which Mr. PETO presided, and it affords us peculiar pleasure to observe that this generous and noble-minded man gave expression to his views, founded on practical observation, respecting the best mode of diffusing the gospel throughout our land. We desire to direct the special attention of our readers to his remarks; for it will be observed that he proposes a similar mode of operation with that which we propounded in the leaders of the *Reporter* for 1844. We have now some glimmering of hope that something of this kind will be put into operation. May HE from whom all wise and good thoughts proceed, direct his servant and open his way to set in movement this great design! Thousands now, and myriads unborn, will bless the memory of the man who accomplished it.

BAPTIST HOME MISSIONARY SOCIETY.

THE annual meeting was held at Finsbury chapel, on Monday evening, April 28, S. M. Peto, Esq., M.P., in the chair. The usual devotional services were conducted.

THE CHAIRMAN.

If we have that best of all blessings, a conscience at peace with God through faith in our Lord and Saviour Jesus Christ, we cannot possess that blessing without being intensely anxious that all who can be pervaded by our influence should also possess that which we value beyond all price. Be assured, my christian friends, that no man can be a christian, regarding the bible as a rule of christian life, without this anxiety to which I have just referred. But how is this inestimable blessing to be conveyed to the masses of our fellow-

countrymen? That they do not now possess it needs no argument from me, or from any of the friends who surround me on this platform, to prove. You cannot be acquainted with this great metropolis, or even with the vicinity in which you yourselves reside, much less with the towns, cities, and villages which are scattered throughout the empire, without being perfectly persuaded, that there is, in what is often called "Christian England," an amount of ignorance perfectly awful, and prevailing to an extent which is painful beyond all conception to the christian mind. Now, without in the slightest degree reflecting on the past exertions of this Society, permit me to say, that although it has been eminently successful, yet there is another direction in which I wish them to

direct their efforts, and which, in my opinion, has not yet been sufficiently attended to. It has been my lot to be the intimate associate of large masses of my fellow-countrymen, and I have seen what has been the effect of evangelical labours amongst them, when men have gone from house to house, and from place to place amongst them, declaring the unspeakable riches of Christ; and I have seen a very large amount of success attend such efforts; and I am, therefore, anxious that this Society should make an effort in that direction to an extent which has not yet been known. I am anxious that they should employ a set of men—men of God—men deeply impressed with the responsibility of their office, who should go from town to town, and wherever they could obtain a room, or, failing that, wind and weather permitting, take the open air, and proclaim the gospel to those they could gather around them. If you take up this work in faith, and in a prayerful, devotional spirit, I believe your labours will be attended with great success. I say this, because this has always been the result of such labours, when, from time to time, they have come under my own observation. It is because we have not had this kind of evangelical labour, that we have not seen that amount of success which we so earnestly desire. How was it in the days of Whitefield and of Wesley? Is the gospel less powerful, or is error more potent now than in those days? True, error may have assumed a different character, and perhaps a more formidable shape. Then it was mere formalism, now it is error of a sacramental character that we have chiefly to contend with. At the present moment, whether they call themselves Papists, or, what is the same, Puseyites, our opponents are chiefly men relying on anything but on Christ himself. I say it is this error, under whatever aspect you may class it,—it is this which is now so destructive to the souls of our countrymen. Let your agents go then into the towns

and villages where men know nothing of the gospel of Christ, and there let them declare that gospel, which, if properly declared, is as potent now for the salvation of men as in the days gone by.

[These observations of the worthy Chairman, respecting new and more direct efforts, were warmly welcomed by the meeting.]

THE REPORT

Was read by the Secretary, Rev. S. J. Davis. We extract a portion.

Within the last ten years, however, more than fifty churches had become independent and self-supporting by means of the timely aid of this Society. Some of these were in large and populous manufacturing towns, others in minor places, and the rest in villages. About twenty other churches are on the verge of independence—almost capable of self-support; while the Trustees of the "Boye Estate" have adopted three stations formerly aided by the Society. Temporary assistance has been granted to four churches usually self-supporting, and the results of such aid have proved of the most gratifying character. Seventy-two entirely new stations have been adopted—several of which are already independent of all aid from the Society; while seventy-five similar applications have been rejected—some from a conscious conviction that the cases did not warrant it, but a large proportion, unfortunately, because of the inadequacy of the funds. Several stations assisted ten years ago are still receiving it, which is accounted for by the great poverty of the rural districts, and the powerful influence of the High-Church and Tractarian Clergy, who have heartlessly taken advantage, for sectarian purposes, of that poverty which ought to have excited their deepest commiseration. They have threatened attendants at the village meeting-houses with the loss of charitable gifts at their disposal, while bribery has gone hand in hand with these mean and cruel appeals to fear. About 7,000 children have been annually under instruction. The teachers have averaged about 900. Tract distribution has been largely carried on. Valuable assistance has been derived by the agents of this Society from members of various churches, who have occasionally preached, and conducted prayer-meetings, Sunday-schools, and the like. This species of lay agency, it appears, has been eminently blessed. One agent records twenty additions to his church from one of these Sunday-schools. A deacon of another church writes, that from the school in connection with his church, "nearly all their members and teachers have been raised up;" while several

of them have gone forth and become the pastors of large and prosperous churches in America and Australia. The Report then dwells on the importance of the Evangelist system, and states some objections which have been urged against it; after which, it touches on the necessity for a species of agency adapted to the wants of the working classes, consisting of men sympathizing with them in their views of social and political progress, "to address them in the freest possible form of lecture, oration, or colloquial teaching whenever and wherever they might be able to obtain a candid hearing." On an average, five churches have annually become independent, and without including the large additions from the Evangelist labours, more than 5,000 persons, in ten years, have been baptized and added to the Mission churches; and 14,000 children have received sabbath-school instruction.

POPEY AND PUSEYISM.

The Report then took up Popery and Puseyism, as the chief opponents of this and of all kindred Societies, in a few luminous and pungent paragraphs, of which the following is the substance—"As a religious system, Popery deserves the intensest aversion and opposition of every intelligent Protestant. Ready enough to appeal to the scriptures whenever the occasion may serve, as a rule it denies them to the people, practically supplants their authority by tradition, corrupts to entire transformation some of their most vital doctrines, and turns their simple ordinances into monstrous and soul-destroying superstitions. By its imposing claims to infallibility and universality, and by a ritual combining the pompous splendour of ancient Judaism and Paganism, it captivates the imagination; and by means of that perverted power, misleads and enslaves the judgment, the conscience, the will, the whole man. Its votaries are at the mercy of cold, hard, and not unfrequently cruel ecclesiastics, who have no domestic ties, no social affections, no interests in common with the rest of mankind. It pronounces accursed all who reject its doctrines or refuse its communion; the detail of its curses, as pronounced by several of its Pontiffs, being most horrible and revolting. It has always persecuted to the utmost of its power, frequently with the most terrible severity, energy, and severity. It has ever been the wily, generally the open foe, of rational liberty and real progress; the friend, the guide, the instigator of the oppressor. The country or district in which it prevails, is usually characterised by the prevalence of comparative idleness, poverty, and filth. It is the master-contrivance of hell—as compactly adapted to the modern, as was the old paganism to the ancient world; nor can a more terrible calamity befall our country

than a re-subjection to its yoke. The efforts made by Romanists, during the last thirty years, have been eminently sagacious, earnest, patient, hopeful. Popery has done much in preparing to do immensely more. Her avowed purpose is to gain supremacy in America, and to regain it in England. Her plans are formed, she works steadily onwards, and bides her time. But we have not yet ascertained the full extent of the danger. Semi-papery exists in the midst of us; a system, to say the least, as dangerous in relation to our population, as downright Romanism, because, being unsuspected, it has a readier access to their homes and hearts. Some thousands of the clergy of the Church of England, instead of proclaiming as they are supposed to do, and as they are paid to do, the doctrines of the reformation, encourage notions and proceedings diametrically opposed to them; the authoritative teaching of the Church, rather than of the Bible; priestly mediation, sacramental efficacy, an imposing ritual, and, consequently, a ceremonial rather than a spiritual religion. The influence possessed by these persons as ministers of the Establishment—the pecuniary resources of not a few of the aristocracy and gentry—the pulpit, the school-room, the press, domiciliary visitation, parochial and other charities, forms of persecution equally mean and tyrannical—all are brought into requisition with a tact and an earnestness worthy of a better cause. The Missionaries of this and kindred institutions, are perpetually reporting the dangerous movements of these Romanists in heart—rectors, vicars, curates—whom they regard as the most porcineous propagators of error, and the most formidable opponents of the progress of true vital christianity. For one complaint against the open advocates of Popery, they make hundreds against the Tractarians, who meet them at every turn, and obstruct their operations in modes which often test severely their faith and patience.

The TREASURER then read the Financial Statement, which was as follows:—

Dr.		Cr.
Income	£3,895 9 4	Balance due
Balance due to		last year. £ 432 5 6
the Treasurer	446 18 2	Expenditure 3,910 2 0
	£4,342 7 6	£4,342 7 6

REV. J. CARRICK, NORTH SHIELDS.

The glorious gospel of Christ would yet penetrate into every land; for all things must be subdued unto Him was the sure word of unchanging truth, notwithstanding that the confederacies of ignorance, of science, and of earthly

influence, might muster thick and strong against it. The light of the gospel must spread, the knowledge of the gospel must increase. Truth must triumph in every land, and this great globe, from one end to the other, would yet be filled with its glory. But in our own land there were yet multitudes who were sunk in the lowest depths of vice and misery, and who were living only to leave one another with a darker, deeper, deadlier ungodliness. Multitudes who would not go anywhere; who disliked religion, and accounted it all either as a tyranny or a dream. Those masses were beyond the reach of our pulpits, and their hearts our efforts could not touch. They spent the Lord's blessed day in indolence or profligacy; for the agencies of iniquity never slept—its machinery was ever ready, in the shape of enticing infidel publications and infidel lectures, of the most debasing character, adapted to pander to the vitiated appetites of the lowest classes. The agency now needed was a class of men who knew these people, entered into many of their sympathies, were acquainted with their habits of thought and modes of expression, and who were able to speak to them in terms which they could thoroughly understand, about the wonderful mercy of God. Mr. C. then warmly commended the successful efforts of the Society.

REV. T. SWAN, BIRMINGHAM.

The night of ignorance and barbarism in our country had at length been broken in upon, notwithstanding popish presumption, falsehood, impiety, cunning, craft, cruelty, malignity, and blasphemy; notwithstanding all these, and that other and more dangerous form of Popery which crushed the spirit of piety while it crept about insidiously — Puseyism — which withered and blasted the souls of men, dealing out damnation upon our pious village preachers, and, in fact, upon all who would not wander after their fantastic fooleries. Notwithstanding all the

fondness for novelty in German literature—for the Germans were so fond of novelty, that their very pedagogues, tired and disgusted with the antiquated alphabet, taught the children to hiss and hoot, to coo and cackle, to bray and grumble, and growl like wild beasts. From their cloudy theology God grant that our rising and talented ministry might be preserved! Let us keep to the ancient paths. Let us abide by the old and glorious gospel of our Lord and Saviour Jesus Christ, for that would be the best conservative against all mysticism and falsehood. Mr. S. urged all to speculate less, and work more. To certain of the money-gathering, money-keeping, money-loving, money-worshipping fraternity this advice would not be very acceptable; and, if such men had managed these matters, very little would have been done towards the salvation of all those souls mentioned in the Report. He referred in very approving terms to the labours in our country of a noble set of men—the Primitive Methodists—who were doing a great work in evangelising the people.

REV. W. WALTERS, PRESTON.

It would not be difficult to make it appear that the great majority of our people were living in a state of fearful ignorance and estrangement from God. Whether they resorted to the rural, or to the manufacturing, or to the mining districts, they would find this lamentable conclusion to hold correctly. In the rural districts the people, to a great extent, were in a state of spiritual serfdom. Many supposed that because they were christened in a parish church and married there, that because they went there once or twice during a year, that because they were confirmed by the bishop, and were to be interred in consecrated ground after their death, their salvation was sure. He was conversing with a friend of his, a gentleman in Westmoreland, who told him of an old lady, seventy years of age, who had been bred in the parish church during

the whole of her life, yet she had never heard a gospel sermon! A similar case came under his own knowledge in the adjoining county, Cumberland. An old lady was taken dangerously ill, and on her bed a conviction arrested her that her heart was not right in the sight of God. Her case came to the knowledge of some friends at Keswick; they visited her, and in her eightieth year she was, for the first time, taught to believe in Christ Jesus as the propitiation for all sin. If the aggregate merely of such cases were brought before the meeting they would behold a spectacle that would stir up the deepest emotions of their compassion, and that would kindle to a glow the dim embers of their zeal. But let them take a glance at the manufacturing districts. Take for example the town of Preston. Out of a population of upwards of 60,000, the last return showed that above 25,000 were Roman Catholics. When it was remembered that in the whole population of the town there were not 5,000 Irish people, they were compelled to conclude, that about 20,000 of these papists were their fellow-countrymen. So far as intelligence was concerned, the town occupied a very low position. A Roman Catholic bookseller told him that they could not possibly sell sterling works of literature among the people. The Sabbath-day was fearfully desecrated, and vice and ignorance lamentably prevailed. He did not charge these results altogether upon popery, but he did charge home a vast amount of them to the preaching and influence of the priests of Rome. There were around them in Preston large districts where the people, to a very great extent, were under the influence also of Socialism. Socialism, as a system, did not, it was true, prevail among them; but the principles of Socialism had sunk deep into their heart. Socialist lectures obtained ready and large audiences, and Socialist works were greedily read. The people were thus united in superstition and un-

belief. In these very districts, witchcraft and astrology were still, by large numbers of the people, most firmly believed in. This was true, to a very great extent, of another densely-populated county—Staffordshire. He was some time back in a pottery district, conversing with an intelligent gentleman, who had resided there for upwards of thirty years, and this gentleman informed him that the moral condition of the district was very bad; that there, darkness and uncleanness prevailed to a great extent; that a neighbouring town—Hanley—was far worse now than it was thirty years ago. Its population during that time had doubled, but there were fewer persons who attended places of worship now than thirty years before. The condition of England at the present period presented a strange aspect to the thoughtful christian. Among some of her inhabitants, cultivated intellect and ardent piety were unrivalled; but, among the masses of her noble people, there were cramped energies and moral obliquities that enfeebled and debased her. Yes! while the cry from far off lands was borne on the crest of every billow, and wafted onward by every breeze, "Come over and help us!" another cry, equally powerful, pressing, thrilling, ascended from humanity stricken down, crushed, bleeding, dying at our very feet—"No man careth for my soul!" God grant that British churches and British christians might hear the cry, and hasten to the rescue! Their enemies were employing the press in this great work of demoralising the people. *Reynolds' Magazine*, the *London Journal*, the *Reasoner*, and other productions of this class, were being sent down in shoals from the metropolis to the manufacturing counties. Week after week they were read by tens of thousands of these artizans. In Manchester alone, according to the statement made about a year ago in the *Morning Chronicle*, 11,000 numbers of these loose infidel publications were taken weekly by the working-

classes. He could take his audience to places where men were amassing fortunes by their sale. In these districts, too, an organised system of lecturing was conducted by adversaries of truth. It was no unusual thing to see a placard posted upon the walls announcing a lecture on the Charter, or the Five Points, in the Odd Fellows' Hall, on a Lord's-day evening, when probably 500 or 1000 persons would assemble, principally working men. Now these lectures combined with their anti-christian sentiments, ultra-political views. Their radicalism found sympathy with a large number of the manufacturing people, and their political creed opened a door for the entrance of their anti-christian teaching. Then, again, discussion-classes, to a very great extent, prevailed in the provinces. They were frequently conducted under the eyes of men who were the enemies of the truth, and employed their weapons in the most insidious and destructive manner. They were got up among the working men, ostensibly for the purpose of giving utterance to free religious opinions; but the hidden purpose was to instil into the minds of the young, the artless, and the innocent, the most dangerous and sceptical doctrines. He had, in his mind's eye, a fine young man, of considerable mental strength and vigour, who entered one of these discussion-classes, some years ago, comparatively unscathed and unspotted. He entered with the desire of extending his information and cultivating his mind; but instead of which he was led away from his steadfastness by the soul instigation of some two or three of the members of his class. Another abounding source of evil was that of singing-clubs and concert-rooms—those haunts of dissipation and vice prevailed to an alarming extent in the country towns, and were visited by large classes of working people—that class which would not think, and that cared for nothing but the gratification of their passions. These singing parties were carried on

both on Lord's-days and week-days. It was no uncommon thing to find a sort of sacredness attached to these Sunday singing concerts. Sacred music was a part of the performance, and some of the choicest and richest hymns were selected to be sung. Often amid the boisterous mirth and obscenity, another company would be joining in some grand and familiar hymn, such as,

"Praise God from whom all blessings flow,"

while the solemn music led their voices. The contrast was a strange one, between the beautiful words they uttered and their unrenewed hearts and unhallowed lips. In Lancashire there were no fewer than twelve missionaries hired, and paid regular salaries, by the keepers of public-houses and singing societies, to entrap young persons into these places of iniquity on the sabbath. And what made the fact the more melancholy was, that the instances he had mentioned were not uncommon. Then was there not abundant room for the efforts of the Baptist Home Missionary Society? Should these keepers of the low places of resort,—these lecturers, and infidels, and social enemies,—put forth their efforts for the vilest purposes, and should not christian hearts be opened and christian hands be strengthened and stretched forth to save some perishing soul from going down into the pit? The report referred to the system of popery. By every possible means, and in every conceivable form, were papists endeavouring to extend their influence. They were working directly and indirectly, and were endeavouring to win over the weak-minded among Protestants by a system of intermarriages. The priests recommended a junior person of their faith to marry a Protestant, if he could. Oftimes a young Roman Catholic married a young Protestant; and as soon as that was effected, one of two courses almost always followed, —more generally the latter. There was either domestic discord in the family, arising out of disputes on

religious matters, or the Protestant in name becomes a Catholic. In most cases the latter was the result. Surely it behoved every individual of Protestant faith, and of true Christian character, to circulate among all classes of the community the gospel of Jesus Christ; and only as they succeeded in efforts like this would their country become a moral, a healthy, a safe, and a happy country.

DR. MASSIE.

They lived in eventful times. He had it from the lips of a member of parliament, who had received it from another, that there were 300 clergymen belonging to the Established Church, at the present moment, contemplating a transition from Oxford to Rome,—prepared to transfer their allegiance from Canterbury to the Eternal City,—prepared to become Roman Catholic priests in England. These had been fostered, educated, and prepared for their present position, by the endowments and ecclesiastical arrangements of this country. From the same source he learned, and he could not in the least doubt it, that there were 2,000 clergymen in the Established Church at this moment identified with what has been called worse than Popery, because it was the ape of Popery,—Puseyism in all guises.

He would not say all disguises, for they whose eyes were open would see that Puseyism was Protestantism run mad, and only fit to be identified with Popery in its plainest garments. There were 10,000 Roman Catholics in Manchester and Salford; there were 500,000 in Lancashire alone; and many more thousands of Roman Catholics in this metropolis—the disciples of superstition and the fruits of negligence on the part of those who had been well-paid for teaching Protestantism. These persons would not be reached, could not be reached by an act of parliament. No! It was not on the floor of St. Stephen's that the inroads and influxes of Popery could be resisted; but it was in our sanctuaries, in village chapels, in home missionary fields of labour—it was by the diffusion of sacred truth that Popery was to be effectually opposed. The Baptist Home Missionary Society occupied a field which he hoped it would continue to retain, and was performing an important work in the land. Let them go on; for in the strength of the Lord they would triumph.

Rev. S. NICHOLSON and Rev. J. ROTHERY also addressed the meeting; the collection was made, the Doxology was sung, and the assembly separated.

BAPTIST IRISH SOCIETY.

The Annual Meeting was held on Tuesday evening, April 29th, at Finsbury Chapel, when J. L. PHILIPPS, Esq., presided. The usual devotional services having concluded,

THE CHAIRMAN.

Ireland seems to awaken all the kindest and tenderest feelings of our hearts. We hear of Ireland as one of the finest countries in the world, and yet we hear more of the misery of the inhabitants of Ireland than, I think, of any other country. Why is it that the inhabitants of Ireland are

so clearly stated to be in such utter distress and destitution? I believe, in my conscience, that it is for the want of that Word of God which this Society does its utmost to circulate. I believe that it is from the efforts of Popery, and dark superstition, and spiritual despotism which are abroad there that the people are unhappy, and are suffering great persecution and great distress. It is the privilege of every Englishman to be allowed to think for himself, but the poor Irishman is not allowed this privilege. The priest has to think for

him. This is a dreadful state of things. It is by evangelising, by teaching out of the Word of God, and explaining the Word of God, that we may hope to expect success.

THE REPORT, read by Mr. Grosor, the secretary, chiefly referred to the curtailment of the expenditure, and to his appointment as secretary.

JOSEPH TRITTON, Esq., the Treasurer, then presented the financial statement, from which it appeared that the amount received from all sources was £2,297 15s. 8d. The expenditure exceeded the income by about £200. A balance remains due to the Treasurer of £1,828 4s. Id.

W. H. BOND, ESQ.

The land which was the object of their consideration, and in which their operations had been carried on, was a land deeply interesting; nevertheless, they had, with reference to some parts of it which had been the object of their interest, to report unfavourably. To some of the friends who had long laboured in that land, and whose efforts had been useful, the committee had the painful intelligence to communicate, that they could no longer retain their services. The doors of some places of worship had been closed, and it had been their painful duty, as it would be painful intelligence to the meeting, to find that those places, with their ministers, could no longer be maintained. However distressing the course, they had not been able to turn aside from it. Their income averaged not more than £2000 a year; and one could not examine into their balance-sheet without feeling that they would not be justified in continuing to act merely as they desired. It was a great thing to be benevolent, and scatter widely blessings from their hands, but it was better still to act with honour and integrity than to continue to arrange and to attempt to carry out plans which must be attended with difficulty. Appeal to the public was made, but it was unsuccessful. A variety of

reasons might have been given—perhaps some of them good ones—why the Committee did not realise its expectations. But so it was; and, upon not finding their expectations answered, it was for them to act decisively and promptly. They had now acted, and in the Report were stated their reasons for the adoption of the course. It was true that during the past year but little success had blessed them. One reason, he believed, of this, was the awful extent to which popery prevailed in that country. There was also opposed to it an established church. Some years ago, when he was in Jamaica, there was very prevalent an insect called the yellow ant, which did great destruction. In order to get rid of it, an ant was introduced, called Tommy Raffles. Now, really it was found that this second ant was as destructive as the first. So it was with these rival churches. It was one thing to get rid of popery, but it was nearly the same thing to get a system of religion similar to the former. Now, the baptists in Ireland had as much to contend with in respect to the one, as with respect to the other. They both stood opposed to the pure principles of the gospel. He did not mean to say that there were in Ireland no evangelical clergymen, but he intended to say that the majority were certainly opposed to the spread of Bible truth.

DR. MASSIE.

The country, on whose behalf they were assembled, had been often described. Its mountain scenery, its valleys, its lakes, its streams, and its plains; and much of the power of description had been applied to those who lived there. Let them glance over the moral aspects of the country. According to the last census, it appeared that there were upwards of eight millions of people there, and that the Roman Catholic population numbered about six millions. It was presumed that there had been about 500,000 of the people removed, either

by emigration or by famine, during the past year; but still there were probably as many at the present time as there were ten years ago, and the poor of Ireland were always multiplying. Amongst that people there were 4,000 priests, regular and secular, belonging to the church of Rome, with a sufficient compliment of bishops. The Irish might speak of their political wrongs, and there had been many; they might speak of the injustice that had been done them, and it had been great and long continued; but his firm conviction was, that the deep-seated woes of Ireland resulted from the papal system. If Englishmen felt alarmed at the presence of a few hundred priests of Rome, what must the sisterland feel at the presence of 4,000 such men? In England, Popery was met with a blaze of light from evangelical churches and nonconformist principles,—the great bulwark of religious liberty; but in Ireland it was left to make what progress it could with scarcely a single obstacle. Dr. M. then adverted to the extreme disproportion of the amount raised in Ireland for the sustenance of evangelical labours in that country, which he largely attributed to the existence of the feeling that they could look to us for salaries for their ministers. It happened that their society, and the society which he represented, simultaneously, spontaneously, and without any concert, were pursuing the very same course in reference to Ireland, to lessen expenditure, calling up all the energies and resources of the people, and teaching them that, as far as possible, they must henceforth support themselves. Last year, just at this time, the society, of which he was now the secretary, was £1,600 in debt, and for years before that period it was £1,700; and this £1,600 had been all paid off during the year. And he had reported to his committee that evening that they had £200 to their credit at the banker's. How had this been done? They had determined never to go a penny into

debt. The consequence had been, that they had had many touching, he might say heart-rending appeals from some of the stations, which were now without the ministration of the word; but they could not assist them, for they had resolutely determined to incur no expense until provision had been made for it. If the Baptist Irish Society would but carry out that principle, he had no doubt but that their £1,800 of debt would be wiped away before this time next year. It was all very well to appeal to the country ministers,—poor fellows!—they had enough to do to meet their own responsibilities. The speaker then propounded a plan by which their Irish stations might be inspected by some half dozen or dozen of their principal ministers, from which he anticipated the most beneficial results. He proposed that the ministers should be selected from among the more influential baptist pastors, and that their churches should permit them to go to Ireland for about six weeks, to preach the gospel in the principal towns and villages, and for two or three influential laymen to join the party, and say, "We will guarantee that the expenses shall not fall upon the society. You shall be at no loss so far as your work is concerned; you shall have full and free scope to examine every locality where you visit, and preach to the people who have been, or still are, under the ministry of our agents, and you shall come back to us and tell us what you have seen, and what are the conclusions at which you have arrived." Last summer he (Dr. Massie) went to Ireland on a tour of this description with two estimable laymen, who paid all the expenses of the journey. He had then a full opportunity of visiting the people in their poverty and misery in one of the darkest regions of Popery—a region fully as dark as the country around Mr. Moffatt's station in Africa, he meant the town and district of Galway, which presented a fine field for apostolic exertion.

REV. WILLIAM BROOK

Commenced by observing, that he hoped persons would be found to take up the challenge of their friend Dr. Massie, with reference to sending two ministers to Ireland, and two laymen with them, to exonerate the Society from the expenses of the visit. Those laymen, he thought, would get a great deal more than their money's worth in the shape of the personal advantage which they could not fail to derive from such a project. They had laymen, he rejoiced to say, both able and willing to undertake such a matter; and he hoped by that time next year to be able to corroborate his assertion. He should like there to be a little reality as well as poetry in the expression, when they applied to Ireland the expressive epithet, "Our sister isle." It was more than ever desirable to make extra efforts, on account of the peculiar aspects of the present times, which never at any previous anniversary of that Society presented an appearance so seemingly portentous. What could be more remarkable than the deep and strong religious element which was mixed up with all the great controversies of our times? All these turmoils, which attracted so much attention, were mixed up with religion in some form or other; he thought, indeed, that he might safely venture to affirm, that if the religious element were extracted from all the controversies which were now existing, there would not be very much left of them. All things seemed to verge towards some great religious development. Look at the colonies, and the continent, and the underground consultations of the European cabinets. In all this turmoil of agitation, things were doubtless working together for good; they must, therefore, thank God and take courage. As for the Church of Rome, about which so much had been both written and spoken, he believed that that church (although, of course, unintentionally) had never done anything which would so completely overshoot the mark as their recent so called

aggression. They did not mean it for good, but he believed that God did; and he firmly believed that, through the medium of their own devices, they and their system would ultimately be made to lick the dust. The effect on the church of Christ had been beneficial in some respects, inasmuch as it had corrected some errors into which they had fallen with regard to the real character of modern Popery. They took a somewhat modified view of Popery in its relation to the well-being of society, to that which so widely obtained when liberals of all shades united with the renowned "Member for all Ireland" to secure what was called Catholic Emancipation; he thought that they then became unmindful of their duty to God, in their zeal to perform their duty to man—being forgetful, for the time, that Popery was a stupendous insult to the Most High and an unmitigated curse to mankind. For his own part, however, he thanked the emissaries of the Vatican for arousing them from their sleep to a sense of their danger. The great antagonist of Popery he considered to be the Evangelical Nonconformity of these realms—and the great stronghold of that antagonist he held to be its spirituality and its simple adherence to the doctrines of grace. Let nonconformists but do their duty, and he would not only say there was no peace for Rome, but there was no chance for her. The papists had called attention to themselves, which was the very worst thing, for their own interests, they could possibly have done. He would just offer a remark or two on the redoubtable document which was issued from without the Flaminian Gate. Dr. Wiseman was fond of appealing to antiquity, and asserting that protestantism was altogether a thing of modern times; but that was not a very forcible argument, for there was a time, of course, when christianity itself was modern. But papists should be reminded that antiquity was as open to us as it was to them. Although he believed that

Papery had, whon litorature was so largely in its power, destroyed much that might otherwise have remained to testify against her, yet therer was still enough to render her appeal to antiquity void. Eusebius, for instance, says, that the scriptures were translated into every languago then known in the world. Chrysostom says, that the various nations had the scriptures in their vulgar tongues. In many churches there were actually interpreters to translate and explain the scriptures, and the preaching to foreigners who might come in. In one single church in Constantinople there were fifty bibles provided for the use of the public, who came to the church in crowds to peruse them. Various of the fathers urged the people to take nothing for granted on their mere testimony, but to appeal to the scriptures to see if these things were so. Let protestant preachers in Ireland acquaint themselves with these facts, and such as these, and papists would soon cease to appeal to antiquity. Catholics were fond of bemoaning the lamentable consequences of the unrestrained perusal of the scriptures by the masses. But let any one who had travelled in Popish countries say, what were the facts where Papery prevailed, and what was the result of the protestant and papist counties of Ireland or cantons of Switzerland being placed in *juxta-position*? Let the two be contrasted. Where, for instance, was the catholic capital that dare invite the people of all nations to come and inspect it? There was no such place in existence. Here, then, was a powerful illustration of the comparative influence of Papery and Protestantism. We could freely invite the world to our midst, feeling conscious, that however in some things they might have the advantage, yet that, in all things appertaining to general comfort and religion, we stand at the top. We say this with truth and with exultation; and such are the "sad consequences of the perusal of the sacred scriptures." There was

another point on which Dr. Wiseman and his friends were fond of dwelling—the dissensions which exist amongst protestants. But was papery free from this? Was there no dissension between the Jesuits and the Jansenists, the Dominicans and the Franciscans, between councils obligatory and otherwise? There was, in fact, more squabbling—and he used the word advisedly—there was more squabbling at the famous Council of Trent than in the most uproarious church-meeting that ever was held—and that not about any matter merely ephemeral, but as to how great truths should be perverted—for, that they should be perverted they were all agreed; the only difference was with regard to the mode and extent of the perversion. As to the perversions of scripture with which they charged us, why, we had never come up to them in that respect, although we had never had their advantage of "infallible" direction. One pope, for instance, brought out an edition of the Vulgate, and pronounced an anathema on any one who should attempt to alter it; his successor, however, brought out another edition, in which he had made what he deemed 2,000 corrections, and then, of course, he too came out with another anathema on any one who should attempt to alter his—and so they went on. He thought, therefore, that if they came to a comparison, the church of Rome, instead of her boasted superiority, would come worst off. Such was the character of Papery—the chief impediment to the progress of their agents in Ireland. They must set about their work in the spirit of faith, contemplating the difficulty, well-measuring the instrumentality, being very particular about a suitable employment of it, and then saying, "Who art thou, O mountain? Before Zerubbabel thou shalt become a plain!" To those agents he said, you must go, not arrogating anything, not entering the cabin of the peasant as though you were priests, representing the Almighty, and accosting the inmates as

if you were some great one; but making them first feel that you are men, that you sympathise with them in their pitiable condition, and that you are men of God, seeking only their eternal well-being.

HON. AND REV. BAPTIST W. NOEL.

They must feel it somewhat depressing, to think that the agency which their denomination could supply for Ireland, did not at present amount to more than fifteen ministers of Christ for the whole of that necessitous island. It was painful to reflect on whole counties, populous, disturbed, ignorant, and superstitious, in which their society had not one single agent; and that even the small band of labourers they had hitherto been able to keep in the field, they had last year been compelled to diminish in number; and without increased support, if they were to attend to the suggestions of their friend Dr. Massie, there must be still further reduction. Popery, he considered, had blighted Ireland—that sister isle which was associated with us by so many ties, under the same government, speaking the same language, ties which were becoming closer and closer year after year. Any man who systematically, deliberately, and perseveringly maintained doctrines and opinions contrary to the Church of Rome, was, in the view of that church, a “heretic”—and a heretic was everywhere pronounced by them to be accursed—a being deserving of excommunication and entire abandonment by those amongst whom he has been accostomed to move. To doubt is to a catholic a sin; consequently, to listen to protestant doctrine is a grievous offence. These Irish catholics would feel they had committed a crime if they had been listening to the teachings of a protestant, who is in their eyes an accursed heretic. But notwithstanding this, when a man appealed to the word of God, and gave proofs of what he said, it at once went to the heart of the unsophisticated. No catholic might

read the scriptures unless that privilege was conceded to him, not by the priest alone, but by the bishop and priest together. A Roman Catholic had no right to read even their own version without this permission; and even the priest himself could not grant him permission to read the protestant version. Every catholic was thus continually held in tyranny; he was met in his objections with the utmost ingenuity, for he was taught that unless he obtained absolution of the priest for his sins, both great and small, he had no prospect of pardon, could not receive justification from God, and was certain of being condemned to everlasting burnings. He must have this absolution from the priest in order to forgiveness on the part of God, for the priest, he was told, was the vicar of God on earth. In order to this absolution, it must be remembered that confession was essentially necessary, and at the confessional there was no absolution unless the bible was given up, and the company of bible-readers forsaken for ever. Thus it was the poor catholics of Ireland were tied and bound to their church; there was a profound subserviency in every respect to the priesthood, who, by virtue of what they called their apostolical succession, had set up a claim to the single and exclusive right of teaching the people the religion of God. Strange to say, these poor deluded creatures were also taught that if the priest instructed them erroneously, he, and not they, woud answer for the error. But, in addition to all this influence, they had also to contend with the temporal power of the priesthood. If a man by any course of conduct rendered himself obnoxious to the priesthood, they could call out his name, as they often did, before their congregations—an act which could cast upon him an amount of obloquy and arouse against him a degree of ill-feeling of which British protestants could form no adequate conception. But these and the other difficulties with which they

had to contend ought only to nerve them for more vigorous exertions. Popery, as a system, was wholly incompatible with human liberty ; it was a system which degraded man while it insulted the Most High. Some years ago, a celebrated clergyman in connection with the Irish establishment, had affirmed that there were not fifteen men in it who maintained in their integrity evangelical doctrines ; but this statement was by no means correct. He (Mr. Noel) had been on one occasion at a meeting of 300 of these gentlemen, who were pouring forth their prayers for the progress of the gospel. He was behind the scenes, where there was no reason to conceal anything from him, and it was his duty to say, in justice, that they appeared to him to be honest and earnest men, and labouring for the same cause for which they were labouring. He said that the more freely because—not by position or education, but simply by reflection and patient examination—he had come to the same conclusions as the various brethren he saw around him—that the principle of our Establishment was contrary to the principles of christianity ; and, though not an

offence of the same kind as Romanism, it was still an offence against the same Saviour whom they all wished to serve and honour. If the state of the cause and of the Society presented features of discouragement, there was, nevertheless, great reason for thankfulness ; and he felt convinced that if christians would more deeply reflect upon the claims of this Society, and systematically render their help, more encouraging success would be the result.

The collection having been made,

The Rev. W. GROSER, Secretary, moved a vote of thanks to the chairman, and in doing so, said that his own official connexion with the Society had commenced but very recently ; and he had not been its secretary more than an hour, before his thoughts were directed to the removing of the debt, and one gentleman said he would make one of ten to give £100 towards this object. As soon as this fact was communicated to their treasurer, he also expressed a willingness to become one of the ten. Mr. Groser thought he knew where to put his hand upon four or five others who would do the same.

The Doxology was then sung, and the assembly dispersed.

BAPTIST FOREIGN MISSIONARY SOCIETY.

THE Annual Meeting was held at Exeter Hall, April 30. GEORGE GOONMAN, Esq., Mayor of Leeds, occupied the chair. The spacious edifice was well filled. After singing, the Rev. W. F. BURCHELL, of Rochdale, offered prayer.

THE CHAIRMAN.

When we look at the great and important fields now occupied by the missionaries of this Society, there is matter of great rejoicing at the success of their efforts. In India, which now embraces so large a portion of our empire, it is peculiarly gratifying to think that very considerable success has crowned the efforts of the missionaries, —the spirit of caste is being destroyed, and multitudes of minds are evidently

preparing for the reception of the gospel of Christ. We must increase rather than relax our endeavours for the evangelization of the great continent of India. In Jamaica, it has pleased Almighty God, in his inscrutable providence, to take off by disease a large amount of the population. At the same time, it is most gratifying to know, that the lives of our faithful and devoted missionaries who labour there have been preserved, and that they were enabled to render great and important services to the suffering people during the terrible crisis. May the calamity with which that island has been visited be the means of rousing the people from the lethargy into which too many of them have long sunk, and call them to increased exertions for the further diffu-

sion of christianity among the population. We also observe, that in other fields the baptist missionaries have been particularly successful ; and there is every reason to believe that the mission will continue to receive the blessing of God, and go on and prosper, founded, as it is, upon the pure Word of God and the unadulterated principles of christianity. Our peculiar influence and improved facilities ought to be employed with fervent prayer, and God will bless.

THE REPORT

Was peculiarly interesting, and very encouraging. The Baptist Missions were chiefly among sixty millions of the Hindoo, and fifty-five millions of the Negro, races. Beside those labouring in Jamaica, and supported by the churches there, ten European brethren were engaged by the society in Trinidad, Haiti, and Western Africa, with pleasing success. The death of Mr. Tinson, tutor of the college for native ministers in Jamaica, after thirty years service, was referred to with respect and regret. The committee were now seeking for a successor. In the Bahamas 135 had been baptized, and there were now 2758 converts, nineteen native preachers, and 152 helpers. In Western Africa, Mr. Newbegin had died—a great loss; but Mr. and Mrs. Saker had returned, and Mr. Wheeler had followed them. Efforts would again be made to sustain this important mission. In India and Ceylon there are thirty-six missionaries with their wives, at about forty stations. Mr. Thompson of Delhi, after thirty-eight years arduous labour had entered into rest. Mr. Dawson and his wife and three children, with a Singhalese boy, who left Ceylon to return to England, had never been heard of, and it is supposed met with a grave in the Indian Ocean. Mr. Davis, of Winchester, is about to repair to Ceylon. Two German missionaries had been baptized at Dacca. The brethren Wenger, Lewis, Leslie, and Thomas, were actively engaged in translating and printing at Calcutta. 2,000 copies of the Hindi Testament, and the Gospels and Acts in Hindustani had been completed; and 15,000 copies of portions of the New Testament in the Persian language. 32,000 copies of portions of scripture had been distributed, and many other books and tracts printed and issued. Mr. Wenger was engaged on perfecting translations of the holy scripture in Sanscrit and Bengali. There are now about 2000 converts in India, 1,600 of whom are natives. Idolatry is giving way, and in some places entirely relinquished. In Barisal 1,000 of the people have put themselves under christian instruction;

eighty-seven of these are adults, who can read, and 104 more are scholars; ninety-three being females. In a village near Agra of one hundred inhabitants; thirty-five are members of the church. There are about eighty schools in India and Ceylon containing 3,000 children. Female children attend, and progress is making in female education. Now it is no longer the law that a convert to christianity sacrifices his property on making profession.

S. M. Peto, Esq., TREASURER, submitted the cash account, from which it appeared that the receipts for the year amounted to £19,064 18s. 5d.; payments, £18,459 0s. 8d.; balance due to Treasurer, £5,751 11s. 4d. There had been received for the West India Cholera Fund, £2,151 6s. 1d. In reference to this fund Mr. Peto said, that nothing could have been more gratifying to the Committee than the willing and hearty response which had been made on behalf of the Jamaica Churches during the time of the cholera. That island, he was sure, must ever be an object of the deepest interest; morally, because it is the embodiment of our national protest against the accursed and satanic system of slavery—religiously, because it had been the scene of the choicest and brightest success in connexion with their Society.

REV. W. LANDELS, OF BIRMINGHAM.

If the meeting perceived, from his voice and manner, how much he was agitated, it need excite in their minds no surprise. He had heard so much about the worthy citizens of London, that he did not wonder at his own agitation, but at his own presumption in venturing to appear before them at all. He trusted the meeting would bear with him when he told them, that their reputation as hearers was enough to make any man tremble. He had been told that London people would not hear this thing, and they would not hear the other, and, in consequence, some of those gentlemen who were oracles in the provinces broke down before a London audience, under the weight of their displeasure. He had, therefore, some reason to congratulate himself in having courage enough to get thus far. He was willing to hope, however, that they had been, to some extent, falsely accused. If there was anything for which they ought to be distinguished above their brethren of the

provinces, it ought to be superior intelligence and good sense. Now, no man could be called intelligent who had not a knowledge of himself, and if they knew themselves, many of them were well aware that it would be a very serious matter for them to stand upon that platform. Mr. L. said, the Report was like all things earthly, varied. But when we thought of the value of the souls which that Society had been the means of saving from ruin, and reflected that they had been eternally preserved from the agonies of hell, to enjoy the never-ending felicities and joys of heaven, who would not rather labour for such a result than live in an inglorious ease. And did not the results of the efforts of the Missionaries far exceed in value the few thousands of pounds which had been expended. But other resources had been employed. Life had been expended as well as human labour. But though these labourers had fallen in the field, their spirits had not ceased to live—when their bodies were laid in the grave their spirits were before the Throne. They rest from their labours. Though lost to us, death was not destruction to them. They have sheathed the sword, but only to wave the palm. They bore the Cross, and now wear the crown. Their exaltation is not defeat. Although their lives are prematurely closed, who would say they had not lived well? We measure lives not by moments, but by deeds. When we look at what they did, we pronounce their lives better, far better spent than if they had lived all their days in inglorious idleness. Men of the world might say that their lives were failures; but we must regard them as being well spent. Looking back upon the career of William Knibb, must we not pronounce his life better spent in labouring for the salvation and pleading the cause of the slave, than it would have been had he lived in his native place in comfort and respectability to a good old age, and then died? Had not the men who had fallen in Africa spent their lives better in attempting its evangelisation than they would have done if they had lived without making the attempt? Is not their memory more dear and precious than if they had lived? And who could estimate the benefits upon us of their self-denying example? Is not their fragrance sweet; and does not even the mention of their names thrill our public assemblies? Did they

not shed a lustre upon the denomination to which they belonged; and, by their devotion and zeal, claim the admiration of men and receive the approbation of God?

REV. J. MAKEPEACE.

India is one of the most remarkable regions on the surface of the globe. Its geographical area is equal in extent to that of all the Kingdoms and States of Europe, Russia alone excepted. You may travel about 2,000 miles in one direct line from Calcutta to the boundary line of the newly acquired territory of Peshawur. As respects its physical aspect, it may well be regarded as an "epitome of the entire world." In the temperature of its atmosphere, and the productions of its soil, you have the diversities of the torrid, the temperate, and the polar regions. Its population may be estimated at between 150 and 200 millions, or about one-sixth of the family of man. You there behold humanity on a gigantic and colossal scale, in multitudinous aspects and relations. Wherever the christian missionary and the traveller go, India's myriads teem about them on the right hand and on the left. They throng its cities and towns, or swarm among its numberless hamlets and villages, or roam without any fixed habitation along its well-nigh immeasurable plains. They congregate in every valley, and crowd on every river. They dwell on the mountain-height, or lie embosomed amid the wildest of nature's fastnesses. They are found, too, in those regions of dense forest and jungle, where European life cannot exist, and where pestilential vapours are pent up, producing foul and fatal disease. And surely when we survey this mighty aggregate of physical and spiritual existence, with its myriad destinies of weal or woe, we must be constrained to confess, that whatever be the claims of other lands, India is a land for the evangelization of which British churches should develope their amplest resources, and exert their mightiest powers. Look now at India's necessities. There are districts as large as some of the kingdom's of Europe, which as yet have not been supplied with a missionary. We read that in the Mysore territory are 33,000 villages and towns, of which only four possess a missionary of the Cross. In the Saugur and Nerbudda territory from which I come, it is esti-

mated that there are nearly two millions of human beings, and yet myself and a solitary native assistant were the only parties who sought to proclaim among the natives the unsearchable riches of Christ. From an estimate made by Mr. Mack, of Serampore, in 1841, it was found that the personal labours of all the Missionaries connected with the different Societies affected only four out of the thirty millions dwelling in Bengal. The men that go out are scarcely adequate to the filling up of vacancies as they occur, to say nothing of occupying fresh and inviting scenes of labour. So far from being able to enter upon new spheres, we can with difficulty maintain our position in spots where there has already been a vast amount of expenditure and toil. Withholding all reference to Calcutta and its appendages, there were, previous to my departure, in Bengal and Upper India fifteen stations connected with our Mission, eleven of which were dependent upon single lives. Each one of these was every moment in jeopardy. Though India never presented so promising an aspect as a sphere of evangelistic labour, yet are some of our stations woefully deficient in the numerical strength of your agents. If I may be allowed to make a digression, I would for one moment refer to the case of the heathen at large. Computing the population of the globe at 800 millions, it is stated that of these we have Roman Catholics 80 millions, Protestants 70 millions, members of the Greek Church 50 millions, Jews in unbelief 5 millions, Mohammedans 140 millions, pagans 455 millions. Thus we have 600 millions of Mohammedans and pagans, and, if we distribute among these the agents of the different Societies, we have one Protestant Missionary to about every 428,000. Now, there are some who respond to our appeals by referring us to the spiritual exigencies of home—the heathen-like population of home. To those who would unduly enforce the claims of home, I would reply, "Ye know not what ye say." Look to our own denomination. In the year 1840 there were in England and Wales 1520 Baptist churches; whilst, according to a previous Census, the population amounted to about fourteen millions, that is, one Baptist church to 9,500 persons; to say nothing of the Independents, the different sections of the Methodist community, and the Evan-

gelical portion of the Establishment. To say nothing of these, with their diversified and effective instrumentalities, there was one Baptist church with all its appliances for good to 9,500 persons, whilst we had but one Protestant missionary with a handful of helpers to every 428,000. I ask, as has been asked before, "Is our foreign agency in any appreciable degree proportionate to the agency employed at home? Is it right to neglect Continents abroad until every street at home be evangelized? Is it scriptural to multiply indefinitely the means of grace for yourselves, until spiritual things assume the character of a luxurious feast, whilst multitudes abroad possess not one Bible and hear not one preacher?" Returning to India, I would refer to the successes that have been achieved by the instrumentality of your own and other Missionary Institutions. Your agents have given to the people a language capable of setting forth Divine truth, and, by their translations in the several dialects of Hindostan, have given wide-spread utterance to the oracles of God. Since the commencement of our Society, about one million copies of the Word of God have issued from our Mission presses at Serampore and Calcutta. Nor have the labours of our brethren in this department been confined to India, but have extended far beyond its furthest confines, into the very heart and metropolis of European Turkey. The Armenian New Testament, edited by your brother Aratoon, and printed at the Baptist Mission Press in Calcutta, has been highly appreciated by the Protestant Armenians of Constantinople, and copies have been readily purchased. Then, as it respects more grand spiritual issues at which we are aiming. If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connexion with all the Missionary Societies in the one province of Bengal. In the first ten years, 26; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed, that in this estimate we take no account whatsoever of additions to the churches from among the Euro-

poan and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our Societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons. In the years 1845-46-47, the additions to the Baptist churches in Bengal equalled fully half of all the accessions made to the various Mission churches within the limits of that Presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per church, the additions in India afforded an average of fully eight. Let this fact have all the weight that is due to the great and gladdening truth. Consider on the one hand the numerical feebleness of your agents, the narrowness of their resources, and the stupendous difficulties with which they have to contend, and then consider, on the other hand, the unexampled facilities you possess for the widest diffusion of the truth,—facilities which have not been paralleled, and may never be surpassed, in any era of the world. In the face of such facts, instead of men complaining of the unproductiveness of the Indian field, they should rather be abashed at the inadequacy of their own endeavours, and the paucity of their own exertions. It becomes us, also, to notice the doings and successes of kindred institutions. The idea must be perfectly Utopian and illusory, that any denomination whatsoever possesses resources of men and means adequate to the full and entire evangelisation of India. In my deputation tours, however, I have heard that when the anniversaries of particular Societies have been celebrated, an exclusive reference has been made to the labours of their agents, as though no other Society were employing agents in the field! What! are we not embarked in one common enterprise—are we not animated by one hope— are we not serving one common Master— are we not tending towards one common immortality and home? Away, then, for ever from among us with all such exclusiveness and jealousy, as becometh saints; let us cherish the most generous catholicity of spirit, and let the labours and the triumphs of every evangelical institution

be carefully recorded in the annals of the universal church. And therefore I say, look at the successes of the Church Missionary Society—the London and Wesleyan Missionary Societies. And now, as the sapling is to the tree, and the bud to the blossom, and the blossom to the fruit, and the first flush of our eastern sunrise to the burning splendours of the meridian, so are these accessions to our churches but the earnest and first fruits of that glorious ingathering from all lands, when the church, awaking from her present dormancy and repose, shall exclaim with admiration and surprise, “Who hath begotten me these? and whence come these that fly as clouds and as doves to their windows?” Sir, there is no fear for the final and universal triumph of Christianity in India. Its adaptation to the moral exigencies of our race, and its power to illumine and to save, have been thoroughly vindicated on the Continent of India. It has been unequivocally proved that there is nothing in the character, or the condition, or the creed of any among its numerous tribes that presents an insurmountable obstacle to its advancement and success. Before its potent influence the Maulavi has abandoned his Koran, and the Pundit his Shastres; the pilgrim his wanderings, and the devotee his asceticism; the aboriginal his devil-worship, and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Brahmin—“the thrice born of heaven,” casting from his person the symbol of his creed, has assumed “the badge of discipleship into a nobler and purer faith.” You must not, however, estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the “unrevealed disciples” of the Lord Jesus. Owing to the diabolical institute of caste, so soon as a man embraces Christianity he becomes, at once an outcast from his family and his home. His wife will no longer regard him as her husband, nor his children acknowledge him as their parent. Added to which they are cast beggared and bankrupt on the world. Now, there are many who cannot brave the fiery storm of persecution with which they would inevitably be assailed. To illustrate the difficulties which young native converts in India have to encounter, Mr. Make-

peace instanced the touching case of a young intelligent Brahmin who was baptized at Saugur, previous to Mr. M.'s departure from India, and had been consigned to the care of the Rev. J. Parsons, of Monghyr, with a view to his being trained up as an evangelist to his countrymen. Mr. M. stated, that only a few weeks ago he had received from Mr. Parsons a letter to the effect, that when tidings reached the wife of her husband's conversion, so great was her distress, that she flung herself into a tank or well, and thus put an end to her existence. As it regards the inheriting of property, and the like external obstacles to the full avowal of attachment to Christianity, these are being gradually removed by the government of the country, as is testified by the recent enactment, that no Hindoo on a change of his creed shall be disinherited of his ancestral estates. The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favour of Christianity. The mighty masses of its people are being slowly but surely pervaded with the elements of Divine, regenerating truth. The fires of Sutteism have been quenched—the horrors of infanticide are no more. Brahminical influence is on the wane. And now we see, by the successive attacks of all evangelical confederated agencies on the stronghold and citadel of heathenism, its imperial battlements already begin to quiver, and ere long they shall topple and fall, and the banner of the Cross shall wave in high and matchless supremacy above the ruins of its pride and its power. Reference had been made to Jamaica, and they would pardon an Indian missionary for making still further reference to their operations in that island. All honour to the men who first conducted those operations so efficiently, and for so great a length of time! All honour to Knibb and to others of that devoted and heroic band! But England had done more for Jamaica than for India. Jamaica had 200 Christian missionaries labouring there. Bengal alone, in proportion, would require 6,000. Consider the debt of gratitude we owe to India as it respects our commerce and our trade. Think of our indigos and our silks, our sugars and our teas. From the palace of our Queen to the cottage of our humblest peasant, we behold memorials of our hitherto unrequited

obligations unto India. Yet further, tho Hindoos are not savage and untutored tribes. They are a cultivated race. Their country was famous for classic history before the birth-day of mighty empires that are now no more, and before Britain, this glorious island-home of ours, had received the rudiments of those arts and sciences which have made her more renowned than the glory of the Chaldees's excellency, the Empress of Kingdoms, her merchants princes, and her traffickers the honourable of the earth. Go now, and you will see on every hand the tokens of a civilized existence, and you will stand amazed at the striking contrast presented between the moral debasement and the mental culture and external polish of her people. You will be fascinated by their courteous etiquette, their graceful mien, their elegant address. Rhetoric will charm you with its beauties, and poetry with its melodious numbers. Art will display her exquisite decorations; and those wondrous fabrics of fine and delicate texture, the handicraft of their mechanics, proclaim their ingenuity, and attest their skill. You will stand alike delighted and appalled, and will involuntarily inquire, Are not the stories of their superstitions but the wild and baseless fictions of romance? Whence this concord between such high intelligence and such grovelling superstitions? Whence this agreement between light and darkness? But once more, wherefore was India given to Britain, and wherefore is India retained by Britain, notwithstanding Britain's gross and guilty connection with India's abominable idolatries? This may be a problem which politicians and statesmen may not be able to solve. How was it that the agents of a London mercantile establishment, with scarce any resources of men and means, laid the foundations of an empire, the like of which the world had never seen, and which, though but a dependency of the British Crown, is, nevertheless, the third financial power in the world? How is it that sceptre after sceptre has been shivered, and kingdom after kingdom has vanished away, like snowflakes on the ocean? The conviction cannot be resisted, that these marvellous triumphs have been achieved, and these mighty kingdoms have been won, in sub serviently to the designs of Him who will make his Son "higher than the

kings of the earth." India has been given to Britain, not to gratify the lust of territorial aggrandisement, nor to fill the coffers of "grasping accumulation," —not as a new museum to the naturalist, nor as a new laboratory to the chemist, —not as a theatre in which might be displayed the prowess of our armies, or the genius of our statesmen, or that there heroism might build up her monuments, and science shed forth her splendours; but that through the power of Britain's christianity she might be enlightened, elevated, and saved. India is Britain's glory. She is so as it respects the extent of her territory, the magnitude of her developed and undeveloped resources, the beauty of her scenery, her manufactures, and her arts; but she has been made subject unto Britain, that whatsoever be the lustre of her present attractions, she may be made more glorious through the reception of the "truth as it is in Jesus," even by reason of the "glory that excelleth." Behold, then, these mighty myriads dependent upon your sympathy, and awaiting your aid. With what a weighty trust have we been invested—with what momentous responsibilities are we charged! A dispensation of the gospel has been committed unto us by the fact of our sovereignty over India. To the students of our colleges, and the pastors of our churches, I would repeat, that India presents one of the noblest spheres for the highest exercise of sanctified talent. She claims and she deserves England's best scholars, and England's most consecrated piety. But, oh, if we prove faithless to the trust reposed in us, then the honour conferred upon us may be accorded unto others—that magnificent empire may be wrested from our grasp, and we must descend in the scale alike of nations and of men, and thenceforth renounce all claim to patriotism as Britons, to humanity as philanthropists, and to fidelity as christians. (The speaker sat down amid the rapturous cheers of the Assembly.)

REV. W. BROCK.

The facilities for the diffusion of the gospel in India were very limited, but the population was very vast. Every sixth child born into the world was born in India. Every sixth orphan found in the world, was found in India. Every sixth bride was wedded in India, and every sixth man that died, died in India.

In India, there was one-sixth of the whole world's population, and these under the sovereignty of the Queen of Great Britain,—a Queen such as there never had been since the world began! It seemed to him that Providence was making her pre-eminent and prominent in every respect. With reference to India, everything about her was vast. Her plains were great continents—her hills were stupendous—her mountains literally cloud-capped—her shrubs were trees—her forests were impassable frontiers—her rivulets were rivers—her reptiles were enormous, and her very stones were precious gems. Thus every thing was great about her; and her idolatry was also great, presenting, in all its aspects, a formidable front, ramified in its foundations, and daring and desperate in its opposition, appearing as if it defied all attempts at approach. And there they met with their old ubiquitous adversary of the truth of Christianity—Romanism! If it were a question between Christianity and Hindooism, Rome would take part with the Hindoo system in preference to Christianity. Bishops and priests to the number of 800 or 900 were found there, making common cause, where occasion arose, with the Mohammedan and the Hindoo against the Word of God. Mocca scorned the gospel, but the Papist was for extirpating it, root and branch, from the land. But the power of the priesthood in India was on the wane. He believed that to be the case everywhere. No matter what form it assumed. Long had it been an incubus on the operations of the missionary in India. But now it was reported to be on the wane. The Hindoos were now actually publishing monthly volumes against Christianity; but they were doing this on the condition that the "Christians" were not to see the books. The priest would say, "You are not to let the Christian missionary see the books, or let him have any idea that such a work is in circulation." And why? Because they felt sure, that if it were known, the volume could no longer stand against the efforts of the Christian missionary to overturn it. Thus there was a conflict in India going on between truth and error, between right and wrong. Yet, long as this conflict might continue to go on, there could be no ultimate doubt as to what the result

would be. Remember the changes that had taken place in India. What changes had India seen since the days of Clive and Carey, Chamberlin and Warren! Distinctions of caste were now broken down, and political and intellectual advances had been made. If it were not necessary that Christianity should take the place of heathenism, what would be the alternative, but that they would have to witness, in the rejection of idolatry, the substitution of infidelity. There was prevailing already all through British India,—not perhaps on account of the secular education that had been given,—but there did exist, throughout India, a most pestilential pantheism. The philosophical system of Voltaire was there in most vigorous action, and the results were likely to be bad in the extreme. There, in many places, everything was deemed to be good, whatever might be its tendency or its origin. This was pantheism; and pantheism and idolatry prevailed everywhere in India. He would read an emphatic version of some stanzas which were sung in Hindostan, showing the opinions there entertained of the christian missionaries' efforts.

"Lo! see advance the destined day,
When fall shall every heathen shrine;
When Brahmin's Shaster shall decay,
Mahomed's system shall decline.
No more shall different sects and castes,
Each from the rest, like strangers stand;
Divisions then shall all be past,
And mankind form one friendly band."

These words were being sung in the North of India. He would now read to them lines that were being sung in the South:—

"Lo! from the distant West,
New teachers now arise;
Fair is their countenance,
Their words are true and wise.
The Brahmin's priestly rule,
Shall cease to hold its sway;
Idols of wood and stone
For eye shall pass away."

Such were the signs of the times in India, sufficient to encourage their approach to the Divine footstool, and there to plead, as though they were taking hold of the Divine omnipotence, for a full manifestation of its power. Be it so, that, when they needed the silver and the gold, it was theirs; that when they required agents, they were forthcoming. They had the wealth of the wealthy man, the counsel of the wise man, the experience of the old man! Be it, that for deliberation and action, they had everything that could render them instru-

mentally complete, everything which inspired them with expectation of success. Unless they had the accompanying power of the Holy Spirit they would signally fail. He spoke not for the purpose of undervaluing means; but he spoke to encourage in the use of them. They were means, and nothing more. They possessed no intrinsic energy, they carried no inherent power; and, unless wielded by the power that belongeth unto God, the heathen would be heathen still—India would be in rebellion against God still. They might labour, but in vain: they might spend their strength, but it would be for naught. Hence, if they would have a good Society, they must practically recognise their dependence upon God. Then must they nerve themselves with dauntless might, and bring down from heaven upon their enterprise that sacred influence whereby it should become more and more successful for the truth upon the earth. In doing this they were allying themselves with power, and identifying themselves with him who must reign. They might then, with Milton, breathe their invocation:—"Come forth out of thy royal chambers, O prince of all the kings of the earth! put on the visible robes of thine imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calleth thee, and all creatures sigh to be renewed."

REV. T. WHEELEEE, OF NORWICH.

As he listened to the eloquent and glowing descriptions of missionary labours, trials, and successes in other parts of the world, he could not but exclaim to himself, "Poor unfortunate Jamaica! would that one of those dauntless men who have so often pleaded thy cause in this spacious building were here to-night. Would that it had devolved upon one of thine own missionaries to have acknowledged the kindness of the British churches towards thy unfortunate country, and to tell the tale, as I cannot tell it, of the lamentable destitution which prevails, and of the necessity for their continued support." The very mention of Jamaica always called forth in his mind conflicting feelings—emotions of mingled pleasure and pain. So far as their missionary labours were concerned, it was the battle-field on which their fairest laurels had been won—on which

their contests had been most brilliant and victorious. There slavery had been destroyed. There the day of Pentecost, as it were, for a time had seemed to return. But, alas, how had the fine gold become dim—he did not say, worthless. There was this beautiful and once flourishing island, with its commerce embarrassed and its people poverty-stricken. He did not say that the word of God had lost its power there. A fearful pestilence had at length reached its shores, in the course of the track which appeared to have been marked out for it by the finger of the Almighty. The christian philanthropists of Great Britain had stretched forth their hands nobly to relieve the distress which the cholera had caused—would that he could more appropriately acknowledge their kindness! He would claim for Jamaica their earnest prayers and continuous efforts. He would by no means recommend that all the Jamaica churches should be taken up and supported by the society; but it did seem to him that there were some weak stations and some needy and suffering brethren, towards whom this society would do well to extend a helping hand—and he was sure their committee only needed to have the necessary funds at their disposal to render prompt assistance where they were convinced it was deserved. On behalf of India, of Africa, and of Jamaica, he urged the assembly to redoubled exertions. Did they imagine that their Missionary Society had arrived at its full growth? No, indeed; this was not true either of its income, agency, or success; it was yet but in its infancy, and it rested with them, by their zeal, to nurture and foster it on to maturity.

REV. J. H. HINTON.

I have not found it very easy to determine what I should say. I had thought, by way of diversity, if not of absolute novelty, of preaching a sermon. However, I am not going to preach a sermon. But I am going to tell a dream. Yes, sir, I have had a dream; and it is sufficiently pertinent to the matter before us to induce me to tell it here. At all events, I will whisper it into your ear, and take your opinion, whether I shall relate it to the meeting. I saw in my dream the Mount Zion, the holy mount, and that there the King of Saints was sitting in his glory and his beauty. I saw also that there was around him a

vast gathering of the saints of every name, who, animated by a common eagerness, had come to present to him some important request. Their spokesman upon this occasion was Mr. Love-of-ease, and he spoke in substance as follows:—He said, that they had, at the King's command made many attempts to evangelise the world; that they had spent upon this project, in the course of a few years, several millions of money; that they had sacrificed not a few of their sons and daughters, and had now among them, as the consequence of their exertions, a large number of widows and orphans; that, although their efforts had not been totally inefficient, the object was very far from being attained; that even to sustain what was in progress demanded a system of perpetual and somewhat irksome contribution, while some parties had fallen considerably into debt. And, finally, that, at the rate of time and expense at which the scheme was advancing, to all appearance it would never be accomplished, and certainly the money never could be found for it. Mr. Love-of-ease concluded by expressing the universal desire that the King would take the premises into his consideration, and kindly relieve the saints of this burden, either wholly, by doing the work himself, or by employing angelic ministry, or at all events partially, by accelerating the progress of the work, and by requiring a less laborious and costly instrumentality. When this gentleman had done speaking, I saw in my dream, that the King, although he did not look particularly gratified by the address, was pleased to make a gracious answer, and to assure the assembly that, in consideration of their desire, he would relieve them, not only in part, but entirely, of the labours of which they complained, by taking the evangelization of the world altogether into his own hands, and effectuating it by a different machinery. I saw in my dream that this announcement gave general satisfaction. The vast assemblage immediately exchanged with one another looks of congratulation, and began to disperse in various groups, among which I overheard such whispers as these: Now we shall be free from our difficulties, and these incessant missionary contributions being at an end, we shall do easily whatever else may be required. Now I saw in my dream, that not very long after the first gathering,

there was a second assemblage of the same persons at the same place, and in the midst of them the same glorious personage, to whom they had now come to present a second request. On this occasion, not Mr. Love-of-ease, but Mr. Broken-heart, was their spokesman. He began by saying that they were all very sorry for their former petition, and that they were indeed filled with shame at the recollection of it. They felt that they had been very ungrateful in manifesting any unwillingness to labour or to suffer for him, whose labours and sufferings for them had been so unspeakable. He acknowledged also that they had been greatly disappointed in the working of the new system. They had conceived that repose would have made them happy; but they had found that without excitement their spiritual affections had become dormant. They had been confident that their contributions for other objects would have been overflowing; but even this had not come to pass: on the contrary, the refusal of one appeal had checked their liberality towards every other, and now every fund they had was in alarming arrear. The mischief was already great, and it threatened to become rapidly so much greater that they had resolved to petition for a restoration of the obligation from which the King had formerly relieved them. I saw in my dream that Mr. Broken-heart made this appeal, which was touching in itself, still more touching by frequent sobs, in which many throughout the assembly united. The King, however, smiled most graciously, and replied, as near as I can recollect, in the following terms:—Since you desire it, the work of evangelizing the world shall be replaced into your hands. “Go into all the world and preach the gospel to every creature. Lo, I am with you alway.” Only remember that, since this is at your own request, I have now double reason to reckon on your constancy. It is for your own happiness that I put it to the test; and, believe me, it shall not be unrewarded. “Be ye faithful unto death, and I will give you a crown of life. He that overcometh shall sit with me on my throne; even as I also overcame, and am set down with my Father on his throne.” I saw in my dream that, at the conclusion of this address, the people bowed their head and worshipped. They then burst into a song, and said, “Unto

him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.” And they went every man his way, and I saw them no more.

W. B. GURNEY, ESQ., OF CAMBERWELL,

The venerable senior treasurer of the Society, then rose and stated, that he had been connected with their Institution for more than a quarter of a century; and he had never felt weary in its service, although he had often been disappointed at the want of success they had sometimes experienced. The Report set forth that they were £500 less in debt than they were last year; but the reduction, he regretted to say, had only been accomplished by restricting their operations in several important particulars. Letters had been sent to the stations in India, for instance, requesting them to reduce their expenditure as far as possible; and this having been already done, the only way to effect a saving was by cutting off some really useful agency, and this accordingly had been done. Several of the missionaries had been compelled to decline the services of their native assistants, on whose labours they have relied for a large amount of success. It appeared that there had been a falling off in the legacies. But, although he liked signing receipts of legacies very well, his advice was, what you have to do, do it now, and don't content yourselves with merely leaving your money to the Society, when it is no longer of any use to you. Give it now, and that might truly be called a “deed done in the body.” If they would only adhere to the simple apostolic rule, Give as the Lord had prospered them, he felt sure they would not long have to struggle under such a serious burden of debt. Let this course then be adopted, for he was quite tired of the regular plan of giving “one pound one,” or “five pounds five,” year after year, and year after year, without at all taking into account that a man's property had increased perhaps a hundredfold; meanwhile, strange to say, with all this increase of property, there was no increase in the subscriptions to these benevolent and christian institutions.

The Doxology was sung, the benediction pronounced, and the meeting separated.

POETRY.

“LET YOUR LIGHT SO SHINE.”

From England's temperate clime, far north away,
 A dreary, ice-cladined, snow-sown, island's scene—
 Iceland by name—where frosts intensely keen
 Chill nature's veins; while winds their frigid lay
 Sing loud and long. Yet here, with glittering aieen,
 In spite of all around, Mount Fleela's height
 Throws o'er this wintery isle that vivid light
 Which must by all, both far and near, be seen.
 So, in that breast, where God by power divine
 Has lit a sacred fire of heavenly birth,
 That fire should burn, spread wide, and rise to shine
 Upon this moral wasteo—this sin-girt earth.
 Thus, and thus only, can saints “glorify”
 Their Father, God—the God that dwells on high.

Guernsey.

S. S.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES,
AND CONGREGATIONS.*To the Editor of the Baptist Reporter.*

DEAR SIR,—I will, by your permission, continue my notices of “Baptist Chapels in London,” and proceed, as at first, from the West “towards the East,” embracing in my remarks those not originally intended to be included within my assigned limits. The first to be noticed is that which stands in *Praed Street*, not far from the station of the Great Western Railway, a neat structure, facing the street, in good repair, albeit somewhat small. This chapel belonged originally to the Independents, I believe, and a Mr. Orchard laboured here for a lengthened period. A few years ago, however, it was obtained for the use of the General Baptists by a liberal and zealous gentleman living in the immediate vicinity. Mr. Underwood is the pastor, and has filled that office from the first, with much propriety and no small success. A very good Sunday-school is carried on in the rooms beneath the chapel. There is a dense population around. Proceeding along the Edgware road towards Kilburn, we reach *Church Street*. Here is a chapel also belonging to the General Baptists, the scene of the labours of the energetic and indefatigable Dr. Burns, whose name is very extensively

known from his manifold writings on various subjects. This chapel is one of the two lately enlarged, I think within the last year; I say “one of the two,” as only two have been enlarged, if I am rightly informed, and both belonging to the General Baptists, while not *one* has been built since 1848. Dr. Burns appears to have been most successful since his settlement here, as I believe the late enlargement is the second during his pastorate. It may be added, that the chapel stands out with a good front. A neat and substantial edifice; generally well-filled. Before I leave this vicinity, I may take the opportunity to say that a new baptist chapel is talked of; several influential and liberal gentleman are making an effort, and invite co-operation. St. John’s Wood is the locality named, and “open communion principles” as the basis of the unity, &c. See advertisement in the *Times* for April 24, 1851.

We now come to *Mount Zion*, a very good chapel in Hill Street, Dorset Square, where Mr. John Foreman has laboured for many years. The neighbourhood has greatly increased in population within a very recent period—streets, and squares, and terraces, succeeding gardens and green fields. The chapel is tolerably commodious, with school-rooms adjoining, and in good repair. “John,” as the minister is wont to call himself in his own pulpit, is one of Shakespeare’s

"plain blunt men," and at the farthest possible remove from "mincing" and affectation.

We pass from Mount Zion to a chapel in the immediate locality. It is situated in *Edward Street*, not a very eligible spot in my judgment. The place is modern, small, and out of any main or leading thoroughfare. Though not old, it has undergone vicissitude; is now a "house of worship" for a small church under the pastoral care of Mr. J. Wise. The remarks relating to population which apply to "Mount Zion," will apply here also.

From hence we journey a considerable distance—say a mile and a half. Keeping to the north of the New Road, we reach *Eden Street*, near the end of Tottenham Court Road. I cannot, for a moment, imagine that Adam's "Eden" was anything like this. Perhaps it was christened so by some heartless wag, as some comparisons are made of things said to be alike from having no resemblance. However, in *Eden Street* stands a chapel, and within its walls do gather, from time to time, a few precious souls, said to be very "choice" as to what they feed upon. And who can blame them? Only men of "deep" experience are permitted to officiate here. The late W. Gadsby, of Manchester, succeeded in inducing such a refined and heavenly taste for the "pure and unadulterated gospel"—that "husks," and "milk and water," and other "trash," will meet with instant detection and inevitable rejection. The edifice is small, inconveniently situated, and surrounded by a population consisting chiefly of the lower class. From this blissful spot, this "garden in the wilderness," we pass along the *Hampstead Road* in a north-easterly direction to *Camden Town*, a locality immensely augmented in population within the past few years. In *Horley Road* stands a chapel, called by a friend of mine "Beautiful," and as he is a minister, no doubt he tells the truth. This chapel was built by a gentleman of the Independent body; but through some circumstances, with which I am not fully acquainted, it is now in the hands of some members of the baptist denomination. Mr. Whymper is the minister. The position I take to be quite suitable, and under zealous and discreet effort, we may hope to see a flourishing cause here.

We will now elbow round somewhat, and embrace in our remarks *Hampstead* and *Highgate*, before we reach *Somers Town*. At *Hampstead* are two chapels, one at *Hollybush Hill*. The pastor is Mr. Castleden, one of the oldest ministers in the denomination, and who has laboured here for a number of years. The chapel is not large—probably will seat about 200 persons. I am unable to report whether there is a sabbath-school or not. The other chapel is at *New End*, and was for some years occupied by Mr. Livermore; he has, however, relinquished the pastorate, and I believe no other has at present been chosen. The chapel is small, but was lately quite large enough for the congregation. We pass from hence across to *Highgate*, called so from its elevation. Here is a good chapel, neat and substantial, although not large, where, for some years, Mr. Orchard, who wrote a History of Foreign Baptists, laboured. The people now, however, are under the pastoral care of Mr. Hatch. Descending from our elevation, we come down to *Somers Town*, where we find two chapels, one in *Chapel Street*, formerly occupied by Mr. Carpenter, (since removed to Eye, in *Suffolk*). Mr. Nunn, I believe, was his successor, and laboured here for some time; but circumstances arose, which led to his removal. The church is now presided over by Mr. Aldis, and the population around is dense, consisting of the middle and lower classes. The other chapel is situated in *Pancras Road*, lately built, and an ornament to the neighbourhood. The church is partly an offshoot from that at *Chapel Street*, and Mr. Nunn, late of *Chapel Street*, is the minister here. We will now pass along to *Battle Bridge*, crossing to the south side of the New Road. In *Northampton Street*, King's Cross, stands a chapel somewhat small, of modern date. The minister was Mr. Orchard, and may be now, for aught I know. You have, I believe, occasionally reported baptisms at this place. My information does not allow of my saying anything about sabbath-schools in connection with several of the last-named places. Perhaps some other correspondent will be found to help you in this matter.

The next place I mention is that in *Vernon Square*, Pentonville, lately built for the Rev. O. Clarke—a good chapel, and in a good neighbourhood. Here, I believe, will be found in active operation

all the varied instrumentalities—fitting and needful in connection with a Christian church—in the form of sabbath-schools, mission-auxiliaries, and benevolent societies. The church, under the pastoral care of Mr. Clarke, used formerly to meet in a chapel near Fetter Lane; but circumstances necessitating a removal, they wisely selected Vernon Square as a favourable spot on which to erect their new temple. The church is on the increase; and what is somewhat singular, the sabbath-school has just doubled in numbers what the church has in members, thus the former has 400! while the latter has 200. There has been an increase of eighteen members during the past year.

The last chapel I will mention in this paper is that situate in *Spencer Place*, Goswell Street, where the venerable Mr. Peacock has laboured for thirty years, having become the pastor in the year 1821. The chapel is neat—not very large—was built in 1814—and is not, as many, hidden from public view. The church reports an increase of members in the last year; and what is pleasing, moreover, in connection with this place, it has the largest Sunday-school of any reported in the last statistical account of the "London Baptist Association." While the church numbers 297, the sabbath-school numbers 510!

We will now, sir, take a month's rest, and then we shall be able to pursue our Journey of "Eastern Travels." (D. V.)

X.

PROOF POSITIVE.

To the Editor of the *Baptist Reporter*.

DEAR SIR,—You and your pertinacious and obstinately unbelieving baptist brethren, who have hitherto denied that infant baptism is to be found in the Holy Scripture, may now, with very little

trouble, be convinced; and the long-controverted, and sometimes angrily disputed, points between the Independents and you set at rest for ever.

In the *Christian Witness* for April, page 172, is an article headed "Baptism," having the initials "V. D. M." attached. It begins as follows:—"Is there any warrant from the Word of God, for believers to pray and hope that the grace of baptism may accompany the outward and visible sign?" (The italics are not mine.) "That there is such a warrant, we are led to conclude, in reference to infants, from the following beautiful hymn, which we find in the Congregational Hymn Book, founded, we expect, (!) on Acts ii. 38, 39."

"Jesus! with us thou always art;
Now ratify the sacred sign,
The gift unspeakable impart,
And bless thy ordinance divine."

Hymn 162.

"Vain is every outward sign,
Unless thy grace is given;
Nothing but thy light and life
Can form a soul for heaven.
Let thy promised inward grace
Accompany the sign;
On this new-born soul impress
The glorious name divine."

Hymn 164.

So that when we are prepared to admit "beautiful hymns" as the final standard of appeal, we shall be led to conclude, as V. D. M. does, in reference to infants and the grace of baptism. But it may happen, and I think very likely will, that "hymns," however "beautiful," will not be considered of sufficient authority to establish or justify the baptizing of infants, even although those who, like V. D. M., "expect" that such "beautiful" productions are "founded" on Acts ii. I am told that the Editor of the *Witness* has recommended that the controversy with the baptist brethren should cease; and I quite think that if "beautiful hymns" are to be substituted for Bibles, the sooner it is abandoned the better.

R. B.

REVIEWS OF BOOKS.

THESE, this month, as well as matters usually classed under the heads—

ESSAYS AND CHARACTERISTIC SKETCHES,	NARRATIVES AND ANECDOTES,
SPIRITUAL CABINET,	CHRISTIAN ACTIVITY,
CHRISTIAN BIOGRAPHY,	

we are under the necessity of postponing to next month in consequence of the length of the Reports of Annual Meetings. Our friends will find ample substitutes in the facts and thoughts therein stated and expressed for the matter omitted. Usually we have extended our Reports over two months, but we have thought our readers would prefer having such important intelligence as early as possible, and hence this alteration of our plan.

BAPTISMS.

DOMESTIC.

FOWNHOPPE, *Herefordshire.*—Six believers were baptized by Mr. J. B. Little, minister of this place, and Mr. H. C. Davis of Longhope preached three sermons during the day. Three of the candidates were from the Church of England; one had been a scholar in our sabbath school, and two (an opulent farmer and his wife) had been Independents many years; but having recently taken up their residence in this neighbourhood, and attended our worship, they took lively interest in the success of the gospel amongst us, and having been convinced of the truth of baptist principles, they were baptized as above stated. The most interesting part of the service was the address delivered to the congregation by this gentleman, explaining his reasons for being publicly baptized at his time of life, and after having sustained a profession of christianity for some years. He felt it, he said, to be a christian duty, and one which he was bound to discharge. The Lord appears to be doing a great work in this locality. The prayer meetings are very numerously attended, and a holy feeling pervades them. The parish parsons are jealous of our increase, and several of them refused to take the numbers of their congregations, as required by the late census, on account of the smallness of their numbers compared with those who attend the baptist chapel.

T. S. S.

COLD BOWLEY, *County of Durham*—On the 20th of April, after a sermon by Mr. Lefevre, two believers were baptized on their profession of faith in the Lord Jesus. The day was beautifully fine, and the congregation so large, that the chapel was quite filled, and the windows had to be opened to allow many outside to hear. On going forth to the baptism, the assembly congregated round the pool, anxious to witness the solemn scene. One candidate was an aged female, who came bending under the weight of years to take up the cross of her Redeemer, and follow him till he shall call her home. The other was a youth, full of life and vigour, who brought the dew of his youth and consecrated it on the altar of the Lord. May he be a good soldier of Jesus Christ.

J. M.

CAMBRIDGE, *Zion Chapel.*—Mr. C. T. Keen baptized five believers on the evening of the 2nd, and one at *St. Andrew's Street* on the evening of the 4th of April. The latter was a young man to whom the ministry of the Independent pastor had been blessed, and who was about to attach himself to the paedobaptist church, but desired to acknowledge Christ in the ordinance of believers' baptism. His pastor was present to view the administration of the ordinance. Seven candidates, in addition to the above, are waiting at *Zion Chapel* to acknowledge their Lord in this significant ordinance; but we have postponed the administration of the service until June, as our chapel is now closed for a season while undergoing considerable improvements. We hope soon to re-open, refreshed and stimulated for renewed and active service.

DESBOROUGH, *Northamptonshire.*—We have had several baptisms here, some of which may not have been reported. In September and October last, we had two baptismal services. Jan. 5, our minister, Mr. Clements, baptized two young disciples. April 20, three more young friends avowed their faith in Him who died for them and rose again. One of them was the eldest son of the first person baptized at this place, now entered into rest. Two were teachers, one of whom had been a scholar. Our congregations are good, and more are inquiring. R. C.

LUTON, *Wellington Street.*—We had a large addition by baptism on the last sabbath in April, when fifteen believers—men and women—put on Christ by baptism, in the presence of many witnesses. Mr. Harcourt, our pastor, immersed them. We rejoice in these evidences of the power of divine truth, leading many who had resisted the overtures of mercy for years to the cross of Jesus for pardon and salvation. J. P.

TORQUAY, *Devon.*—A friend in this neighbourhood informs us, as far as we can gather from the two imperfect notes we have received, of the baptism of a candidate at this place, March 2. We wish our friends would always furnish dates and places correctly, number of candidates baptized, and any other interesting facts as they occur.

WOLSTON, Warwickshire.—It affords me much pleasure in informing you that we have had an interesting revival of religion in this village. About twelve months ago, we established a prayer-meeting, on the first Tuesday evening in each month, to pray God to shed down upon us his Holy Spirit. The Lord, in his great mercy, heard our cry, and is now blessing us with tokens of his favour. On Lord's-day, April 27, three females followed their Lord and Master through his watery grave. One had been much persuaded by a son of Pio Nono not to attend our place; but, as he could not succeed, he relinquished the attempt. Our congregations are now much larger, and our prayer-meetings are numerously attended. Many more, we hope, will soon come forward, and tell us what the Lord has done for their souls. We gave away the handbills and tracts you so kind as to send us, and we hope they have done good. J. H.

BOURTON-ON-THE-WATER.—On the 30th of April, Mr. Statham, after discoursing on the subject, immersed seven persons on a profession of faith. It was a solemn and impressive season. One of the baptized was the eldest son of the pastor. Another had been for years the leader of the psalmody in the village church where he dwelt; and now, at a very advanced age, had become a convert to the truth as it is in Jesus. Two others were man and wife, and the three others were females, one of whom had long seen it her duty thus to follow Christ, but from heavy affliction had been prevented. She now seized the first opportunity which convalescence presented, and joyfully followed her Lord through the baptismal stream.

IPSWICH, Turret Green.—On the first sabbath in May, our pastor baptized and admitted into the church, two friends who had previously given satisfactory evidence of having passed from death unto life. One of them had long worshipped with the Independents; the other is a teacher in our sabbath school. Before going down into the water, our minister read from one of Dr. Chalmers' works, in which that distinguished writer confesses that immersion was the prevailing mode of baptizing in apostolic times. A friend afterwards remarked, "I suppose the Doctor turned baptist then!"

G. R. G.

CHAPEL Town, near Barnstaple.—On what is called Good Friday, after a sermon by Mr. Arthur of Bideford, nineteen persons were baptized in the river by brethren Lovering and Shoobridge, in the presence of about 500 spectators. In the afternoon, in consequence of the wetness of the weather, the people met in the chapel and Mr. Lovering's house, both of which were crowded, and suitable addresses were delivered by Messrs. Shoobridge, Arthur, King, Newnam, Lovering, Gibbs and Packer. Luncheon and tea for the visitors and friends from a distance were generously provided by Mr. Lovering. Notwithstanding the unfavourable state of the weather, it was to all a most refreshing and delightful opportunity, and from feelings evinced on the occasion we may hope soon to see a similar gathering for the same purpose. One of the persons baptized was from Ilfracombe, where a baptist cause is now being commenced.

SHEFFIELD, Townhead Street.—On the first sabbath in May, we had the pleasure of witnessing the solemn baptism of seven persons on a profession of faith in the Lord Jesus Christ. Most of them were young persons, and several of them were from the young woman's class in the school. Three of the number were from our branch church at Dronfield, six miles off, where we have from twenty to thirty members resident. They have a Sunday school of nearly one hundred children, and are a truly devoted people. The worship of God is conducted amongst them every Lord's-day morning and evening by our young brethren, with much acceptance. They want a more commodious place, for which they are already subscribing weekly. J. W.

BIDEFORD, Devon.—On Lord's-day afternoon, after an address by Mr. Arthur to about 600 persons, five believers were baptized by him, one of whom is the first fruit of Abbotsham, where considerable opposition* has been experienced to the introduction of the gospel, but where now a cause has been commenced under very promising circumstances. Another was a teacher; two were from the bible class, and the other was from the Wesleyans, who was convinced of her duty on a former occasion when seeing the ordinance of baptism administered.

* See *Reporter* for September 1850, and the Baptist Intelligence of this number.

CHADLINGTON, Oxfordshire.—Yesterday (May 18,) was with us a very interesting day. Ten believers followed their Divine Master in the ordinance of baptism, in the presence of one of the most crowded and attentive audiences we ever witnessed. Most of these were the fruits of intolerance in the parish clergy—whose despoticism had driven them from their parish church to the baptist chapel. There the Lord was pleased to bless to them the word of his truth. Two of them were brothers and their wives—one an aged saint of seventy years, who had been long waiting to possess qualifications more adapted for such a profession; but he at length resolved to give himself to God as a poor sinner. Three were also baptized on Dec. 22, each of them in the bloom of life. One a member of my own family, being the third in succession beginning at the eldest of my children. May they be stedfast and immovable, always abounding in the work of the Lord!

T. E.

BURSLIM.—On sabbath evening, May 11, we baptized three believers, two of whom were united to the church. The third was a class leader and local preacher among the Wesleyans, who delivered an impressive address explanatory of his reasons for obeying his Lord's command, and called on others of the same denomination (of whom there were many present) to do likewise. The congregation was large and particularly attentive during the delivery of a faithful discourse by our pastor, Mr. W. Barker. We baptized one sister in November last.

S. M.

NORTHALL, Bucks.—On Lord's-day morning, May 4, Mr. Woodstock baptized three persons. One is a Wesleyan, who some years ago was a constant hearer at Luke Street baptist chapel, Leighton Buzzard, but such was his aversion to immersion then, that he left the place, and attended the Wesleyan ministry. He was a member with them about three years, but he could not rest on the subject of baptism, and at length yielded willing obedience to the divine command.

COLCHESTER.—On Wednesday evening, April 31, the ordinance of believers baptism was administered by Mr. Langford, when three believers made a public profession of their faith in Christ. May they prove faithful to their baptismal vows! that having thus put on Christ, they may live to his glory.

W. S.

LIFFON, Devonshire.—A baptismal service was held here, May 4. Mr. Lenn, from Launceston, preached on the nature of scriptural baptism, and described the evils of infant sprinkling, especially baptismal regeneration, which is busily taught by many Puseyite clergymen in this locality, under the sanction of that renowned prelate, Henry of Exeter. Mr. Clapton then baptized two, who had given satisfactory evidence of their being new creatures in Christ Jesus. One of them had for many years revelled in iniquity, and sinned as with a cart-rope, but divine grace arrested him, and led the wanderer to Him who saveth to the uttermost. All say, "is not this a brand plucked from the burning?" More were to have been baptized, but were prevented by affliction. Many are inquiring the way to Zion, and we have several more candidates.

R. P.

STONERHOUSE, near Plymouth.—On Lord's-day evening, April the 27th, the pastor of this church baptized four believers, who were added to the church. One of these had for many years assisted in the singing, and was much opposed by her father; the other three were teachers. All these are, in some measure, fruits of former baptisms. Why should this expressive and error-exposing ordinance be secretly administered, or consigned to the scanty attendance of a week-night service? The chapel was crowded, and the sermon was listened to with great attention. Already other candidates are presenting themselves for baptism and fellowship with us.

BRISTOL, Broadmead.—Eight believers were baptized by our pastor, on Thursday evening, April 3rd, after a discourse by Mr. Saunders, of Ryde. One of the candidates was a teacher, and three were from the senior girls' class; one of whom had informed her teacher that she thought it was time for her to leave school, and that she intended doing so; and now dates her first serious impressions to the teacher's earnest expostulations with her on that subject.

E. S.

CWM, near Church Stoke, Montgomeryshire.—We had a baptism of three, April 27—a man and his wife, and a female who had been a Primitive, which made no small stir among her former friends. There was a large concourse of spectators to witness the ordinance. The candidates were admitted to our fellowship.

I. T.

NEWCASTLE-ON-TYNE, Tuthill Stairs.—Mr. Pottinger immersed four believers on a profession of their faith in the Redeemer, March 2. One of the females was only twelve years of ago, but the child of many prayers, her parents being members of the church, April 6, seven more thus put on Christ; and May 4, four more were buried with Christ on a profession of their faith. The interest of this scene was greatly heightened by the fact, that the three females were sisters. May they be truly "sisters of mercy."

I. R.

TROWBRIDGE, Wilt.—On Sabbath morning, May 4, Mr. Barnes baptized fourteen persons, the majority of whom had, at different periods, been teachers or scholars in various Sunday schools. Two of them had stood in the relation of teacher and scholar in an Independent Sunday school more than twenty years ago. They were all received into the church at the Lord's table on the same day.

LEWES, Sussex.—May 4, our pastor, Mr. Lawrence, baptized two females on a profession of their faith in our Lord Jesus Christ. One of these had been an Independent; the other was first impressed by witnessing the solemn ordinance of believers baptism administered. May the Lord give them more grace, and dispose others to follow their example.

T. L.

LAMBETH, Regent Street.—On Thursday, April 3rd, after an impressive sermon by the Rev. Mr. Aldis of Maze Pond, Mr. Frances immersed five males, and six females. Not knowing whether any one has communicated this circumstance, I have taken the liberty to do so. [We received this information of a London baptism from the borders of Wales.]

SOUTHWARK.—Mr. Branch baptized five disciples on Thursday evening, May 1, at the General Baptist chapel, Borough Road, who were added to the church at Waterloo Road, and sat down for the first time at the Lord's table on the next sabbath. They are all young.

HULL, George Street.—On Thursday evening, May 1, our pastor, Mr. W. J. Stuart, baptized two candidates, a male and female, both young disciples of the Redeemer. One was from a bible class conducted by one of our deacons.

M. E. P.

SCOTH PETHERWIN, Cornwall.—"What doth binder me to be baptized?" was the passage selected by Mr. Kings, April 20, before immersing a brother in Christ, who now goes on his way rejoicing, having, to use his own words, been delivered of a burden from his conscience.

R. P.

EBBW VALE, English.—The cause of the Redeemer is still making progress here, though meeting with much opposition. On Lord's-day, May 4, two believers were baptized on a profession of repentance toward God, and faith in our Lord Jesus Christ, by our pastor, Mr. H. Morgan.

D. P.

HEMYOCK, Devon.—We are not left without tokens of the Divine approbation. On April 18, the day called Good Friday, a male and female were baptized on a profession of faith. Others, we hope, will soon follow.

R. F. C.

LLANGIBBY, Monmouthshire—Bethel.—Mr. Domoney baptized one female disciple on the last Lord's-day in March. We are expecting several more.

ALVECHURCH, near Birmingham.—Mr. Swan baptized eight believers at this village station, which is a branch of Cannon Street, April 20, and administered the Lord's supper in the evening.

RAGLAND, Monmouthshire.—Our minister, Mr. Jones, immersed two young men in the stream near this village, May 11. I hope it will be a prelude to similar scenes.

T. S.

KEYSOE, Beds.—The husband of a candidate received after baptism on the previous month, was himself baptized, and received by us, April 20.

LOUTH.—Two disciples of Jesus were added to our number after making a public profession of their faith in Him by baptism, May 4.

NEYLAND, Pembrokeshire.—Two females were baptized at this place, April 13. These are our first-fruits at this new station.

COPPISE, near Dudley.—Nine disciples were baptized by Mr. W. Bridge, May 4; two were from Birmingham.

OAKBAM.—On Lord's-day, May 4, six disciples were baptized by Mr. Jenkiuson. [Some of these are very brief! Could nothing be said of the circumstances, or the candidates? We love brevity, but it may dwindle into the meagre.]

We are compelled to postpone our reports of *Foreign Baptisms* to our next.

BAPTISM FACTS AND ANECDOTES.

"**BAPTISM** next follows. Here again, he deals with the propositions of his opponents in succession, as he best can: very much, for the most part, to our own minds, but not to the minds of some amongst us whose worth, wisdom, learning, and talents, none will question. The subject is discussed with great fulness. Every point alleged by his opponents is boldly met, and candidly dealt with. There is nothing of importance entering into the question which has not its place in this dissertation. It will supply anti-pædobaptists with fresh matter for discussion, and it will give to some classes of pædobaptists a little light, of which they stand greatly in need. No modern publication has dealt with the matter so comprehensively, concisely, and conclusively."—This paragraph is from a review of Robinson's Works in the *British Banner*, Feb. 19, 1851. "As he best can"—no doubt. For the compliments respecting the "worth, wisdom," &c., of the baptists, we thank the writer, but why call us "anti-pædobaptists?" why not say baptists at once? "It will give to some classes of pædobaptists a little light, of which they stand greatly in need." Will it? well that will be well, but they and their brethren of all classes of pædo's—the writer among the rest—seem, in our view of the matter, to be "greatly in need," not of a "little light," but a great deal, before they are brought to see that infant sprinkling is not christian baptism. Oh that the light would dawn, especially on our Independent brethren! Baptismal regeneration would then soon be made to retire into the dark regions of Romanism, from whence it came out to delude and curse the world. How is it that our beloved brethren cannot now see that the system of sprinkling unthinking infants is the main pillar of popery and puseyism? It is, or Henry of Exeter would not struggle to prop it as he does, at the risk of being crushed beneath its ruins!

THE MISCHIEVOUS EFFECTS OF ERROR are, perhaps, in no case more apparent than in the sprinkling of unconscious babes, and calling that christian baptism. Not only is the ordinance changed, but the divine institution itself, strikingly emblematical as it is of the two great facts of christianity—the death and

resurrection of the Lord Jesus—is thereby superseded, and the thankful and joyful believer is deprived of the opportunity of thus putting on Christ by the intelligent and open avowal of his faith. But this is not all; this erroneous step has led to a far greater evil—the awful delusion of baptismal regeneration. But what is most distressing is, that so many evangelical christians in our day should be found who adopt the mode, and thus, apparently at least, sanction this error, of all errors in this land the most widespread and fatal. As a writer on this subject has said, "We can only wish that an increase of intelligence may dawn upon the public mind, revealing the truth that the eternal safety of children does not depend upon the sprinkling of a few drops of water, but upon the shedding of the blood of Christ."

TWO STRIKING FACTS.—Some time back a baptist missionary sojourning awhile in England, was travelling to one of our collegiate towns. A fellow occupant of the coach was a student in the university. They were free and communicative, and soon disclosed their respective positions in society. The missionary's companion was discovered to be a Puseyite, with his face Rome-ward. The baptist endeavoured to show him that his proposed destination was an unsafe one. His answer is worthy of serious consideration. "I must go," he said, "to Rome or come to you."

A short time ago, a convert from Romanism, who had been baptized, met a respectable priest who ministered amongst a large congregation in one of the crowded cities of Ireland. The good man was questioned by the ecclesiastic respecting his present views. He offered an explanation in the form of a sensibly written tract advocating believers' baptism. The priest read it, and on returning it made these candid remarks. "I have read your tract carefully. You are wrong in leaving us for we are the true church, but as protestants you are right. If the bible only is to decide the question your arguments cannot be answered. Protestants around you boast of following the bible, but from cover to cover there is not one word in it about infant baptism."

Bap. May.

THE HOPELESS TASK.—A superintendent of a sunday school in Lincolnshire, lately offered sixpence to the scholar who should produce the greatest number of texts from the new testament in proof of infant sprinkling. The elder scholars went home in high glee, and foll to work in right earnest, each being anxious to obtain the prize. On the next sabbath morning, however, they assembled at school with dolorous countenances, exclaiming, on being asked for their texts—“Please sir, we cannot find one!” The wife of the parson of the parish called at one house, and finding a boy busily engaged in pursuit of the desired passage of holy writ, told her husband, who afterwards paid a visit to the same cottage, to ascertain the truth of the report; when he said to the lad, “Tell your teacher that I can put to him a far more difficult question than he has set you; ask him to find a passage where it is *forbidden* to sprinkle infants.” How logical for a “successor of the apostles!”

THOUGHTS FOR A BAPTISM.

BY A YOUNG DISCIPLE.

My blessed Saviour and my God!
To thee this day my vows I seal;
And when I sink beneath the flood,
May I thy sacred presence feel.
I, by this act, the sign now make
To those who stand around to see,
That I, my former sins forsake,
And give up all the world for Thee.
When I into the deep descend—
An emblem of thy sufferings here—
To me thy consolations send;
My heart by thy good Spirit cheer.
And when I lie beneath the wave,
Overwhelmed in token of thy death,
May I then know thy power to save,
And rise to live a life of faith.
And when I to thy table come,
The emblems of thy love to share,
Dear Saviour make my heart thy home,
And reign without a rival there.
O may this be a blessed day
To all who meet to seek thy face;
And at the close may each one say,
The Lord was surely in this place!

T. W.

SABBATH SCHOOLS AND EDUCATION.

SOME REMARKABLE FACTS were stated at the Annual Meeting of the London Sunday School Union, which was held in Exeter Hall, and was larger than any that had preceded it this year. “The honourable member for the borough of Leicester, who presided, and who belongs to the baptist denomination, favoured the audience with an autobiography. When a boy, he attended a Sunday-school at St. Mary’s church in Leicester, his native town. It was, he believes, one of the first Sunday-schools in the kingdom, and for many years the only one in that neighbourhood. In 1801, owing to a change in his religious opinions, he left the Establishment, and connected himself with the dissenters. A Sunday-school was very speedily formed in connexion with the church to which he then united himself, and of which, in the year 1806, the Rev. Robert Hall became the pastor. Mr. Harris stated, moreover, that he was even now a Sunday-school teacher. The Rev. John Burnet, following the chairman’s example, added an illustrious instance of the connexion between an education begun in the Sunday-school, and

the subsequent development of talents of the highest order and most distinguished usefulness. He, too, had been a Sunday-school boy; then a Sunday-school teacher; and, he said, he was a Sunday-school teacher still. Only, he taught from the pulpit, they in the class; but the teaching was precisely the same. The American Judge, Darling, who followed, put in his claim as belonging to the same honourable fraternity. He, too, had been a Sunday-school teacher for more than thirty years, and hoped to continue to be so as long as it pleased the Almighty to give him health and strength. A class with which he was acquainted some years since, consisted of sixty-five young females, of whom fifty-one had now become Sunday-school teachers, and were found in various parts of seven different States; forty-seven of them being connected by membership with various christian churches.”—Of the Chairman we may be permitted to add, as we have known him many years, that he has risen to his present eminent position by industry, integrity, and perseverance. His age is about threescore

and ten, and his appearance is that of venerable and amiable respectability. His family of sons and daughters are all dissenters, and highly respectable and respected. His eldest son is now Mayor of Leicester, and others of his family fill offices of responsibility and honour in the town. Who, sixty years ago, would have thought that the little ruddy boy wending his way down the narrow streets of the old town of Leicester to the "new school held on Sundays for poor boys and girls" at St. Mary's, would one day sit in parliament to make laws for the nation, among the nobles of the land! But the best of all is, his piety has not, that we can see, been injured by his elevation. Mr. H. is yet what he always appeared to be, a man of unpretending and unaffected piety. Sabbath School Teachers! you know not for what high stations on earth, or for what far higher in heaven, you may be training the young. Be faithful then, and persevere.

Anniversary Hymns.

O, COME, COME AWAY!

O, come, come away!
This is the christian's sabbath—
The day he rose, who crush'd our foes;
O, come, come away!
Come, children, to your Saviour raise,
On this his day, loud songs of praise;
He listens to your lays.
O, come, come away!
O, come, come away!
To you to-day he's calling;
To-day he says, " Seek ye my face;"
Then come, come away!
O, come at once, his mercy taste;
No longer precious moments waste,
But to his bosom haste.
O, come, come away!
O, come, come away!
Now is the time accepted;
To-day begin to turn from sin;
O, come, come away!
Lest you by sin should hardened grow,
And pardon he should not bestow,
Come, seek his mercy now;
O, come, come away!
O, come, come away!
While Jesus still is waiting
His grace to give, that you may live;
O, come, come away!
For all who early seek his face
Shall rest at length in his embrace,
And see that heav'nly place.
So come, come away!

Then come, come away!
And go with us up yonder;
They never thore, this anthom hear,
O, come, come away!
But therò, through everlastung days,
They, to their Redeemer's praise,
Loud hallelujahs raise,
And no'er come away!

CROWN HIM "KING OF KINGS!"

COME, children, sound his fame abroad
Whence every blessing springs;
Jesus who bore your heavy load—
Oh, crown him "King of Kings!"
He saw us sunk in hopeless grief,
Then on salvation's wings
He quickly flew to our relief—
Oh, crown him "King of Kings!"
While every land, with tuneful tongue,
Its tribute to him brings,
Can you refuse the grateful song—
Oh, crown him "King of Kings?"
With hallelujahs, to his name,
The heavenly temple rings;
Let all below his praise proclaim,
And crown him "King of Kings!"
The feeblest saint, with cheerful voice,
The love of Jesus sings;
We, too, would in his name rejoice,
And crown him "King of Kings!"
And when around his throne above,
We'll strike our loudest strings
In praise of his redeeming love,
And crown him "King of Kings!"

CHILDREN INVITED.

CHILD of sin and sorrow,
Fill'd with dismay,
Wait not for to-morrow,
Yield thee to-day.
Heaven bids thee come
While yet there's room:
Child of sin and sorrow
Hear and obey.
Child of sin and sorrow,
Why wilt thou be?
Come while thou canst borrow
Help from on high.
Grieve not that love,
Which from above,
Child of sin and sorrow,
Would bring thee nigh.
Child of sin and sorrow,
Christ died for thee,
Flee from endless horror,
To Jesus flee.
He spreads his hand,
His wings expand,
Child of sin and sorrow
To shelter thee.

RELIGIOUS TRACTS.

APPLICATIONS.

SOMERSET.—Encouraged by your past kindness to me, and your constant kindness to others, I take the liberty to beg another grant of your very valuable tracts. I have distributed nearly the whole of those you gave me last year. I have made the best use of them I possibly could. I trust they may be the instruments of doing good, either in the conversion of sinners, or enlightening the minds of those who hold incorrect views of the institutions of the gospel. I gave a portion of them into the hands of a young friend of mine, who has circulated them widely in a populous village two miles distant from our place of worship, and which is a baptist village station, supplied by baptist ministers and occasional preachers; but a Puseyite clergyman labours there, and spreads his poison at a wholesale rate. One of the deacons of the church with whom I am connected was obliged to attend the church some little time since on a funeral procession, and heard the poor deluded Puseyite assert, that it was no greater impossibility for Adam to have entered Eden after he was cast out, than for a person to enter heaven without "taking the sacrament!" Since that, there have been four lectures delivered in our chapel in that place. 1. "Why are we protestants, and why protestant dissentors?" 2. "The absurdity of the doctrine of apostolic succession." 3. "On the absurd doctrine of absolution and confession." 4. "On baptismal regeneration, and sacramental efficacy." Surely these must have opened the eyes of many. Since that time I have distributed tracts there, and they have created some interest. It is intended that we shall have a baptism at our chapel, on an early sabbath. I should like to have some tracts to distribute then if I could. If you can afford some I shall be glad. You may depend on my making the best of them—whilst I pray that your endeavours to promote the Saviour's glory, and the extension of right views of his glorious institution may be owned and abundantly blessed by his Holy Spirit.

P.S. As the summer months draw on I shall engage in some open-air services if I can, or visit more villages, and as it

is a neighbourhood often visited by many of the race of gypsies, I shall extend my labours to them. We contemplated it last summer, but it was too late that season.

W. D.

BERKSIIRE.—In connexion with our church at this place are four village stations. In two of these, Puseyite doctrines are propagated with a zeal worthy a better cause, and among these baptismal regeneration is put forth in all its anti-christian deformity. As one means of counteracting the influence of these soul-destroying errors we have distributed tracts with rather a liberal hand, so that our stock needs to be replenished. Now as these stations are sustained by us without foreign aid, and as our finances are at present inadequate to meet the demand, I submit whether you would not effectually serve the cause of God and truth by sending us a good supply of the best tracts you have on hand on the subject of baptism. And as the bishop of Oxford, who some say is a tractarian, intends shortly to hold a confirmation, if you can put in some on this subject also, it will render the grant additionally acceptable. May all your efforts to do good be abundantly succeeded by the divine blessing!

YORKSHIRE.—The Committee of the Baptist Village Mission are arranging to send out two missionaries to villages and other places where there are no people to make known the distinctive principles of the baptists. It will afford the committee pleasure to be favoured with a grant of tracts or handbills suitable for the above visits, and they hope their distribution will be eminently useful in promoting the extension of the Redeemer's kingdom, and the knowledge of his own ordinances.

WARWICKSHIRE.—I have noticed your kind offer to help ministers and others with grants of tracts. Of this I am glad; and now see my way clear to ask for a few, if your numerous applicants have left any in your hands. If you can anyhow favour me with a supply I shall be pleased.

DEVONSHIRE.—The handbills you sent me last year were of great service; and now as I have commenced preaching to sailors and others on the quay in the open-air, another grant would be welcome, as they are all delighted to have them distributed among them after the services.

PENBROKESHIRE.—I apply for a grant of tracts for a village which has been long sadly neglected. Lately we have erected and opened a neat chapel there. Our congregations are good, and the people are very attentive. We have also gatherod a very promising sabbath school. There seems a disposition among the people to read and thiuk, and we wish to encourage it. We hope, by using these means, to do good amongst them, of which already there are some pleasing indicatons.

SHEREBRISE.—Would you oblige us with a supply of your tracts. We have baptized some men who are working on our railway, and they, with others, work hard also in visiting with tracts and invitng people to come and hear the gospel. They are teetotalers, and have done much good. I have taken your *Reporter* many years, and like it better than ever. I wish you would give us your thoughts on these words, "Preach the gospel to every creature."

[We need not. They are plain enough! We might as well attempt to throw light on a sunbeam.]

DONATIONS have been forwarded to—		
	Handbills.	4-page.
Bottesford	500	.. 25
Newark	500	.. 25
Isle Abbotts	500	.. 25
Liverpool	500	.. 25
Wolston	500	.. 25
Deal	500	.. 25
Hughenden	500	.. 25
Rickmansworth	500	.. 25
Meesdon	500	.. 25
Bradninch	500	.. 25
Saint Hill	500	.. 25
Neyland	500	.. 25
Ledbury	500	.. 25
Llangilby	500	.. 25
Ilminster	500	.. 25
Wykeen Colliery	500	.. 25
Bidesford	500	.. 25
Caslaore	500	.. 25
Shifnal	500	.. 25
Corby	500	.. 25
London (East)	1000	
Baptist Village Mission	2500	.. 100

The applications from Peterchurch and Herston not having proper directions, cannot be sent. See *Reporter* for January, page 35, for Special Notice to Applicants.

INTELLIGENCE.

BAPTIST.

FOREIGN.

THE BAPTISTS OF THE UNITED STATES.—We copy the following important facts from the *Baptist Record*, Jan., 1851—the organ of the American Baptist Publication Society. "In view of the rapid growth of our country, and of the inevitable conflict of Truth and Error on this grandest of all fields, it is natural and important to ask, And how is it with our own churches? Dr. Baird's estimate gave a baptist population (not including Campbellites, Mennouites, and Winebrenarians) of 4,500,000 and a baptist ministry of 4,853, or one baptist minister to less than every 1,000 persons of baptist sentiments. If our population has increased in an equal ratio to that of the country, it must be now almost 6,000,000! Is this probable? We think not. For as Dr. Baird remarks, a large part of the increase of the Presbyterian and other paedobaptist denominations, is owing to immigration from Europe. But this is not true of the Baptists. They are too few in Europe to admit of it. Our increase, therefore, cannot be expected from that quarter. It can only spring from the spread of our principles at home. And this is a momentous difference, which no baptist should

overlook or forget. If God does not build us up by his Spirit, we must inevitably lose, if not our *positive*, yet our *relative* numbers, and instead of one-fourth, soon become but a small fraction in the mighty population of this Republic. Surely this is a pressing call to increasing efforts and importunate prayer. Hitherto, we have had cause for most fervent gratitude for our astonishing increase, especially in view of our peculiar disadvantages. Nor do we despair for the future, in this free land,* which because free has ever been beyond all others fruitful for the baptists. Our growth in numbers, is by no means all for which to thank God. It has been equally great in education, wealth, liberality, and benevolent enterprise. Millions of dollars have been expended, within ten years past, in new and better houses of worship; more than a million in Home and Foreign Missions; more than a quarter of a million in Bibles; almost a million on colleges and other seminaries of learning. What millions more remain yet unoccupied for Christ! We have now twenty colleges, and nine or ten theological institutions, sustained by our churches. Our ministry is not only better educated, but better supported; although in this last respect the law of

* This must be a slip of the pen. What free? with nearly three million slaves.—ED. B. R.

Christ is not yet fulfilled universally, that 'they that preach the gospel should live of the gospel.' Nearly forty baptist periodicals circulate intelligence amongst us. We furnish a good proportion of the ablest authorship of the country, in various other forms. Some of our publishing houses stand in the first rank. And besides these, we have the American Baptist Publication Society—of which this *Record* is a gratuitous herald. And we too, as a Society, can speak of growth. Within ten years, what has God wrought *by this Society!* What has God wrought *by this Society!* How has it sprung up from infant weakness, into manly strength! From what obscurity has it risen, to take a dignified and prominent position among the noblest societies, and most useful agencies in the land. From its attractive building in Arch Street, it already looks abroad over the destitution of our churches, and stretches out a generous hand continually for their relief. Already hundreds of poor ministers and sabbath schools bless it for supplying them with libraries of valuable books, many of which could have been nowhere else procured. Already many colporteurs are actively engaged in its service, some in the Atlantic cities, some in the Mississippi Valley, some in the Canadas, and some on the distant shores of the Pacific. Already our tracts and books circulate in Europe, Africa, and Asia. Voluntary colportage is increasing at home. Self-sustained depositories are springing up in all our leading towns and cities, and country associations. Our business sales are rapidly increasing; and all our facilities for doing good seem growing in full proportion."

THE WORLD versus THE CHURCH.—A WARNING!—Mr. H. L. Dinmore, formerly of England—if we recollect rightly of Kent—who may be known to many of our readers, and is now pastor of the first baptist church in Syracuse, United States, has forwarded us a copy of the "Minutes of the twenty-sixth Anniversary of the Onondaga Baptist Association," a paragraph from which will reveal the views of our brethren there, and may also be profitable for admonition to some who peruse it in England.—"The great moral struggle of which this earth is the theatre, is to make converts. On the one side are the friends of God, going forth at his bidding to win souls to Christ. On the other are arrayed all his enemies—not simply resisting the efforts put forth to bless and save them, but exhibiting the most untiring diligence, under the guidance of their master and leader, assisted by all possible worldly appliances, to turn back from the pursuit of holiness and heaven those who have set their faces for the celestial city. Nor can the struggle long continue without

somewhat of victory on one side or the other. If the church be not successful in converting the world, the world will be more or less successful in converting the church. Around this point cluster some of our most serious apprehensions of danger to the present generation of christians. The peculiarly bustling character of the age, with all the known elements and agencies both in the moral and physical world, jostled into motion—the sore rewards of industry and enterprise in every department of human effort, most undoubtedly unite in presenting to those now entrusted with the interests of Christ's cause on the earth a temptation to worldliness of no ordinary power. This, we believe, is at present one of the church's most vulnerable points; and it would be a marvel indeed if such an enemy as the saints have to contend with did not here come in like a flood! Be assured, brethren, that however unwatchful we may have been at this point of eminent peril to our inner life, satan has been both vigilant and active, and already has the spirit of worldliness, which he has so successfully nourished and guided, swept like an inundating tide over every part of Zion. With what emphasis may it now be said, 'all seek their own, and not the things which are Jesus Christ's.'

DOMESTIC.

BAPTIST UNION—1850 51.—From an abstract of the report of the Committee, presented to the annual session, April 25, 1851, we extract the following gratifying facts:—"The returns for the year 1850 present some facts of unusual interest. The clear increase on 970 churches which reported their state is no less than 11,515 members—the largest number known to have been ever announced. The average clear increase of the churches yielded by this division is twelve; also the highest average on record. It appears, however, that this numerical result is not equally diffused over the country; but that it springs chiefly from the large increase reported by three of the associations—the Carmarthen and Cardiganshire, the Glamorganshire, and the Monmouthshire. The last of these, containing fifty churches, reports the extraordinary number of 2,884; yielding an average of more than fifty-seven members per church. Although the country generally has not partaken of this extraordinary increase, the returns are decidedly more favourable than in the preceding year. By these five of the associations had suffered a decrease; by the present, only one has done so, and this from the division of a single church." Reference is then made to the proceedings of the Committee during the past year, on the Anti-State-Church question, Plaus for buildings for meeting-houses and schools, Regium

Donum, the Baptists in Sweden, New Census Act, and Trust Deeds. At the suggestion of the Committee, resolutions were passed at this annual session on the following subjects: "Finance—The Association Returns—Deputation to Hamburg—Popery—Religious Liberty—The Exhibition—Evangelical Conference—Slavery—International Arbitration." With regard to the "Returns" and the "Deputation" it was resolved, "That the Union cannot repress their emotion of devout thankfulness to God that the numerical increase of the churches, as shown by the association returns of last year affords so favourable an index of their condition; and they are especially grateful on behalf of those districts on which His most copious blessing has been poured. They are at the same time deeply conscious that much cause remains for humiliation, while some is given for hope; and they desire that the churches universally may be quickened to more lively spirituality, and to more earnest effort in the cause of God, especially as summoned to come forth to the help of the Lord in a period of unusually energetic opposition to his gospel."—"That the Union respond with the liveliest sympathy to the request of the Rev. G. W. Lehmann, that a deputation may be sent to the triennial conference of the United German Baptist Churches, to be held at Hamburg, in August next. The Union deem it highly desirable that this project should be carried into execution; and accordingly request their brethren, the secretaries of the union, to become their messengers." The protests against popery and slavery are excellent, but we have not room for them now. We can only add those on "the Exhibition" and "Evangelical Conference."—"That the Union regard with a lively interest, and without apprehension of political disturbance, the gathering from many nations at the approaching Industrial Exhibition. They devoutly implore the protecting care of Divine Providence over the safety of so many travellers, and the tranquillity of society at large: and they will sincerely rejoice if the exhibition shall be found to supply a new stimulus to human ingenuity, to open a wider scope to commercial enterprise, and to cherish a spirit of amity among the nations of the world. Against the moral mischief which must to a certain extent be inseparable from so vast an influx of foreigners, they trust that all parties will be on their guard; and that all who fear God will endeavour, by their consistent and exemplary conduct, to exercise a salutary and controlling influence."—"That the Union anticipate with great pleasure the assemblage in this metropolis of a large number of sincere christians from many countries, and of diverse communions, on occasion of the Industrial Exhibition, and

warmly sympathize in the project of the great Evangelical Conference announced for the month of August next. Bidding a cordial welcome to brethren of their own denomination, they welcome with not less sincerity all who love the Lord Jesus Christ, under whatever form of ecclesiastical diversity; and they will be ready to take their part in all such ministrations as may be adapted to edify their fellow christians, and to render this unprecedented gathering of the saints a wide and lasting blessing to the world."

ILFRACOMBE, Devon.—This beautifully romantic town is now in the midst of great excitement by reason of the vicar's conduct, who has forbidden his curate the pulpit, because he does not preach what he preaches—and he preaches what his bishop preaches—and the bishop preaches what his creed teaches—"one baptism for the remission of sins." In the midst of the excitement, a large room capable of holding 250 persons was opened for public worship in connection with the baptist denomination, on Lord's-day, May 11. Sermons were preached by Messrs. Arthur of Bideford, and Newnam of Barnstaple. The congregations were very good, notwithstanding strong opposition from many to "those aggressive measures of the baptists, who have the effrontery to declare that scripture says nothing about sprinkling infants at all." The opening of this room is owing to the efforts of Mr. R. Huxtable, a respectable draper in the town, who feels desirous of glorifying God by the extension of the Redeemer's kingdom, and the dissemination of those principles relating to baptism which the scriptures teach.

BANBURY, Oxon.—On Friday, April 18, Mr. W. S. Henderson was publicly recognized as the pastor of the baptist church meeting in the Bridge Street chapel. Messrs. Swan of Birmingham, Angus, A.M., president of Stepney College, and Miall of Shoreditch, London—Mr. Henderson's former pastor. The services were very interesting, and the congregations large. The attendance of the neighbouring ministers, of different denominations, who also took part in the services, was considerable. About 200 persons took tea together between the two services, and many kind wishes were expressed by the visitors for the revival of the interest, which has for some time been drooping.

W. C.

THE SOUTH ISLINGTON BAPTIST CHURCH, formerly meeting in Baker's Rooms, but now in the British School-rooms, Denmark-terrace, have unanimously invited Mr. W. Symonds, of Great Shelford, to become their pastor; who has accepted the invitation. The rooms have been comfortably fitted up, and will accommodate 500 persons.

MANCHESTER, Grosvenor-street.—Mr. D. M. Evans was recognized as pastor, April 18th, when the following brethren conducted the interesting proceedings; Messrs. Walters of Preston, Griffiths of Accrington, and Stalker of Leeds. In the evening a congregational tea-party was held in the spacious school-room underneath the chapel; Robert Crewdson, Esq., occupied the chair, and suitable addresses were delivered by Messrs. Dunckley, Birrell, Scott, (Presb.), Stalker, and Griffiths. A debt of about £200 had been incurred previously to the settlement of Mr. E. amongst us, £100 of which still remained. This was felt to be a disagreeable burden. Altogether unexpectedly, and without previous consultation on the matter, one of the friends rose and proposed that that sum be there and then subscribed, and also sufficient added to it to defray all the expenses of painting and improving the chapel. The proposal was generously responded to, and in a short time we found ourselves not only free from the incubus of £100, but also in possession of sufficient to clear all the expenses we shall incur in improving our place of worship. The collection, including the proceeds of the tea-party, amounted to £165. Mr. E. has before him a prospect of extensive usefulness. G. T. F.

ABBOTSHAM, Devon.—A house was opened for divine worship at this village in connection with the baptist church, Bideford, April 21. Mr. G. Lovering, read and prayed, Mr. B. Arthur, preached, and T. Evans, Esq., mayor of Bideford, gave a suitable address to the people; some of whom threw a shower of dirt at Mr. Arthur on the previous sabbath, when preaching in the open air. Few places are in such a state of moral darkness as Abbotsham. So determined has been the opposition to the introduction of dissent, that the Independents, Wesleyans, and others, have been driven out of the place. Last year, the clergyman, after closing every house against him, confronted Mr. Arthur in the open air, assuring him that as they had driven the dissenters out of the village, they were determined not to let them enter it again. Preaching, however, has been continued in the open air, when the weather permitted. At the opening of the house, there could not have been less than from 150 to 200 persons present.

WAKEFIELD.—We were long struggling with a debt of £650, which we have now reduced to £400. The Baptist Loan Society, in London, have kindly advanced us £200, which in ten years we are to repay, at the rate of ten per cent, without interest; leaving our debt £200, which has greatly relieved us, and left us at liberty to attend to spiritual matters. On Lord's-day, April 6, we received eleven believers into fellowship, who had been previously baptized;

and May 4, we had a crowded congregation to witness the baptism of six females and one male, who, in the afternoon, were received into fellowship, with two others previously baptized. This was a good day. At the conclusion, two others offered themselves for baptism. T. H.

FABLETON, Wilts.—The new baptist chapel in this village was opened April 21. Mr. Gear, (Ind.), of Bradford, and Mr. Manning of Frome, were the preachers. In the evening there was a tea-meeting, after which several brethren addressed the numerous assembly.

LUTON, Wellington Street.—On May 11, we had sermons by our pastor, and collections for our new gallery and gas-fitting expences; on Wednesday a tea-meeting; and ere we parted, the whole of the debt, £240, was cleared off. The announcement of this was heard with great joy. J. P.

BRADFORD, Wilts.—Mr. W. Newell, late pastor of the baptist church, Ryde, Isle of Wight, having received a cordial invitation from the baptist church worshipping in Zion chapel, commenced his pastoral labours amongst us in April, with pleasing prospects.

WYKEN COLLIERY, near Coventry.—Mr. Jabez Tunley, formerly a missionary in Jamaica, has been invited to become the minister of the baptist congregation at this place. The station is a branch of the church in Cow Lane, Coventry.

WATERFORD.—Mr. Wilshire of Athlone, has accepted a cordial and unanimous invitation from the baptist church, Stephen-street, to become their pastor, and commenced his labours there on the first Lord's day in May.

BAPTIST ASSOCIATIONS.—We take an early opportunity of reminding the secretaries that a copy of their printed report, as soon as it is clear of the press, would be very acceptable and useful to the editor of this periodical. Unhappily for us, though we make this request annually, we do not always obtain a copy from the secretaries. We are therefore compelled to add, that we shall feel ourselves obliged to any active friend, who, observing that we have not received a report of the association with which he stands connected, will forward us a copy; for we publish those which we receive every month on the cover.

NOTICES.—*The Baptist Western Association*, we are desired to state, will be held at Collumpton, June 11 and 12. Preachers, brother James or Webb, and brethren Baynes and Arthur, or Walton and Thompson. The question of dividing the association is to be decided.—*The General Baptist*, comprehending the whole body, will be held at Mary's Gate, Derby, on Tuesday, June 24, and following days. The question of altering the time of meeting is to be discussed.



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HOUSE IN WHICH THE OPERATIONS OF THE BAPTIST MISSION AT FALMOUTH, JAMAICA, WERE COMMENCED.

JAMAICA.

JAMAICA! What sacred remembrances are associated with the name! Itself one of the bluest of those numerous islands which stud the ocean between the two great continents of North and South America. Its wrongs for long and guilty ages were manifold—cruel! But we remember it chiefly as the scene of gospel triumphs, and the theatre on which the great battle for negro freedom was fought and won. Never can we forget Jamaica. For thoro that noble champion of the black man's rights—WILLIAM KNIBB—struggled, conquered, and died! Alas! since his departure clouds have gathered over the island. The men who opposed, step by step, the onward progress of emancipation, yielded only on the reception of a splendid bribe. But their intolerant tyranny was unsubdued, and all they could do they afterwards did to render the condition of the new-born sons of liberty unbearable; although in doing this they punished themselves; and their own affairs became more involved and ruinous than ever. And then, worse than all, many of the negro race themselves became careless of their christian duties, and few manifested that desire for religion, or that delight in its privileges, which they did in the days of slavery. That awful plague, the cholera, found the population, last year, in this condition, and most dreadful were its ravages. A piercing shriek for help reached the ears of English christians, who, never deaf to the calls of humanity, hastened to the relief of the sufferers. We give below the observations of the committee of the "Baptist Missionary Society" on this appalling calamity.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.—Elsewhere we have given extended extracts from the addresses at the Annual Meeting. Here we supply a few from the printed Report.

JAMAICA.

"The Committee cannot close their report without advertting to the providential dispensation which has visited Jamaica. Though not now included in the sphere of the society's operations, it was impossible not to feel most deeply for the brethren and churches there. The Committee, therefore, resolved to appeal to the churches for aid, and to undertake the distribution of any funds which might be entrusted to them for this special object. In a very short time they received for a West-India Cholera Fund rather more than £2,000. They sent out directions to every pastor of our churches in the island, to draw on the treasurer for certain amounts, accompanied with this general instruction, that in case of need, they might appropriate one half to their own necessities, for it seemed a primary object to take special care of the pastors. The other portion they were to apply to general relief. With but few exceptions, their honoured brethren refused to appropriate anything whatever to their own wants. The last advices were directed for appropriation to pastors alone. These brethren have had not only to comfort the sick, administer consolation to the dying, and bury the dead; but in the absence of medical practitioners, have had to do what they could to supply the need. It was therefore felt that their lives were

indeed precious, and after such a display of noble self-denial, they were worthy of the most generous confidence. They have all been signally preserved amidst disease and death. The moral effects of this dispensation have been very striking. Backsliders are returning. Inquirers are multiplying on every hand. The chapels are full to overflowing. And while our brethren rejoice with trembling, yet in these signs of prosperity they do rejoice, and brethren at home, who can never forget Jamaica, nor the honoured men once connected with the mission there, will rejoice with them."

INDIA.

"The evangelizing itineraries of the missionaries have met with very encouraging success. All India is open to the gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and often approbation, while it is the repeatedly expressed opinion of native hearers, that ere long all will become christians. Temples are falling into ruins; the sacred caste, the Brahmins, is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity, evince the general sentiments of the people. If the work has been slow, long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain and cannot long be delayed. The testimony of our brethren is one and

uniform, and sustained by missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. 'To them which sat in the region and shadow of death, light is sprung up.'

FRANCE.

"It remains to speak in a very few words of the Society's Mission in France. None can deny the great need of the gospel to heal the miseries of that disturbed country. By the last revolution, principles were embodied in the Charter which gave the liveliest hope that the time was come when the Word of the Lord would have free course and be glorified. Those hopes have proved fallacious. For a time, tracts and scriptures were freely circulated and sold, liberty of prophesying was enjoyed, and the brethren could meet for worship without molestation. These rights are being every day invaded. The movements of the missionary and his assistant colporteurs are on every hand restrained. First, authorization so to act was imposed on them, and now that authorization is refused. The *prefets* and mayors, instigated by the agents of Rome, absolutely refuse to allow the liberty assured by the fundamental law. Still, in these circumstances, our brother's labours are not fruitless. Several inquirers and hopeful cases have fallen in his way, and two persons have been baptized into the faith of Christ. It is for us to wait and pray, looking for the fulfilment of the Divine promise, even in infidel and Roman Catholic France, that the Word of the Lord shall not return unto him void, but prosper in the thing whereto he hath sent it. Nations and peoples may pass away, thrones and dominions be subverted; but the Word of God liveth and abideth for ever!"

THE FUNDS.

"It is plain, however, if the present operations of the society are to be efficiently carried on, that the income must be increased, and if they are to be extended it must be considerably augmented. The reductions which the Committee have been compelled to make have necessitated a reduction in native agency, which all your missionaries declare to be among the most useful. How, then, is the income to be increased? The Committee feel some hesitation in urging the members of the churches generally to greater efforts. For the most part they are constituted of the poorer classes, and it is to their honour that they have done as much. The annual subscribers, however, are a class of supporters among whom much more might easily be done. Their contributions are mournfully monotonous. If they could be induced to follow the example of their

poorer brethren, and give weekly, or monthly, or quarterly, as God had prospered them, the result would both surprise themselves, and go far adequately to fill the treasury of the society."

RATH JATRA OF JUGGERNAUT AT PURI, ORISSA, 1850.—Last month we promised further information, which we now furnish. "In consequence of the lateness of the festival, and the probability of its being thinly attended, only one of the Orissa missionaries and two native preachers were present. Having gone some days before the commencement of the festival, we began our labours on the 4th. Our first effort was an encouraging one: about two hundred persons listened attentively, confessed the truth, and appeared impressed by ideas respecting idolatry and the gospel which perhaps had not previously occupied their mind. The next evening a circumstance occurred which has no precedent to our knowledge in connection with the preaching of the gospel in Puri, viz., a person who may be called a Puri brahmin, from the vicinity of his residence, unsolicited coming forward and preaching boldly Christ and him crucified. While addressing a large audience opposite the Raja's residence, and near the temple, a brahmin from a village named Chundanapur, five miles from Puri, on the Cuttack road, (whom we first met with at the Puri Chanda Jatra, June 8th, 1850, and who appears to have been led to a knowledge of the truth by perusing a bound volume of poetical tracts, presented to him by Mr. Lacey at the Rath Jatra of 1844 or 1846,) joined us, and when an opportunity offered, commenced speaking to the hearers in a correct and impressive manner on the condescension, purity, miracles and dying love of the Lord Jesus; his being the true incarnation and the only Saviour; also in reference to the ignorance, weakness, and sinfulness, of the Hindu gods and incarnations, and their utter inability to save. To the various objections made, his replies were pertinent and satisfactory. A person enquiring what was sin, he repeated the ten commandments, and explained how the transgression of them was sin. Up to the evening of the 12th, we visited the town twice each day, and in some crowded part preached the gospel, held discussions, and conversed with from 300 to 1000 persons on each occasion. Our congregations were not exclusively composed of Oriyas: we generally in the morning had Bengalis, and persons from the Upper Provinces; among the latter were Sikhs, one party of whom, hearing the gospel for the first time, seemed deeply interested, and asked for tracts in their own language, which, to our regret, we could not supply. On the morning of

the 12th, at an early hour, we proceeded to the Athara nala bridge, and remained several hours preaching the gospel, distributing tracts and portions of Scripture, (5000 of which were given away during the festival) to the returning pilgrims. In the evening of this day, while addressing the largest congregation we have preached to, (above 1000 persons) one of the cars was drawn up just in front of us, without, however, affecting our audience; and then with its ugly idol, and its patched up shabby car, was drawn by a noisy rabble just before us. We had an excellent opportunity for proving to the people that the whole affair was got up by crafty wicked men, for filthy lucre's sake; and that by countenancing it they were bringing down upon themselves the curse and eternal wrath of God; and thus preparing the way for telling them of God's long suffering in hitherto sparing them; his love in sending his Son to die for them, and the glorious salvation through his death offered without money and without price to them. Though the pundits and priests did not resort to their favourite weapons—stones and clods—in opposing us, yet the "government grant argument" was frequently, to our confusion, employed. That the rulers of this land may speedily enable us to deny the existence of this iniquitous grant, and vindicate them without difficulty from the charge of being patrons of idolatry; and that God may bless our humble efforts to snatch souls from death, and establish his religion where satan's seat is, is our united prayer.

RELIGIOUS.

MAY-DAY LECTURE AT STEPNEY.—The old May-day lecture at Stepney is probably the oldest anniversary of this season with which dissenters have anything to do. In the year 1674 a stranger called on the venerable Matthew Mead, and represented to him that "it had often been the grief of his soul to behold the vicious and debauched practices of youth in that day of liberty;" and on this ground earnestly requested the good pastor to preach a sermon to the young on May-day. The labour of love was willingly undertaken, and has been performed by his successors to this day, all of whom have had their reward in the good they have seen resulting from it. One of these good men, Samuel Brewer, had the honour of delivering fifty May-day lectures in regular succession. This year, the great event of the day naturally suggested a subject, and the Rev. John Kennedy, A.M., preached on "The Bible, the greatest wonder in the exhibition." The congregation was very large, and deeply interested in the theme of lecture.

THE MAY MEETINGS, as they are generally termed, which are held annually in London, to report the proceedings and promote the progress of the numerous religious and philanthropic institutions for which this country is so eminently distinguished, notwithstanding the great attraction in Hyde Park, have been numerously attended and well supported. The reports of success in the great Bible and Missionary fields are quite exhilarating, calling for the devoutest gratitude to Him who reigneth over all the nations. We shall, in future numbers, produce some details.

THE CHRISTIAN INSTRUCTION SOCIETY is a standing protest against the exclusive claims of a human priesthood. Everything it does, is effected by lay-agency, and lay-agency of the best kind, not because it is unpaid (for the labourer is worthy of his hire), but because it is voluntary, gratuitous, and self-denying. We may denounce the papists and the puseyites, till lungs fail and ink runs dry, and all without avail. If we beat them, it must be in the field. The way, the only way, to conquer them, is by bringing out into constant operation all the resources of lay-agency.

THE GREAT EXHIBITION AND THE BIBLE.—The Bible is exhibited by the British and Foreign Bible Society, printed in no less than 130 different languages, now spoken by the various tribes of the human race. Such a work is without previous example. No other book was ever printed in one fourth part of such a number of tongues. As a representative and type of the missionary spirit of the nation, these 130 copies of the Bible are a subject of profound interest, no less than of just pride, to every protestant Englishman.

THE BIBLE SOCIETY OF SWEDEN held its Fifth Anniversary Meeting at Stockholm, on the 24th April. The King, accompanied by his two sons, the Duke of Upland and the Duke of Eastern Gothia, attended. The Report stated that, since its foundation, the Society had caused the Holy Scriptures to be translated into eleven different dialects of the country, and that it had distributed 154,087 copies of the Bible, and 500,100 of the New Testament.

MARRIAGE BY MINISTERS.—In a review of Robinson's works in the *British Banner*, Feb. 19, the writer remarks:—"Marriage by the pastors of churches—point on which the author was greatly a-head of his own, and indeed, of our times. He contends that such work is no part of pastoral duty."

THE CRAFTY CARDINAL will not allow the zealous Father Ignatius (Hon. and Rev. Spence, that was) to discuss the Romish question with Dr. Cumming for two reasons—1. "They do no good to us." 2. "I hate Exeter Hall!"

THE MAY MEETINGS OF NEW YORK.—The last accounts from New York state,—“This is the anniversary week of all the religious and benevolent societies in the country, their meetings being held in this city. The reports of the various societies show their affairs to be in a prosperous condition.”

GENERAL.

AN ADVERTISEMENT EXTRAORDINARY.—The *Daily News* says:—“It was but the other day we found in a contemporary journal the following advertisement:—‘A valuable provincial advowson and next presentation to a sinecure rectory to be sold: income £252; age of present incumbent, 74. There is no church, no glebe, no duty, no pauper population, no poor-rates. For further particulars, apply to Messrs. Beal, land agents, 151 B, Piccadilly.’ The sale of a spiritual office, is, under any circumstances, an outrage on religion; but where would its sale be recommended on the grounds, that ‘there is no church, no glebe, no duty, no pauper population, no poor-rates,’ except in an establishment of which the priuate had £15,000 a year, with two palaces, and its ordinary prelates from £4,200 to £5,000 a year each, with baronial residences? Such a scandal as this is no fraud: for the parish in question is Soch Dennis, in the diocese of the tractarian Bishop Bagot; the number of parishioners is 11; church there is none, duty none, paupers none, service none, visitation none. All that the incumbent has to do, is, in the name, and on behalf of the christian religion, to take £247 annually: for that privilege, after the death of the incumbent, aged 74, the patron now asks the modest sum of £4,100; and, as regularly as the sinecurist in possession becomes old and infirm, this benefit is sold. This, we repeat, could only occur in a church whose episcopal rulers were themselves corrupted by wealth.”

THE OPENING OF THE GREAT EXHIBITION on the first of May, by the Queen, passed off admirably. The morning was fine—the multitudes immense—the spectacle splendid—and the order excellent. Had not our pages this month been devoted to matters, in our estimation, far more important, we might have furnished a sketch of the scene with some reflections. This we may yet attempt; for such a gathering, for such a purpose, was no ordinary event.

WILL IT PAY? was the inquiry of thousands when the “World’s Fair” was proposed, with all its vast engagements and expenses. “*It will,*” may now safely be answered. The monies received for admission are enormous. On one day the receipts were above £4,000.

THE LAST END OF A “BULLARD.”—From the part we took in the successful attempt to put down that disgraceful custom twenty-five years ago, we read with painful interest the following paragraph in the *Mercury* of Nov. 15, 1850, a copy of which accidentally came in our way.—“On Sunday night, after years of severe bodily affliction, Mr. Wm. Read, of Stamford, writer for attorneys, aged 61. He was a native of Market Harborough, and the illegitimate son of a person of consideration there. He was noted for his attachment to the now exploded sport of the ‘bull-running’ in Stamford; and it is remarkable that his funeral in St. Michael’s church-yard took place on the 18th of Nov., the anniversary of that memorable carnival.”

GREAT PEACE CONGRESS.—We are now enabled to inform our readers that the time for the above meeting is definitely fixed. The Congress will open its sittings on Tuesday, July 22, and will continue for several days during that week. We have every reason to anticipate that the London Congress will far surpass in number, influence, and moral power all former demonstrations on this or, perhaps, any other question whatever.—*Herald of Peace.*

A SLIGHT INACCURACY.—The Rev. Sidney Smith, whilst preaching a charity sermon, frequently repeated the assertion, that of all nations, Englishmen were most distinguished for the love of their species. The collection proved inferior to his expectations; and he said that he had evidently made a mistake, for he should have said they were distinguished for a love of their species.

THE BIRMINGHAM FREEHOLD LAND SOCIETY.—Nearly £20,000 worth of land has just been secured for this one institution. We believe this will make nearly 900 freeholds, in addition to the 945 previously made by this society, or a total of more than 1,700! These purchases will form another evidence of the immense power of union.

ONE OF THE PRINCIPAL PRIZES FOR GREEK, at a recent examination in the University of Edinburgh, was carried off by a blind student, a native of Dunkeld. He had used in his studies extracts from the books he was examined in, printed in raised characters, which he traced with his fingers.

CARDINAL WISEMAN, it is said, boasts that he has a pocket list of 200 protestant clergymen, or more, ready to come over to Rome, if the stumbling-block of necessary repudiation of their wives could be removed.

THE PARLIAMENTARY COMMITTEE ON CHURCH RATES is now sitting. Several witnesses have been examined. We expect to pass that ordeal before these pages appear.

MARRIAGES.

Nov. 20, at the British Consulate, Apia, by George Pritchard, Esq.; H. B. M. Consul, his son G. A. Pritchard, to Miss Atalina Baker, of Vailo, both of Upolu, Samoa.

April 15, at Broadmead baptist meeting-house, Bristol, Mr. John Poole, of Commercial-road, London, to Maria, eldest daughter of John M. Chandler, Esq., of Bristol.

April 21, at the baptist chapel, Ridgmount, by Mr. J. H. Brooks, Mr. John Sharpe, of Bedford, to Miss Spring, of Ridgmount.

April 17, at the General Baptist chapel, Coningsby, by the minister of the place, Mr. T. M. Olding of Tattershall, to Elizabeth, youngest daughter of the late Mr. R. Martin of Coningsby.

April 28, at Lake Street baptist chapel, Leighton, Beds., by Mr. E. Adey, Mr. John Parser to Miss Ann Shepherd.

April 29, at the baptist chapel, Arnesby, Leicestershire, by the Registrar, Mr. D. Ellison, to Miss S. Harrison, both of Kilworth.

May 3, by Mr. J. Venimore, at the baptist chapel, Ingham, Norfolk, Mr. Robert Alcock, to Miss Hannah Lacey.

May 5, at Loose, Kent, William Henry, second son of Mr. Gregory Hawson, baptist minister, of Staines, to Eliza Boakes, eldest daughter of Mr. S. Hewitt of Wood Lawn, near Maidstone.

May 8, at the General Baptist chapel, Burton-in-the-Bowes, Leicestershire, by Mr.

Derry, Mr. Samuel Deacon of Barton, to Sarah, eldest daughter of Mr. Christian of Thornton.

May 8, at the General Baptist chapel, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. John Bennett, to Miss E. Charlesworth.

May 10, at the baptist chapel, Spaldwick, Huntingdonshire, by Mr. W. E. Archer, Mr. Owen Sparrow, of Aldgate, City of London, to Miss Elizabeth Potts, of Spaldwick.

May 14, at Salem chapel Hitchin, by the father of the bride, Mr. Ebenezer Lush, of Melbourne, Port Phillip, to Mary, third daughter of the Rev. John Broad, baptist minister, of Hitchin.

May 15, at the baptist chapel, Bridgwater, by Mr. F. H. Roleston, Mr. R. Lewis of Weston-super-Mars, to Miss Eliza Laver of Burham, Somerset.

May 15, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Thomas Radford, youngest son of Peter Hope, Esq., of Seaforth, near Liverpool, to Mary Ann, daughter of Mr. John Manning, Leicester.

May 19, at the General Baptist chapel, Kirton-in-Lindsey, by Mr. J. C. Smith, Mr. John Sands of Potter Hanworth, near Lincoln, to Miss Sarah Ellis of Kirton.

May 22, at Friar-lane baptist chapel, Leicester, by Mr. Wigg, Mr. B. R. Wathen of Ely, brother of Mrs. Wigg, to Mrs. Maria Case of Leicester.

DEATHS.

March 22, Mr. William Pope, aged 58, eighteen years pastor of the baptist church, Meopham, Kent. He died in cheerful hope of heaven; much respected and beloved for his piety and zeal. A bereaved wife and eight children lament their great loss.

March 24, aged 52, Mr. John Oakey, twenty years a useful and worthy member of the baptist church, Naunton, Gloucestershire, leaving a wife and eight children to mourn the loss of a kind husband and tender father.

March 24, at Savanna-la-Mar, Jamaica, in the fifth year of his age, Benjamin Coombs, son of the Rev. John Hutchins, baptist missionary.

April 14, at Stalybridge, in the 74th year of her age, Mrs. Mary Hyde. She had been a regular and consistent member of the General Baptist church upwards of 23 years. The bible was her constant companion,

Christ her best friend, and the company of the saints was her delight.

*She sleeps in Jesus, and is blest;
How kind her slumbers are;
From suffering and from sin releas'd,
And freed from every snare.*

April 28, at his house in Nottingham Park, Nathan Hurst, Esq., aged 71. Mr. H. was an intimate and attached friend of the late Rev. Robert Smith, pastor of the General Baptist church in Broad-street, whom he assisted in the ministry for many years, being a very able and acceptable preacher.

April 25, at Measham, near Ashby-de-la-Zouche, aged 61, Elizabeth, wife of Mr. William Boss, long a member of the General Baptist church, and highly esteemed for her uniform kindness and hospitality.

April 25, at Totness, Devon, Mr. John Fry, formerly pastor of the baptist church, Coleford, Gloucestershire.

April 26, aged 73, at Sawley, near Derby, Mrs. Eliz. Stenson, mother of Mr. E. Stenson, baptist minister, Isleham, who had been a member of the General Baptist church nearly fifty years, during which period she adorned her christian profession by a holy and consistent deportment. It was her happiness to know that all her children, with the exception of four who died very young, confessed Christ in baptism, and three of her sons had become ministers of the gospel. She bore her last affliction with patience and fortitude, and died in peace and hope.

April 26, at Leicester, aged 76, Mrs. Bailey, relict of the late Mr. Thomas Bailey, formerly of Market Bosworth, and many years a pious and worthy member of the General Baptist church, Archdeacon-lane.

April 28, at Oakham, aged 61, Elizabeth, wife of Mr. Edward Barlow, deacon of the baptist church in that town. She was truly "a mother in Israel."

May 1, at Bourton-on-the-Water, Gloucestershire, in her sixty-sixth year, after a few days illness, Mary, wife of the Rev. B. S. Hall, baptist minister, late of Shefford, Beds.

May 3, Mr. Samuel Ashton, aged 43 years. He was united with the General Baptist church at Louth, by baptism, in 1834, and was elected a deacon in 1850. Amiable in his natural disposition, intelligent, active, and eminently pious, his removal, by inflammation of the lungs, is felt by many to be a mysterious and painful providence. He has left a widow and six children, with whom the church unites to mourn the loss of one who was esteemed by all who knew him.

May 3, in the 88th year of her age, Charlotte, relict of the late Mr. John Gurney, of West-end, Northolt, Middlesex, deeply lamented by her numerous family and friends. Her memory is endeared to all who knew her unceasing acts of kindness and benevolence.

May 5, at Barnoldswick, Yorkshire, after a few days illness of the small pox, while on a visit amongst his friends, Mr. James Slater, a member of the baptist church, Yorkshire-street, Burnley, aged 26 years.

May 10, near Wells, Robert, the son of Mr. John Winter, of Isle Abbotts, after a few days illness. The parson of the parish refused to read the burial service, because he had not been baptized at ohnroh, "and therefore," said this worthy priest, "I cannot view him as a christian." But we humbly hope that his spirit is safe with his Saviour, beyond the reach of human priestly power.

May 15, at Castleore, Norfolk, aged 17, Alice Williams, several years a scholar in the General Baptist sabbath school in that village. The truths she was taught in the school were her support in the hour of death.

May 16, at Woodside, Gloucestershire, after a few months' illness, Mrs. Hume, widow of the late Rev. Joseph Hume, baptist minister. Their infant child first died, then the affectionate father and husband, and now the mourning widow. All sleep in Jesus!

May 17, at Leicester, in his 80th year, James Cort, Esq. The circumstances of the decease of this respected christian gentleman were distressing. He left home, after tea, in his own open carriage, to accompany a friend who was collecting for a public religious institution. After visiting H. F. Coleman, Esq., of Evington Hall, they were returning, when at the London Road toll-bar, on the summit of the hill descending into Leicester, the horse took fright, and galloping madly down the road, dashed the conveyance against a lamp post. Mr. C. was taken up alive, but he died in a few hours; his friend was greatly injured, and the footman much hurt. Mr. C. was the senior partner in the celebrated ironmongery establishment, for many years of Cort, Cort, and Barston—now Cort, Paul, and Co. He was a member and deacon, we believe, of the baptist church in Harvey Lane in the days of Robert Hall, and afterwards sustained the same relation and office in the baptist church which meets in Charles Street Chapel, to the erection of which chaste and beautiful building he was one of the principal contributors. Mr. C. was a kind-hearted and liberal man, and sympathized much with the suffering poor, especially the framework-knitters, for whose benefit he made many sacrifices and efforts. We have just returned from his funeral in Charles Street, (May 23) which was attended by crowds of people—the framework-knitters sending a deputation. Mr. Wallis, Tutor of the General Baptist College, officiated, by special request of the deceased, at the funeral. The Master of the Temple—the Rev. Dr. Robinson, son of the late Rev. Thomas Robinson, Vicar of St. Mary's, Leicester, and whose sister was the second wife of the deceased, attended at the funeral. The framework-knitters have since presented an address of condolence to Mrs. Cort and family.

Lately, at Cottenham, Cambs, aged 82, Mr. John Langford, the first pastor of the baptist church, Wilburton, Isle of Ely, which office he filled for nearly 40 years. The departed was esteemed as a man of sterling integrity. As a minister he excelled in the soundness of his principles and the excellency of his deportment. Death was to him a messenger of release from years of increasing debility, borne with christian patience and resignation. He fell asleep at last in Jesus.

THE

BAPTIST REPORTER.

JULY, 1851.

ONWARD MOVEMENTS.

"IT does move though!" Yes it does, Galileo. And though this planetary ball of ours moves not one moment faster than when they immured thee for affirming that it moved at all, yet are its inhabitants moving, and at a rapid rate, in the discovery of regions to clear the way to which thou wert a noble pioneer.

Who can look back, if he were then alive and capable of observation, through the fifty years of the present century, and reflect on what at their commencement was the condition of the world, and of Europe especially, and then at what has since been done and at what is now doing on the earth, without marking the mighty changes which have taken place, the acquisitious that have been made, and the importance of our present position—pregnant as it seems to be of unprecedented events.

But we must let the past go past. Our business is with the present and the future; and chiefly with reference to the spread of the gospel of Christ in our own and other lands. From this glorious object we would never have our attention diverted—on this we would ever fix our eye.

We may glance however occasionally on what is doing in the world by the men of the world. Despotism in Europe and slavery in America, (sad

words to write!) are rivetting their chains on millions, who in their heart of hearts curse the tyrant hands which bind them. Where men are free they are busy and full of enterprize and anticipation. Scholars are searching the records of past ages—science is penetrating the arcana of nature, and art is producing new wonders—travellers by sea and land are pushing their discoveries—steam is reducing time and distance, and drawing the nations that were afar off into close contiguity with each other. The banns are already published in America and Europe for the marriage of the two great oceans—the boisterous Atlantic with the mild Pacific—and a real "overland" railroad to India is no longer the dream of a visionary. The world is moving!

And moving, we trust, in most of these matters, in the right direction. The ease and rapidity of modern travelling have afforded facilities for inviting to our shores the nations of Europe and the world; and many have accepted the invitation. Was ever such a gathering in any nation as that over which our gentle Queen presided on the first of May? so pleasant in its scenes, its intercourse, and its enjoyments! and so promising in its pledges of future peace and goodwill among all peoples!

Yes: we trust that these will be its legitimate results. For already has this extraordinary gathering drawn forth an unusual display of christian zeal. It is true that the "Papal Aggression" question had previously roused the christian people of these realms from their comparative slumbers. They awoke, and looked about them to see what their hands could find to do, and the "Exhibition" gathering offered a favourable opportunity.

We have watched with intense interest all the proposals and plans of evangelical christians in the metropolis, for taking advantage of the presence of thousands of European visitors, by diffusing among them copies of the holy scriptures, with religious tracts and books, in their own languages.

But nothing has afforded us more delight than the occupation of the great room of Exeter Hall as a preaching station on the mornings and evenings of the Lord's-day, together with the fact that the most eminent and popular of the London evangelical ministers have engaged as supplies. We think we see in this movement something more than just what appears on the face of it. We understand that the arrangement has, so far, succeeded admirably. Crowds have filled the room, and the respected preachers felt comfortable and happy in their somewhat novel position. This is as we would have it to be; and we hope, that when the immediate occasion for these extraordinary services has passed away, they will be remembered with so much satisfaction by all the parties concerned that there will be a desire and a determination to renew them.

The proposal for the Exeter Hall services delighted us when we first heard of it, because, and we frankly avow it, we believed that it would be the means of drawing out many excellent ministers of Christ from their accustomed places of worship. Not that we wished them so to be drawn

out to the injury of the churches and congregations of those places, but we have long lamented that there should be, apparently at least, and really in many cases, so much of unaltered fixedness in the position of those ministers, whose voices were seldom heard beyond the walls of their own buildings, or at special services in similar places of meeting.

What we wanted was to see them come out now and then, and let others beside their own regular attendants hear from their lips the words of eternal life. Especially did we wish this for the sake of hundreds of thousands in London who never visit the places where such ministers preach. "We could not have a seat," some would say—others would be too idle or too careless to move—whilst others would prefer taking a walk or doing worse. Now when such as these hear that Exeter Hall is occupied as a preaching-house, curiosity stirs them to get up and go see this "strange sight." Thousands of Londoners may thus be drawn into the gospel net, who otherwise would take care to keep far enough from its sweep; for of the masses of London with regard to the gospel it may be said, though the figure be a vulgar one—"they are very shy fish."

And then we further confess to hoping that a step in this direction would lead them onward further—this breaking of the ice of old customs for a taste would lead them to drink more freely. Plainly, we hoped that their next step would be from Exeter Hall to Kennington Common—from pulpits and platforms, and seats and sittings, and ceilings and coverings—to a rostrum on the green grass beneath the open sky. And satisfactory though it assuredly is to hear that Binney and Burnet, and Brock and Noel, and Hamilton and Beaumont, have come out of their accustomed places and spoken in this chief place of in-door concourse, it would be far more refreshing and delightful to hear that they had at length re-

solved to imitate the noble example of Whitefield and Wesley, by standing up boldly in the name of the Lord Jesus, and proclaiming his great salvation in the open-air to assembled thousands. And verily the necessities are as great and as urgent, if not greater and more urgent, than they were when those apostles to England listed up their warning voices in her streets.

And if we are to speak out our convictions without hesitation or circumlocution—and the perilous condition of hundreds of thousands of London pleasure-takers and unbelievers demands it—christian ministers *must* ere long be found engaged in this service. If they do not, they may build places of worship by hundreds instead of scores, and yet they will not be able to keep pace with, much less overtake, the rapid movements which error and vice are making in the greatest city upon earth.

We had written thus far, when the following paragraph met our eye.

OUT-DOOR PREACHING.—Some time ago, an arrangement was made amongst the Established clergy of this town, to devote themselves to open-air preaching, in order to the evangelisation of the poorer classes. Several ministers have already commenced. The Rev. H. M. Mosse, curate of Christ Church, has been preaching in the neighbourhood of Islington Market; and the Rev. S. Minton, incumbent of St. Silas's, in Norman Street. On Friday evening the latter gentleman delivered an impressive sermon to the crowds, who, unable to gain admission to St. John's Church, to hear the lecture by the Rev. J. B. Lowe, remained in the yard outside. It is understood that the Rev. F. Barker, of Edge Hill, and Dr. M'Neile, have also gone out into the "highways and hedges," and that other ministers are about to follow their example."—*Liverpool Mercury.*

"Capital! admirable!" were our involuntary exclamations. "This is as

it ought to be, and this is as it will be ere long, not only in Liverpool, but in every city, town, and village of the empire." What we spoke we believed. And why should we not? All the world is moving, and we will never believe that the ministers of Christ's gospel will lag behind.

If any of them should however, (we do not hint at what we expect will hinder some, lest we should offend,) then others will take their places, and false guides will decoy the people to destruction. Yes: and they are even now at their work—Infidel and Roman missionaries—who neither fear rain nor sunshine, shame nor reproach, so that they can collect a crowd to listen to their errors and their blasphemies.

Blessed be God that we have a band of noble chrisian soldiers in this land who are a match for these men in their hardihood and fearlessness. Rough pioneers they are it is true, but useful notwithstanding. Blundering sometimes it may be, but right in the main. Breaking line often in their earnestness, but all the more dreaded by the enemy, from whose very ranks they will sometimes fetch out a trophy. It will be seen that we refer to the Primitive Methodists.

It is only a few sabbaths ago that a crowd of this zealous people gathered about nine o'clock in the morning, on an open space before our dwelling. They came singing along the streets, causing the dwellers in the adjoining houses to listen or look out. Soon they settled on the ground. Not a moment was lost. They sung with much vigour to a lively tune—then a short pithy prayer — then singing again, very short—then a word of exhortation, pointed, pungent — then another verse or two, and the benediction—all within the hour. They had held a prayer-meeting and heard a funeral sermon in their chapel before breakfast. Now they were going to their chapel again, and as they went they sung. In the afternoon, as we were passing down a neighbouring street to our usual place of worship to

address the sabbath-school children, we found them occupying the large cricket-ground adjoining. We looked in at the gate, and there they were in two great companies at each corner of the ground—thousands of them, and scores more every minute were swelling the throngs. The day was unfavourable—more like the weather of April than May—showers and sunshine all day long; but what cared they? little did they reck the shine or shower. Matters of life and death, time and eternity, sin and salvation, were before them, and the passing showers were unheeded. If their countrymen could stand their ground on the muddy white clays of Waterloo from the dawn of that murky morning amid ceaseless rain and showers of shell and shot, till the evening sun broke on them at the moment of victory, surely they could endure an hour or two in their far more important warfare with satan for the souls of men! So I thought they thought as I looked at the close-wedged crowds of men and women—for many women were there. And there too were many in their every-day rags, which always are made an excuse why their wearers never enter a place of worship. How glad were we to see them there! listening peacefully and thoughtfully to the warm-hearted but unlettered preachers, who, out of love to their souls, were telling their hearers in unmistakeable language of Him

—————
who once was nailed,
For man's salvation, to the bitter cross!

Noble-minded men! verily in that day, from the hands of your Master ye will have your reward, though now many acknowledge you not.

We have mentioned this, not as an example, but an incident. We could not recommend or do all that these zealous servants of Christ feel it to be their duty to do. But their earnest resolution and their indomitable hardihood are worthy of all commendation. Oh that many among congregationalists—baptist and paedobaptist—were baptized into the same spirit! Are

we not too much the slaves of conventionalism and respectability? When men's and women's bodies are in danger we scorn their control, but when their souls are we bow to their sway.

The want of the age, in our apprehension, is a new race of preachers for the working population of England. For our places of worship, for the most part, we have them, and they do their work well. But we want a new race—men who will make Paul their pattern. More than one hundred years ago, before Whitefield or Wesley had become vile in the eyes of canonists and conventionalists by standing up on unconsecrated ground to tell of Christ's love, we think it was Doddridge himself—the precise and orderly Doddridge—who said, “We want a set of men who will work like your London firemen—battering down strong doors, smashing windows, and breaking through walls, amid smoke, and fire, and water, to do their work.” And verily we want them now. We do not ask if we have got them—but are we thinking about them, are we praying for them, are we preparing them? They will not drop from the skies. May the Lord raise them up!

In the meantime, and preparatory to their appearance, our regularly-stationed ministers may be looked to for a noble example, which we trust many an ardent young christian minister would afterwards emulate. For where else can we look but to such ministers for such an example? If they do not first engage in it, how can this work be commenced?

And let it not be supposed that we are pushing this matter without due regard to the circumstances of stated ministers. We are not. We do not see that one single present engagement need be broken or relinquished.

Let it be borne in mind that the season suitable for such services only extends over a few of the months of the year. What could be more manageable then than an arrangement during such a period for a sabbath afternoon open-air service? Here are

a number of evangelical ministers in any town or city. Let them meet and make out a plan—one gives out the hymns, another reads and offers a short prayer, and another give a short pointed address or sermon. These they do in turns. Where is the labour? the refreshment of the open-air would repay them! Care should be taken to have singers from the various places of worship. Teachers need not leave their classes; but many who are now doing nothing might be employed to give away tracts. What numbers of sabbath strollers, domestic servants of both sexes, and neglectors of all public worship might thus be admonished, instructed, saved, who probably would never be reached at all except by such services.

And we would have such services made much of, by providing a fund to advertise them in the local papers, and by posting-bills and hand-bills well distributed all over the town, taking care to have some place of worship mentioned for the proposed

service in case the weather should be unfavourable.

With regard to suitable places, surely in every town they may be easily secured without any interruption to the public thoroughfares, which should always be avoided. And in every town there are christians of property and influence to manage with ease a matter of this kind, and preserve the necessary order. Menageries and puppet-shows can always find standing ground, and so may we if we will. You smile! but is it not a fact?

We are in earnest, and therefore we notice all these things. We know the objections many make, and the excuses many urge. We believe them to be surmountable or groundless—we had almost said paltry.

But we must close. Not that we have said all we might or ought. We cannot close, however, without expressing our anxious hope that these thoughts and suggestions will meet with candid consideration.

PORTRAITS OF JESUITS.

THE "British Quarterly" for May gives some characteristic sketches of these agents of darkness..

In England a Jesuit is a rare sight. When seen he is not known. Nor is he here seen in any outward and visible form. Jesuits there are in the land—but who can point them out? An ordinary catholic priest has his insignia, which marks him out as distinctly as any soldier of the line. But what are the signs of a Jesuit? His is a hidden presence, and being hidden it is feared. Here is something which cannot be put down, because it cannot be grappled with. It has no bodily shape, no visible form. It glides amongst and around us like an evil spirit from beneath. It steals into nurseries, it creeps into the credulous hearts of love-lorn spinsters and silly governesses; it throws out lures to fantastic beings in the shape of men,

and it plies its snares to catch foppish young clergymen, to whom doubt is troublesome and thought impossible. Did Jesuits walk our streets in their own proper persons they would appear less formidable. And yet about their attire and bearing there is something dark, lowering, and mysterious. This is their appearance described by Mr. Seymour:—

"Two visitors were announced. They were Jesuits. They came in the peculiar costume of the order. One was a priest, and the other a lay-brother; but, according to the rule of the order, as observed at Rome, they were robed alike, the whole body, from the padre-generale himself to the lowest lay-brother who is porter at the gate, being dressed in costume precisely the same. It consists of a black cassock, extending from the throat to the ankles, without any

ornament beyond a little brass medal and chain appended to the waist. The cravat is white, but so narrow as to be scarcely observable above the cassock; and over all is a black cloak, neat, plain, and without sleeves. The hat is remarkable for the great breadth of its leaf. It is not red like those of the cardinals, nor white, like those of the Camaldolines, nor decorated with rosettes, and bands of orange, green, &c., like those of the prelates—it is black and turned up slightly at the sides, without any bow or other ornament."—*Mornings among the Jesuits at Rome*, pp. 10, 11.

The character imprints itself on the countenance. There is a Jesuit cast of features. Had we you, reader, here by our side, we would ask you to join in studying some portraits of eminent Jesuits. Here is a likeness of Loyola—see in that large well-defined and eagle-beaked nose the determination which is the adamant on which jesuitism rests; and see in those obliquely introverted eyes, and those strongly compressed lips, the sure tokens of that secrecy which characterises its operations. M. Borgia, there, does look straightforward at you, and yet, hardly is it at you that he looks so much as from the dark depths of his own brain, while those sharply-defined and rigid features show that their wearer is not wont to recede before any obstacle, nor to melt at any appeals to pity. In that portrait of Ricci the sinister cast of the eye has reached its height, and ruthlessness is shown in those iron lineaments. Even over their central residence in Rome there broods a heavy frowning look of grandeur which symbolizes at once the darkness of their workings and the greatness of their power. Still more expressively is the character of jesuitism represented by a picture which hangs in the waiting-room of their house in the Via di Gesù. The painting exhibits to the eye a miracle conceded to one of the order who continued to live and preach after his heart was cut

out. Look at the picture—you see the holy brother dressed in his black robes, standing up in the act of preaching, with his bosom bare and a deep wound in his chest. Through that gash the heart has been extracted, and there it lies on the ground in front.* Yes, jesuitism is religion with its heart cut out. Nor is it pitiless to others only. It learns severity by the things which it suffers. Having to subjugate the world it first effects its own subjugation. In self-abnegation lies one great source of its efficiency; those that spare not themselves cannot be expected to spare others. Deaf to the pleadings of nature in their own bosoms, they may well disown all the wailings of their fellow-men. The outward aspect of their houses is commonly very gloomy. Within, equally well do appearances set forth the silent exercise of ascetic discipline through which every adept has passed.

"I arrived at the cell of the father confessor, my companion. Though the window overlooks the street, the owner of the room is prevented seeing any outward object whatever, save the clouds, the sky, or a sparrow, that may perchance be sitting on a house-top, by the contrivance of a shutter, made in the form of the hopper of a mill for the express purpose. The chamber in size was ten feet square, or thereabouts, scrupulously clean and airy, the walls well whitewashed, and the floor of red tiles, without a carpet; and the furniture consisted of a small camp bed on a bare trestle, a table, two chairs, a few small book-shelves suspended on the wall, and a crucifix. In this small chamber our reverend host, a gentleman of amiable manners and polished education, resided continually both winter and summer without a fire, in compliance with the ascetic habits of the order, though troubled occasionally, as he informed us, with gout and rheumatism."—Sir George Head, i. p. 322.

* "Rome, a Tour of Many Days, by Sir George Head," vol. i. p. 322.

ORIGIN OF COLPORTAGE.

FROM THE PHILADELPHIA "BAPTIST RECORD."

THE wonderful power of colportage in our own times and country has drawn to it the thoughts of all reflecting men. It is seen to be one of the grand ideas of the age. Both the pulpit and the press acknowledge it as their most indispensable yet simple and efficient auxiliary. It searches and purifies the purlieus of our great cities. It explores and enlightens the dark forest settlements of the West. It enters the family with its kind conversations, and leaves it with its precious books and prayers. It visits the places of business and the haunts of pleasure, with its voices of warning, and wisdom, and love. It arrests the attention of the traveller on his journey. It meets the immigrants from foreign lands with words of peace and salvation. In a word, both at home and abroad, this active system is going "into all the world, and preaching the gospel to every creature." Our old modes of evangelization are outstripped by its extent and its rapid effects. Even the methodist circuit system—the noblest organization of John Wesley's genius, confessedly fails before it.

But is this colportage really a new system? Or is it an old primitive system of christianity, organized by the apostles themselves, now revived and brought again into use? We reject the first view, and hold to the last. Look at the historical evidence.

Eusebius observes, (Ec. His. b. iii. c. 37) in speaking of the apostolic age,—“The most of the disciples at that time, animated by a more ardent love of the divine word, had first fulfilled the Saviour's precept by distributing their substance among the needy. Afterwards leaving their country, they performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospels.”

Here, then, in the apostolic age, is the beginning of missionary colportage. By means of this very system the gospel was originally planted in the soil of the Roman empire, and beyond it, to the very limits of civilization.

While this system continued, while the bible and other books went everywhere with preaching, christianity gained ground and retained some good degree of purity; but when the church and state were united, and, leaning on the secular arm, the Book System was abandoned, the purity and power of truth gradually declined, and the dark ages followed. All over nominal christendom there was a famine, not of bread, not of water, but a famine of the word of the Lord. Barbarism, ignorance, superstition, crime prevailed. Spiritual despotism arose. “Pious Frauds,” so called, were employed by priests to deceive the people. Popery soon reared aloft its haughty and crimson crest. And as foreseen in the apocalyptic vision of John, “the whole world wondered after the beast.”

COLPORTAGE IN THE MIDDLE AGES.

Yet even then, in the sixth and seventh centuries, the persecuted, dissenting *Cathari* or Puritans, did not cease to ply openly or privately, this original weapon of true evangelism. The great revival of pure religion at that period, in Armenia and the east, is evidently traceable to this source. The name of “Paulicians” was given to the great body of christians who sprung from this primitive seed, and in the course of four centuries spread over all Europe, and shook the papal power to its centre. They were also called Paterines, i. e. Sufferers, on account of the persecution they endured in Italy.

We have all heard of the Albigenses and Waldenses. They were of the

same stock. In the twelfth century they wrought a Reformation purer than that of Luther—a Reformation wrought out by preaching and colportage combined, and which was crushed only by the bloody coalitions of papal and kingly power in the outrageous Crusades against the so-called "Heretics." But though crushed openly, they still survived in secret places, and in the middle of the next century, at the risk of their lives, they still spread the gospel over Europe by means chiefly of colportage.

Their peculiar manner of doing this is thus described by Reinerius Saccho, himself a Roman Catholic, A.D. 1258. It is full of interest to all christians at the present day, and, as we shall see presently, peculiarly so to baptists. He represents them as travelling about the country with boxes of trinkets, or articles of dress, and when calling at the houses of the gentry they would thus introduce their great message. "Sir, will you please to buy any rings, or seals, or trinkets? Madam, will you look at any handkerchiefs, or pieces of needle-work for veils? I can afford them cheap." If after a purchase the company ask, "Have you anything more?" the salesman would reply, "O yes! I have commodities far more valuable than these, and I will make you a present of them, if you will protect me from the clergy." Security being promised, he would say, "The estimable jewel I spoke of is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him." Then followed the reading of the scriptures, with appropriate remarks and applications—particularly comparing the religion of the Romish Church with that taught in the New Testament. "Among them," he would say, "you can hardly find a doctor who can repeat three chapters of the New Testament by heart; but of us there is scarcely man or woman who doth not retain the whole. And because we are sincere believers in Christ, and

all teach and enforce a holy life and conversation, these scribes and pharisees persecute us to death, as their predecessors did Jesus Christ." (*Reineri, cap. viii.*)

Mr. Jones, from whose history we abridge this account, adds, "The plan adopted by the Waldenses, for engaging the attention of others to the word of God, as described by Reinerius, is both simple and striking, and deserves the attention of missionaries at the present day. It seems to have been prosecuted for several centuries, even beyond the times of the Lutberan Reformation, as appears from the following circumstance. The first editor of the complete book of Réinerius, was Father Gretzer, of Ingolstadt, who published it in the year 1613. In the margin of that work, opposite to the passage above quoted, he has placed these words. 'This is a true picture of the heretics of our age, particularly of the anabaptists.' There are few of the baptists of the present day, it is to be hoped, who would blush to own an alliance with either the old Waldeusian preachers or the heretical baptists referred to by this father of the Roman church, at least in this part of their conduct, and indeed it would be well if all our missionaries and private christians of the present day were as conversant with the word of God as the Waldenses even in that dark age appear, from the testimony of their very enemies, to have been."

The American Baptist Publication Society, to the full extent of its ability, is employing this primitive system of colportage in spreading the gospel. The great object now, as then, is to introduce the word of God, and call up men's attention to it. No persecution now checks our home labours. No concealment is necessary. Instead of trinkets and handkerchiefs, our colporteurs carry evangelical tracts and books as auxiliaries of the Bible. And one of them in a letter recently received, bears witness to this happy connection between them:—"Do send

me as many tracts as you can. They are doing a great work. They serve as harbingers of the bound volumes, and *they* of the Bible."

" What courteous stranger at the door,
Bowed with his burden, stands ?

He brings, perchance, a precious store
Of goms, or pearls, or golden ore,
Or tidings from far lands.

His goms are books, and fervent prayers,
Warnings and counsels kind :
Letters from his dear Lord he bears,
And news from Heaven of high affairs,
For man's great good designed.

Hark ! for the stranger's voice is heard,
Waking the slumbering mind :
Tears fall like rain-drops at his word,
And listening hearts like leaves are stirred,
Whom breathes the sweet south wind.

He speaks, in accents soft and low,
Of Christ and all his love ;

His bitter cup of shame and woe,
The pangs he bore for man below,
The throne he fills above.

On ! on ! thy holy light impart ;
Sow thick the golden seed ;
Through every door, on every heart
The sunbeam of the gospel dart ;
Speed with thy jewels, speed !"

SPIRITUAL CABINET.

FINAL DESTINY OF MAN.—If, then, a man would properly fulfil his destiny, he must regard the advancement of his reasonable and moral interests as constituting by far the most significant, and, in fact, his only veritable success. In our dealings with external nature, it is undoubtedly an authentic aim to subject its varied elements and combinations to our natural uses and occasions; but inasmuch as all these perish in the using, it is manifest that they are designed to be subordinate and subservient to some higher end than any which is apprehended by the senses. The wealth and bounty of the world are not to be despised, nor are any of the advantages which have been secured to us by the intelligent and laborious device of our fellow-beings to be indolently neglected, or spurned aside with a supercilious indifference or disdain; for they are true and substantial parts of the benevolent provision which a bountiful Creator has ordained for our necessities, and are plainly intended to sustain us in those conditions which are requisite to the development of our rational capacities. This noble earth whereon we dwell—this splendid environment of air and ocean—this gorgeous firmament of space wherein the sun goeth forth in power, and stars shed down their

radiance—these wide-spread realms of plain and valley, the caves and store-houses of the globe which yield their rich contents to human ingenuity and exertion—the whole visible economy and adaptations of the world have a practical relation to the wants and conveniences of man, and were evidently designed for his service and delight. But yet the worth of the world as a commodity for human uses cannot be rightfully regarded as otherwise than secondary, and instrumental to the spiritual progression of the intelligent beings whom it supports.

GOD IS A SPIRIT! what can he not do? Boundless are his powers and his discernments, invisible his operations! No shield of brass can protect against him, no placid countenance decoy him, no hypocritical supplications impose upon him. He is in my most inmost thoughts. Vain is every attempt at evasion. God is a Spirit! is present every moment, surrounds every object, watches my steps and attends me, though I cannot see him. In the bright walks of nature I behold him, but I cannot discern his form. The rich landscape shows him good, wise, and bounteous; but how bounteous, good, or wise, who, from the richest landscape, can be able to guess? The brilliant sun gives a glimpse of his brightness; the vast starry con-

cave shows his immensity; but how bright, how immense, it were impossible to say. Hark! he speaks in that bursting thunder, he moves in that crushing earthquake, he shines in that blazing comet. So much I can easily discern, but God is still far beyond my comprehension. I see nothing but the hidings of his power; Himself is still unknown. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

REDEEMING THE TIME.—Our whole life, as well as our heart, belongs to God; they are neither of them too much for him; he gave them to us for no other end than to love and serve him. Let us therefore rob him of nothing. It is not in our power every moment to do great things for him; yet we may always do what is proper for our station. To be silent, to suffer, and to pray, when there is no room for outward action, is pleasing and acceptable to God. A disappointment, a contradiction, an injustice, received and endured for the sake of God, are of as much value as a long prayer; and the time is not lost which is spent in the practice of meekness and patience. Thus we should regulate our own life, "redeeming the time," as Paul saith, flying from the world, its vain amusements, idle pursuits, and trifling conversations, which serve only to dissipate the mind and indulge the heart in self-love. By these means we shall find time for the service of God. All that is employed otherwise is lost.

ELEVATING POWER OF PRAYER.—They say that travellers in Alpine regions are often encompassed with a clear atmosphere and a cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapped in mists and darkness, and thunder-clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world

below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet: thus realizing the beautiful illustration of the poet—

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head!

DANGER OF COMMERCIAL SUCCESS.

—Unless the higher and deeper influences of religion elevate and correct the petty egotism of commerce—unless we have something in this life, and in the life to come, higher than our personal comfort, deeper than our "success," then, although for a while we may seem to sail upon a pleasant sea, at the helm stands Death, and our port is Destruction!

Strings of Pearls.

DEPTHES OF GRIEF MAKE HEAVEN VISIBLE.

—If we go at noon-day to the bottom of a deep pit, we should be able to see the stars, which, from the open level ground, are invisible. Even so, from the depths of grief, —worn, wretched, and dying—the blessed tokens of heaven make themselves visible to our eyes.

GO FORWARD.—Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear, and with a manly heart, strong only in the strength of God.

ONE MAN.—One drop of water helps to swell the ocean—one spark of fire may kindle up a great light. You are *one man*—passing amid the crowd you are hardly noticed; but you have a drop, a spark within you that may be felt through all eternity. Do you believe it? Set that drop in motion—give wings to that spark, and behold the results! It may help to renovate the world. None are too small—too feeble—too poor to be of service. Think of this and act. Life is no trifle.

CORRUPT PASSIONS.—How very strongly do the corrupted passions of men mix themselves with the good cause of God! And how very apt are we to think we are doing God service, while fleshly contentions for a mere party blind our eyes, and we forget that "the kingdom of God is not meats and drinks, but righteousness, and peace, and joy in the Holy Ghost."

LIVE OF CUNTER.—Look we unto the life of Christ, we shall find in it the philosophy of the simple, the nurse of young men, the meat of strong men, the buckler of the weak, and the physic of the sick; full of divine instructions, fit for all mankind.

THE HEART OR MAN is his worst part before it be regeneronated, and the best afterwards; it is the seat of principles, and the fountain of actions. The eye of God is, and the eye of the christian ought to be principally fixed upon it.

"I SAY UNTO YOU;" I, to whom all power is given both in heaven and earth, and who therefore can make good what I say; I who, by my prevalent intercession with my Father in heaven, shall second the requests which you make upon earth; I who, by the merits of my death, have a right to claim what you, for your own sakes, have no ground to expect; "I say unto you, what things soever ye desire, when ye pray, believe that ye receive, and ye shall have."

MANKIND move on through the night of time like a procession of torch-bearers, and their thoughts written or printed are the lights which they kindle along their track to guide their followers on the way, and some of these, like the stars, will shine for ever.

THE FOUNDATIONS OF MAN are not in matter, but in spirit; and the element of spirit is eternity.

IMPERFECTION HERE!—God hath scattered up and down several degrees of pleasure and pain in all things around us, and bleded them together in almost all that our thoughts and senses have to do with, that we, finding imperfection and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him with whom there is fullness of joy, and at whose right hand are pleasures for evermore.

THE VOICES OF ETERNITY.—We stand under the dome of immensity, amid the populous dissonances and commotions that throng the visible aisles of time; but sounding beyond them and above them, if we will but listen, we may hear the lofty harmonies and solemn anthems that are pealing from the temple of eternity!

JESUS CHRIST'S POWER hath given check to the power of kings; it hath put to flight the armies of hell, and been celebrated by the songs of angels; no name was ever so glorious, no power ever so great.

THE BIBLE.—There is much in the Bible that has never yet been brought out of it, and there has been much brought out of the Bible that never was in it.

SIN A GREAT ROBBERY.—By sin man robbed God of his honour more dear than many worlds and an inconceivable number of men and angels.

POETRY.

THE PENITENT BACKSLIDER.

THERE was a time when all was peace within,
And Christ's rich blood had cancell'd all my sin;
His heart, now torn with anguish, then did glow
With love towards Him from whom all blessings flow.
No ruthless passions cross'd my peaceful breast;
Nor anxious cares disturbd my sacred rest—
Onward with joy my heaven-ward course I steer'd,
Thought not of trials, and no dangers feard,
As when some vessel by the genl' breeze
Gildes smoothly o'er the surface of the seas,
Built as 'twould seem successful war to wage
With howling tempests and the ocean's rage;
But when the other for its spotless blue
Its colour changes to a darker hue,
And black and low'ring clouds the heavens pervade,
And cast on all around a frowning shade;
Whilst the fierce winds with dreadful violence rise,
And raise the waves like mountains to the skies:
Combined with these the red-wing'd light'nings fly
In quick succession through the vaulted sky,—
These with united force—with dreadful woe
Sink the proud bark in yawning depths below.
'Twas thus with me when dangers strow'd my way,
My courage fail'd,—I fell an easy prey;

But sad the day—unfortunate the hour,
Whon I became a slave to satan's pow'r.
Jesus, dear Saviour! thou art yet the same—
The friend of sinners; Oh how sweet the name.
Thy sovereign mercy yet knows no restraint,—
Still thou wilt hear the humble suppliant's plaint.
Not words alone, nor specious forms of speech,
Can touch thy pity or thy heart can reach.
'Tis on that man thou look'st—that man alone—
That does with contrite heart his sins bemoan;
Oh! then look down, behold my hapless state,
Which words can neither paint nor tongue relate.
Forgive the sins and follies of this heart,
And to my wounded spirit peace impart;
Again vouchsafe that I with joy may see
A friend—a brother—Saviour—all in theo.
Jesus! in thee alone my strength I seek—
In thee is strength—all other strength is weak.
Oh! teach me then to know how frail my heart,
And may I never more from thee depart.
Then shall my latent powers unite to praise,
Redeeming love in songs of grateful lays.

Davenham.

W. B. D.

CHRISTIAN BIOGRAPHY.

MRS. CATHERINE RICHARDSON,
Of Wolston, Warwickshire.

OUR departed sister began her christian course in the year 1794. Several others, some her relatives, at the same time made a profession of religion, but from far different motives, as the history of their after life too fully proved. It was about the time that the gospel of the grace of God was introduced into Wolston by the late Rev. Sir Egerton Leigh, and which was met by a severo and scandalous persecution, of which some account is recorded in the life of the Rev. George Burder, by Dr. H. F. Burder, and by which our late sister was called, at the outset of her religious career, to suffer a sort of martyrdom.

It was common on the evenings when the services were held, for large mobs of fellows of the baser sort to fill the streets of the village, and assail all who attended with missiles of all descriptions, as well as foul and abusive language. On one of these occasions, as she was going to a religious service, one of the brutal mob selected her as the victim of his malice, and struck her on the head with a sharp iron instrument, which cut through her head dress, and laid open the skull to the bone, selling her to the ground, where she lay amidst the yells and howlings of the mob, insensible and apparently lifeless, till her brother and some friends came to her assistance. The brother, indignant at so cowardly an attack upon his sister, determined upon revenge, and providing himself with a weapon, deliberately struck the offending party and fractured his skull; the result of which was an injury to his intellectual faculties as long as he lived. This incident may shew what she and others had to suffer for their attachment to the gospel. Surely these dark days of ignorance are forever gone by!

No way intimidated at such violence

she continued her christian course with unabated ardour. But soon after this she fell into a snare, into which, for want of prudence and caution, many young pious people have fallen. This mistake embittered the cup of her enjoyments to the last day of her life. Ah, if floods of tears and volumes of regrets could have cancelled the deed or have atoned for the error they were given in abundance. But, alas ! alas ! for this one foolish step she had to suffer a misery for fifty years which no words can fully describe.

She had formed an intimacy with the man who afterwards became her husband before she herself was acquainted with the ways of the Lord. Earnest entreaties, sound arguments, and scriptural counsel were given to relinquish a connection which could not possibly contribute to her spiritual comfort, but all were vain and useless. Her obstinate reply was, "I must have him, because I have promised him." On new year's day, 1800, she had him, and from that very day commenced a series of trials not commonly met with. His first acts of tyranny were directed against her attendance on the means of grace, and her life was often threatened unless she would desist ; but this she nobly refused, and never gave up one service through intimidation. At length his habits became the most repulsive and vile, and he resorted to brutal force with a view to accomplish his diabolical purpose of conquering her religious principles and thwarting her pious determinations—but she "endured as seeing him who is invisible."

In the year 1809, a baptist church was formed at Draycott, about five miles from Wolston, of which she became a member, with eight others, after they had all been baptized in an open field in that place. For several years she used to walk from Wolston to Draycott on the Lord's-day to wor-

ship. At length, in the year 1814, she, with five others, were dismissed to form the church at Wolston, of which she continued an honourable and much respected member until the day of her death, which happened, Jan. 26, 1851.

The profligacy of her wicked husband not only filled her with the deepest distress, but produced apprehensions that she should die in the workhouse—which was the case. While she was within reach of the means of grace she was constant and undeviating in her attendance, notwithstanding the cruelty of her husband's determined opposition, and so far she has left church members an example worthy of imitation. She spent about one thousand of her sabbaths as a teacher in the sabbath school, so that it may truly be said, “she did what she could.”

When through adverse circumstances she was compelled to leave Wolston, it added to the bitterness of her cup of sorrow to be separated from those with whom she took sweet counsel and walked to the house of God in company—it was somewhat like trans-

portation for life. She often expressed her condition with tears—“I am not at home.” As if in mercy, the Lord saw good to deprive her of both her sight and intellectual faculties, so that she neither saw nor felt the misery with which she was surrounded; for here she found no tender heart to sympathize, no christian hand to wipe away the falling tear from her furrowed and care worn cheeks. In the midst of a class of persons, strangers to both the hopes, fears, and prospects of the real believer, she breathed her last, and gave back her spirit to Him who gave it. Now no longer annoyed by the filthy conversation of the wicked, the Lord Jesus, whom she sincerely loved and served, has doubtless, with his own kind hand wiped away all tears from her eyes, re-kindled their power to behold his glory, and restored her dethroned reason to its seat, to comprehend with the spirits of the just made perfect the heights, and depths, and breadths, and lengths, of his unspeakable love!

Wolston.

G. J.

REVIEWS.

A Commentary on the Acts of the Apostles. By C. M. Du Veil, D.D. Edited for the Hanserd Knollys Society, with an Historical Introduction, by the Rev. F. A. Cox, D.D., L.L.D.

A SELECTION of scarce old works for reprint more to our mind the council of this society could not have made than those which have already appeared. We shall soon have a most valuable library of them. It must be very gratifying to the worthy secretaries and the editors that their labours are so well appreciated, and we hope they will be encouraged to persevere in their laudable engagements.

When we saw the name of Du Veil we recognized him as an old acquain-

tance, and were anxious to hear what the esteemed editor would be able to tell us of his history, but we regret to find that the materials were so very scarce. Could more have been obtained, we have no doubt that the diligence and influence of Dr. Cox would have secured them. But we must not extend our remarks, as we are desirous of furnishing our readers with as much of the personal history of this remarkable man as our space will allow. The editor says:—

“Few persons, we believe, hold important truth firmly who have not experienced some, it may be very considerable, alterations of opinion. Light has broken in gradually upon them, errors have been for a time tenaciously held; but the day of their knowledge has often been the brighter for the

mists of the early morning. All minds indeed are not thus, or similarly constituted; but we must make allowances for those that are, and gain this general instruction from their history, to look well and often to the foundations, that we may secure the stability of our faith.

These remarks have been elicited by a view of the peculiar career of the author of the following Commentary on the Acts of the Apostles. But of this we know little more than the general outline. Memoranda, letters, and documents of a similar kind which would have interested us, do not appear to have survived the wreck of time. While these might be very well dispensed with in ordinary cases, their almost entire absence is to be greatly regretted in the present instance, as the mind of Du Veil passed through many and remarkable changes. These he had the nobleness to avow as they occurred, though the particular processes of thought are not recorded; sufficient evidence however being afforded that they were not the result of a spirit of vacillation, or of imbecility of judgment, but rather of patient inquiry, deliberate reflection, and profound conscientiousness.

With what scanty materials of his life we are furnished we shall now proceed to supply our readers; and as they chiefly relate to vicissitudes of opinion, they will the better prepare us for duly appreciating the present, which is among the last of his critical compositions.

Carolus Maria De Veil, or as it is frequently written Duveil, was born of Jewish parents, and was educated accordingly. His writings furnish ample evidence of his intimate acquaintance with the rites and ceremonies of that people. Endowed with a strong and inquiring mind, however, the result of a careful investigation of the prophetic parts of the Old Testament, was an irresistible conviction that Jesus Christ was the true Messiah; a discovery which induced him without hesitation to embrace Christianity. His father violently resented this departure from his educational faith, and even attempted to kill him with a sword, from which danger he was only rescued by the prompt interference of the by-standers. This early discipline in the school of persecution was probably by no means unfavourable to his character; but on the contrary tended to brace his mind to more vigorous research for the assurance of his principles, and to prepare him for the brave endurance of contumely and sufferings for righteousness' sake.

From Judaism he passed over to Roman Catholicism; that being, it seems, the first form of the Christian faith to which he was introduced; probably by some accidental associations. His literature and great

abilities soon rendered him distinguished among the members of that community which he had newly chosen, and he figured as a preacher of no little celebrity among them in the Gallican church. In a short time he received the diploma of Doctor in Divinity from the University of Anjou. With characteristic zeal he took occasion, on publishing a commentary on the Gospels of Mark and Luke, to plead for the errors and superstitions of the church of Rome, which he accomplished in so satisfactory a manner to that body, that he was immediately invited to a controversy with the Huguenots, who were at the time the great antagonists of popery in France.

The investigations of De Veil into the grounds of difference between Catholics and Protestants, which were pursued with no little diligence and research, for the purpose of refuting the latter, issued, however, in his own conviction of the fallacy of those dogmas which he had hitherto maintained. He was not a man to hesitate about the avowal of his sentiments; but he deemed it prudent to flee from the fury of those whom his change at once converted into persecuting enemies. It may be thought that it was his duty rather to have braved martyrdom than to have taken to flight, and we must confess, while unacquainted with the circumstances which might have justified, or at least modified, any condemnation of his apparent cowardice, we should have honoured, above no ordinary estimate, the great act of sacrificing his reputation and his life upon the altar of his God. He was not, however, it appears, in this the incipient state of his new faith, strong enough in his principles to die for them.

Escaping to Holland, he abjured popery, and soon hastened to England, where he was introduced to new and important associations. In what manner he became acquainted with Dr. Stillingfleet, bishop of Worcester; Dr. Sharp, dean of Norwich; Dr. Tillotson, dean of St. Paul's, and afterwards archbishop of Canterbury; Dr. Patrok, dean of Peterborough, afterwards bishop of Ely; Dr. Lloyd, bishop of St. Asaph's; Dr. Compton, bishop of London, a munificent patron of learned men; and many other clergymen of eminence, we are not informed; only that these were his patrons and friends. The result was naturally that he should be admitted into the orders of the English church; and he was appointed chaplain and tutor in a noble family."

"In the year 1679, De Veil published his 'Literal Explication of Solomon's Song,' dedicating it, according to the fashion of the age, to Sir Joseph Williamson, a privy counsellor and president of the Royal Society. This work became very popular both among the clergy at home, and tho-

reformed churches abroad, who, in letters, urged the author to engage in similar expositions of other portions of the Scriptures. Accordingly, in 1680, he published his 'Literal Exposition of the Minor Prophets,' which was dedicated to Lord Henrico Finch, Baron of Daventry, lord high chancellor, privy counsellor, and keeper of the royal seal.

The celebrity of this performance paved the way for another important alteration of his religious opinions. The bishop of London was so gratified by it, and so highly estimated the commentator's abilities, that he studiously encouraged him by every means, and gave him free access to his library at all times. In that library, the bishop little thought of what would be the consequence of his finding and perusing attentively, some of the writings of the English Baptists, which he very soon began to suspect were in accordance with the word of God. In the bishop's household was a young woman, a servant, who avowed baptist principles, and probably belonged to a baptist church. She was much derided by her fellow servants for her peculiar sentiments, but was no doubt amply repaid by an approving conscience for her faithful adherence to what she deemed scriptural truth and apostolic practice, and by the opportunity she had of obtaining for Du Veil an interview with Hanserd Knollys, at the house of a nobleman where that eminent individual was accustomed frequently to resort. He also became still more intimately acquainted with the Rev. John Gosnold, a man of great learning, whose conversation he found both pleasing and instructive, and who doubtless aided his researches into the baptist controversy. After some time he was fully convinced on the subject, renounced the principles of paedobaptism, and joined Mr. Gosnold's community.*

"Among other reasons which might be assigned for carefully and critically studying the Acts of the Apostles, there is one which invests this portion of the sacred volume with attractive peculiarity. It introduces us into the interior of the primitive church. We see christianity in its first elements, in the primary period of its growth, in the zeal that actuated, the love that united, and the wisdom that guided, under Divine teaching and influence, the regulations made by its earliest and most endowed disciples. We see how they gloried in the cross, took joyfully for Christ's sake the spoiling of their goods, baffled the purposes of their persecutors by an indomitable courage and death-defying adherence to the gospel, abounded in devotion, in faith, and in charity, set their faces as a flint against error, steeled their hearts against the fascinations of the world, and wore with exultation the thorny crown which was transferred from their

Divine Master to them,—‘glorying in tribulation, that the power of Christ might rest upon them.’ We see in that age of purity and power what may well in this fill us with shame, and stimulate us to better course. While led to mourn over our deficiencies, let us cultivate their piety, and emulate their example. The grace poured forth upon them, with all its sweetness of spirit and energy of action, our God is still able and willing to impart to us. Let us pray for it; for these are times which demand the apostles' principles, the martyrs' courage, and the Redeemer's love.”

Now we are not anxious to keep up unnecessary distinctions among evangelical baptists, and should be glad to see the whole of them united in one body as the Independents are—notwithstanding any difference of opinion as regards the extent of the provision made by the atonement of the divine Son of God, and the nature and extent of Divine influences—for the Independents are not separated on these grounds, though they exist among them, and why should we be? We all agree that the atonement and Divine influence are necessary to salvation, and these might form the basis of a more general union.

But from the beginning, in this land, there have been two sections of baptists—general and particular, and there are now, with their separate missions and institutions. Du Veil was a General Baptist, and we think this ought to have been stated by our very candid and amiable friend—the editor. Adam Taylor, whose scrupulous carefulness as a historian has never been questioned, after giving a similar but more brief sketch of Du Veil's history, says:*

“Mr. Knollys, on conversing with him, perceiving that his doctrinal views agreed more nearly with the General than Particular Baptists, recommended him to Mr. J. Gosnold. With that good man, Dr. Du Veil formed an intimate acquaintance; was baptized by him, and became a member of the church in Paul's alley. When this change in his sentiments became known, it lost him all his patrons and employments in the establishment; except Dr. Tillotson, who retained his friendship for him till his death.

* History of General Baptists, p. 348.

In 1684, Dr. Du Veil published, in Latin, 'A Literal Explanation of the Acts of the Apostles,' which, in the following year, was translated into English. In this work, the author vindicated his newly acquired principles: and it procured him a handsome letter of thanks from the learned and pious French divine, M. Clande.

For some time, Dr. Du Veil had the oversight of a small congregation in Grace-church-street; but his imperfect pronunciation of our language rendered his preaching almost unintelligible to an English audience. He, therefore, practised physic in the latter part of his life: and the baptists, in consideration of the sacrifice which he had made to principle, raised him an annuity, which he enjoyed till his death. 'He was,' says Mr. Crosby, 'a grave, judicious divine, a good chronologer, a skilful grammarian; and such a pious good man, as brought honour to any cause in which he was embarked.'

BRIEF NOTICES.

Barnes's Notes on the Acts and Romans. Designed for Sabbath School Teachers and Bible Classes. Carefully revised by Rev. Samuel Green. London: Benjamin L. Green. We have already noticed the "Gospels" of this issue, and scarcely feel it necessary to do more than apprise our readers of the appearance of this volume. There is one point, however, of some importance to baptist teachers. This able commentator is a paedobaptist, and in our judgment, the observations he offers on texts in which the subject of christian baptism occur are feeble and fatile, and could easily be controverted by quotations from his own writings. The Editor of this edition has not allowed these weak points to pass without notice. In a foot note on Romans VI., he says, "All that the author proceeds to say about the mode of baptism, will be seen to beg the whole question in dispute respecting immersion or dipping. He would never call sprinkling or pouring a mode of dipping. Baptists reject altogether the term made as applicable in this case." Remarks of this kind were necessary, and we are glad that Mr. G. has had the courage to make them.

1. *Mines and Mining.* 2. *London in the Seventeenth and Eighteenth Centuries.* 3. *The Telescope and Microscope.* 4. *On Penance and the Confessional.* 5. *Papal Errors; their Rise and Progress.* London: Religious Tract Society. Numbers 1, 2, and 3, are in continuation of the cheap sixpence "Monthly Series," and are quite equal in talent and interest with the previous volumes. Numbers four and five, it will be seen, are on the errors and impositions of popery, respecting which too much knowledge of

this kind cannot be diffused throughout the length and breadth of the land. Let but our good-natured and too-considering countrymen know assuredly what popery is, and they will never trust themselves within its power again.

A Basket of Fragments and Crumbs, containing, it is hoped, few or no crude or acid substances, &c. Compiled by Major M. J. Roilandson. London: Nisbet. Bath: Binns and Goodwin. Like all the publications of Binns and Goodwin this little book is neatly got up—that is, the "basket"—but as for the "fragments and crumbs," why we hardly know what to say: some are eatable enough, but others look rather dry and mouldy. We give two samples. The Major exhorts us "not to despair of any living soul; because upon such the name of the Lord Jesus may, before the world was made, have been indelibly inscribed." Now we can neither masticate, swallow, or digest that. But this is a sweet morsel, and there are many more such in the "basket," "He gave himself for our sins—Jesus died for sinners, and therefore he died for me."

Blighted Blossoms: or, Affectionate Memoirs of Four Young Christians. By T. Yates, jun. Fourth Edition. With Engravings. London: Simpkin, Marshall, and Co. Interesting memoirs of this character are calculated to be serviceable in the promotion of early seriousness in the young. These we can cordially commend to christian parents, who may place a copy of this neat and attractive little book in the hands of their children, in hope that it will lead them to serious consideration of their own eternal well being. For sabbath schools, too, it is well adapted.

The Papal World: Books for the Young on Popery. London: B. L. Green. This is a good idea, well worked out. It had occurred to us that some such thing should be done, and we thought of attempting it. Here are eight of these little halfpenny books before us, each consisting of eight 18mo pages, with neat wood cuts, and a handsome ornamented wrapper. We should rejoice to hear that every protestant sabbath school in the kingdom had purchased a proportionate quantity for distribution among the scholars.

An Essay on the Duty of Sabbath School Teachers. By J. Lewitt, General Baptist Minister, Coventry: Goode. Mr. Lewitt is an energetic and useful young minister, who having himself shared in the arduous toil of teaching the young, is aware of its requisite qualifications, which are here intimated. Counsel, caution, and encouragement, are also given, with much earnest and affectionate solicitude. Elsewhere in this number we give some extracts.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES,
AND CONGREGATIONS.

To the Editor of the *Baptist Reporter*.

DEAR SIR.—We will, if you please, proceed in our tour and notices. Leaving Goswell Street, and passing the "Angel" at Islington, we come to the Green, near to which stands a chapel, although carefully put out of sight, and its entrance is up a court. Really, sir, I have to mention "court" so often that I fear to weary your readers with the repetition of the phrase. However, there stands the edifice. Mr. Brown, now of Rediug, was the minister, but the present pastor is Mr. G. B. Thomas. There is no lack of inhabitants in this locality. Streets and squares now occupy and cover what were hay-fields a few years ago. The church was formed in 1846, and has its various societies and institutions for usefulness, such as auxiliary mission, sabbath school, and the like; but has, within no very distant period, lost several members by one or two secessions. The seceders meet, some of them denominating the second church, in the British school-room, Denmark Terrace; and the rest, the third church, in an Academy in Windsor Street.

There is also a chapel at *Homerton-row*. Mr. D. Curtis has been the pastor for several years. I cannot however furnish particulars as to the period of its erection, or commodiousness; but the neighbourhood, like all that skirt old London, has greatly increased in population of late years.

We pass back from the Green and down the City Road towards Old Street, St. Lukes. In *Angel Place*, city Road, is a very good chapel, formerly baptist, but now lost to the denomination. At *John's Row*, is also a chapel, no discredit to our body. Mr. Newborn is the minister. This place, like most others, is surrounded by a dense population. From this place we may pass to *Mitchell Street*, St. Lukes. Here is a chapel where formerly the present minister of "Jireh Chapel," Mr. Jones, laboured. The place is by no means commodious. Mr. Shorter is the minister. I should think 300 people would fill the place to over-

flowing, and perhaps less than that number.

The next place I mention is *Providence Chapel*, Cumberland Street, Shoreditch—a large place near the gas works, the heat from which, is, I should think, sometimes inconvenient. This chapel formerly belonged to Lady Huntingdon's Connexion, and was well filled. It is rented by its present occupants; has an organ which is quite disorganized, and its flowing melody never now heard—its harmonies hushed perhaps for ever! Mr. C. Smith is the pastor, and has a large congregation. In Shoreditch are some other places belonging to the baptists. Perhaps in this vicinity the chapels of our denomination are more thickly scattered than anywhere else. There is *Ebenezer Chapel*, where till lately Mr. Elliot was the pastor. The entrance to this place is singular, three balls! which are the pawnbroker's sign, overhanging the court passage up which you must pass to the "house of God!" and each side of the entrance is decorated with second-hand clothing—gowns, coats, and other apparel, under the skirts of which the school-children creep as they go to their lessons. The passage, however, is not thus decorated on the sabbath! It is not a little remarkable that the day-school in connection with this place is under the "distinguished patronage of her Royal Highness the Duchess of Kent." The pastor at present is Mr. Banks. The proprietor of the chapel is a lady. There is a teeming population around.

In *Austin Street*, Shoreditch, there is also a very good chapel, built for the late Mr. Smith, upon his removal from Ilford, Essex. Mr. W. Miall is the pastor. The place was built in 1837. Mr. Miall was settled in 1839. There are, in connection with this place, all, or at least many of the institutions which should ever belong to a christian church. Mr. Miall is a devoted and laborious minister. From this we pass to *Butteland Street*, Hoxton. Here is a place—how shall I describe it? A friend of mine—a minister, went to preach there some time ago; the reception he met was warm in the extreme. From the street the chapel is entered by an ascent, and beneath is a smith's forge, on a week

evening in full play, producing a terrible roar—but I suppose “nothing when you are used to it.” You know how powerful habit is, but who can conceive that the noise is more grateful than stillness would be? The Scotch Baptists used to fill this place, but under Mr. Rothery the present respected minister, the peculiarities, if there were any, which distinguished the Scotch Baptists have disappeared. We now pass on to *Mare Street*, Hackney, and find a large chapel, almost, if not the only one in that extensive and thickly-populated parish. Dr. Cox is the pastor, over one of the largest churches in the vicinity of London. He has a co-pastor in Mr. D. Katterns, formerly of Hammersmith. Dr. C. commenced his pastorate in 1811; forty years ago. So lasting a connection between pastor and people speaks more than anything I can say. Dr. C. published a History of Baptist Missions some years ago, and is a thoroughly public

spirited man, as also is his colleague Mr. Katterns.

There was a chapel built in *Pembury Grove*, Hackney, a few years ago, which some think ought to have been in our denomination now. It stands in a most eligible spot—is fair and substantial; but the parties connected with the erection did not meet with that sympathy and support they deserved, and it fell into other hands. However, as if to make all square, there is a chapel in *Philip Street*, Kingsland Road, built by the Independents, but is now occupied by some friends of the Baptist denomination, who are presided over by Mr. Popper. I may also mention that in *Harvey Street* there is a chapel formerly Wesleyan, now belonging to our body. It is an old place. Mr. Simmons is the minister; and appearances warrant the hope that his labours are not in vain in the Lord.

June 3, 1851.

X.

NARRATIVES AND ANECDOTES.

CHRISTIANITY AND CIVILIZATION.—In a notice of Colonel Dixon's book on the successful civilisation of the provinces of Mainwara and Ajmeer, in the *British Quarterly*, the writer says:—“We often hear it said, that christianity is the great civilizer. It is so when it comes along with strong natural intelligence, not as coming in the place of it. When thus allied, there is no civilizer like it; but we greatly fear that not a few of our missionary folk expect it to do in this direction more than it was ever meant to do. Christianity will never be self-sustained among an uncivilized people; and how few are the communities in modern times which have been so far civilized by missionaries as to be capable of going alone in this respect? We have long felt depressed by two conspicuous facts belonging to the history of missions among protestants, and especially of late years. The one is—that our missionaries produce comparatively no impression on the civilized heathen: the other is—that scarcely anywhere is the impression made upon the barbarous of such a nature as to raise them to the self-reli-

ance of civilized men. Is it ever to be thus? If not, what are the changes necessary to give existence to better results? We suspect that these are questions which must come up for grave discussion ere long. The notions on this subject which sufficed for certain worthy men who gave themselves to the direction of such labours forty years ago, *ought not to suffice for our time*. One thing is certain—we have long been looking to the *quantity* of our agency more than to its *quality*; and as we must attempt a *great deal*, the natural consequences have followed.”

[We do not quite like these remarks. What would the Reviewer have the Missionaries do? Is it not their great duty to preach the gospel to every creature—every individual man? Would he have them aim at proselytizing nations like the Romanists, or civilize first and christianize afterwards, as some have intimated. We are for the good old plan of preaching the gospel. Civilization, art, science, trade, will all follow in its train. Let us have no schemes for making a people christians by “wholesale.” The world has had too much of that blundering mischief already.]

ROMAN CATHOLIC PREACHING IN ENGLAND.—The sermon which on one occasion we heard in the new catholic cathedral in Salford, will never pass out of our memory. We then heard positions advanced which, if merely reported to us, we should have regarded as calumnies. In order to enforce on the laity the duty of entire and ready obedience to the priest, the preacher expressly declared and fully argued, that the priest possessed a power which surpassed any that had ever been exerted on earth. The examples of power mentioned even in the Bible, fell, he said, far short of the power of the priest. The apostles healed the sick and raised the dead, but were unequal to the priest in power. "Mary, the mother of God," had a prevailing influence with her Son, and was ever ready to succour those who sought her mighty aid; but Mary's power was inferior to the power of the priest. Elijah divided the Jordan, Joshua stayed the course of the sun, and Moses led myriads of followers dryshod through the Red Sea; but they remained far below the priest in power: for every time he performed mass, the priest, however humble as a man, however infirm in body, commanded Almighty God to come down upon the altar, and be commuted into bread; and then, at his bidding, the wonderful transmutation took place before the eyes of men and angels. The horrid blasphemy made the blood run cold in our frame. We had not expected the actual termination of the climax. We were listening in mute astonishment at the daring of the orator, expecting every moment that the wax of his wings would melt in his too lofty flight, and that a ludicrous fall would ensue. Instead of a fall, the last step on the ladder took the preacher up into the light regions of the Divine presence, but only to offer an insult to the Majesty of heaven and earth. The grossness of the impiety, however, can be but poorly conceived from this tame description. Without being heard, it cannot be apprehended. To say nothing of all the gaudy paraphernalia of light and shade, music and intonation, bowing and genuflexion, crosses and costume—which conducted to impress the ignorant worshippers with awe, and prepare them for any degree of credulousness—the delivery of the preacher was of the mob-orator kind—mean diction, coarse pronunciation,

mixed metaphors, broken sentences, limping and crippled logic, patched up and enforced with strength of lungs, intense passion, and violent gesticulations. From such lips, such an invasion of the Divine Omnipotence!

British Quarterly.

THE BRITISH AND FOREIGN BIBLE SOCIETY was instituted in 1804. At the bombardment of Copenhagen, two shells entered the buildings which contained many thousand copies of the scriptures, supplied by the London Society. These buildings were nearly burned to the ground, that part only escaping in which the Bibles were deposited. The Bibles, which so narrowly escaped, were destined for Iceland, an island in the strange condition of having 50,000 inhabitants, nearly all of whom could read and write, yet almost entirely without printed books, the want being supplied by writing. When the British Society turned their attention to it, they found there were not fifty Bibles in the island. It is a singular circumstance in the history of European literature, that letters highly flourished in Iceland between the tenth and fourteenth centuries. At a period when every art and science seemed to be expelled from the continent, they continued to exist in no inconsiderable degree in this barren and inhospitable island. The first edition of the Bible in Icelandic is said to have been finished in the fifteenth century; and if so, they enjoyed this precious treasure, in their own tongue, previous to any nation in modern Europe.

PROFESSOR YOUNG entertained a high opinion of the Rev. Dr. Chalmers. A person who was present told me, that in the faculty room, some of his colleagues objecting to the peculiar style of Dr. Chalmers, Mr. Young said: "That may be all very true, gentlemen; but I know that I am a miserable sinner, and it is a style which speaks to my conscience."

THE CALLING OF SINNERS.—There is hardly anything which the Lord has not dignified by making use of it in the calling of sinners to himself. Afflictions, parental example, the admonition of a friend, the reading of a good book or a mere tract. Read Job xxxiii. 29, 30.

Wm. Jay.

CHRISTIAN ACTIVITY.

CHURCH MEMBERS AND LOST CHILDREN.

By a Home Missionary.

"Lost! a child," is an advertisement which fills every eye with tears, and every heart with pity; but, alas! few remember how many children are around us of whom "the tongues of men and of angels" may cry—Lost!

Here they come! From alley, court, cellar, attic, street, and prison, they come in troops. They are ragged in dress, filthy in body, foul in speech, profligate in habit, wretched in soul—ignorant of God, of virtue, of law, of peace. No pleasant home receives them. Never does a mother teach them to love and pray. The ready curse leaps from their lips; a lying tongue is theirs. The holy and tender stories of Joseph, Samuel, and Jesus, never made them long for the blessed, the pure, and the true. Their chosen companions are gamblers and thieves. To them the savage pugilist is a hero, and they delight to "fight his battles o'er again," and tell each other how many shining pounds he won. The wisdom of honesty, the dignity of labour, the glory of truth, and the joys of a righteous life, are all unknown to them. It is "Jack Sheppard" whom they love, not the cradled Saviour. Puny in size, they are men in vice; young in years, they are old in care; neglected in youth, they become the foes of order, industry, virtue, and truth. Born within the shadow of palaces, monuments, abbeys, halls of justice, learning, and commerce, they are yet suffered to remain in ignorance, dirt, and sin, and often perish, saying, "No man careth for my soul."

Lost children, how ye suffer! Sixteen hundred, found in the streets of London, having been gathered into the ragged schools were carefully classified and examined. 162 had been in prison; 116 had ran away from their homes; 170 slept in cheap lodging houses—those breeding-spots of vermin, fever, and disgusting sins; 253 lived by begging; 216 had neither shoes nor stockings; 280 had no covering for their heads; 101 had not a scrap of linen; 249 sleep on stairs, in carts, under railway arches—never in a bed; 68 were the children of transported felons; 125 had step-mothers; and 306

had lost one or both parents. Poor Lost Children!

Their name is legion. They crowd all our cities. We have seen them in all parts of the kingdom. They have laughed around us in Edinburgh, stared at our questions in Birmingham, begged of us in Manchester, heard us pray in Nottingham, mocked us in Wednesbury, cursed us in Ripon, and picked our pockets in London. And everywhere we found their numbers large; their conduct indecent, rude, and wicked; their haunts amidst the worst of men and women; their career fraught with danger to society. In London, for example, we find juvenile crime for one year to stand thus:—

306 males and	56 females under 10 years of age.
2,226 "	456 " from 10 to 15 years.
8,405 "	3,240 " from 15 to 20 years.

Of which there are summarily disposed of and held to bail—

47 males and 10 females, under 10 years of age.
1,494 " 132 " from 10 to 15 years.
3,997 " 1,376 " from 15 to 20 years.

There were tried and convicted—

7 males and — females under 10 years of age.
205 " 35 " from 10 to 15 years.
1,164 " 214 " from 15 to 20 years.

But these form a very small portion of our juvenile vagabonds. Thousands swear, gamble, and thieve who are never caught, and, whose crimes therefore never appear in the police reports. Nearly 20,000 offenders under seventeen years of age pass through our prisons every year, but still there are many who commit offences who rarely appear before the magistrate. Many a juvenile thief steals three, five, or seven handkerchiefs per day; others are constantly prowling about areas, shops, markets, and the streets, to "prlg" what they can. This is sufficient to show that many things are stolen without the thief being punished.

Some of the homes—we beg pardon for thus abusing that blessed word—of these wretched children present revolting scenes. Here is a picture of one taken from a speech of Lord Ashley's:—"The parlour measures eighteen feet by ten. Beds are arranged on each side of it, composed of straw, rags, and shavings. Here are twenty-seven male and female adults, and thirty-one children, with several dogs; in all fifty-eight human

boings! 'It is impossible,' says an eye-witness, 'to convey an idea of their state. The quantities of vermin are amazing. I have entered a room, and in a few minutes I have felt them dropping on my hat like peas.' 'They may be gathered by handfuls,' observed one of the inmates. 'I could fill a pail in a few minutes. I have been so tormented with the itch, that on two occasions I filled my pockets with stones, and waited till a policeman came up, and then broke a lamp, that I might be sent to prison, and there be cleansed, as is required before new comers are admitted!' 'Ah!' said another, standing by, 'you can get a comfortable snooze and scrub there.'

Now reader, mark this—a vast number of boys and girls live in those dens of filth and sin, and daily witness such scenes of violence, gambling, drunkenness, and unspeakable profligacy, as no pen can describe. We have been in the midst of them, and had a score of cadgers, fighters, lewd women, professional beggars, ruined tradesmen, and ragged, noisy, thievish children, clamouring around us, and we say that no one unused to such places can imagine the fearful misery and vice in which those children were immersed. Theirs is a baptism of wretchedness—a life of disorder and sensual indulgence—punishment too hard for flesh to bear—and then a felon's shameful grave. Oh! CHILDREN, YE ARE Lost!

See! a group of them are coming! There they are dancing, and shouting, and tearing, round and round and round again with the immodest women and drunken clowns who accompany "Jack in the Green." It is night—dark, cold, wet, dirty—and yet they follow the clowns and painted women. And they will wander on for many an hour, learning every oath, watching the dancers as they drink their gin, imitating every immodest gesture of the women, and, as they return sore-footed to a dirty, unhappy home, they will aspire to smoke, and drink, and swear, like those outcast girls and clowns. Lost CHILDREN!

It is asked, where are their parents? Some children in prison shall answer.

T. T. C., aged 16, says, "Father gets drunk every Saturday night and beats my mother and me because I'm a chance child. I was five years old when my mother married my father."

R. N., aged 15, second offence, father often imprisoned for drunkenness and

neglect of family, and would not let prisoner remain at home, because he could not get work.

R. N., aged 13, mother a profligate, and now imprisoned for a similar offence.

H. F., aged 16, sixth offence, illegitimate, mother first enticed him to steal flour from a mill.

W. B., aged 15, mother dead twelve years, deserted by his father six years ago.

T. W., aged 17, his father, who has eight children, a drunkard, and now in prison for poaching.

J. C., aged 17, both parents drunkards, and father turned him out of doors.

B. G. H., aged 14, father told him to go about his business if he could not get work, father has taken to drinking lately, and has always said he was not his.

T. R., aged 15, father a drunken profligate, and has been frequently imprisoned; has seven children.

B. C., step-father sent him to steal onions.

R. N., aged 17, third commitment. Parents addicted to drinking. Father drunk for weeks together.

J. W., aged 15, mother dead, father in prison.

J. B., aged 14, illegitimate. Mother after his birth married his step-father, and they have been since separated. "I did not know that I had a mother until about two years ago, when I began to get wages at the factory, and then they fetched me from the old woman who had nursed me."

J. M'C., aged 16, of Irish parents in Manchester. Father a navigator. Left to his own guidance from the earliest period he can recollect. "Mother was honest, but father encouraged me to steal. He was a great drunkard, and when in liquor he used to beat me and my mother with anything he could lay hold of."

Thou we have the evidence of a wise and excellent magistrate, who says:—

"A decent man asked my opinion under the following circumstances. 'I have two daughters: one is only sixteen and the other fourteen. I have two sons; my wife has taken to the habit of drinking, and all my Sunday clothes, my tools, and every thing she can get hold of, goes to the pawn shops. I have redeemed them a hundred times; all the children's clothes are taken whenever she can; the children are left; but what am I to do? I am obliged to go to work or my children would starve; and when I am at

work here are my daughters wholly unprotected.' I gave him the best advice I could and he went away. He returned to me in a day or two afterwards, with those two daughters at that early age : I was then on the bench. With tears in his eyes, he led his daughters into the office one in each hand, and said, 'What am I to do, your worship ? at this moment the mother of these two children is beastly drunk with the gin bought with the things she has pawned, lying on the bed.' Now that is the way in which it appears to me that it acts, the consequences to these poor girls are inevitable; nothing but a miracle can save them from becoming prostitutes." In another place the same gentleman, who is a magistrate and a barrister, states : "I have seen the dreadful effects arising when the mother takes to drinking ; if the father takes to drinking, it is more likely to be at night, at all events, he is at work in the day; but when the mother takes to drinking, she drinks in the day, and the children are left to beat about; and if the girls are good looking and smart, they are picked up, and become prostitutes, and the young boys sent about in the streets and are picked up by the thieves, and instructed as young thieves."

Every student of popular life can furnish similar facts, and all agree that the intemperance of parents is one of the most fertile sources of juvenile profligacy.

Indeed, everywhere do we find the indulgence of strong drink the foe of the young, the pure, and the happy. Concerning Hull, for example, a tract on the state of that town contains this very appalling statement :—That of 549 abandoned females, 134 were 15 years old and under 20. And in the district in which we labour and preach the gospel, there are girls who are the mothers of illegitimate children before their seventeenth year ! Nor are these rare cases. Similar facts exist in other large towns. Our beloved friend, William Logan, speaking of the Edinburgh Refuge, says :—"At the night asylum an official informed me that last month they had above 2,300 inmates, and not a single evening passed but what a considerable number of drunken applicants had to be refused admission ; and it was quite common for a mother to stagger up to the door with three or four, or even five children, in such a state of intoxica-

tion, that she was unable to give her name ; and in order that the poor innocent children might not be further punished, in such cases the directors gave the whole of them shelter for the night."

Alas ! children, ye are lost indeed ! Love of strong drink hath made the mother forget her sucking child !

We lay down our pen and weep for these lost children of the land. For them will we plead before God, the churches, the world. Jesus Christ said "Suffer little children to come unto me." True, O Christian ! thou hast not "forbid" them to come, but hast thou sought them out and led them to Jesus ? Make this thy work. Gather together the ragged, the untaught, the wild, the wicked urchins whom thou seest around thee, and teach them the story of the cross. Make this thy work. Do it bravely—kludly—prayerfully—unto death, and when the clouds are radiant with the transcendent glory of Him who died for thee and for them, thou shalt present the *lost children* to receive his name in their foreheads, and thou thyself shalt have a crown of life that fadeth not away.

EVANGELISTIC LABOURS. Baptist Union of Scotland.

In presenting a report of my twelve months' labours as their evangelist, I feel bound to record my thankfulness to God for that measure of health bestowed upon me, by which I have been enabled to prosecute my work.

My work has been somewhat different from that of the former evangelists. Mine has chiefly consisted in holding protracted meetings, preaching every night, in one place, for two or three, four or six weeks together, as the case might seem to demand. This was the kind of work with which I set out in my evangelistic career, and by the advice of the executive committee, by whom I have been directed to the different places, I have made it my principal work. And while it requires greater exertion and more hands than the usual way, I have no hesitation in saying that it is the most effective way of doing good, and making an impression on the public ; on the principle that it is like bringing together a number of sabbaths in close succession, and by a continual exhibition of the truth, and a continual coming in contact with it, the minds of the people are more

apt to be influenced by it. The results, however, require to be watched and followed up with care, either by the evangelist himself, or some one on the spot.

During my twelve months' engagement as evangelist, besides other labours, I have had eight different courses of protracted meetings.

The first was held at Dalkeith for a fortnight. I was accompanied by brother Johnston of Edinburgh. The weather being fine, out-door and in-door services were carried on every night. The meetings were very encouraging, and a considerable interest was created. There were some inquirers also. Here I laboured for some time afterwards in connection with the second congregational church, who were without a pastor, and who were thankful for my services. Both the church and congregation improved during the time I was with them, and several of them I baptized, one of whom is now studying at the academy.

The next course of meetings I had was at Bonnyrigg. These I kept up for eight days only. They were not without interest, but the place being small, I thought it advisable not to prolong them longer. - I have preached at different times of the baptist church there, and have baptized several persons also.

St. Andrews was the next place at which I laboured at revival meetings. This was in connection with brethren Landels and Maclean. They were continued for two or three weeks, and were, upon the whole, well attended. On sabbath evenings the chapel was crowded. Nor were they without effect altogether. Some hopeful fruits appeared.

I had then a series of meetings at Airdrie, and was assisted by brethren Taylor, Johnston, and Walbran. They were prolonged for three weeks. These were interesting meetings, particularly towards the close, and good, to a very encouraging extent, evidently was done. A goodly number was led to inquire, "What must I do to be saved?" and eight converts were baptized as the results of this effort.

At the earnest request of the church at Hawick, I had a course there, prolonged for nearly five weeks. I was occasionally assisted by Mr. Duff, Independent minister there, and for eight days by our young brother Macmaster. The meetings, although continued long, were well attended throughout, the little

chapel being filled, sometimes uncomfortably so, and the interest manifested was very considerable even to the close. Nor were they without some result. Impression was produced, and, in some instances, saving good seemed to be effected. Several, too, were heard expressing themselves as benefited in a general way. The church appeared to relish the occasion much. The brethren were thankful to the Union for the evangelist's labours, and expressed themselves much comforted and helped by them.

The next series of protracted services I conducted, was at Dunfermline, held for four or five weeks; a brother there having purchased a chapel, which he intends devoting to the work of God. Being anxious to have a course of meetings in it, he intimated his desire to some of the Union brethren, and wished their services for the occasion, when the committee of the Union took up the case and appointed me, to be assisted by Mr. Johnston and others, to carry out the important suggestion. Accordingly, the meetings were commenced. Brethren Johnston, Landels, Maclean, Macmaster, along with myself, took part in them. Open-air services were held as often as the weather and other things would permit. Many of the people were visited, and tracts distributed, and services held in the chapel every evening. The meetings were not remarkably large, but very interesting; and there are evidences that they and the other missionary work with them have not been in vain in the Lord. Some very pleasing hopeful cases of conversion occurred as the result; while the people of God who attended them, expressed themselves as highly gratified and edified. To God be the glory!

I had after that a fortnight's meetings at Dunbar, in connection with the church there, accompanied by brother Wallace. Besides other work, we had services every night, both out of doors and in the chapel. The meetings were thought under all the circumstances very encouraging. The town is small; the church numbers few; the members are far scattered; and, besides, it happened to be the term season, and the annual fair of the town, all of which things prevented, so far, the influence of the meetings being so generally felt. The friends, however, seemed highly gratified and delighted with the services, and it is fondly hoped good will yet be seen as the result of this effort.

Some cases there were in which the power of God's truth was seen exemplified, in the anxiety displayed, or in the clearer views obtained of Divine truth and the plan of salvation. But knowing that many of such cases often fall to the ground, we cannot, till further evidence, count much upon them. The last night of the meetings (sabbath) was a deeply interesting and solemn one. We had two addresses out of doors, and two within doors, and as it was known to be the last, the little chapel was crowded, several standing, and some, it was supposed, unable to get in, went away. The meeting was truly solemn, and not a few appeared to feel much under the word. Heaven forbid that such impressions should prove like the early cloud and morning dew!

The last course I had was at Leith, and a very interesting course it was. Taking all things into consideration, the meetings at Leith were very promising, and I shall be much disappointed if they do not tell favourably upon the cause there. They were protracted for five weeks. I was assisted by brothers Pearson and Anderson, and occasionally by brother Johnston. The church is small, and the place of meeting not the most inviting; still we had very good meetings throughout. Many tracts were distributed, and many addresses delivered. Every night one out of doors and one in doors—not unfrequently two both out and in. A good impression seemed to be made upon the neighbourhood of our meetings. The meetings in the open-air were of great service. Many appeared deeply interested in them, and not a few expressed themselves grieved when we left off. With a goodly number did we converse upon the things belonging to their peace. Some professed to be greatly benefited. I trust some were converted to God through the meetings and the conversations. Time will prove. And my conviction is, that in the case of some, time will show that they were really blessed; and my heart's desire and prayer is that many more may evince, by their future lives, that they were the better for the meetings, and that the infant cause may soon become a great one in that large and influential town. The Lord give them great peace and prosperity! The field is well worth time and talent, men and money, being expended on it.

These then, along with other services, consisting of supplying brethren's pulpits, &c., have made up my year's labours as your evangelist. I have done something at the close of the twelvemonth at collecting some of the annual subscriptions. For this purpose I visited several towns, and recommended the objects of the Union.

In drawing this statement to a close, I would say that humility and gratitude become us; humility, because so little has been effected comparatively, and gratitude, because God has condescended to work with us at all, and honoured us to be co-workers with him, and in some measure permitted us to see good resulting from our unworthy efforts. Much precious seed has been sown, and many have heard the glorious gospel at our lips, and there are those who professed to be much benefited. We would ever speak with diffidence on such things, well aware that it is not all fruit that blossoms; yet we cannot and dare not shut our eyes to what God may work through us, or what may take place in connection with our labours; but, on the contrary, would acknowledge it with gladness, gratitude, and humility. We have seen instances of awakening and deep anxiety of persons inquiring after salvation. We have been gladdened to see some apprehend the truth as it is in Jesus, and find peace and safety by the knowledge of the simple yet glorious gospel. And we have witnessed cases of willing obedience—obedience to Jesus following faith, and deep anxiety for the conversion of others after their own. We have not altogether laboured in vain. To God would we ascribe the praise of all the good, and to ourselves and our hearers all the deficiency.

JONN SIMPSON.

[Such efforts as these cannot be too diligently employed, or too warmly commended. The great fault of our present system of spreading the gospel is, in our supposing that having built a place of worship, and secured a preacher, and thrown open the doors, we have done all that we can be expected to do. Not in this way was the gospel first published. Not in this way will it ever be universally proclaimed even in the British Islands. The "come-if-you-will" and "stop-away-if-you-won't" system will not do. "Go ye" is the unaltered and unalterable command. Oh for more men of this stamp—evangelists, missionaries, itinerants, revivalists, porteurs, or by whatever name you may call them, who will "Go."]

BAPTISMS.

FOREIGN.

INDIA. *Choga, near Cuttak in Orissa.*—In October last our brethren had the satisfaction of receiving four converts by baptism into the fellowship of the church; on a subsequent occasion six more followed this example. In November the baptismal waters were again moved, and eight more declared their faith in, and love to Christ in the same ordinance; and on the 3rd December three others, all native females, were in like manner buried with Christ in baptism. May all who have thus put on Christ walk worthy of him!

Calcutta, Bow Bazar.—A christian brother of African descent, born in St. Vincent, but lately from England, was baptized on the evening of the first sabbath in January.

Dacca.—We learn with great pleasure that our esteemed brother, labouring at this station, had the satisfaction of baptizing one of his sons with his wife, on the last sabbath in December. The season was one of deep interest. May the holy impressions then produced on many who witnessed the ordinance prove abiding.

Jessore.—Mr. Parry informs us that he has recently had the privilege of baptizing nine converts at this station on a profession of faith in the Lord Jesus as the only Saviour. These converts, he states, had been long candidates for the ordinance.

Orissa, Pipli.—On December 22 two young disciples were baptized at this interesting station.

Chitaura.—On the first sabbath in Jan. I had the pleasure of baptizing two disciples, one a European and the other a convert from Muhammadanism. I hope others will follow their example shortly.

Oriental Baptist.

DOMESTIC.

SCOTLAND, Glasgow.—At East Regent Street baptist chapel, two believers were baptized during March; and on Lord's-day, April 6, Mr. Johnston, from Edinburgh, baptized three persons. One of them, Mr. Aitchison, was a minister in the Evangelical Union connexion. In the afternoon, Mr. A. preached an excellent discourse on "The Commission." During March, there was a baptism in John Street church, and one in Hope

Street church, Glasgow.—At Bonnyrigg, on March 19, a young disciple put on Christ in baptism; and on Lord's-day, April 13, an aged believer in like manner followed the Lord.—At Edinburgh, three persons publicly professed their faith in the Saviour by immersion, on Lord's-day, March 23, in the Waterloo Rooms; and on the same day, two believers were baptized in the baptist meeting-house, Bristol Place.—At Paisley, considerable stir has of late been excited on the subject of baptism, in a church belonging to "the Evangelical Union." Some of their number have been baptized, and others are thinking about the subject. A student, who has supplied them for some time, has also been immersed in Glasgow, as stated above. Mr. Morrison, of Kilmarnock, hearing of the excitement, visited the church in Paisley, and endeavoured to quiet them. We are told that one of Mr. M.'s arguments against dipping being the practice of the primitive church was, "that in the case of Philip and the Eunuch, if they both went down into the water, they would undoubtedly both be immersed; and therefore the more probable way was, that they went to the water's edge, and there perhaps, the evangelist found a shell with which he would lift the water, and pour it upon the Eunuch!" We need scarcely tell our readers, that the bible says no such thing: it says, "They went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of God caught away Philip, so that the Eunuch saw him no more." And we further add, that to baptize is to dip, as is allowed by all scholars.—At St. Andrews, there have been two baptisms since last report—one on 31st January, and one on 13th April.

Evangelist.

DORCHESTER, Oxfordshire.—Mr. John Oldham baptized eleven believers, on a profession of their faith in Jesus Christ, May 25. The baptist chapel, Wallingford, was kindly lent for this service. There were present to witness the solemnity a large concourse of attentive hearers. This station is in a very encouraging condition, and we soon expect more additions. We have reason to thank God and take courage.

SHEFFIELD, Eyre Street.—On Lord's-day evening, May 25th, five believers were baptized in the name of the Sacred Three. They consisted of two husbands and their wives, and the husband of our Scotch friend baptized in March. We have, in connection with this baptism, to record a pleasing instance of the power of Divine Truth.—One of these friends had, we believe, previously attended the Unitarian ministry, but had lately been one of our most regular and attentive hearers. His wife having expressed her wish to follow Christ in his own ordinance, if her husband would consent, our minister went and waited upon him to obtain it, and he gave a half reluctant consent, but considered it, he said, “a non-essential.” Things continued thus until a few days before her baptism, when, from his very restless manner, and other tokens, it was evident a deep mental struggle was taking place in his mind, which ended in a peremptory command that she should not be baptized unless he was, as it would be to him like a separation. Our minister waited upon him on the Friday afternoon, and faithfully and affectionately reasoned with him, but apparently without effect. On Saturday he sent his wife to one of the deacons, to enquire if the deacon thought he could be baptized with his wife if he desired it, which received a favourable answer—an opportunity was afforded him, and in relating his experience he concluded with this singular remark, “I find I must either be baptized, or give up the Bible.” They were all received into fellowship.

G. W.

WATERBEACH, near Cambridge.—The ordinance of believers' baptism was administered in the river Cam, near this village, on sabbath morning, June 1. The day was remarkably fine, the order exceedingly good, and the services very interesting. Mr. Wright delivered an appropriate address, and Mr. Smith baptized the candidates, four in number, one other being prevented by the illness of a near relative. It is supposed there were nearly 1000 persons present. C. K.

DEVONPORT, Pembroke Street.—On the last Lord's-day in May, our pastor, Mr. C. Rogers, baptized two persons, on their profession of faith in the Lord Jesus Christ. By little and little the Saviour is increasing the number of his followers, and blessing the Word unto his glory.

WALLINGFORD, First Church.—On the evening of Lord's-day, May 28, four believers publicly avowed their attachment to the Saviour, by being buried with him in baptism. In the conversion of one of these there was something worthy of notice. It was the custom of the friend referred to, to frequent the alehouse, and to spend the Lord's-day in dissipation and folly. Some eight or nine years ago, however, he attended a total abstinence meeting—his attention was arrested, he saw the evil of this his way, and resolved to abandon it. He did so, and became a member of the Total Abstinence Society. But the question now arose, How shall I spend the time thus redeemed from the way of the destroyer? He resolved to go to the house of God. The truth, in process of time, took possession of his heart; he gave himself first to the Lord, and then to his people according to his word, was baptized, and now goes on his way rejoicing.

G. S.

NEWBURY.—Our additions here lately have been few and far between; yet would we be thankful for any indications of movement. The ordinance of baptism was administered by our pastor on the last Lord's-day in May, when five disciples confessed their Lord before many witnesses—four females and one male. Two of the former from village station, one of whom, advanced in life, traces her first serious thoughts to the days of her childhood, when in the sabbath school. Impressions were then made which were never obliterated, affording another incentive to persevering effort. Our preaching brethren maintain a course of continuous toil in the varied spheres of usefulness allotted them; and our heart's desire and prayer to God is that greater success may follow their works of faith and labours of love.

J. B.

WOODSIDE, Gloucestershire.—Our minister baptized five believers, April 6; one, his fifth child, who dated his decision for God from his father's earnest importunity for him at family prayer on one occasion. Another was first seriously impressed at our last baptismal service, and two were teachers from our sabbath-school. May they all walk worthy of the profession they have made!

CASTLEACRE, Norfolk.—Our pastor, Mr. Stutterd, went down into the water and baptized a young man, a teacher, June 8th.

J. E.

NAUNTON, near Stow-on-the-Wold, Gloucestershire.—On the evening of May 25, we had the pleasure of baptizing six female friends, who had previously confessed faith in our Lord and Saviour Jesus Christ. Four of those are the wives of excellent and esteemed members of the church; and the other two are respectable and beloved young friends, whose best days are thus devoted to the service of the Redeemer. Although heavy rains fell at the time of service our chapel was crowded in every part, and the greatest order and solemnity prevailed. These friends were afterwards publicly received into the church, and we hope will be long spared to ornament the profession now made. Another dear sister has been received for baptism, and we trust her example will be speedily followed by others in whose hearts the great change has, we believe, been effected.

WHITECHURCH, Hants.—On Lord's-day, June 8th, after a sermon by Mr. Farmer of Andover, Mr. Smith baptized seven believers upon a profession of their faith in, and obedience to, that Saviour, who

"Went humbly down from Jordan's shore,
To find a tomb beneath its wave."

These additions may be regarded as part of the blessing promised to those "that sow beside all waters." One being from our sabbath-school, two from our village station, while the remaining four from the general congregation, owe not a little to our cottage prayer-meetings, held during the winter evenings. May those who have taught, and preached, and prayed, together with those thus added to the church, be found amongst the saved of the Lord in that day!

C. S.

EVENJOHN, Radnorshire.—After a long season of barrenness, it has pleased the Head of the church to favour us with a refreshing season. On Lord's-day, June 8, our pastor, Mr. Judson, for the first time, went down into the water and buried four believers with their Lord in baptism. After which, he delivered a discourse to a large and attentive audience, from the words, "Prove all things, hold fast that which is good." These were added to the church, and sat down with us at the table of the Lord, which was a delightful opportunity.

"Often, O Sovereign Lord, renew
The wonders of this day."

J. J. W.

Ipswich, Turret Green.—On Lord's-day, June 1, our pastor baptized five candidates, four of whom were added to the church. Two of these friends had previously worshipped with the Independents, the other two (husband and wife) may be looked upon as the fruit of our esteemed pastor's ministry, and over such we must more especially rejoice, though we can and do accord a hearty welcome to christian friends who, having long entertained a different opinion, yet, upon investigation of our distinctive principles, are constrained to adopt and practise them as sound and scriptural. One young man is connected with the Primitive Methodists—being convinced on the subject of believers' baptism, he cheerfully kept the ordinance, and then returned to his former communion.

G. R. G.

SHORTWOOD, Gloucestershire.—On Lord's-day, June 1, our pastor, Mr. Newman, immersed three males and seven females on a profession of their faith in Christ. The spacious chapel was thronged with attentive spectators, and thus the candidates were truly "compassed about with a cloud of witnesses." May they, therefore, run with patience the race that is set before them, looking unto Jesus. One of the baptized had been previously admitted into the church, but circumstances prevented her baptism then.* The others were afterwards received. May they all be eminently useful in the service of their Divine Master, and have at last an abundant entrance into glory! J. A.

ASTLEY BRIDGE, near Bolton, Lancashire.—On sabbath morning June 1, Mr. J. Harvey, of Bury, after preaching, baptized four believers, one of whom was a teacher, and indeed, he was the only unbaptized teacher in our school; two others were scholars; all in the bloom of youth. These were received into fellowship. The congregations were overflowing, and the services were times of refreshment. R. L.

MAIDSTONE, Bethel.—Eight followers of the Lamb were baptized by Mr. Crambrook, the pastor of the church, April 27. These disciples were young, with the exception of one of middle age, and were all received into communion with the exception of that one. May grace and mercy be theirs even unto the end!

* She had been a member of an Independent church.

ISLEHAM, Pound Lane.—On Friday, May 23rd, six believers in Jesus were baptized in the river Lark. One was a youth of fourteen, the only son of our pastor. Another was a local preacher among the Wesleyans, who, with his sister, felt it his duty and privilege to follow his Lord and Master in this ordinance. It was very interesting to see the brother leading the sister into the water, and both of them, before many witnesses, avowing their attachment to Jesus. Two others were children of our members, and thus we see the promise fulfilled, “Instead of the fathers, shall come up the children.” The weather was propitious, and a goodly number of spectators listened attentively to an address on the subject of christian baptism.

DUNKERTON, near Bath.—On the first Lord’s-day in June we were again cheered by an addition to this church of four females, who were baptized upon a profession of their faith in Christ. Two of them were a mother and daughter who had long been hearers of the gospel. The other two were young persons. We hope others will soon be induced to decide. Our chapel was crowded to excess. Mr. Spiller, from Bristol, immersed the candidates.

J. C.

P.S.—I am sorry we had no tracts to give away; but being poor we were not able to purchase any.

[You may have some: see directions at page 35, *January Reporter*.]

NORTH CURRY, near Taunton, Somerset.—An interesting service was held here on Tuesday, June 3. In the afternoon, after a discourse by Mr. Chappell, Mr. Serle, the pastor, baptized two young females, after which we had a tea-meeting, when addresses were given by several friends. All present found it a time of refreshing from the presence of the Lord.

J. C.

P. S.—It was the first baptizing tea-meeting that I ever attended. But from what I then saw, I think such meetings must do good, as they will have a tendency to spread our sentiments among our neighbours.

STONEHOUSE, near Plymouth.—On Lord’s-day evening, May the 25th, two believers were baptized by Mr. Webster, our pastor; one a teacher in the Sunday-school. These, with one restored, and two aged disciples, were, on the following Lord’s-day, admitted to our communion.

CAMBRIDGE, Zion.—On the evening of May 28th, we baptized seven avowed believers in the Lord Jesus Christ. Six out of the seven were females, and, indeed, our additions generally consist of sisters. Is this the case with others? In many churches it is so. What are the men thinking about it for in very many instances their wives, or sisters, are following Christ, and they are yet delaying or refusing. If this should meet the eye of any *halters*, whether male or female, let them seriously ask themselves the question, will a halting state meet, in any way, the necessities of the death-bed?

DEWSBURY, Yorkshire.—I feel happy in sending you a report of the immersion of two believers, who put on Christ by baptism on the last sabbath in May, after a discourse by Mr. Allison, of Chappelfold. Another was baptized on the Thursday evening following. These were received into the infant church at Dewsbury. The two were brother and sister, and promise to be useful. They have given themselves to God in the bloom of youth. May they find his ways pleasantness and his paths peace. The other was an old believer.

T. A.

LONDON, Devonshire Square.—On Thursday, May 29th, I witnessed an interesting baptism at this place. The ordinance was administered by one of the deacons. Six young believers thus put on Christ, after which, Mr. Hinton told us that the youngest of these was only eleven years of age. I felt so interested in this fact, that I thought I would send it to you for the *Reporter*.

T. R.

[We thank our friend for his information, and so will our readers. But what of all the other London baptisms, of which we get no reports? Too busy, as usual, we suppose, to think of sending them! We wish it were not so.]

BIRMINGHAM, Circus Chapel.—On the last sabbath evening in May, Mr. Landels immersed five disciples.

Cannon Street.—On sabbath morning, June 1, fifteen believers were immersed on a profession of their faith in the Lord Jesus, by Mr. Swan. Some of them were from the sabbath schools. They were added to the church in the afternoon.

New Hall Street.—On sabbath evening, June 8, Mr. O’Neill baptized seven disciples upon a profession of their repentance and faith in the Redeemer.

HELMDON, Northamptonshire.—We had the pleasure of conducting three believers through the baptismal waters at Sulgrave, having no baptistry of our own, on the first sabbath in June. Mr. Hewett, of Northampton, preached on the occasion, to a crowded and attentive congregation. Others are inquiring the way to Zion.

HALIFAX, Pellon Lane.—Mr. White-wood preached on the subject of christian baptism, and afterwards immersed two believers, June 1. One is a teacher and the other a scholar in the sabbath school. More are inquiring the way to Zion.

J. C.

HAVERFORDWEST.—Four believers have recently put on Christ by baptism at this place. One had been for several years a member with the Calvinistic Methodists in this town, but by reading the New Testament was convinced that immersion is the only proper mode for the ordinance of christian baptism.

W. E.

HORSFORTH, Yorkshire.—Two believers have lately put on Christ by baptism at this place. One the fruit of our pastor's labours, the other by the prayers and conduct of her pious mother. C. R.

BAPTISM FACTS AND ANECDOTES.

PHILIP AND THE EUNUCH.—Dr. Du Veil in his Commentary on Acts viii. 38, says:—"And they went down both into the water, both Philip and the Eunuch. Both he that was to baptize, and he that was to be baptized went down into the water, because he ought not to sprinkle him with water, but to dip him into the water. Christ commanding dipping, but not sprinkling. The Roman order, published with the writings concerning ecclesiastical ceremonies, saith; 'The presbyters enter into the fountain within unto the water, and the males are first baptized, and then the females.' Luther in his Latin tom. i. printed at Wittenburg, fol. 71, concerning the sacrament of baptism: 'The name "baptism" is a Greek word, it may be termed a dipping, when we dip something in water, that it may be wholly covered with water; and although that custom be now altogether abolished among the most part, for neither do they dip the whole children, but only sprinkle them with a little water, they ought altogether nevertheless to be dipped, and presently to be drawn out again. For the etymology of the word seems to require that. And the Germans also call baptism *tauff*, from deepness, which they call *tieff* in their tongue, as if it were meet that those be dipped deeply, who are baptized. And truly if ye consider what baptism doth signify, ye shall see the same thing to be required; for it signifieth this, that the old man and our nativity, that is full of sins, which is wholly of flesh and blood, may be overwhelmed by the divine grace: therefore the manner of baptism ought to answer to the signi-

fication of baptism, that it may show a sure and plain sign of it.' The same, tom ii. in Latin, concerning Babylon's Captivity, fol. 79. 'The other thing,' saith he, 'which belongs to baptism, is the sign or the sacrament, which is the dipping itself into the water, from whence also it hath its name; for, to baptize, in Greek, is to dip, and baptism is dipping. For it has been said, that signs are appointed according to the divine promises, which resembled that thing which the words do signify, or as the later writers say, 'the sacrament effectually signifieth.' And a little afterwards: 'That the minister dippeth a child into the water, signifieth death. That he again bringeth him out of it signifieth life. So Paul expounds, Rom. vi.' And a few words afterwards: 'That therefore washing from sins is attributed to baptism, it is truly indeed attributed, but the signification is softer and slower than that it can express baptism, which is rather a sign both of death and resurrection. Being moved by this reason, I would have those that are to be baptized, to be altogether dipped into the water, as the word doth sound, and the mystery doth signify.' John Bugenhagius Pomoranus, both a fellow and successor in the ministry of Luther at Wittenburg, whom Thuanus and Zanchius witness to have been a moderate, very godly, and very learned man, doth affirm about the end of his book, published in the German tongue, in the year 1542. 'That he was desired to be a witness of a baptism at Hamburgh, in the year 1529; that when he had seen the minister only

sprinkle the infant wrapped in swathing clothes, on the top of the head, he was amazed; because he neither heard nor saw any such thing, nor yet read in any history, except in the case of necessity, in bed-rid persons. In a general assembly, therefore, of all the ministers of the word that was convened, he did ask of a certain minister, John Fritz by name, who was sometimes minister of Lubeck, how the sacrament of baptism was administered at Lubeck? who for his piety and candour did answer gravely, that the infants were baptized naked at Lubeck after the same fashion altogether as in Germany. But from whence and how that peculiar manner of baptizing hath crept into Hamburg, he was ignorant. At length they did agree among themselves that the judgment of Luther, and of the divines of Wittenburg, should be demanded about this point: which thing being done, Luther did write back to Hamburg, 'that this sprinkling was an abuse which they ought to remove.' Thus plunging was restored at Hamburg."

THE TWIN BABIES.—We have often had occasion to observe on the apparent want of common courtesy, to say nothing of christian kindness, which some of the bigoted priests of our Episcopal establishment have manifested in secluded villages, where they seem to treat the labourers as serfs, especially with regard to the burial of an unchristened baby. The case mentioned below is authenticated to us by a respectable party whose name we have, as well as that of the parson, and the village in which the circumstance took place. We, and most of our readers, could well afford to smile at such pitiful bigotry, but why should the feelings of the poor and ignorant be lacerated in this unfeeling manner? Well: so it will be as long as the popish-born system of baby-baptism continues. This fact is only one of its legitimate fruits. Our correspondent says:—"The following circumstance occurred in a parish on the borders of Gloucestershire, near Chepstow. A woman, the wife of a labouring man, was confined of twin children. One of them died before the parson had time to arrive at the house to sprinkle it; the other was sprinkled, but died shortly after, consequently the remains of both children were in the house at the same time. The parents, being poor, wished to have one coffin and to put both children into it for burial, but the parson would

not consent to it, as one was unregenerate. What was to be done? the people could not afford two coffins. The parson had it done in this way; the two corpses were brought to the grave-yard, but only one taken into the church. He then read the burial service over that one. The other was kept out of sight behind a corner of the church: and after he had committed the 'regenerated' one to the dust, and departed, the coffin was opened and the corpse of the 'heathen child' (as he called it) was put into it with its twin." Our correspondent adds "this parson is a puseyite—rather bitter against dissenters, especially baptists." Yes: yes: well he may be! Independents and Wesleyans adopt his mode. Would that they did not give it even an apparent countenance!

INFANT BAPTISM declared to be Unscriptural by a Roman Catholic Barrister.—The following extracts are from a report of the public discussion at Hammersmith, on Popery, between the Rev. Dr. Cumming and Mr. Daniel French, a Romanist. "I ask my antagonist," observes Mr. French, "In what book (of the bible) is to be found one word relative to the baptism of infants. 'If thou believest with all thine heart,' says scripture, 'thou mayest be baptized'—Acts viii. 37. What was the answer? 'I believe that Jesus Christ is the Son of God.' Now I ask, unless tradition come to the rescue of my learned friend, by what refining ingenuity will he call upon the bible to protect him in baptizing infants that cannot answer, 'I believe that Jesus Christ is the Son of God.'

. . . . See ye not my friends that my antagonist in argument is in practise in actual hostility with the very book which he holds up as the fountain of all his tenets—as the rule of all his actions. It is quite a ludicrous thing, say the baptists, to pour water upon an unperceiving infant, when you are not so justified by the bible, but when we follow the voice of tradition we know how it is. . . . I maintain that there is no sanction for infant baptism in the New Testament—that his, Dr. C.'s, baptism is invalid, and that he had better go over to the church of the baptists, and join them, and thus reconcile his deed to his words, by holding up his rule in one hand, and his line of conduct in the other, in strict conformity."

SABBATH SCHOOLS AND EDUCATION.

THE EFFICIENT TEACHER.—But now the day of rest has dawned, and upon none more joyously than upon him who loves to labour in a sabbath school. Ere he proceeds to his beloved employ, he withdraws to his closet, and there devoutly kneels before the Throne of grace to supplicate light, strength, and spiritual power, for the solemn duties he has to discharge. He remembers that on the labours of that day the eternal weal or woe of a soul may hang—that a word spoken in season may, by the God of grace, be sent quivering to the heart, and therefore he prays that the celestial Dove may brood over the minds of the children, and prepare them to receive with meekness the engrafted word, which is able to save their souls. Having thus committed his way unto the Lord, our brother in the work of love, proceeds to the sabbath school, and full of sympathy with the high and glorious purposes of the gospel, meets with the children committed to his care. We will suppose that the lesson of the day is the parable of the Good Shepherd. The passage has been read, and its leading principles expounded—the interest of the children gained—their curiosity stimulated—and their questions answered;—now comes the most important portion of the work—the application of the doctrines of that beautiful similitude. Already the teacher's heart has felt the sweet and enchanting influence of the parable, and he pants to communicate the influence he has received. He speaks of the Saviour as the Shepherd, and tells how the world, and among them little children, needed his care. That Jesus is indeed a Good Shepherd—holy, benevolent, and gracious; and so good as to give his life for the sheep. That he knows, loves, and cares for them all, and for none more than for the lambs of his fold; that love brought him from his throne of glory, and nailed him to his cross of shame—that urged on by love, he came to seek and to save that which was lost; and while he cherishes the tenderest sympathy with all who feed and lie down in the pastures of his grace, yet he takes the lambs in his arms, and carries them in his bosom, and earnestly desires to nourish and to nestle little children there. While

uttering these truths, you will see the teacher's eye kindle with benevolence, and the fervour of his manner will convince you that this teacher who has prepared himself for his task, is in earnest in doing the work of his Father who is in heaven. With what delight will he watch for souls—with what profound consciousness of responsibility—and nothing will so deeply interest or so richly reward him, as to hear falling from the lips of one of his youthful charge the momentous question—“What must I do to be saved?” This is the great object of his preparation and prayers, nor can his spirit rest short of its attainment.

when such a man, familiar with the skies,
Has filled his urn where these pure waters rise,
And once more minglest with us meaner things;
‘Tis even as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
Which tells us whence his treasures are supplied.

And if we contemplate your office in its literary and moral aspects, we say it is your duty thus to prepare. One object of a sabbath school is the cultivation of the thinking faculties of the children—to teach them to read—to rub away the ruggedness and the rust of ignorance from the principle of thought which every child possesses, and to unveil to him that verdant and sunbright region where knowledge presents its treasures to every earnest seeker, and in the possession of which happiness is found, infinitely superior to that sensuality affords. If then, you can create a taste for these pursuits, you put within the hand of every child a clue to the discovery, and a pledge of the possession, of pleasures subordinate only to those which religion affords. You open to him sources of amusement and delight, which will beguile and irradiate many hours that might be consumed in idleness or wasted in crime. You lay the basis of an intellectual character—you exalt our youth above the dregs of society, among whom they are tempted to herd—you enunciate the principles of independence and self-reliance—and thus evolve and bring to light those germs of manhood which may remain for ever hidden, or what is worse, be perverted to base purposes but for you. You may thus save a youthful mind from brutality and savageness, and stamp it with freedom, refinement, and nobility. And is

not this worth striving for? It may be accomplished by you, and this is enough to prove it to be your duty to aim at its performance. My fellow-labourers for God, sacrifice a few self-gratifications with a glorious possibility like this before you. Devote a few hours in the week to the work of mental preparation, for the sake of that lad in your class whose slumbering intelligence you may awaken, or whose restless spirit of inquiry you may direct. He has none to teach him but you—none to point him to the wide and inviting region of knowledge but you—none to inform him that there is wrapped up within him the germs of mental excellence but you—none to pare off the hard rind of ignorance from his spiritual nature but you—none to tell him of delights more ennobling and dignified, more solid and enduring than those of flesh and sense, but you. Spread your own table then so that he may do more than eat the crumbs which fall from it, and not be tempted to seek for the stimulating and debasing nourishment which is found in the ways of sensuality and sin.

And oh! should you not prepare for your benevolent employ, that in it you may lead a sinner to the feet of Jesus? However much you may love to impart knowledge, you love most, if you are in principle and feeling what every sabbath school teacher should be, to allure the children of your charge to the cross of the Lord Jesus Christ. This you may do, for this many have done; thousands of our church members, many of our valued deacons, pastors, and missionaries owe their first religious sympathies to sabbath schools; and there are myriads of spirits encircling the heavenly throne who have attained that lofty position and that eternal rest by the same agencies. Not, however, by the labours of teachers who were not pious, or whose piety was formal and faint, but of those who kept constantly in view the everlasting salvation of the soul. Yea, it is the teacher whose heart is prepared, who feels all his sufficiency to be of God—who has made that sentiment part of the warp and the woof of his spiritual life—"not by might nor by power, but by my Spirit saith the Lord of Hosts" who is honoured as the agent to win souls. Such teaching God will bless; for its object is in strict harmony with all his purposes of grace to man. Cleaving firmly to the Great Shepherd of souls yourself, and your spirit

being filled with his love, you will tell of its wonders, its efficacy, its freeness, to the children over whom you preside. God will bless your efforts. You will see that boy over whom your spirit now yearns, become thoughtful, serious, and penitent. You will guide his awakened and anxious mind to the knowledge of the crucified One, and witness his solemn dedication to the service of the Lamb. You will see him grow in grace a happy and an earnest christian, and when faint and feeble while pursuing his pilgrimage to the skies—you will fan his fevered brow, and refresh his failing heart by bearing to him a draught of the river of the water of life, whose meandering streams fringe all the narrow way. Or, if he is early called to "the house not made with hands, eternal and in the heavens," you will, like good Greatheart, conduct the youthful pilgrim down to the edge of the stream whose dark and heaving billows separate earth from the peaceful shores of immortality. Should, however, long life be vouchsafed to the child who first heard of and felt the Saviour's love through you, with what pleasure will you watch his growing imitation of the Saviour—his deep humility—his upright walk—his quenchless zeal for God and souls. And when his work is done, and you too have finished your course, how ecstatic will be your joy on recognizing him among the redeemed, wearing the bright and fadeless crown which a Saviour's grace has purchased and bestows. If good like this you may be instrumental in achieving, you are responsible for the possession and employment of all the means which contribute to it. What, therefore, is this but saying that you are responsible for a thorough preparation for your task? Seek then that preparation, we intreat you. Yield up all your soul to the tender, subduing, and transforming influence of the gospel, and you shall not labour in vain, nor spend your strength for nought. Your bold and influence on the youthful mind we can never dispense with: they are mighty for good. To an almost incalculable extent the interests of Protestantism and Christianity are in your hands. May God help you to accomplish your destiny!

From Lewitt's Essay.

RELIGIOUS TRACTS.

ACKNOWLEDGMENTS OF DONATIONS.—We wish our wealthy baptist brethren could see the letters we receive from all parts, in the shape of applications for, and acknowledgments of, grants of tracts on baptism and other subjects. We could then hope that some of them, at least, would be disposed to lend us a helping hand in this very necessary and important work of diffusing throughout our villages, towns, and cities, scriptural views on christian ordinances. The mischief which unscriptural views have caused, and are causing, is incalculable, as all our correspondents can testify. One says, "Such things (tracts) are scarce here, and unless you had given us some, it would not have been in our power to have procured any." Another, "I have to announce the safe arrival of the tracts and handbills you so kindly sent me. Many were distributed last sabbath, and a larger number will, I anticipate, be distributed next Lord's-day. I am then to preach upon the great stumbling-block to other denominations—the immersion of believers in accordance with Divine appointment and the practice of the primitive church. The handbills will second the arguments of the preacher, and, I trust, tend to the furtherance of the good cause, as well as disarm prejudice against our practice." We might quote many other similar remarks—but let these suffice. We have said that we desire aid; and we say so fearless of all suspicion; for our conduct in this matter is patent to all our readers. For many years now we have made these donations from the profits of this work, which, considering its size and circulation, leaves, on some numbers, but a very bare remuneration. Indeed, had we to pay for editorship, we could not publish the *Reporter* at all. We hope these statements will induce all our friends to make renewed attempts to increase its circulation, for as that increases, our donations shall be proportionably enlarged.

APPLICATIONS.

LONDON.—A minister in a populous district of the metropolis says:—"I am now engaged in supplying the pulpit at —— chapel, and have hopes that a church will be raised. The people are very poor; but, as I am able, I have

promised to serve them without pecuniary remuneration at present. A grant of your tracts would be a boon. If you would send us a supply I should esteem it a favour. When I was at —— you were kind enough to respond to an application of this kind. We want them more particularly against infidelity, and on personal and practical religion. We have to raise some £40 per annum, for rent, &c., and at present find this a difficulty. I expect I shall be obliged to pay something considerable, as well as give my services gratis. Mind, I do not do this from any conscientious objection against a paid ministry, quite the reverse, but because circumstances in this case are peculiar, and I see I can in this ungodly district best promote my Divine Master's glory by making the gospel without charge."

NORFOLK.—A few weeks since an effort was made by the friends of the Establishment to raise a sabbath school in this village, when, after threats and promises, they succeeded in robbing the various dissenting schools of several of their children—and to their great surprise, which they did not fail to express, none of these children had learned the Church Catechism. They tell the children that if they go with the dissenters they will remain in ignorance all their lives! If you will assist us to remove the prejudice and ignorance which exist here, by making us a grant of tracts, which I see by the *Reporter* you have kindly offered to do, we shall esteem it a great favour.

HEREFORDSHIRE.—Encouraged by the notice given in your January number, I beg leave to solicit a donation of tracts on the baptismal controversy, especially that part which demonstrates the anti-christian tendency of infant sprinkling. The baptist cause here is partly supported by the Home Missionary Society. And as high church sentiments are very prevalent hereabouts, we hope to effect much good by the circulation of scriptural principles in a popular form.

NORTHAMPTONSHIRE.—As you are in the habit of making grants of tracts to certain needy and populous villages, I am induced to apply, and hope you will kindly favour me with a grant. Tracts and your interesting little *Pioneer* are very suitable for the people here, who number about 800.

INTELLIGENCE.

BAPTIST.

—
FOREIGN.

BENGAL BAPTIST ASSOCIATION.—The ninth Annual Meeting of the Bengal Baptist Association was held at Scrampore from Dec. 4th, to the 5th. The attendance of missionary brethren and delegates from the churches was good. Besides the pastors and messengers, our venerable brother C. C. Aratoom was present; and at the later meetings, the Rev. C. C. Moore of Akyab. Brother Wenger read a circular letter upon "Regeneration," prepared by himself, and well adapted to promote and establish scriptural views of this most important subject. The business meetings commenced on the morning of the 3rd. Brother J. Robinson was elected Moderator for the ensuing year. A letter from brethren Russell and Leechman, expressive of their interest in the Association, and their regret on account of unavoidable absence from its meetings, was read by brother Denham. The letters from the churches were then read, and the intelligence conveyed by some of them was of great interest. The statistics of the churches may be briefly given thus:—Baptisms, 107; received by letter, 22; restorations, 43; deaths, 27; dismissions, 31; exclusions and withdrawals, 86. Of the twenty churches from which letters were obtained, ten have received an aggregate increase of 57, and nine have sustained a decrease of 84, while the numbers of one remain unaltered; leaving a clear increase to the twenty of 23 only.* The total number in communion in these churches is 1,198. Three churches, however, sent no accounts; and one of these (Jessore) has, it is believed, received large additions. Supposing these three churches now to possess the number of members reported a year ago, 278, the total number in communion in all the churches of the Association is 1,476. It was felt that in the many exclusions and the very small clear increase there was great cause for humiliation before God. Brother Pearce read a very interesting paper, which he had drawn up at the request of the Association, on the state of Female Education in our Native Christian Communities; after which the meeting closed with prayer. In the evening of the same day a meeting for conference was held in the Committee Room of the Serampore

College. The Finance and Book Committees gave in their reports, and various business was transacted. Thanks were voted to the editors of the *Oriental Baptist* and the *Upadeshak* for their labours. A conversation ensued as to the plan which should be pursued in relation to members removed to stations far remote from baptist churches: it was recommended that their names should be retained on the books of the churches to which they belonged, as long as any satisfactory information respecting them could be obtained: it was further resolved that an additional column should be introduced into the Statistical Table, to show the number of non-resident members connected with each church. Conversations on the possibility of resigning the care of the native churches to native pastors; and as to whether a missionary, whose labours in any spot were unproductive, ought not to remove to another locality, followed. The Bengali service was held at Jannagar the next morning. Brethren Page and Sale having invited the members of the Association to hold their next meeting in the Barisal district; it was, after due discussion, unanimously agreed to accept the invitation. Dbandoba was fixed upon as the most suitable spot for the meetings. The time was appointed to be coincident with the full moon, about the first week in January, 1852. Brethren Robinson of Dacca and Pearce of Calcutta to preach the annual sermons in Bengali; and it was resolved, that as far as possible, all the proceedings should be conducted in the Bengali language, with a view to the greater interest of the native brethren. Brethren Denham and Lewis were re-appointed secretaries, after which the meeting closed. In the evening, brother Leslie preached the Annual English Sermon at the Mission Chapel from 1 Peter ii. 21. The concluding meeting was held at the chapel at Jannagar in the Bengali language. A goodly number of European and native brethren were present. An interesting conversation with the native members of the Association followed, having special reference to the desirableness of greater boldness and efficiency on the part of the native preachers. The resolution to hold the next meeting of the Association in the Barisal district, also gave rise to many interesting remarks upon the benefit likely to result from more frequent intercourse between our native brethren in the various stations of the mission. We hope that these meetings will conduce to the profit of all who were present. Many

* The discrepancy which appears on comparison of this result with the items given above, is accounted for by the fact that five persons baptized did not join either of the churches connected with the Association.

things of great interest and importance to the friends of Christ were brought before the brethren, and a spirit of peace and love prevailed throughout the proceedings. It is much to be regretted that, owing to the silence of a few of the churches connected with the Association, a perfect statistical table cannot be constructed. The amount of success for the year 1800 is, in comparison with that which has crowned the labours of some former years, small; yet let us not forget to be grateful on account of it. And may the Lord so bless the churches in the coming year, that their members may be rooted and built up in Christ and established in the faith as they have been taught; and that large, very large accessions of genuine converts may be made, both from those nominally christians, and from the ranks of the pagans and Muhammadans of the land.

S. M. Peto, M. P.—*An American Sketch.*—We have taken the following paragraph from a United States paper: the appellation "Hon." is a simple Americanism.

Hon. Mr. Peto, M. P.—A correspondent of the *Independent*, in giving a sketch of the debate in Parliament on the Queen's late address, furnishes the following notice of Mr. Peto and his speech:—In the House of Commons, the principal speech on the address was made by a man, in some respects the reverse of Lord Camoys. The contrast is strange, it is English; and likewise the resemblance. Mr. Peto, to whom we refer, is "a man without a grandfather," one of Nature's nobility, without a pedigree, and emphatically the son of his own deeds. He is one whose name ought to be known, and honoured too, in the United States, and wherever true men are found. By the force of native talents and high moral principles, he has raised himself from a very humble position* to one of great wealth and influence. He has been largely engaged in executing great public works, churches, and other buildings; bridges, and more recently, railways, of which he is now one of the largest proprietors. He was the first, or among the first, who cared for the moral well-being of the labourers employed in constructing these works. Schools, means of worship, and a general kindly and active supervision, were the means by which he did much for this class, and induced others to follow his example. Stanley, the late excellent and truly liberal Bishop of Norwich, publicly paid a large tribute to his philanthropy and general worth. Mr. Peto represents the fine-spirited city of Norwich—the town of Clarkson. Up to a very recent period, Mr. Peto was a member of the baptist church, Devonshire Square, London, under the

pastorate of the Rev. J. Howard Hinton. He now worships with a newly-constituted church, assembling in a new and beautiful structure, erected, it is believed, chiefly by himself. His benevolence has grown with his wealth. It is large indeed, but its extent is not known.

PENGILLY'S LETTERS TO THE "FRIENDS."—The *Baptist Record* for May, in noticing another American edition of these sensible and convincing epistles on the Perpetuity, Subjects, and Mode of Baptism, observes:—"This is a book that deserves to be read by all christians, but especially by that class to whom it is particularly addressed. It is a perfect masterpiece of scriptural reasoning. Its spirit is soft as the dew of Hermon. Its statements and arguments clear as the light of morning. Its quotations from the writings of Robert Barolay, William Penn, Dr. Fothergill, J. J. Gurney, and others, we would think must grapple the minds of all 'Friends' as with books of steel. Baptists are bound to special exertions for the Friends. The father of William Penn, for whose services he had the grant of Pennsylvania, was a baptist. William Penn procured the liberation of John Bunyan from Bedford jail. His colony was, next to Rhode Island, an asylum for the baptists. The Friends also take side with us against the Pedobaptist, in their views of the primitive rite of baptism." In our opinion the fact of the existence of such a book is not known by thousands of baptists in this country. Why should it be hid as under a bushel? Our American brethren seem to appreciate its worth.

MR. WILDERS, late of Kegworth, Leicestershire.—Our readers in the midland counties will feel gratified in hearing that our venerable friend and his family are now settled at Brandon, Oakland County, Michigan. We have just received a copy of the *Michigan Christian Herald*, which gives a report of the formation of a baptist church at this place, and adds,—"This church is composed mostly of brethren and sisters from England, and most of them of the family of Father Wilders, who after many years of devotion to the cause of Christ in his native land, has come with his family (his wife died in England) to spend his declining years in our state. The church numbers seventeen members. May the Head of the Church smile on them and grant them abundant enlargement."

DOMESTIC.

WESTOW HILL, Upper Norwood, is not far distant from the Anerley station of the Croydon railway. For many years past a small chapel on this spot has been rented and occupied as a preaching station by several christian friends, who have succeeded in

* This is by no means correct.—ED. B.R.

forming a congregation and establishing a Sunday school. Their efforts have been attended with most encouraging success. The increase in numbers, however, has been felt to warrant further organization, and a baptist church has accordingly been formed upon open communion principles. The congregation has been steadily increasing, the sittings are all occupied, and with a rapidly increasing neighbourhood, and frequent visitors, especially in the summer season, it has become imperatively necessary to provide larger accommodation for the spiritual wants of the people. To accomplish this, the friends have resolved (D.V.) to erect a new chapel and school-room. A piece of freehold land, admirably situated, has been secured, and a subscription has been commenced. But the church is in its infancy, and needs help.

Bow, Middlesex.—Jubilee services, in connexion with the erection of this place of worship, were held on Wednesday, May 21, when brethren Brook and Aldis preached: several neighbouring ministers taking part in the services. About 100 persons dined, and 200 persons took tea together in the school room. Between these refreshments, several addresses were delivered. The pastor of the church, Mr. Fishbonne, stated that the long-standing debt upon the chapel and premises had just been extinguished—a fact which rendered a jubilee festival doubly welcome.

KNAREBRO', Yorkshire.—Mr. E. Franklin having laboured at this new station acceptably and usefully for about fifteen months, was publicly set apart as pastor of the church, with the laying on of hands, on Tuesday, June 3. Brethren Mitchell of Horsforth, Stalker of Leeds, Dawson of Bradford, Dawson of Bacup, Foster of Farsley, and Howe of Horton College, engaged in conducting the services, which, being something new in this neighbourhood, excited considerable interest. The details of the young minister's experience and call were of a pleasing character, displaying much determination and devotion in the discovery and profession of the truth. May the connection be useful and lasting!

LEICESTER, Archdeacon Lane.—The respected pastor of this large church, Mr. T. Stevenson, having completed twenty-one years of acceptable and successful service, the members of the church and congregation have presented Mr. S. with a gold watch and chain, and forty volumes of valuable books in case, as a testimony of their respect.

DISEWORTH, Leicestershire.—The centenary of the introduction of the gospel into this village by the General Baptists, was celebrated with a tea-meeting and religious services, May 12.

WELSHROO.—We very much regret to hear through one of the members of the baptist church in this town, that they are now in danger of losing their place of worship. This is owing to the shameful defalcations of a party whose name and residence is known to us, and who richly deserves public exposure. The chapel we are told cost about £700, and only £180 are required to clear it of debt and secure it to the body. We can furnish the name of the acting deacon. Our friend is saugine enough to hope that 180 baptist churches might easily send them one sovereign each, and thus prevent the sale of the place which is threatened by the individual who holds a mortgage upon the property. The chapel is in good repair.

BRIXTON, Devon.—The baptist church at this place celebrated the jubilee of its existence on the 28th of May, a debt which had existed from 1801 having been previously cleared out of the way. Religious services were held and a tea meeting followed, at which a number of aged persons were present who were members when the chapel was opened! Mr. Saunders, the present pastor, entered on his labours in 1847, and the cause is greatly revived. Puseyism is rampant in the town, and the young state-church priests are playing some strange antics; but their threat to extinguish dissent does not seem likely to be realized.

RYEFORD, near Ross.—On Wednesday evening, May 28, a very interesting service was conducted in the baptist chapel, when Mr. Nicholson of Lydney presided, and presented the venerable pastor of the church, Mr. W. Williams, with a purse of 150 sovereigns as a token of christian love. Mr. W. for nearly forty four years, has honourably sustained the office of pastor of the church, and retires through the infirmities of age, esteemed by a large circle of all denominations.

LIVERPOOL, Myrtle Street.—This beautiful chapel, having been enlarged by the erection of side galleries, rendered necessary by the increasing attendance, was re-opened with sermons by Mr. H. S. Brown, pastor, on May 25. On the 28th, at a tea meeting, the treasurer stated that the expenses—£400—were all paid. The chapel will now seat 1200 persons, and 600 children attend the three sabbath schools.

GRENOS UNDERWOOD, Bucks.—A new baptist chapel was opened at this village, June 10, which was built by a private individual, and is occupied at a moderate rental, for preaching and sabbath school purposes.

HALIFAX.—Another Particular Baptist church of baptized believers was formed at this town on the 5th of May, some of whom had been members of the church in Pellon Lane.

SHOTLEY BRIDGE, Durham.—We are informed that, having obtained the presentation of a site, the friends at this place contemplate the erection of a suitable place of worship, for which the lamentable condition of the increasing population furnishes a case of urgent necessity. The friends here are not wealthy, and will need help. Mr. Le Fèvre is the minister.

BAPTIST COLLEGE, Pontypool.—The annual meetings of this institution were held, May 21 and 22, when the twelve students passed through examinations. Applications are about to be made to English churches for pecuniary assistance.

BIRMINGHAM.—Mr. James Taylor, of Glasgow, has accepted the unanimous invitation of the baptist church at Heneage

Street to become their pastor, and commenced his stated labours there on the first sabbath in June. Mr. T. was strongly recommended to them by their late pastor, Mr. Roe.

Accrington, Lancashire.—The baptist church, meeting in Blackburn Road, have given Mr. Charles Williams, of Hallaton, Leicestershire, an invitation to become their pastor, which he has accepted, and will enter on his labours on the first sabbath in July.

LINCOLN.—Mr. W. Goodman, B.A., late of Andover, has accepted the unanimous invitation of the baptist church, Mint Lane, to become their pastor, and will enter on his labours on the first sabbath in July, with encouraging prospects.

INCOME AND EXPENDITURE

OF THE PRINCIPAL PUBLIC INSTITUTIONS CONNECTED WITH THE BAPTIST DENOMINATION IN ENGLAND DURING THE PAST YEAR.

MISSIONS.

SOCIETIES.	FORMED.	INCOME.	EXPENDITURE.
Baptist Mission	1702	£19,064 18 5	£18,459 0 8
Baptist Home Mission	1707	3,895 0 4	4,342 7 6
Baptist Irish Society	1814	2,297 15 8	2,519 6 7
General Baptist Mission	1816	1,887 8 4	1,669 8 8
Bible Translation Society.....	1840	1,726 6 5	1,754 6 5

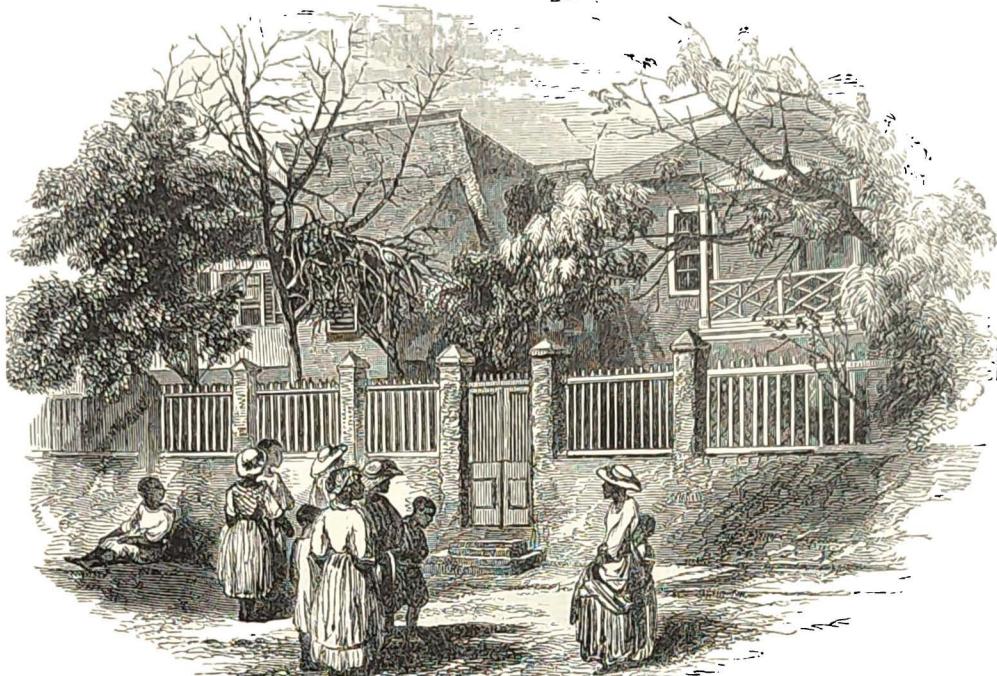
COLLEGES.

PLACES.	FOUNDED.	NO. OF STUDENTS.	INCOME.	EXPENDITURE.
Bristol	1770	22	£1,483 0 0	£1,215 0 0
Haverfordwest	1841	11	281 4 7	260 4 3
Horton	1804	16	1,004 8 5	939 1 10
Leicester	1798	10	434 17 5	503 5 8
Pontypool	1807	12	635 17 2	601 10 7
Stepney	1810	20	1,921 10 4	1,866 8 7

MISCELLANEOUS.

SOCIETIES.	FOUNDED.	OBJECTS.	INCOME.	EXPENDITURE.
Particular Bap. Fund	1717	Education of Ministers, Assistance of Poor Churches, &c.	£2,403 6 0	£2,418 18 4
Baptist Magazine....	1809	Relief of Ministers' Widows .....	.....	85 0 0
Bath Society.....	1810	Support of Superannuated Ministers	413 0 1	555 5 10
New Selection	1820	Relief of Widows & Orphans of Ministers & Missionaries	.....	208 0 0

The Baptist Building Fund having been transformed for the most part into a Loan Fund, it presents no particulars suitable for insertion in this Table.



HANOVER STREET CHAPEL, KINGSTON, JAMAICA.

KINGSTON, JAMAICA.

THIS city suffered dreadfully under the late awful visitation of cholera—nearly five thousand of the inhabitants having died of the disease. Mr. Oughton says:—

" Still, although so much exposed, none of our mission band have been lost. God has mercifully watched over us, and whilst a thousand have fallen at our side, and ten thousand at our right hand, it has not come nigh us to destroy us. God grant that it may be seen, after many days, that we have been spared for good, and that the recollection of this instance of the care and loving-kindness of our Heavenly Father may incite us all to increased earnestness and devotion to the work of the Lord.

I sometimes indulge a hope, that the late awful visitation has been sanctified to the spiritual good of the people. Certainly there has been much more anxiety manifested than I have seen for several years. During the cholera we had prayer meetings in our chapel every morning at five o'clock, which were crowded, and the ordinary means of grace I think are better attended than before, whilst many who once forsook the house of God and the fellowship of the saints, are now returning, and seeking to be restored. Still I rejoice with bumbling, lest when the excitement of sorrow shall have passed away, they may return to their former carelessness and neglect. Still duty is ours—the issue is with God. I would therefore desire to be more than ever active and faithful in the discharge of my trust; and pray, that though now I often sow in tears, I may one day reap in joy. We have lost about two hundred by the cholera, and brother Rouse has lost thirty out of his very little flock of less than one hundred. This has greatly weakened us; yet our hope is in the Lord; he can raise up others to fill their places, and even yet turn the curse into a blessing."

MISSIONARY.

IMPORTANT SUGGESTIONS.—An esteemed correspondent says:—"The intelligence, both home and foreign, contained in the *Reporter* for June, is of a truly delightful character, and can scarcely fail to excite in the mind of every christian feelings of holy joy and lively gratitude. My own mind was particularly refreshed and delighted with the extract from the Report of the Committee of the Baptist Union, shewing a larger increase to the churches than has ever before been announced. And my especial object in addressing you is, to call attention to the fact of so large a proportion of this increase having accrued to fifty churches in one county, viz:—about one-fourth of the whole number added being in connection with about one-twentieth of the entire number of the churches in the Union. Now it struck me very forcibly, in reading this remarkable statement, that as God works by means in producing a revival of religion, there must have been some extraordinary agencies in operation amongst these fifty churches to produce such extraordinary results, and that the adoption of similar means, with an humble and prayerful dependence upon the promised blessing of the Holy Spirit, would prove equally efficacious in Suffolk, or any other county, as in Monmouthshire. I am, therefore, of opinion that any of your correspondents in that highly-favoured part of the kingdom, who furnishes your readers

with the needful information on this important point, would be rendering good service to the cause of Christ at large, and would deserve and receive the thanks of the whole christian community, as far as the knowledge so imparted might extend. And before I conclude this very hasty and imperfect communication, (written late at night, being the only time I am able to devote to it) I would venture to make one other suggestion, arising from the perusal of the interesting and delightful intelligence contained in your valuable periodical, in conjunction with the highly encouraging statements I was privileged to hear at our last monthly Missionary Concert, as to the success which has for some time past attended the labours of our different Societies in almost all parts of the world, and it is this—that as we have had united special seasons of prayer in bygone days, when clouds, thick and heavy, hung over portions of the missionary field, to intreat that those clouds might be dispersed, and the sun of prosperity again break forth and shine, brightly and cheerly, on the scenes of labour occupied by our devoted brethren abroad, surely we are called upon now to offer unitedly the tribute of lively gratitude to Him who has heard the earnest breathing of his prostrate people, and sent an answer more gracious, copious, and speedy, than perhaps the most sanguine of his suppliant servants had ever ventured to anticipate. It would be both becoming and

delightful that those who have been wont to join in prayer should now join in praise, and that at an early period—one of our usual monthly Missionary Prayer-meetings (unless it were thought better to set apart a whole day for the purpose) should be observed throughout all our churches and congregations as a *Special Missionary Concert of Thanksgiving.*" H. H. G.

INDIA, Jellasore.—Mr. J. Phillips, Free-will Baptist Missionary, writes, Feb. 4:— "Either I am very much deceived, or a great change in the views and feelings of the people in our vicinity has taken place since we came here, eleven years ago. Besides, a strong general impression on the minds of the people, that the gospel is both true and excellent, yea, and really destined to take the place of their vague and cruel system of fooleries, there are those who may justly be called interesting inquirers, in at least six or seven villages known to us. These are persons who appear to hold Hindooism in utter contempt, and are convicted of their need of something better, which something they profess to find in the gospel, but who, at the same time, want the courage necessary to enable them to face the opposition inevitable to an open and public profession. Numbers have come just to this point, and then stop fast. O for the overflowing influences of the Holy Spirit to be poured out on this degraded people, in order to break the slumbers of ages, and show them to themselves in a true light! Of the inquirers I have alluded to, one, Abhir the silversmith, has, the Lord be praised, at length obtained strength to come out boldly and put on Christ by baptism. Abhir is in comfortable worldly circumstances, though his trade, that of a jeweller, exposes him to numerous temptations. He has two widowed sisters, one older, the other younger than himself, a wife, and a niece, all of whom have broken caste, and are happily of one mind with himself. Returning from our late tour abroad last Thursday, Bame and I started at day-light to visit Abhir in his village, which is about six miles from our house. As the good Lord would have it, we met him in the open field, coming to the village where we had slept the previous night, to see us for the purpose of being baptized. It was still so dark that we could not recognize him until we came quite up to him, and had he have gone a few rods to the right or left, we should have missed him. We accompanied him to his village, found him in good spirits, and at peace with all his neighbours. As it has now been more than two years since his attachment to christianity became known, during which time he has borne a constant testimony

against idolatry, all seemed fully prepared for the step he was about to take, and numbers of his intimate friends really appeared more to envy him than to bear him the least ill-will. The baptism was fixed for Saturday, and at his special request, took place in his own village. Myself and nine or ten of our people reached the village about seven o'clock in the morning. Seeing so many visitors, Abhir at once started, and said he must go to the bazar for supplies, but one of his neighbours kindly offered to go for him, and so he remained. My little tent was pitched in the shade of a tamarind tree in his enclosure, around which a goodly company gathered, where we sang and prayed, and I examined Abhir, in the presence of his neighbours, before whom he was anxious to witness a good profession. We then repaired to a small pool, around which men, women, and children assembled, in number about a hundred, and all appeared to look on with wonder and admiration, yea, with approbation. Abhir came up out of the water with a glad heart. Numbers, on whom I pressed the enquiry, 'Shall Abhir go to heaven alone?' replied, 'Let him go on before, and we will think of the matter.' We returned to the house, and after an hour spent in conversing with friends who still hung around, as if unwilling to depart, we were invited to dinner, and to dinner we went. The smooth broad plantain leaves supplied the place of plates, fingers that of knives, forks, and spoons, and as for chairs and tables, why, you know, these are luxuries, not necessities. Well, we had neither beef nor pork, so that our meat need offend neither Hindoo nor Mussulman, but we had a generous supply of dali bhata, pulse, and rice, and all went off most pleasantly. I should not forget to mention that two of Abhir's friends from near Duntoon, both deeply interesting inquirers, were present, and although they could not sit down with us to dinner, being still in the bonds of the accursed caste system, their necessities were not overlooked by our kind host and his two amiable sisters—they ate apart. Abhir sat at meat, while the two sisters served. His modest wife had not the courage to show her face, though I believe, like Sarah of old, she had prepared for her guests with her own hands. Need I tell you, dear brother, that that was a happy hour, a joyful meal to me? yea, a season far more precious than one of banqueting with princes. The Lord be praised for giving me to see such a day. May I be blessed to see many, many such!"

Orissa.—Dr. Wilson, Bishop of Calcutta, we are informed, has lately visited this province, and in the course of his tour, attended by his physician and archdeacon, took up

his lodging for a night at the house of Mr. Bailey, General Baptist Missionary, at Pilee, saying many kind things to the brethren there. Next month we shall copy an authentic report from the pages of a baptist periodical, whose Editor, in private conversation, gave us this information; and as we would not trespass on his province, we refrain from saying more at present; but the facts and incidents, as related to us, were very pleasing and gratifying, reflecting great honour on the urbanity and christian kindness of the venerable bishop.

PERSECUTION OF NATIVE CHRISTIAN CHINESE.—The overland *Singapore Free Press* has the following:—"The chief event of a local nature which we have to notice this month is the occurrence of a very extensive movement in the interior of our island against the converts to Christianity among the Chinese pepper and gambier planters. A simultaneous attack was made upon the bangsals or plantations of these persons in all quarters of the island by their heathen compatriots, instigated it is believed by the secret societies, which exert such a baneful influence over our Chinese population. Upwards of thirty bangsals were plundered, and the unfortunate owners and their coolies driven out. The police in the interior was augmented, and warrants issued against a number of persons; but a very determined resistance was offered, and the police were obliged several times to fire in self-defence, by which it is believed ten or a dozen of the Chineses were killed. Several of the parties first apprehended were tried at the session of oyer and terminer, and being convicted were sentenced to transportation to Bombay. This does not seem, however, to have made much impression, as the Chinese appear to rely on their powers of combined resistance to avert further measures against them."

MISSIONARIES IN CHINA.—There are 75 protestant missionaries at the several stations in China, connected with 15 different missionary associations, or one to about every five million of souls. Since 1842, the year when the five ports were made accessible to christian missionaries, the number of societies labouring for the evangelization of China has doubled, and the number of missionaries increased from twenty to seventy-five.

SUDDEN DEATH OF MISSIONARIES IN CHINA.—Each of the "five ports" of China has, within the last few years, lost one of its missionary circle, by a sudden or violent death: Mr. Spalding of Shanghai, and Mr. Pohiman of Amoy, by drowning; Mr. Lowrie of Ningpo, and Mr. East of Fuh-chau, by the hand of pirates; Dr. and Mrs. James, near Hongkong, by drowning; Mr.

J. G. Bridgman of Canton, by his own hand, in a paroxysm of insanity.

CATHOLICS OR CANNIBALS.—The king of Lakemba and the adjacent islands, with his whole people, have embraced the christian faith by means of the labours of the Wesleyan missionaries. The Roman priests are also there, using every means to gain the king or turn him back to heathenism.

JAMAICA.—We are informed that the Rev. David Day, of Port Maria, is on his voyage to England on board the "Spartan," having embarked at Annatto Bay on the 10th of May, on six months' leave of absence, for the recovery of his health, which has suffered severely from an attack of cholera.

"Too Late."—We had just completed these columns when we received communications from the East and West Indies—Mr. Charles Lacey, missionary at Cutiack, Orissa, and Mr. Samuel Jones, of Annatto Bay, Jamaica—also *Oriental Baptist* for May, and we regret that our friends must now wait until the next number appears for their interesting contents.

RELIGIOUS.

MARTYRDOMS IN MADAGASCAR.—We deeply lament to state, that the communications which had been previously received by the London Missionary Society, and to which a reference so affecting was made in the recent Report, have received additional confirmation in a letter addressed to Dr. Steane, from one of the Malagasy Refugees, now residing at Mahilla, one of the islands of Johanna, which not only confirms what has gone before, but even presents additional facts of the most awful character. Four of the nobles, who were christians, have been burned to death, and fourteen killed by being thrown down a fearful precipice! Some in the army have been degraded; others have been imprisoned for life; others have been fined sums of money. It would appear that the numbers increase as the persecution waxes more furious. In a single locality an assemblage of 2,000 christians was discovered by a chief constable, who, with his attendants, seemed filled with amazement at the spectacle of such numbers. They were assembled in a remote place, where they had erected a house of prayer. Thus it seems, certain that, as usual, the more they are persecuted the more they grow, and that ultimately all this oppression, cruelty, and bloodshed, will only redound to the furtherance of the gospel.

THE VOLUNTARY PRINCIPLE AT THE SANDWICH ISLANDS.—The pastor of Makawao received from his people, January 4th, 500 dollars in money, as their free-will offerings to aid him in the support of him-

self and family. In addition, they paid about forty dollars to a licensed preacher of the gospel, who has been laboring among them. They have also paid during the year 800 dollars in money, towards the erection of a house for public worship, and more than 150 dollars for other domestic objects. And, besides, they have promptly furnished their pastor with such comforts for his table, as their fields afford.

THE MORMONITES.—On Monday afternoon, the London Conference Festival of the "Latter-day Saints," or Mormons, (whose founder and prophet, Joe Smith, was murdered some time ago in the United States) took place at the Freemason's Tavern, Great Queen Street. About 1,100 people of both sexes, including a considerable proportion of young persons, were present. The proceedings were of a singular nature, commencing with a procession of the "twelve apostles" or "fathers in Israel," accompanied by "presidents of branches," by a number of young women dressed in white, and by twelve young men wearing blue scarfs, and carrying a bible in the right hand, and a "Book of Mormon" in the left. In the course of the afternoon, a number of addresses were delivered, and the proceedings were relieved by singing, performed by the young persons before mentioned. An account of the rise and progress of the "Saints" was given, in the course of which it was stated that the total number in the United Kingdom, in January last, was 30,747; and that during the last fourteen years more than 50,000 have been baptized in England, of whom 17,000 have emigrated to America.

[We have usually avoided saying anything about this strange sect. We had hoped that long ere this the good sense of Englishmen would have exorcised this evil spirit of fanaticism; but we regret to find that it is attracting to itself, by its novel delusions, a very considerable number of silly men and women. We would fain hope that these are all that can be found in the land.]

"**BAPTISMAL REGENERATION** is a bubble; and it is but small praise to affirm of this clergyman that he has burst it. The thing is so perfectly absurd, that it is hardly worth arguing; and it is almost a degradation from the dignity of reason to entertain the question—a question which so violates all fact, all experience, all observation, all reason, and all scripture."

British Banner Review.

[So say we; and could adopt nearly the same words in describing *infant sprinkling*.]

THE WESLEYAN RUPTURE.—The number of seceders in thirty-two districts is reported to be 55,000.

BELGIUM.—In 1830 there was not a protestant in Belgium. Now there are thirty protestant ministers, and thousands of the Belgians have renounced Rowanism. The Bible Societies have sent thither their porteurs, who are spreading religious truth on every side.

SPANISH PUBLICATIONS.—Urgent appeals have recently been made from California for books and tracts in the Spanish language. A wide door of usefulness is opened among those speaking this language.

DR. MERLE D'AUBIGNE is now in London, delivering addresses and preaching. He affirms that reformation principles are rapidly spreading on the Continent.

CARDINAL WISERMAN has been challenged by a French protestant pastor to a public discussion, which "His Eminence" has thought it prudent to decline.

TUSCANY.—A pious nobleman has lately been expelled his home for six months for reading and expounding the scriptures.

GENERAL.

MARRIAGES BY MINISTERS.—The intervention of an ecclesiastical functionary was not deemed necessary to a marriage until the Council of Trent, in 1409, when a decree was passed interdicting any marriage otherwise than in the presence of a priest and two witnesses. Before the time of Pope Innocent III., 1118, there was no solemnization of marriage in church; but the bridegroom came to the bride's house and led her to his own, which was all the ceremony then used. Banns were first directed to be published by Hubert Walter, in 1200.

THE BIBLE was first divided into chapters by Hugo de Santo Caro, a Roman Catholic cardinal, in 1240, and the Old Testament was subdivided into verses by Mordecai Nathan, a Jewish Rabbi, in 1440. Robert Stevens, a learned printer of Paris, subdivided the New Testament into verses, during his leisure hours, while on a journey from Paris to Marseilles, in 1503.

PRINTING THE SCRIPTURES.—A return, obtained by Mr. Hume, has just been printed, from which it appears that the Queen's printers printed, from the 1st of January, 1848, to the 31st of December last, 1,167,000 bibles and 752,000 testaments.

BIBLE MONOPOLY IN ENGLAND.—Mr. Hume has just made another unsuccessful attempt to break up this monopoly; but the venerable reformer engaged to renew the attack.

THE IRISH CENSUS of this year is reported to shew a decrease of two millions of souls in the population of that island since 1841.

THE CENSUS OF 1801 for Great Britain gives an aggregate population of 20,010,681.

AMERICAN SLAVERY.—We understand that the following bodies have expressed their determination of not obeying the Fugitive Law:—Methodist Episcopal Church; the Associated Reformed Church; Presbyterian Synod of Ohio; New York Congregational Convention; the Freewill Baptist General Conference, and some others.

	Slaves.
The Methodists own	219,563
Presbyterians, Old and New School	77,000
Baptists	120,000
Campbellites	101,000
Episcopalians	88,000
Allow for other denominations	<u>55,000</u>
	<u>606,563</u>

BLACK EDITORS.—Two of the leading newspapers in the British West Indies—the *Morning Journal*, in Jamaica, and the *West Indian*, in Barbadoes—are owned and edited by gentlemen of colour. The proprietors and editors of these journals are, moreover, distinguished members of the legislatures of their respective colonies.

SHEEP SOLD FOR CHURCH-RATES.—An instance of clerical love for the *flock* as well as the *fleece*, was shown at Boston on Wednesday last, when two fine fat long-wooled sheep were sold in Boston market to satisfy a claim for church-rates in a village not many miles from Boston.

EMIGRATION FROM THE UNITED KINGDOM.—According to a parliamentary paper just published, as many as 680,347 persons emigrated from the United Kingdom in the years 1849 and 1850. The number that went from Great Britain, including 328,000 from Liverpool, was 459,017, and 121,330 from Ireland.

A GOOD SUGGESTION—THE EXHIBITION.—It has been suggested that dissenting congregations should subscribe and send their ministers, free of expence, to see this great sight.

THE EXHIBITION.—*Take Care!* for it is said as many as 150 known thieves of the "swell" class have bought season tickets at three guineas each, and they mean to make them pay.

THE GREAT EXHIBITION PAYS.—Of this we are glad. Its expences were nearly £200,000, but above that sum has been received for admissions already.

VERY USEFUL INDEED for some will be a newly-invented bed, which at a certain hour of the morning, turns out its drowsy occupant and sets him on his feet on the floor!

AN IMMENSE MODEL OF THE EARTH is now exhibiting in the centre of Leicester Square, London.

A COLOSSAL STATUE has been erected and inaugurated at Berlin, in memory of Frederick the Great.

THE JESUITS have at one time or other been banished from most of the states of Europe as well as other lands,—for instance, from England in 1581 and 1601; France in 1594 and 1702; Portugal in 1508 and 1750; Russia in 1717 and 1817; China in 1753; Spain and Sicily in 1707; and at last the Society was suppressed by Pope Clement XIV. in 1773. But on the death of Clement they revived, and now they number above 5,000, and are as complete and active as ever under Roothaan the general of the order.

WORSHIP OF MARY.—The Pope has lately decreed that the Virgin Mary was born without sin; and a Jesuit in Rome told Mr. Seymour that "even Christ himself was not so willing to hear our prayers, and did not hear them so quickly when offered simply to himself, as when they were offered through the blessed Virgin!"

MARYMOOR REPAIRS.—A vote for this purpose was only carried in the House of Commons by a majority of two! Rather significant this. Dissenters ought to petition against any grants. Keeping off papal bulls with one hand, and giving the people's money to popish priests with the other, is an abominable inconsistency.

ACCOMMODATING.—It is said that the pope means to found an order of married preachers, for the sake of giving employment to those English clergymen who, being married, cannot become Romish priests.

THE POPE solemnly officiated in the Church of St. John of Latern on Ascension Thursday, and bestowed bis benediction on the French troops drawn up in the square.

WITHAM, Essex.—The first stone of a Romish Cathedral was laid here May 22, by Cardinal Wiseman. The notorious Don Miguel, of Portugal, was present at the ceremony.

THE POPE OF ROME, as in defiance, is making more bishops, and threatens to make more both for England and Ireland.

THE DUKE'S WATERLOO DINNER.—This year several distinguished officers were not present—death or infirmity preventing. Yearly the original guests are thus vanishing!

EYRT.—A coachbuilder at Paris is said to have received an order for fifty omnibuses to run across the desert on the overland mail route.

THE CAFFRE WAR is yet raging, costing to this country, we are told, nearly £100,000 monthly. And all this to drive out the natives—horrible!

THE SOVEREIGN DESPOTS OF EUROPA have lately had a meeting at Warsaw. Some mischief is brewing for the nations.

ARSENIC.—The Act regulating the sale of this poisonous mineral has now become law.

MARRIAGES.

May 28, at the baptist chapel, Bolton, by Mr. Etheridge, Mr. Richard Pillig, to Miss Ann Thorneley, both of Astley Bridge.

May 30, at Charles Street baptist chapel, Leicester, by Mr. Lomas, Mr. Robert Williamson, to Miss Margaret Hyslip.

June 2, at the Registrar's office, Leicester,

Mr. J. G. Winks, eldest son of Mr. J. F. Winks, to Miss Ann Disney.

June 7, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. George Barks, of Bullo-cross, to Miss Emma Pur nell, of Bullo-hill, both in the parish of Newnham.

DEATHS.

April 11, Mrs. Priestly, Buckingham, aged 83. Mrs. P. was baptized by the late Dr. Ryland, at Broadmead, Bristol, and was a lady of very benevolent character, leaving at her decease about £4,000 in legacies to various religious and benevolent societies.

April 25, Mr. H. Betts, baptist minister, Yarmouth. His last text, on the previous sabbath, was "Enoch walked with God, and he was not, for God took him." Scarcely any warning intimated the approach of the last enemy; but he sweetly fell asleep in Jesus.

May 26, at Florence, suddenly, Richard Lalor Shiel, British Minister, who will be remembered as the eloquent advocate of Roman Emancipation, in conjunction with Daniel O'Connell, both of whom died in Italy, and in the month of May.

May 30, after a short illness, at Isle Abbotts, Miss R. Baker, who for near twenty years was a consistent and useful member of the baptist church in this village. Her end was peace.

"We hope, when days and years are past,
To meet again in heaven."

May 26, after a few day's illness, in the 75th year of his age, Ebenezer Foster, Esq., of Anstey-hall, near Cambridge.

June 2, at his seat in Dorsetshire, the Earl of Shaftesbury, many years chairman of the committees of the House of Lords, and chief manager of its business. Lord Ashley, the celebrated philanthropist, succeeds to the title.

June 4, at Eddington, near Herne Bay, aged 73, the Rev. W. C. Loveless, for many years missionary in India in connection with the London Missionary Society.

June 6, at Rowton Cottage, the Mount, Shrewsbury, Jane, youngest daughter of the late Thomas Cooke, Esq. About twelve years since, she experienced a hope in Christ, and united with the first baptist church. Her piety, which was humble and retiring, yet deep and firm, endeared her to a numerous circle of relatives and christian friends. She suffered much bodily distress

with great patience. Sometimes cast down, she was again lifted up, and departed calm and happy, amidst the tears of her widowed parent, sisters, and many friends, who have this consolation, that she is now wearing a crown of glory in heaven.

June 10, at the residence of her mother, in Stoke's Croft, Bristol, in her 21st year, after many years' severe suffering, Alicia Conner Ryland, granddaughter of the late Rev. Dr. Ryland, of Bristol.

June 11, aged 76 years, Mr. Isaac Wallington, a member of the baptist church, Chenies, Bucks. For many years he laboured under severe deafness being scarcely ever able to hear a sound from the preacher; yet was he regular at the prayer meetings, and on all public occasions, engaging earnestly in the devotional exercises of the house of God. The crucified Saviour was the subject of his thanksgivings and supplications at the throne of Grace. Living in faith, he died in peace.

June 13th, aged 81 years, Mr. James Cannon, senior deacon of the baptist church, Chenies, Bucks, which office he sustained honourably upwards of forty years. He was exercised with severe family afflictions, but maintained unshaken confidence in God, and trusted only on the atonement of his Lord and Saviour. His life adorned his profession. Amiable in his deportment, he recommended to his junior brethren in Christ the path of duty as the path of safety, peace, and honour.

June 13, at Tottenham, Middlesex, aged 88, Thomas Wright Hill, Esq., father of the Recorder of Birmingham, and also of Rowland Hill, Esq., the author of the penny postage system.

June 20, at Spaldwick, Hunts, Mr. William Ashton, farmer, in his 70th year. He was the oldest friend of the dissenting interest in that village; and family records show that he and his ancestors had been connected with that cause more than a century and a half. There was peace in his death.

THE

BAPTIST REPORTER.

AUGUST, 1851.

GENERAL BAPTIST ANNUAL ASSOCIATION—1851.

IN accordance with our usual custom, having given reports of the proceedings at the annual meetings of one of the sections of the baptist body—the “Particular”—we now give those of the other—the “General.”

We have usually furnished, in addition to the special business, some sketch of our journeys to and from the place of meeting, when distant, and when attended by circumstances of interest. On this occasion, the distance to Derby was short, and the circumstances ordinary. The afternoon was remarkably fine, and the valleys of the Soar, and the Trent, and the Derwent, along the sides of which we glided, presented refreshing scenes of fertility and beauty. The grass of the meadows had attained its full growth, and the mowers were cutting it down, and the hay-makers strewing it abroad in the warm sunshine. Our temporary lodgings were prepared for us beforehand, and a cordial welcome greeted our arrival. After performing our ablutions, and partaking of our favourite beverage after a journey, and a walk in the garden, the atmosphere of which was cooled delightfully by a splendid fountain, we proceeded to Mary’s Gate chapel, to attend to certain preliminary business.

One of our junior brethren, whose talents give promise of usefulness,

having been requested by the Secretary to furnish to the London religious journals an outline of the proceedings and services, we shall avail ourselves this year of the opportunity thus afforded for presenting his report to our readers. We therefore give the following report as furnished by him, with a few corrections and additions of names; omitting his statistics, as they were not, at the time he wrote, completed.

“The eighty-second annual Association of the General Baptist churches of the New Connexion has just been held at Derby. Above two hundred ministers and representatives assembled; and from Tuesday morning, the 24th of June, to Friday noon, the 27th, they transacted business in the Mary’s Gate chapel, belonging to the church of which Rev. J. G. Pike is the minister. On the Monday evening, a preparatory devotional meeting was called, together with a meeting of the Committee appointed to prepare the order of business for discussion on the following days. At seven, on Tuesday morning, the Association was opened, after singing and prayer, with the reading of “states,” being the written reports from the various churches of their past circumstances and present condition. These could not but be varied as the tints of autumnal leaves. Vicissitude is in-

scribed on the history of churches, no less than on the experience of individual life : and each church had something to tell of both sorrow and joy—of blessings enjoyed and sufferings endured. But here the law of difference prevailed. In some the plaint of discouragement was deepest, while in others the sound of the silver trumpet rang loudest and longest. The numbers reported showed in most cases an increase, seldom great, over those presented last year; the largest addition appearing in the case of one of the churches in Nottingham, which, besides its own spacious chapel in Stoney Street, has seven smaller chapels in the villages around, whose members in the aggregate amount to between 900 and 1,000 persons, and the years' increase of which has been nearly 80 members.

At eleven o'clock, Rev. J. F. WINKS, of Leicester, was unanimously elected Chairman; and Rev. J. B. PIKE, of Bourne, and Rev. W. FOGG, of Retford, were afterwards constituted Moderators. Rev. R. KENNEY acted as Secretary, by appointment from the previous year.

Some cases from particular churches engaged the Association during part of the morning session; the churches were also invited to send delegates to the *Peace Congress* advertised for July. But the greatest interest was excited by a fraternal letter from the Triennial Conference of the *Free-will Baptists of America*, who are more numerous than their *cis-Atlantic* brethren. This epistle denounced in the sternest language all slavery (with which the Free-will Baptists are wholly untainted) and enclosed the resolution voted at the Triennial Conference in 1850, advising peaceable resistance to the Fugitive Slave Law, passed by the General Congress. The Secretary was ordered to reply on behalf of the Association, stating the reciprocal and cordial feelings entertained by the General Baptists of England, and their sympathy with their dear brethren of the United States in their benevo-

lent movements. At an after-stage of the business, a separate resolution on the anti-slavery subject was carried. The American letter, it may be observed, recommended in energetic but affectionate language the Temperance cause to the hearty support of christians in the motherland.

In the afternoon, among other affairs, the project of launching a *Penny Magazine* was discussed and rejected; and the report of the Committee for examining the credentials of *Ministers desiring to enter the Connexion* was read and received. Dr. BURNS, of London, preached in the evening to a respectable and numerous congregation, from Gal. i. 8; "But though wo or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." The observation that the utmost affection is quite compatible with firmness and fidelity, conducted the preacher to a notice of the illustrious writer of the text, and a review of the state of those to whom it was addressed: and as it was so manifestly adapted to their backsliding condition, the way was prepared for a consideration—first, of the great essential characteristics of the gospel which Paul preached—a gospel which proclaims human salvation as the result of Divine love and mercy—as coming to man through the obedience and sacrifice of our Lord Jesus Christ—as the free gift of God in connection with belief—and as renewing and sanctifying the believer's heart; secondly, of the peculiar features of the other gospel, which might be viewed as attempting either to unite the righteousness of the law with the atonement of the Redeemer, or to disunite faith from holiness of heart; and thirdly, of the fearful consequences which must flow from preaching another gospel—"accursedness!"—a denunciation capable of vindication, because such a preaching directly attacks the Divine prerogative, derogates from the value of Christ's work and sacrifice, and imperils the salvation

of immortal souls. The reflections awakened and enforced were, the solemn responsibility of the ministerial office, the duty of devoted zeal for the principles of the gospel, the importance of proclaiming the true gospel with the utmost clearness and simplicity, and the responsibility resting on all who hear this glorious gospel of the blessed God.

The reading of states was proceeded with from seven p.m. to half-past eight on Wednesday, and at half-past ten the second sermon was preached by Rev. W. UNDERWOOD, of London, whose text (Gal. ii. 6.) "To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you,"—led to a strain of remarks highly consonant with that pursued by Dr. Burns.

The whole discourse, bearing, in its chasteness of diction and compactness of thought, proof of careful preparation, was pervaded with a fervent and practical spirit. Its effect on a very large auditory could not be other than an enlarged appreciation of the gospel, and a warmer desire to retain, defend, and diffuse it.

The annual meeting of the *Home Mission* was held in the afternoon, when Mr. J. F. WINKS presided, and the Reports of the District Committees were read, and addresses by the Chairman, J. B. PIKE of Bourne, T. HILL of Nottingham, BEESLEY of Salford, GREENWOOD of Burnley, WOOD of Melbourn, and BATEY of Sheffield, were delivered, calculated to arouse an interest in the valuable objects sought to be furthered by this important institution. The annual *Foreign Missionary* meeting took place at half-past six p.m., Mr. ALDERMAN HEARD of Nottingham presiding. An abstract of the Report for the past year was read by the Secretary, Rev. J. G. PIKE. Primary attention was drawn to the recent ordinance of the Indian government, by which the loss of property, &c., is now no longer the legal consequence of conversion to christianity.

Most interesting information was communicated from Berhampore, Pipplee, Khunditta, Choga, and Cuttack. Every branch of the society's agency—the native ministry, educational establishments, &c., were said to be in a flourishing state. Some christian villages, erected on land lately jungle, are being formed. By means of the mission hundreds of Khund children have been rescued from sacrificial and barbarous butchery, and a translation of the scriptures into the Khund language is now made. The society's East Indian stations are in Orissa, where Jugger-nauth rears his head and receives the polluted worship of degraded millions. The society has also a station at Ningpo, China, where a native convert, Si Sing Sang, a man of letters and influence, is engaged in connection with the two General Baptist missionaries in warning his countrymen from the ancestral worship and other ancient superstitions of China. The Treasurer's account gave £2,016 16s. 4d. as the receipts for the year, but with a contingent deficit in a few days of nearly £500. Very animated addresses were made by Revs. H. HUNTER, J. WALLIS, J. GOADBY, Dr. BURNS, W. JARROM, lately returned from China, and R. INGHAM. The collection exceeded £20. A most pleasing incident was related by Mr. GOADBY, which will be perused with much delight as beautifully illustrating the unity of christians, whatever their organizational divisions. In his late visitation through his wide diocese, the Bishop of Calcutta—Dr. WILSON—paid a visit to the society's station at Pipplee, slept under the missionaries' roof, blessed with patriarchal tenderness the young child of one of them, expounded a Psalm at the family devotions, and, sinking the titled lordship of his office, bore himself with apostolical and lovely simplicity as a believer among believers, and a pastor among those engaged with himself in proclaiming to the alienated and wandering heathen "Behold our God!"

Next morning, (Thursday,) the ordinary business of the Association was resumed at 7 p.m. The attention of the churches in whose towns the Association may be hereafter held, was called by a definite motion to a resolution passed in 1847, expressing an objection to the provision of *Dinners at inns or taverns*, and wishing these, wherever practicable, to be provided in another way. At the sitting after breakfast, Mr. MORGAN, of Birmingham, by a previous vote of permission, addressed the Association respecting a school now being established under his superintendence, for the cheap and efficient *Education of the children of Baptist Ministers*; and at the close of his explanations, a resolution, commending his endeavour, was cordially adopted. The Report of the Committee of the *Academical Institution*, including the reports of the Theological and Classical Examiners, was then read. The number of students who have been training for the ministry during the session now gone, was ten, and the testimony to their industry, acquirements, and progress, was decided and satisfactory. Thanks were voted to the Committee and Examiners, and suitable appointments made for the coming year. The principal topic of discussion in the afternoon was the formation of *A fund for the Relief of Ministers*, who, by illness or old age, should become incapacitated for active labour, or of their widows, in case of their decease. The speakers were many and earnest in pressing their various objections, especially in opposition to the fourth clause of the plan, as brought forward by a Committee appointed last year to confer and prepare a comprehensive scheme. With some modifications, however, the whole plan was received, the pith of which may be given in a few words. Each minister becoming a member of the Society subscribes two guineas as entrance fee (or if he have entered the denomination when more than thirty-five years of age, four guineas,) and one guinea per

annum afterwards. His church, likewise, will be required to subscribe annually a sum equivalent to twopence per member; and if he leave the Connexion or emigrate, one-half of what he has paid in, less that he may have received out, will be returned. A Committee of Management are to be organized, by whom, under an actuary's advice, tables are to be compiled, and, from the fixed annual income, fixed sums will be paid to those who become legitimate recipients. The subject of the monthly organ of the denomination, the *General Baptist Repository*, was considered, and resolutions thereon passed with general assent.

Friday morning, before breakfast, was devoted to the report of the Trustees and Editorial Committee of the *New Connexional Hymn-book*, which will shortly be issued from the press. It will consist of about 970 hymns, selected with much care from the current collections of "Spiritual Hymns and Odes." The matter of a *Model Trust-deed* was referred to a Committee. Respecting the *Regium Donum*, was resolved:—

"That this Association again records its protest against the appropriation from the public funds, usually known by this name, and distributed among dissenting ministers of the three denominations."

The subject of *Church-rates* was not overlooked, as the following unambiguous resolution will show:—

"Understanding that the question of Church-rates is now occupying the attention of a Committee of the House of Commons, this Association desires to express its righteous indignation at the new form of annoyance which the imposition of this unjust tax has recently assumed by the decision of the judges, that a minority of a vestry may levy that rate—a principle unprecedented in British institutions; it conceives that the least the episcopal body can do, having possession of the public buildings called churches, is, to keep them in proper repair, and defray the

expences of public worship thorein; but, while this Association thus objects to the levying of Church-rates, it views with peculiar indignation the conduct of those inconsistent dissentors, who, as magistrates, have signed warrants of distress for the exaction of Church-rates, while respectable Conservative magistrates, who are united with them in the magistracy, have refused their signatures."

On the *Popish question*, the Association rose to high-water mark; and, having branded the late papal bull as an insult to the civil sovereignty of the Crown, and described popery as "an idolatrous, persecuting, and blasphemous system," it exhorted all christians to adopt as their motto,— "No Peace with Rome!"

No *Circular Letter* was read this year, but the Rev. J. G. PIKE was requested, when he had prepared it, to publish it through the usual channel, after consultation with some brethren named. The subject of the next year's letter is,— "The most effective means of improving the spiritual state, and of securing the prosperity and enlargement of the Connexion"—Writer, the Rev. R. INGHAM, of Louth. Louth, also, is to be the place for the next meeting of the Association;—preachers—the Rev. J. GOADBY, or, in case of failure, the Rev. E. BOTT; and the Rev. G. PEGG, or, in case of failure, the Rev. W. R. STEVENSON, A.M.

During the sittings of the Association, a *Bazaar* had been open in the County-hall, the proceeds to be assigned to the Foreign Missionary Fund. Cordial thanks were voted to those who had contributed articles or assisted in its promotion. The Rev. J. G. PIKE stated, that, independent of £20 obtained by the sale of articles at Nottingham, £120 had been realized by this bazaar.

The Rev. J. G. PIKE was appointed the Chairman for the next Association. This pre-election of a Chairman was made this year for the first time, in accordance with the advice of a Committee to revise the Association rules,

It is expected, by this conformity to the custom of other religious bodies, that the Chairman will be able, in most instances, to supply an introductory address containing many pertinent and weighty thoughts.

Warm and unanimous thanks were voted to the CHAIRMAN and MODERATORS, and to the Rev. G. JUDD for his voluntary assistance to the Secretary, which having been acknowledged, three verses were sung, and the Chairman concluded with a short address and prayer. From statistics read by the Chairman it appeared that more than 1,000 had been baptized and added during the past year. The clear increase was only small—about 300. The total number of members above 18,000. May we request the prayers of our fellow-christians, that this half-tribe of our spiritual Israel may be multiplied in numbers, gifts, and graces, and that the little one may become a thousand, and the small one a strong nation."

The well-written sketch we have now furnished needs but little to complete a comprehensive yet brief outline of the proceedings. We deem it important, however, at this juncture, to furnish two of the resolutions in full which are only adverted to above.

"That this Association desires to express its entire abhorrence of the wicked American fugitive slave law. They deem it a law which christians should treat with utter contempt, as Daniel did that which forbade prayer to God, and his pious friends that which required them to worship Nebuchadnezzar's golden idol. Americans have been accustomed to represent the atrocious system of slavery as one over which their general government had no control, but which concerned only the states that patronized it. The fallacy of this statement has been made fully apparent by the adoption of this most tyrannical and cruel law. By it, so far as law can go, the Congress has rendered every inch of the United States a land of tyrants and slaves. No name is now so appro-

priate to those States as "Slaveland." While the Association express their abhorrence of this most wicked law, they desire also to express their sympathy with those American christians who refuse submission to it, and would animate them to persevere in this righteous opposition, and in their efforts to rescue their country from the infamy of a law that renders American liberty a bye-word.

That a copy of this resolution be forwarded to the religious and philanthropic newspapers and periodicals in England, and to the 'Morning Star' in America."

"That regarding Popery as anti-christ—as a system in the highest degree offensive to God and destructive of the best interests of man—this Association views with holy indignation the recent attempt of the Pope to interfere with the independence of our Sovereign, and to reduce Britain to a state of spiritual vassalage to the despotic Court of Rome, and recommends all the members of the denomination to cherish increasing hostility to this idolatrous, persecuting, and blasphemous system; to oppose its progress by all legitimate means, and to adopt for their motto, '*No peace with Rome.*'"

These were written by the same hand. Long yet may it guide the pen to write down strong thoughts on man's iniquity and God's salvation.

We have now attended these annual gatherings for more than five-and-twenty years, and we do not recollect one that passed over with more order, love, and peace. And when it is borne in mind that the representatives are from city, village, town, and hamlet; of various ages, attainments, and circumstances; ministers, officers, and members; all meeting on equal terms, and with equal privilege of speaking, we cannot but rejoice in the fact. For it has been objected to such popular conventions that their tendency is to strife and disorder. We do not believe it; and feel happy that we are able to gainsay the objection.

Give us men actuated by christian principles and we will answer for their propriety and order; and in greater measure too than is often seen in the first political assembly in the world—the British House of Commons.

About noon on Friday business was completed. The CHAIRMAN then rose to offer a few brief remarks. He was pleased that a new arrangement would enable the presiding brother to come prepared with a suitable brief address. His own nomination so kindly proposed and unanimously agreed to, was so unexpected by himself that he felt on taking the chair quite unable to gather up his thoughts to do more than simply acknowledge that expression of respect and confidence. He now desired to thank his brethren most cordially for the kind and orderly manner in which they had sustained him in that position. Leaving this personal matter, he would now read the statistics, so far as the Sectetary was able to complete them. This being done, he observed that they were more satisfactory upon the whole than he had expected. One thing had afforded him satisfaction and hope: many of the churches expressed their desire for a greater measure of Divine influences. Now there were many subjects to which the attention of the brethren might be directed with propriety at this moment, subjects of vast importance it must be acknowledged, but as he should limit his remarks within a few minutes, he would confine them to what he regarded as the main point. As General Baptists we had always been tenacious of the great truth that the provision made by the atoning sacrifice of the Divine Son of God was for every man; and certainly next to the question of an atonement being made at all, comes that of—for whom? for a part or the whole of our race? For all—every man—every creature, we firmly believed, without reservation. We also professed to believe in the necessity of Divine influence in order to convince, convict, enlighten, guide, and

comfort the souls of men; and this gracious influence we profess to regard as operating without restriction, and in perfect harmony with the unlimited offers of pardoning mercy. Now it appeared to him that what was needed more than anything else amongst the members of our churches generally was a deepening of this conviction. Could this be effected there would be more personal piety amongst them, and more earnest prayer for the Holy Ghost to be shed forth upon our

families and congregations. We must thus honour God or God will not honour us. Ever let us obey our Lord by preaching his gospel to every creature, and humbling ourselves before the Divine throne, pray earnestly that the word we deliver may, as in ancient days, be in demonstration of the Spirit and of power.

"Hail! sweetest, dearest tie that binds," was then sung, and the CHAIRMAN concluded with prayer and thanksgiving.

A VISIT TO SERAMPORE.

My heart thrilled with warm emotion as our little boat came to anchor at Serampore,—the birth-place of Indian Missions, and it was with a kind of reverential awe that I ascended the steps of the Ghat, and walked over the ground once hallowed by the foot-steps of Harriet Newell, Mrs. Judson, Henry Martyn, and many others, whose names are written in heaven. Here they came, after having been persecuted from place to place, yet not destroyed—some of them hunted like public criminals, others in poverty and want, but all with hearts burning with zeal for God, and longing to spend and be spent for the perishing millions around them. Earthly powers were against them, and by nominally Christian rulers, they were forbidden to preach Christ crucified to the dying heathen; yet they felt in themselves that their hands were being held up by the hands of the mighty God of Jacob, and they faltered not. From those apparently dry and without roots, what a glorious tree hath sprung up, watered and nourished by the hand of the Almighty, and scattering fruit through the destitute countries around. Surely at the last day, when the kings and potentates of the earth shall be covered with shame and confusion of face, many shall rise up and call blessed this once despised band; and will it not heighten their holy joy to see thousands who have believed in

Christ through their word, coming up out of great tribulation to heaven's gate, clothed with white robes, and palms in their hands, who but for their care and toil would have sunk to an idolater's eternity. Oh, how insignificant do all labour and suffering appear, when compared with the glorious reward of receiving souls for hire! How holy and exalted is the missionary's privilege! As I mused on these things my heart involuntarily exclaimed, "what am I, and what is my Father's house," that I should have been raised to this high honour? We were kindly invited by the Rev. Mr. Denham, Baptist Missionary, to take up our abode in his family during our stay in Serampore, which we thankfully did. The house was built by Dr. Carey, and is the one in which he died. It is a very large building, with upper rooms, the lower part designed for his college students, and the upper for his own family. The room in which the eminent missionary breathed his last, is now Mr. Denham's study. He showed me the spot where the bed stood, and the direction in which the head was placed.

I cannot tell what I felt as I stood in that room and looked around it. In one corner were his crutches, and various other articles used by him were in different parts of the room, all of which seemed precious in Mr. Denham's eyes. He gave me a paper-weight,

once the property of Dr. C., and which he used when making his translations. It is a plain, polished piece of marble, somewhat soiled with ink, and the knob broken off. I prize it very highly. Mr. D. has a great veneration for the memory of missionaries, and preserves with care any relic he can get, which was once their property. He showed the lamp by which Christian Schwartz made the translations of the Bible, "Oh, that midnight lamp!" he said, with watery eyes. The spirit of his illustrious predecessors, Carey, Marshman, and Ward, seems to have fallen upon him. Possessed of unconquerable energy and perseverance, coupled with ardent piety and benevolence, he daros and attempts great things—things at which his missionary brethren tremble and stand aloof, and in which the Society who sent him out do not assist him. You are aware that Dr. Carey founded a College at Serampore, erecting for it a splendid building; after his death it went down. This Mr. D. has revived, and it is now in successful operation. He has expended one thousand rupees in repairs, on his own responsibility, all of which I think he has had the good fortune to raise in this country. One object of the College, is, to educate the sons and grandsons of missionaries, not otherwise provided for, and in this department he has laboured most faithfully; like a tender father, seeking out the lost and friendless, bringing them into the bosom of his own family, and watching over them with a parent's tender care and love. One instance of this kind I will mention. While in Calcutta at one time, he found in the streets a grandson of one of the first pioneers of the Baptist mission, living in poverty and profligacy almost as low as the poor natives themselves. He persuaded him to place himself beneath his care, though Mr. D. was warned by his friends not to admit him into his family, on account of his vicious habits. Christian benevolence triumphed; he was taken home, and

by mildness and firmness, was induced to abandon his evil ways, and last year his kind friend had the unspeakable joy of administering to him the ordinance of baptism, on his profession of faith in Christ.

Mr. Denham's private history is thrillingly interesting, and exhibits in a striking manner the blessings attending the distribution of the Bible. He was born and bred a strict Roman Catholic, and notwithstanding a liberal education, had never read our English version of the Bible. One day a young lady called at his father's house with Bibles for distribution, and asked him if he would take one. He had no love for the book, but the sweetness and earnestness of her manner, induced him to take one, with a promise to the donor that he would faithfully read it; and he accordingly took himself to the work. At first his curiosity and indignation were excited on finding so many things opposed to the doctrines and practices of what he had been taught to believe the true church; but as he went on, the Spirit of the Lord accompanied the truths of his own word to his heart and conscience; his understanding became convinced, and by the grace of God he was enabled to cast off the dogmas of the Romish church, and become a Protestant Christian. This involved a separation from his father's family, which, painful as it was, he preferred to a life of ease, accompanied with Popery; and for several years he supported himself by teaching in London. At length the desire of his heart was gratified in his being sent as a missionary to India. On one occasion, while delivering a lecture on Popery in Calcutta, he alluded to the passage in his own history relating to the Bible, and added that the person who gave it to him was, under God, the means of his conversion, and of any good he might be able to accomplish. At the close of the services, a lady came to him through the crowd, and begged to know the particulars of the incident he had related, when it was found that

she herself was the donor of the Bible, and mutual was their joy at meeting. She was now married to an active and devoted missionary. I will relate but one more incident in regard to Mr. D., for I fear you think it quite time I had passed to something else. He has the liberty of preaching once on the Sabbath, in the Episcopal church at Serampore (a most remarkable indulgence for India), and in his congregation are sometimes found members of the English nobility, proud high church people, but he never swerves from the plain simple truth. On one occasion as he was entering the church, Mr. Marshman met him and said, "Well, we have got in the church to-night Sir Henry Lawrence and his lady, and some other titled persons. I hope you may have something in your subject suitable for them." He answered that he had intended to speak that evening upon the wants and poverty of the Serampore Baptist Mission, and did not feel at liberty to change his subject; and he accordingly dwelt particularly on the pecuniary troubles of the mission, and of the heavy debt that was then weighing upon them, and cramping their efforts; Mr. Marshman all the time thinking in himself that his noble auditors would not be much edified. The result, however, proved him to be wrong, for on the following day, Mr. D. received a kind note from Sir Henry Lawrence, enclosing a draft equal to the debts of the mission. We were invited to dine one evening with Mr. John Marshman, the only remaining son of the great missionary, a privilege for which I shall ever be thankful. He is said to possess the greatest influence of any man in the country, not excepting the Governor-General of India. He has been editor and proprietor of the "Friend of India," for many years, a standard periodical, and his expressed views on "Indian affairs," have always exhibited so much understanding and impartiality, that his judgment is very much thought of by the ruling powers. It was our good fortune to be the

only guests, and Mrs. Marshman having gone to Calcutta that day to meet a friend just arrived from England, we had the opportunity of seeing and hearing a great deal of him. One thing alone struck us a little unpleasantly in our otherwise delightful evening, and that was his evident desire to have us understand that he was intimately associated with the "Sirs" and "Lords" of the country. He is a good friend of missions, and employs a large part of his great wealth for the good of the cause. He said his father and Dr. Carey were the only men in the country who wore breeches and high boots, and in connection with this he related an amusing anecdote of his father. It seems the old gentleman was celebrated for his handsome foot and ankle, and when Lord Ellenborough had his portrait taken, Dr. Marshman was applied to, for the favour of his foot and leg on the painting. The old gentleman said, "Ah, they thought us a poor mean set when we first came to the country, and drove us from place to place, trying to get us out of it; now they are very glad to make use of a poor missionary's *understanding*."

Mr. M. showed us his father's portrait, which he said was very natural. The features are rather sharp, and there is a something about the mouth not quite pleasant, though it is the countenance of a very great man. The eye is piercing, and convinces you at once that he was a man of uncommon penetration. He was said to be "*the gentleman*" of the mission, having so much knowledge of human nature as to enable him to make himself agreeable in all kinds of society, and in that way he got much assistance in his work. "Oh," said Mr. M., as we stood gazing at the portrait, "it seems as if I must see him now, sitting in that chair, as he used to do in life." We saw a young gentleman who is the junior editor of the "Friend," a person of most extraordinary conversational powers. He has been several years collecting materials for a "Uni-

versal History," and Mr. Denham says if he lives to complete it, it will be by far the best thing of the kind ever published.

We visited the grave-yard of the missionaries, a sweet and solemn spot. There rest the ashes of Carey, Marshman, Ward, Mack, and many others. The inscription on the tombstone of Dr. Carey is affecting, as it is a never-dying testimony of the humility of the living man. It was his own request that his bare name should be written with his age, and these words:

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

I cannot describe my feelings while in that hallowed spot, and calling to mind the works, and trials, and triumphs of these men of God. Now they rest from their labours, white robes and golden harps are theirs in heaven, and on earth the sweet savour

of a good name. I heard that a most friendly intercourse was kept up through life between the Serampore missionaries and Dr. Judson; and Mr. Marshman wrote a long and affecting article on the death of the latter. Dr. J. was the last in India of that holy but despised band of missionaries who first met in poverty and persecution at Serampore in 1812. One by one have they been called to their reward; mostly like shocks of corn fully ripe, and though widely apart have they been gathered, yet we believe they are now all together in the harvest house above.

S. P. BACHELER.

Midnapore, Feb. 12, 1861.

[We found the above interesting sketch in the "Morning Star." The writer is the wife of one of the Free-will Baptist Missionaries. We demur a little to some of the facts as regards the dates, but we give it as we found it entire.]

SPIRITUAL CABINET.

FROM E. B. UNDERHILL'S DISCOURSE BEFORE THE BAPTIST UNION, 1851.

PRIVATE JUDGMENT, AND LIBERTY OF CONSCIENCE.—If God be the teacher, who shall interfere with the duty, and therefore the right, of resorting to His instruction, or repress the utterance and practice of that which He has taught? But who does not know that while exercising these privileges to the utmost for themselves, the reformers of every name and sect denied their enjoyment to all who differed from them? I have no need, brethren, to recur at length to the annals of history in proof of this. You know the long and sanguinary struggle the baptist denomination has had to pass through ere it achieved, by God's blessing, that liberty it now enjoys. You know how that for many long years the baptist stood the alone advocate of free, full, and impartial liberty for every man to worship God as God shall teach him. It is our privilege to-day to meet in quietude and peace, with our fellowship un-

broken by the rude interruption of military bands, or robbed of its teachers by the stealthy familiars of the inquisition's power, in the just and rightful exercise of a holy liberty of thought and speech—a liberty for which our spiritual and, in some cases, our personal ancestors passed through "great tribulation." The church they watered with their tears and blood might well be called the "Church of the Cross;" for heavily has the cross burdened its steps until now. And while we rejoice in the freedom we inherit, while we thank God, and offer our oblations of praise to the Redeemer for his exceeding mercy, let not our gratitude be unmindful of the wide progress these principles of truth and liberty have made among the noble of the earth; and more than all, let it be to us a source of unalloyed thankfulness that christian brethren of other protestant denominations, the Anglican, the Presbyterian, the Inde-

ponent, wiser than the formal creeds to which they yet adhere, have all learnt the divine lesson of tolerance and charity, and now fraternize with us in spreading on every side the gospel of good-will to men, and in the maintenance of those blessed principles which once they united to destroy.

ON CREEDS.—One other point remains to be briefly noticed. The supreme theological authority of Holy Scripture involves the rejection of articles and creeds as tests of belief. It seems to me self-evident, that however correctly a given creed, or confession, may embody the truths of scripture, since it can be regarded as nothing more than a human production, it cannot with reason be held as authoritative in the decision of controversies of faith. Even if we suppose that consequences may be drawn with absolute logical accuracy from the holy text, and approach as far as may be to the certainty of mathematical demonstration, yet, as still owing their statement and form to the human intellect, they must be treated as fallible. The text of scripture can be the only infallible authority; that is the law, all else is comment. To prefer the comment to the text, in cases of appeal, is to set aside the law, and practically to annul its authority. There appears, however, some propriety in the use of creeds and professions, as compendious affirmations, or apologetic statements, of the things "most surely believed" among the members of a church. But in this case they hold a very different position to the former. Having no pretension to authority, they are not regarded as possessing any obligation. They at once give way before the advancing step of the supreme Judge, and herald his approach. Virtually every protestant sect in this country, Baptists and Independents excepted, undermines the fundamental principle of its protestantism, by substituting creeds and formularies, or other documents, for the scripture, as the judge in matters of faith. Thus the church of

England imposes on its adherents its articles and liturgy, as the only authentic standard of orthodoxy. Where disputes arise as to the meaning of these *credenda*, the appeal is not made to scripture. Legal and secular acumen is employed to eliminate from the forms themselves the true doctrine, assisted by such light as can be thrown on them from the writings of their framers, or those of the ancient church. In the last resort the supreme governing power in the realm decides. In no case is the appeal to the word of God. So in courts of Presbyterian judicature, the Westminster Confession and Catechism is the standard of decision, the criterion of judgment, the condemning or absolving law. While in the great body of Methodists, the expository notes and sermons of John Wesley are the ultimate reference, sustained by an unscriptural and irresponsible tribunal, whose regulations have all the force of canons—the power to bind and loose—though they be not the laws of the one Law-giver in the church, Christ Jesus. Our testimony, then, brethren, on the fundamental principle of scripture authority is still required. Our denominational position on this topic is simple and decisive. We have still to maintain and advocate, in all meekness and charity, the great truth of the absolute dominion of scripture over faith and in the church of God. May God grant that in the future our testimony may be as clear and stedfast as in the past!

ON THE CHURCH.—In the word of God the church is always described by a reference to the parties composing it—they are saints—the called of Christ Jesus—and so on, and all these formularies and confessions admit that view of the church by adopting it as the primary characteristic of the Redeemer's fold. But with the rest the English church, in practice, departs from its own ideal. The church becomes simply the aggregate of the baptized, all classes of the people, irrespective of moral

condition or character—the entire nation. Thus the distinction between the righteous and wicked, the believer and the unbeliever, the kingdom of God and the kingdom of satan, is utterly obliterated. The church is the world, and the world the church: and the church's laws wait for recognition and authority on the sovereign power of the land. Not of such a nature is the baptist view. It stands in broad and well-defined contrast to the practice of all other communities. We believe that Christ has on earth a spiritual kingdom, that is, a kingdom not distinguished by marks of worldly grandeur and power, but in opposition thereto. While recognizing that kingdom in its universality, as embracing in every age the redeemed from among men in every nation and clime, we affirm that each particular visible church should be a reflection of the general idea, a congregation of redeemed and faithful men, of saints, of believers, called and separated from the world by the word and Spirit of God, baptized on a personal and sincere confession of faith in Christ, and united with each other in fraternal communion and fellowship in the grace of Christ Jesus. We hold, further, that Christ Jesus is the only lawful governor and lawgiver in the church, with whose administration and laws no secular authority or power should interfere.* What, therefore, every confession, in harmony with scripture, affirmed the church to be, the baptists endeavoured to realize. They would make theory a fact, and embody, as far as human infirmity could be overcome, the ideal in the actual. They started from the principles of the reformers themselves to do that which the reformers one and all inconsistently with their principles abandoned. Under every conceivable disadvantage, with the whole power of states and sovereigns against them, their views condemned as visionary, in the midst of mockery and reproach, contumely and scorn, with imprison-

ments and death meeting them at every turn, they persisted in the vocation to which they were called, sustained by the Divine promise and the all-watchful provident care of the church's Lord. And the little one has become a thousand, and the small one a strong nation. The testimony they have borne has been blessed of God.

ON BAPTISM.—As the answer of a good conscience, as the solemn confession of faith in Christ, and of adherence to his kingdom, baptism is an act of practical importance. A line of distinction is drawn between the kingdom of Christ and the kingdom of satan. It is the boundary of the church visible, and the badge of christian discipleship. Yet baptism is not without an additional and symbolic meaning. Death to sin and to the world is imaged forth in the act of immersion, and a new and holy life entered upon, as the child of God emerges from the laver of regeneration. “It is a sign of the interest the saints have in the death, burial, and resurrection of Christ, and that as certainly as the body is buried under water and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of resurrection to reign with Christ.”† But inasmuch as neither the initiatory rite, nor the symbol, can find their full meaning and realization in any but the truly regenerate, in them that believe, since baptism is expressive of a real transfer from Satan's kingdom to God's, and a symbol of that final redemption on which faith rests, and which hope anticipates, the rite itself must be limited in its application to those in whom these things are realized. Hence infants, who possess neither the ability to confess Christ, nor the power to comprehend the blessings of salvation, cannot be fit subjects of baptism; and, in opposition to the whole of Christendom, the baptist churches refuse to perform what must in all such cases be an unmeaning ceremony. Here,

* See Confession of 1646. Crosby, vol. I. App. p. 18.

† Crosby, vol. I. App. p. 21.

as in former instances, scripture is the guide of the baptist churches. On the institutions of the new covenant, the instructions of Christ, by whose blood it was ratified, are held to be paramount and alone. What cannot be proved by the New Testament they reject. They cleave to the simple and determinate language of holy writ. Sacramental grace, and federal privileges, appear to them to have no place in the rule of faith. And on the doctrine of the sacraments, as on other points, they are compelled to bear their testimony against various perversions still upheld by protestant churches, as well as by the source of all these errors, the church of Rome itself. In every stage of the Reformation this testimony was borne. Perspicacious men saw that in the absolute and theological authority of scripture, lay the sacramental and ecclesiastical views the baptists deduced from it. But the principle covered too large a field for the reformers, and they shrank back from pursuing the course to which God's word and providence summoned them. They stopped short in its application to the interpretation of scripture itself; they hesitated to employ it in the ecclesiastical arrangements necessitated by their abandonment of Rome; they feared for the ark of God if it were not upheld by human might; and the counsels of earthly potentates were more regarded in the construction of the church fabric, its national extension and maintenance, than the might and wisdom of Him "who is the blessed and only potentate, the King of kings, and Lord of lords." And not only so. Our sorrow at this departure from the principles the reformers had themselves announced, is deepened as we remember, that the secular arm on which they leaned was employed by them to repress every differing sentiment. It did not suffice to garb heavenly truth in ragged tatters of human device and construction. Everywhere the objector was met, in protestant as well as in Romish

countries, with reproach and torture. The streams and dykes of Holland, the market places of broad Germany, the mountain lakes and dales of glorious Switzerland, together with the Smithfield of our own England, bear witness to the stedfast faith, the glowing and unwavering attachment to the truth as it is in Jesus, the ardent love for Christ, and devotion to his crown and covenant, of the myriads of martyred baptists, who for their testimony to the word of God, cheerfully, yea jocously, laid down their lives, "not accepting deliverance." But that testimony has borne rich fruit. Liberty, the free expression of thought and piety in their many forms, has been won. Numerous churches have arisen, are still rising, in which Christ is the only acknowledged head and law-giver. Our modern legislation breathes the spirit of charity, tolerance, and peace; and the agitations which now rock every church around us, bid fair to place in a broad and unmistakeable light the evils which must ever follow, which have so plentifully followed, every departure from the pure words of the divine testimony.

THE KINGDOM OF OUR LORD, though extended and extending, is not yet come: "We see not yet all things put under him." A mighty struggle is evidently impending over us. Scripture, its inspired and absolute authority, the primary foundation of the christian faith, is being rudely questioned, and impatiently handled. The traditions of past ages have again emitted their miasmatic mists, like a noisome pestilence, to corrupt its holy truths. Infidelity, in bold yet covert forms, threatens to submerge all human hopes, and even the expectation of immortality, in a flood of spiritualism and transcendental philosophy, striking more or less openly at the historic fidelity of the records of truth, or making them to vanish away in imaginative myths. "It is not unlikely," said the sagacious Fuller, in 1796,* "it is not un-

* Works, p. 503.

likely, that almost all our religious controversies will soon be reduced to one, upon which the great body of men will divide. Is christianity true or false? Is there a God? Is there a heaven or a hell? or is it all fiction? Agitated by these important questions, the greater part of the inhabitants of Europe, and perhaps of America, including our posterity, may rank either as real christians or as open infidels." Yes, brethren, the time is at hand, if not already come. You are summoned by the providence of God to the defence of the Bible. It has ever been your endeavour to embody all your Lord's instructions in a practical and living form. You have found his word sufficient for every purpose of religious and ecclesiastical life, and by it you are pre-

pared to stand. And should another flood of tribulation again overwhelm the churches of God you scripturally guide and teach,—should our principles again undergo the fiery trial, doubtless now, as in all past ages, many amongst us will be counted worthy to testify with their blood to the pure word of our God, assured that, in the beautiful and striking language of Hubmaier, who in 1528, at Vienna, laid down his life, at the stake:—"DIVINE TRUTH IS IMMORTAL: IT MAY, PERHAPS FOR LONG, BE BOUND, SCOURGED, CROWNED, CRUCIFIED, AND FOR A SEASON BE ENTOMBED IN THE GRAVE; BUT ON THE THIRD DAY IT SHALL RISE AGAIN VICTORIOUS, AND RULE AND TRIUMPH FOR EVER."

POETRY.

THE WORLD'S FAIR AT THE CRYSTAL PALACE.

BY MRS. E. B. BROWNING.

JUST now, the world is busy: it has grown
A Fair-going world. Imperial England draws
The flowing ends of the earth, from Fcz, Canton,
Delhi and Stockholm, Athens and Madrid,
The Russias and the vast Americas,
As a queen gathers in her robes amid
Her golden cincture,—isles, peninsulas,
Capes, continents, far inland countries hid
By jasper sands and hills of chrysopras,
All trailing in their splendours through the door
Of the new Crystal Palace. Every nation
To every other nation, strange of yore,
Shall face to face give civic salutation,
And hold up in a proud right hand, before
That congress, the best work which she could fashion
By her best means:—"These corals, will you
please
To match against your oaks? They grow as fast
Within my wilderness of purple seas."
"This diamond stard upon me as I passed
Along a dark of diamonds. Is it classed?"—
"I wove these stuffs so subtly, that the gold
Swims to the surface of the silk, like cream,
And cardies to fair patterns. Ye behold!"
"These delicate muslins rather seem
Than be, you think?"
"These carpets—you walk slow on them like kings,
Inaudible like spirits, while your foot
Dips deep in velvet roses and such things."—
"Even Appollonius might command this flute.
The music, winding through the stops, upsprings
To make the player very rich. Compute."

"Here's goblet-glass, to take in with your wine
The very sun its grapes were ripened under.
Drink light and juice together; and each fine."—
"This model of a steam-ship moves your wonder;
You should behold it crushing down the brine—
O Magi of the east and of the west,
Your incense, gold, and myrrh are excellent.
What gifts for Christ, then, bring ye with the rest?
Your hands have worked well: is your courage spent
In handwork only? Have you nothing best,
Which generous souls shall perfect and present,
And His shall thank the givers for? No light
Of teaching, liberal nations, for the poor
Who sit in darkness when it is not night?
No cure for wicked children? Christ—no cure!
No help for children sobbing out of sight
Because men made the laws? And hast thou found
No remedy, my England! for such woes?
No outlet, Austria! for the scourged and bound,
No entrance for the exile? No repose,
Russia! for knotted Poles worked underground,
And gentle ladies bleached among the snows?
No mercy for the slave, America?
No hope for Romo, free France! cbvalrio Franco?
Alas! great nations have great shame, I say.
No pity, O World, no tender utterance
Of benediction, and prayers stretched this way
To poor Italia, baffled by mischance?
O gracious Nations, give some bair to me!
You all go to the fair—and I am one
Who at the roadside of humanity
Beseech your aims—a justice to be done,
So prosper!

CHRISTIAN BIOGRAPHY.

MRS. ELIZABETH COOPER.

By her Son.

ELIZABETH, wife of Mr. Thomas Cooper, of Evesham, and mother of Rev. John Cooper, Baptist minister, Ross, was born at Harvington, August 29, 1789. When six years old she lost an excellent mother, and the second marriage of her father led to her early removal from home. Being naturally lively, she spent her youth in all the light-heartedness for which that period is peculiar, and knew nothing of experimental religion until she was surrounded with the cares of a large family. A little before her marriage she removed to Evesham, and became an attendant upon the ministry of the late Rev. L. Butterworth, M.A. The first thing that deeply impressed her mind on the subject of religion, was a sentence uttered by Rev. D. Davies, of Haverfordwest, (then Mr. Butterworth's assistant), to the following effect : "Judging from my own observation and the experience of ministers further advanced in life, it seems almost impossible that a person after the age of 40 years should ever be converted to God." She was 36, and, on hearing this statement was filled with alarm. She tried to keep her feelings to herself, but the fire burnt more intensely. She then longed for the minister or some Christian friend to whom she might unbosom her sorrows, and from whom she might secure sympathy and counsel, but she hoped in vain; and now she became depressed and despairing, and in this state spent many gloomy days and sorrowful nights, being constantly harassed with the idea that she was entirely abandoned of God. She regularly attended the services, but her sorrows seemed only to increase, until she heard Mr. Davies preach from the question of the jailor and the Apostle's reply, when light

broke in upon her mind, her fears gave way, she ventured to believe, and was filled with joy. She remained a secret disciple for a considerable time, being afraid to make a profession, lest she should deceive herself and others. She wished to be certain that she had given herself to God before she presented herself for communion with his people; but ultimately feeling it to be her duty to join the church, she was baptized in the month of November, 1836. From that time her character and movements were more particularly brought under notice, and the uniform testimony of those who observed her is, that she was a humble and retiring, but a honourable, consistent, and useful Christian. She was a kind neighbour, a faithful friend, an affectionate wife, a fond but judicious mother. In the latter relation she especially excelled. She made the welfare of her children one main object of her life; and her solicitude to have them all regularly at the house of God, and carefully instructed in the precepts of religion, her maxims of wisdom, her words of tenderness, her smiles of affection, her constant care for their comfort when young, her anxiety for their future respectability and happiness, her readiness to hear and alleviate their sorrows, and, above all, her earnest prayers for their eternal well-being, will long be remembered with feelings of devout gratitude to Him who instituted the parental relationship, and has made it the source of so much that is good. She was privileged to see six of her children thus cared for, members of Christian churches, and the other an enquirer after the truth; and never will the writer forget the emphatic manner with which, when dying, she said, with tears of joy, "O, I am greatly blessed in my children. I leave you *all* in peace. I have no doubt I shall meet you all in heaven."

She was taken ill on the 22d of February; it was hoped, however, that nothing serious would follow, but on the arrival of her son from Ross, she at once expressed herself confident that her illness would terminate in death. On being asked if she feared to die, she said, "O, no; I am a poor sinner, but then you know Christ has died, and I trust in *Him*." No, I am not afraid to die, John." On the Sabbath evening she became worse, and thinking she was dying, said to her daughter Eliza, "I wished to have seen them all again, but tell them I am happy." After this she rallied, and one after another her children from a distance came to see her; when the last entered the room, she intimated that now she had not a wish ungratified. During her last days she gave utterance to the most affectionate expressions of love towards her husband and children, counselling them to make God at all times their trust, to love one another, and to meet her in Heaven. She frequently declared her unlimited confidence in Jesus as her Saviour. She talked familiarly of the happy world of which she had long shown herself a citizen, and hailed with pleasure the moment when, to use her own expression, the Saviour would call, and she should launch away.

On Saturday, March the 8th, she appeared somewhat improved; but, on mentioning this to her, she was surprised, and replied, "You want me to stay, and therefore persuade yourselves that I am better, but don't wish it; I long to be with Christ." From this she gradually sunk, and for some time said little except quoting to herself the last lines of a favourite hymn:—

"And dying, clasp thee in mine arms,
The antidote of death."

About two o'clock she spoke cheerfully, and said she should soon be gone; but, being exhausted, she rested for a few minutes and then wished to sit up. When raised, she looked round upon her family with unutter-

able tenderness, and then rested her head upon the bosom of her son, saying, as he took hold of her hand, "Ah, that is gone, and I am going." Every eye was rivetted, the spirit was about to depart, but the countenance at that moment was indescribably beautiful; it seemed radiant with immortality. A moment of silence ensued. After which, looking once more at her son, still bearing her on his bosom, she said, as if to assuage our grief by an assurance of her triumph, "It's all right, John," and in a few moments it was concluded that, without a struggle or a sigh, the spirit had flown.

A funeral sermon was preached the following Sabbath by her pastor, the Rev. J. Hockin, who closed his remarks with the beautiful and appropriate lines of Mrs. Hemans:—

"Calm on the bosom of thy God,
Fair spirit rest thee now,
E'en whilst with us thy footsteps trod,
His seal was on thy brow."

"Dost to its narrow cell beneath,
Soul to its place on high,
They who have seen thy look in death
No more need fear to die."

She is gone! but

"Till silent, solid worth shall be despised,
Till each kind homely virtue be o'erlook'd,
Till plety shall cease from man, hor name
Whoso'er pronounced by those who knew her
worth,
Shall long be heard and utter'd with a sigh."

—
MR. JOSEPH BRIGGS.

By his Pastor.

OUR departed brother had been almost from his youth a disciple of Jesus, and filled, with honour, the office of deacon many years in the baptist church at Gretton. Subsequently he removed with his family to Aldwinkle, Northamptonshire, and for the last four years of his life was one of the deacons of the baptist church there. He was always much interested in the prosperity of the Redeemer's cause, to aid which he was ready, to the extent of his ability. Being thoughtful and deliberate, he was capable of advising, and his counsel was always valuable.

In his regular attendance on the means of grace he was a pattern. When was he absent, either at the regular services on the Lord's-days, or at the prayer-meeting or lecture on the week-evenings? If he were, his absence was never ascribed to negligence; all concluded that he must be lawfully detained. He loved God's house, and delighted to assemble with his people for worship. He was a man of faith and prayer, and the church at Aldwinkle has lost one of its best friends, and the pastor a faithful and affectionate brother in Christ. He was a man of peace; and the writer never heard him speak ill of any individual. There was no danger of strife through *his* tongue, and a tale-bearer would meet with no encouragement from Joseph Briggs.

Our friend had more than completed his "three-score years and ten," and until within a month or two of his death it appeared probable that he would live several years longer. Affliction was borne with submission to the Divine will; his mind was calm throughout, and his hope rested on Jesus, the only Saviour, for acceptance with God. Until within a few days of his death, it was not thought that his end was so near, nor did it appear that he anticipated it. But there was a sudden change which seemed to indicate his approaching dissolution. He said to the writer, calmly, on the last day he came down stairs, "Going! —going now!" And on my replying, "To a better world, I trust," he answered, "Yes, I hope so." And then he remarked on the wisdom and power of God, as discoverable in the creation of this beautiful world—especially in the construction of the human frame. Holding up his hands, and moving them round, he exclaimed, "How

nice every part is adjusted!" Indeed he was a great admirer of the works of God, and their contemplation afforded him pleasure. He was evidently a man of much thoughtfulness, and could clothe his thoughts in appropriate language; and if there was nothing of the poet in him, there was not a little of the philosopher.

On repairing to his bed for the last time, he looked around the room, as if conscious it would be the last look, and said, "Good night to all!" When his aged partner observed his manner, and asked what he meant, he quickly replied, "I was only bidding good bye to all!" The next day he was worse, and the writer saw him in the evening. He seemed to be in a stupor. I spoke, and he roused a little, but did not speak. "Dont you know me?" I asked; when he fixed his eyes upon me with a remarkable smile, indicating a sweet calm within; and I whispered into his ear several precious promises. Nearly from this time, to the hour of his departure, he appeared to continue in a state of unconsciousness, and he sank into the arms of death, on Saturday morning, Dec. 28. The Master whom he loved and served called for him, that he might be ready to spend the coming sabbath with him in heaven.

The departed left a numerous family, several of whom have also families themselves. May they tread in the steps of their father, and love their father's God and Saviour. O that their father's prayers for them may be heard! May the promises of a faithful God be the support of his aged widow. What a region of death and graves is this world, but He liveth and reigneth who "was dead and is alive for evermore!" R. G.

REVIEWS.

The Life of Alexander Carson, LL.D.

By George C. Moore. New York:
Fletcher. London: B. L. Green.

"THE Life of Dr. Carson" cannot fail to attract attention from the baptist body. This is but a small volume of 150 pages, and, as Mr. Green is the publisher, the price cannot be high. Mr. Moore was a student under Dr. C., and resident with him two years, on which account he was the better qualified to undertake the task, which would, we are told, have fallen on the venerable William Jones had his life been prolonged a little further. Mrs. Hanna, the daughter of Dr. Carson, gives this compilation her warm commendation, saying:—"Mr. Moore has faithfully, forcibly, and clearly, and without exaggeration or partiality, delineated my revered father's character. I have had the satisfaction of reading the manuscript, and the perusal of it has given me *real pleasure*." Mr. M. himself, in his Preface, observes—"The following pages contain some plain facts and but few opinions. Even the least hope of popularity has been sacrificed on the shrine of fidelity. *The truth*, and as far as it was known, *the whole truth, and nothing but the truth*, has been written. As there are many who imagine that *none but a great man* should attempt to chronicle the deeds and sayings of *a great man*, nothing could have induced the writer to undertake the task but a desire to rescue from oblivion incidents which may be useful to the kingdom of Christ." As the sketches of the Contents of the twelve chapters of the volume are very full, and form a kind of abridgment of the work, we give them entire, in expectation that many will be induced from seeing them to purchase the volume, from which we have marked some choice selections for our columns.

His Birth and pions Presbyterian Mother and Grandmother—Their knowledge of Scripture—His assiduity as a Student—A Successor of Timothy—What his Fellow-students at Glasgow University thought of him—His superior Scholarship—His Ordination, Settlement, and Marriage—The excellences of his Wife—The Aid she rendered him—His Respect for Female Talent—His Opinion respecting Unholy and Ususitable Marriages—His Love for, and Attention to, his Wife—Mrs. Carson's Death—His Opinion of Death—His Separation from the Presbyterians—His Prayer—Poetry.... Deprived of his Meeting-house—His Love of Peace—Had to preach in the Fields, etc.—Nine years without a Place of Worship—Preached thirty Years in an unceasid House—Lady Castle Stewart, and other noble Hearers—He neither sold nor rented Pews—How much he Sacrificed for Consistency—Why he became a Baptist—The Opprobrium Inquired—How long he read and thought before he wrote on Baptism—His hatred of Controversy.... His Prayers—The frequency, fervency, solemnity, plainness, brevity, and comprehensiveness of his Prayers—Prayer in Public—The Heathen Nations contrasted with Christian Countries—Prayer necessary to growth in Holiness.... His Knowledge of Popery—His Endeavours to uproot it—His Efforts through the Press—The Conversion of Dr. Doyle—His Lectures on the Revelations—Himself and Family in Danger of being burned by Night—Protected by Government—His Narrow Escape—The Slayers Slain—Concluding Statements.... Preliminary Remarks—Dr. Carson's Style of Preaching—When, where, and how he prepared his Sermons—His three Departments of Labour: Recitation, Teaching, Preaching.... Letter from Rev. Alexander Macleod, of Glasgow, on Dr. Carson's Views of Church Order—Extract from Dr. Carson's Letter to British Consul Buchanan, on this Subject: his View of 1 Tim., ii. 1, and of 1 Cor. xiv. 16.—The washing of Feet not Binding—Love-feasts Unscriptural—Met as a Church in 1807—Zeal for the increase of Devotioness to the Service of Christ greater proof of growth in the Divine Life than Zeal for the Purity of Ordinances—The Order of the Exercises in the Church at Tubbermore.... His Views of Communion and Sanctification—Dr. Carson never Published his Views on Communion—"Liberality" not the Cause of his practicing open Communion—Misrepresented by Rev. John Young—Dr. Carson's Letter on this Subject to James Buchanan, Esq.—His Exposition of 1 Cor. i. 30, in a

Letter to his Son-in-law.... Attachment to his Church—Could not be induced to Abandon them—He Wept when a Member was Excluded—Never exacted a Salary from them—His Intercourse with Ministers of other Denominations—His Regret at not having seen Dr. Chalmers, and Dr. Chalmers' Esteem for Him and his Writings—His love for and Treatment of Children—Letter from his Daughter, Mrs. Hanna, on this Subject His Humility, Piety, Residence, Meeting-house, and Preaching described by the Rev. Samuel Green, of London—His appearance and Personal Habits delineated—An abstemious Liver—An early Riser—A great Tea-drinker—Bountifully Rewarded for his Authorship by the English Brethren—His Visits to England and Scotland—Letter from Joseph D. Carson, Esq., on the Literary Assistance rendered by his Grandfather to Mr. Huldrane—The Degree of LL.D. conferred on him by two American Colleges—His Condescension in accepting it—Titles degrade such a Man—Extracts from the Correspondence—Asked to Revise the New Testament—Reasons why he would not have Complied—His Opinion of the Translators and of the common Bible.... Distinguishing Characteristics: 1. His Modesty: refused to write an Autobiography; seldom used the Personal Pronouns "I" and "We;" never employed Latin or Greek in Conversation, etc., etc.; his Interdict on the Habit; his Rebuko—2. Humility: respect for Man, especially for Christians; Opinion of Mordecai's Conduct; Reflections on Rom. viii. 17, written for a Lady—3. His Humanity: Pity for irrational Animals; the old Horse; the Maid and the Hen—4. Credulity; in him Extremes met; the Maid and the House-clock; the broken Delf and the pitied Pedlar—5. Assiduity, Economy, and Accuracy: never spent an idle Day; Attention to Greek and Hebrew, etc.; Hatred of Idlers; Employed others to read to him; Listened five Hours and a quarter consecutively to Warburton's Divine Logation; his retentive Memory; his knowledge of Biography; Acquaintance with History, both Ancient and Modern, Civil and Ecclesiastical—6. Things in which he was Inferior, Things in which he Exceeded.... The Spirit exemplified by Dr. Carson in all his Writings and Ministrations—A bad and good Spirit defined—To which Class does he belong—Testimony of a London Reviewer—The manner in which he repelled the Charge—His only Wish for his Enemies—He never wielded the Sword of Personal Revenge—Nothing Uncandid, Envious, or Revengeful in his Ministrations or Writings—He never Disputed—He loved Peace—Charge of Dogmatism shown to be Unfounded—Extract from Coleridge—Dr. Carson's Spirit was positively and negatively Good—All who advo-

cate Truth bound to expose either the Ignorance or Hypocrisy of those who support Error—Ignorance more easily Detected than Hypocrisy—What constitutes a Hypocrite—The painful Duty of the Christian Critic—Jay's Testimony—Carson's Boldness—He never Guesses—Not Rash in his Interpretations—His Self-denial and Love of Truth—His Charity—Never Impeached a Christian with Hypocrisy.... He was Identified with Missionary Movements in England and Ireland—His Heart essentially Missionary—His Church a Missionary Body—His last Mission and last Sermon—Fatal Accident—Commentary on Providence—God a great God—Prefixed the Possessive Pronoun "My" when Talking of God—Dying Words—His Opinion of Christ's Almighty Power—His last Sabbath—Christians the best Consolers in the Hour of Death—Humility essential to Usefulness—Wishes the Enlargement and Prosperity of Zion—Love of the Promises—Afflictions and Deliverances—Conclusion.

BRIEF NOTICES.

Life Reviewed and Death Surveyed; a Discourse occasioned by the death of Mr. Pope, baptist minister of Meopham, with a Biographical Sketch of his Life and Death. By John Cox. London: Ward and Co. Perhaps we cannot do better than let Mr. Cox state his own case with regard to the appearance of this little volume. We hope his statements will induce many to order it. "On March 22nd, my esteemed relative and brother minister, the Rev. William Pope, of Meopham, was taken to his rest, after a few days illness, leaving a widow and eight children (five of whom are lads under fifteen years of age), to mourn his unexpected departure. A few hours before his death he gave me a text, from which he wished me to preach his funeral sermon; and soon after referring to some family concerns, he mentioned his "poor little boys," and very touchingly commended them to my care. I have published the sermon which I preached on the occasion of his death, with a short account of my departed friend and brother, more particularly of "the closing scene," and intend to devote the profits of this little work to the use of the bereaved family, hoping that means may thus be furnished for putting one or more of the lads apprentice to some trade. The income of Mr. Pope, arising from the ministry was always inadequate to the support of his family; consequently the widow and children are left with very slender means of support."

Unitarianism: its History, Doctrines, and Tendencies. By Rev. M. G. Easton, A.M. London: Hamilton, Adams, & Co. A vast amount of information, with authorities quoted, in a small space.

Gutta Percha, its Discovery, History, and Manifold Uses. Illustrated by an Engraving in Oil Colours, and Sixty Engravings on Wood. London: B. L. Green. The discovery and application of this singular natural production is here detailed and illustrated. Like caoutchouc, or, as it is commonly called, India rubber, it is exuded from a tree, and was first observed by Europeans in use among the natives of the Indian Archipelago, in 1842 or 1843. Now the material is in great demand, and its power of adaptation is wonderful, affording another pleasing proof of the extensive provision which our Heavenly Father has made for all the wants and wishes of man.

A Series of Lectures to Children. By Rev. John Crawshaw. London: Mason. This is the first volume of an intended series. The subjects of this, illustrated by engravings, are, "The all-seeing God, The Word of God, The Day of God, The House of God, and The Servant of God," which are all treated in a most interesting and even fascinating manner, calculated to awaken the utmost attention from the children, who are expected to answer numerous questions as the lecturer proceeds. We advise superintendents of sabbath schools to secure a copy, if only for a few specimens of what addresses to children ought to be.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES, AND CONGREGATIONS.

To the Editor of the *Baptist Reporter*.

DEAR SIR.—I now resume the notices of chapels belonging to our denomination in London and its vicinity; and the first I will mention on this paper is that situate in *Great Alie Street*, Goodman's Fields, called Zoar chapel. It is a large edifice, and in tolerable condition. A Mr. Bailey was formerly pastor here, but for some years past the people who assemble have been supplied by various ministers, of what are called sound views—such for instance as Mr. Philpot, Mr. Warburton, and a number of others of the same class. There is a monthly directory published, containing the names of the very few chapels where "faithful" men can be listened to, and suffice it to say that Zoar chapel is one! Near this favoured spot is *Little Alie Street*, and in it stands a somewhat small chapel, in which Mr. Dickerson, (an amiable and devoted man,) has laboured from the year 1831. This place was built about a century ago. There is an interesting tale current, relating to the vicissitudes through which it has passed, which I will mention here. Many years ago a gentleman was passing to worship at Little Prescott Street chapel, where Abraham Booth laboured, and he observed this chapel shut up. An interest was excited in his mind on behalf of the neighbourhood around, and

he determined to make an effort to open it. He succeeded in obtaining admission, and held, not a prayer-meeting, but offered long and earnest prayer himself; and did this from time to time. He soon found others to unite with him. And from that beginning, (a day of "small things" indeed,) the place has been open to the present, and is now well filled every sabbath-day with attentive and devout worshippers. Not very far from this is a chapel in *Little Prescott Street*. This appears to be the oldest cause in this great city. Its origin leads us back to the early part of the reign of the first Charles—1633 being the date given, or just twenty years before John Bunyan was baptized! This was the scene of the labours of the good and great Abraham Booth. The present worthy pastor of the church here is Mr. C. Stovel. I am told that many of the large pews have still locks and keys attached to the doors, and that formerly it was the practice of the pew-holders to lock up when they left the place at the close of the service, as carefully as if they were leaving home for a tour of a month's duration. The place is large, but the people are exposed to great annoyance from the constant thunder of railway engines and carriages, which pass almost close to the walls.

I may mention the next chapel as standing in *Artillery Street*, Bishopsgate—though some distance from the others. Mr. G. Moyll, now of Peckham, laboured

here for some years. The chapel is large and a very good one; rented by the occupants. I suppose the baptists did not well succeed here, for on Mr. Moyll's removal, in 1847, the church under his care vacated the place, and it is no longer in connection with our body.

Jireh Chapel, Brick Lane, is the next to be named. John Andrew Jones is the pastor, and has been from the year 1831. The "chapel" stands between two tall warehouses, and might itself be mistaken for one on a small scale, did not a notice-board, such as the mangy people stick up, intimate otherwise. You may see this self-same board, Mr. Editor, if you have courage to walk up that not very aristocratic promenade, Brick-lane, and looking very narrowly on that side towards London, the words "Jireh Meeting" may, or may not, meet your eye. I have seen them. The place will hold probably 200 or 250 people; and I could most fervently wish that Mr. Jones, who has dealt some "heavy blows and great discouragement" to popery and its pet, puseyism, had a better chapel in a better locality. John Andrew Jones has, moreover, done some service to our cause, by preserving in his *Bunhill Memorials* (an historical work) the memory of many a worthy baptist who lived and laboured in more sad and trying times of our country's history.

Passing from this "Lane," we enter, after winding and turning somewhat frequently, *Devonshire-square*. There is a chapel here. The "cause" is next in ago to that at Little Prescott-street, having been established in 1638. It is said that the celebrated Kiffin was once pastor. There have been many good men over the church. The late Timothy Thomas, who laboured many years here, was one. After his death, came Dr. Price, the able editor of the *Electio Review*; but being prohibited preaching by his medical adviser, he was succeeded by the present pastor, Mr. J. H. Elton, in 1837. The church numbers nearly 400 members. The chapel will hold over 500; it is not so easy of access as some are, being quite aside from any public and leading thoroughfare. I have heard that efforts have been made to obtain a chapel in a more eligible locality, but at present without success. There is a plan adopted here worthy of exten-

sive and general practice—it is that every person who likes shall have a tune-book, and assist, if disposed, to praise God. The authorities wisely judging that if people get, it is but reasonable that they should give. "Give unto the Lord the glory due unto his name, bring an offering and come into his courts." Close to this chapel was formerly a Jews' *Mart* or Market, the noise and clamour from which, on a sabbath morning, was a great annoyance and source of distraction to the worshippers within. The *Mart* has, however, by the authorities of the city, been discontinued; and now they can enjoy "rest and quiet" without let or hindrance.

We may pass from Devonshire-square to *Eldon-street*. Here is a chapel in very good condition, and in a densely populated district, as, indeed, all named in this paper are. The church meeting here is composed entirely of Welsh baptists, and is the only such one in London. Mr. B. Williams is the pastor—his pastorate commencing in 1849. The edifice was erected in 1817. Here, for many years, was a weekly lecture, by various ministers—now, I think, discontinued. The entrance is according to the fashion of the olden time, viz., up a gateway.

There is also a chapel in *Wilderness-row*, near the end of Old-street, which ought to have been mentioned in a previous paper. It formerly belonged to the Wesleyans; but they having lately erected a very splendid chapel in St. John's-square, gave up possession of this, and it is now used by the baptists. It stands in a prominent position, and the approaches are unobjectionable. Mr. T. Wood has been the pastor from its first opening in 1849.

From this we pass to *Redcross-street*. Here is a very old "interest," first established in 1644, or more than two centuries ago. The chapel is not large—will hold perhaps somewhat over 200 people. It fronts the street, and has an endowment, which, however objectionable to some, is doubtless convenient enough in many cases. Mr. D. Whittaker, who was settled here in 1833, is the pastor. It is surrounded by a dense labouring population. Doubtless much historical interest attaches to it, as to others raised in the seventeenth century.

I next mention *Salter's-hall*, Cannon-street, very near Whittington's cele-

brated stone, or the "London Stone," as it is sometimes called, being a relic of deep interest to the antiquarian. The chapel is quite hidden from the public gaze, but can be found by enquiry and diligent search. It will hold, probably, 500 people, having side and end galleries. It formerly belonged (as I am informed) to the Presbyterians. For many years lectures, by the ablest ministers of the gospel, were regularly delivered here; and when "a spirit of slumber" had fallen upon so many churches in this land—both dissenting and established—here the true light continued brilliantly to shine. The baptists came into possession of it in 1830. Mr. S. J. Davis was for many years the pastor; but has lately resigned the office, intending to devote himself more entirely to the interests of the Baptist Home Missionary Society, of which he has been long the secretary. The chapel stands almost in the "heart" of the city, and we cannot help thinking that it ought to be well filled.

The remaining notices in this paper must be somewhat curtailed, or your readers will be wearied. Let us not forget to mention a chapel honoured with the name of a very ancient place, it is called "*Cave Adullam!*" What "rhyme" or "reason" there could be in such a name for a baptist chapel I know not; those whom it concerns may perhaps be able to explain. However, for a "cave," it is somewhat conspicuous, fronting the street. Mr. Allen is the minister, and has been from the year 1837. This is one of the places mentioned in the "Gospel Directory" as favoured with a "sound" ministry. I had almost forgotten to state that the "cave" is not that in which David hid himself, but one of the same name in the parish of Stepney.

On *Stepney Green* stands what we call the "College Chapel," as it is attached to Stepney College. It is a building of not very large dimensions. It stands out prominently before the public—will hold, probably, 300. Mr. Augus, late secretary of the Baptist Missionary Society, being now the College tutor, preaches here once on the sabbath, usually in the morning, and one of the students in the evening. It is open to the public.

Not very far from this is a good chapel, fronting the *Commercial-road*, occupied by the General Baptists. It is the oldest interest in London belonging to that section of our denomination, having been established in the year 1657. It has lately been enlarged and beautified; and of the four belonging to the General Baptists in London, this is the best. The "cause" here appears to be greatly prospering under the labours of the devoted pastor, Mr. G. W. Pegg, who was settled here in 1845. Here is a good congregation, a good school, a good neighbourhood, and a good endowment.

We will now turn our steps waterwards, and get into the vicinity of "Old Father Thames" before we venture to cross him for Southwark. At *Poplar* is a good chapel, in *Cotton-street*, which dates its erection from 1812. Mr. Cowdy is the pastor. It is commodious and substantial—has a school-room belonging to it, although detached from the chapel. It boasts an organ, and will conveniently contain 600 people.

In returning from this towards London Bridge, we come to Shadwell. In *Shakspeare's Walk* was a place of meeting—a church formed, &c.—but lately the friends have removed to Devonport-street, purchased ground for a new chapel, and paid, I am told, £200 for it. The works, however, are not progressing, through some cause of hindrance; and the church meets, at present, in a school-room. It is, I believe, at present, destitute of a pastor.

The last place I can mention in this paper is a chapel standing in *Victoria-street*, Bluegate-fields, formerly a parochial school, but now a commodious place of worship; made so in 1830. Mr. J. Milner is the pastor, having been called to that office in 1831. The congregation is very good, and the neighbourhood full of people. Next month (D. V.) we will pass into Surrey. I feel that the "tour" just finished has been somewhat zig-zag and irregular; but the places named lie so scattered in all quarters, that to name them in anything like regular order, was, to me, a task insurmountable.

X.

NARRATIVES AND ANECDOTES.

TUE ATHEIST SILENCED.—In Manchester, lately, a certain Socialist lecturer was announced to lecture on Atheism, and many went out of curiosity to hear him. After indulging in a large amount of scurrility and blasphemy for about an hour and a half, he concluded by saying that the only safe rule of faith was to believe nothing that was not capable of mathematical demonstration; and as the existence of God could not be thus demonstrated, it ought not to be believed. When he had sat down, a gentleman, who was instantly recognised as Burlington B. Wale, Esq., whose essays and lectures on languages have won for him the reputation of a distinguished linguist, rose to reply. On being invited to take a position on the platform, he said he had no intention of wading through the continent of mud which the lecturer had been so long constructing; he should only fasten upon his two closing remarks, namely, "that nothing should be believed that was not susceptible of mathematical demonstration;" and "that the existence of God not being susceptible of mathematical demonstration, ought not to be believed." Now, in relation to the first position, it was a fundamental axiom of mathematics, that every circle must have a centre; but he need hardly tell the lecturer, that while it was absolutely necessary to admit this centre, its existence had never been demonstrated. "Let this table," said Mr. Wale, laying his hand upon a circular table which was on the platform, "be considered a yard in diameter; now, I cut into two semi-diameters; now, where is the centre? It is not in either of the semi-diameters for they are equal; and if it be in one it must be in the other; so you prove too much, for you show that there are two centres in one circle, which is an absurdity, and destroys the very thing you are labouring to establish. It cannot be between them, for they are in contact. You are thus driven to this conclusion—that this mathematical centre is a point devoid of parts, namely, a spaceless point—something that does not occupy space. Now, as all entities occupy space, if this centre does not, then it is not an entity; ergo, it is a

nonentity—that is nothing! So much for the lecturer's first proposition, that nothing ought to be believed that is not susceptible of mathematical demonstration. This conducts us to the second proposition,—that the existence of a God is incapable of mathematical proof. Let us test this assertion. And here, I hope the lecturer will signify his admission or rejection of the premises laid down as I proceed. "First, then, attraction either resides in matter, or it does not reside in matter." It was admitted to reside in matter. "Secondly, it is equally diffused through matter, or it is not equally diffused through matter." Admitted, that it was equally diffused. "Thirdly, repulsion resides in matter, or it does not reside in matter." Admitted to reside in matter. "Fourthly, it is equally diffused through matter, or it is not equally diffused." Admitted that it is equally diffused. "Now, mark the result," continued Mr. W. "Here are two permanently antagonistic forces, equally resident in matter, equally diffused through matter, equal in extent, and equal in power; these forces are said to be the motive power which moves all bodies. But it is one of the most self-evident propositions of Euclid, that where equal is added to equal, the result will be equal; in other words, that where two forces of equal strength are in antagonism the result will be the establishment of an equilibrium; not motion, but quiescence or rest. Thus, if you take a pair of scales and place a pound weight in each, you establish an equilibrium which will remain for ever undisturbed, unless interfered with by some external agent. It, on the other hand, it is contended that attraction is stronger than repulsion; then once stronger it will for ever remain so, and drawing all bodies into one agglomerated mass, again the result would be, not motion, but rest. If, on the contrary, it be said that repulsion is the strongest, then every particle of matter dilating and expanding to its utmost tension, would fly off into space, which being filled with a concourse of disconnected atoms, again the result would be, not motion, but rest. But nothing is at rest; suns, systems, planets, stars, are

all in rapid motion. What, then, is the power which has destroyed the equilibrium of these two antagonistic forces, and which has given to the universe that motion which they are ever striving to prevent? We find no evidence of its existence in matter; yet it is evidently superior to matter, since it controls the motions of matter, and neutralises the tendency of those laws and forces which reside in matter. Now this power, which without residing in matter, is evidently superior to it, constantly acting upon it, overcoming its inertia, and compelling it into motion, we call God. God! the inevitable word which terminates all our studies, the grand climax to all our knowledge, shining like a mysterious star upon the borders of both worlds, revealing to us the moral liberty of this, the moral justice of that." Mr. Wale's argument, certainly one of the most lucid, forcible, and original, for the existence of God, which it ever fell to our lot to hear—seemed to make a great impression upon the audience, more especially as his opponent declined to reply in "consequence of the lateness of the hour," though it was not quite ten o'clock.

THE PRINCE REGENT'S VISIT TO A QUAKER'S MEETING HOUSE.—I was shown, in the women's meeting-room, the seat on which His Majesty, King George IV., when Prince Regent, had for a moment placed himself, when led by a spirit of adventure, and as my informant stated, a most unbecoming curiosity, he had, disguised as a woman Friend, made his way into the secret conclave. His dress was all right: a grey silk gown, a brown cloth shawl, a little white silk handkerchief, with hemmed edge, round his neck, and a very well-poked Friend's bonnet, with the neatly crimped border of his clear muslin cap tied under the chin completed the disguise, in which he might have escaped detection very well, were it not for the tell-tale boots, and the unfeminine position in which the arms and legs bestowed themselves. The young woman who sat behind him, and saw the heel protruding from its silken robe, slipped quietly out of the meeting, and gave the alarm. Two men friends were speedily summoned, and the Royal intruder felt himself gently tapped on the shoulder, and requested to

walk into another room. He made no resistance, but quietly went away; and receiving the usual notice, that the rules of the Society would not allow any but members to be present, he retired, and calling a hackney-coach, drove off, perhaps flattering himself that his *incognito* had not been penetrated; for although his countenance had been instantly recognized, still nothing was said to intamate that it had been so. Resolute that none but the initiated should be present, they were yet careful to treat with courtesy their most unexpected visitant, and even deferentially to respect his assumed character.—*Quakerism.*

IDOLATRY IN BELFAST.—We are living in the nineteenth century—the age of enlightenment and of bible circulation—yet human nature is human nature still. Near the Queen's College, Belfast, is a romantic little burying ground, called "Friar's Bush," apparently Roman Catholic. Here some pious hands have lately erected a wooden cross, about nine feet high, to commemorate, I believe, the visit to Belfast of two Roman Catholic priests. Having heard that it was usually surrounded by a number of women, offering up their prayers before it, I determined to visit it, to see whether these things were so. I went, and found what I had heard to be true. Immediately under the cross and in the attitude of devotion, were three well dressed women. On my approaching, they rose and moved off; their place, however, was soon filled up. One young man, dressed in black, came forward, and spreading his handkerchief on the ground, fell on his knees. He was soon joined by a female, who was standing by, but who appeared to be wanting in courage. On the young man's kneeling, she kneeled too; and two others were soon at her side, looking up to the wood, crossing themselves, and seemingly very devout. At this stage of the proceedings an accident occurred—the woman in the act of bending lower tumbled over on her side. The party remained on their knees about a quarter of an hour, and then walked away. Oh when shall the man of sin cease to throw dust in the eyes of his followers, and when shall the truth of God sweep from the earth every such refuge of lies?

A. M. C.

CHRISTIAN ACTIVITY.

OPEN-AIR PREACHING.

We are gratified to find that our leader of last month has excited attention in various quarters to this very important means of diffusing the knowledge of the gospel of Christ. We have heard, too, that parties, whom our influence could not reach, are moving also, and therein we rejoice; for it shews that others are convinced of the necessity and propriety of the measure. We now have hope that this thing will grow, until in every village, town, and city, in Britain the gospel of Christ is publicly proclaimed, and that a general movement will take place in favour of open-air preaching, such as has not been seen since the days of England's great revivalists. We quite expect that for a short time some will

"—linger, shivering on the brink,
And soar to launch away;"

but the example of a few noble spirits—men of the "Come along" character—will influence the timid to move on to this glorious enterprize. The other day we received a note from one who had been engaged as a city missionary. We could not but smile at the timidity of our worthy brother. But he has begun, and he will go on now. He says:—

"I have more than once called the attention of your readers to this subject, at a time when I was myself prohibited from preaching the gospel anywhere except in a certain room, or in the dwellings of the poor; and even then we must not say we preached, but expounded. Things are otherwise with me now. I can now preach to sinners wherever the Master may send me. A gentleman, knowing this, called upon me the other morning, with a request that I would go out on an 'open-air mission.' 'I never preached in the open-air,' was my reply. 'Go with me on Lord's-day next and try,' said he. I almost wished, for the sake of consistency, that my pen had never moved on the subject. I looked at my visitor, and thought, and looked again; in the mean time conscience said, 'You must go!' and at last, in obedience to the voice within, I said, 'Be it so, I will go.'

The morning came, my friend made his appearance, and away we went to one

of the most (perhaps the most) thronged Sunday-morning markets in all London. There were thousands of people, buying, and selling, and bawling, and blaspheming, and smoking, and swearing. My poor heart beat, and my frame shook, as we came near the place; but it must be done. My companion began by reading and prayer, at the close of which we had a company of perhaps thirty people. This done, I began by saying, 'My dear friends, having tasted the gospel myself, and believing it to be my duty to preach its glad tidings everywhere, I beg your attention while I say a few words to you from this passage of scripture (reading, as a text, 2 Cor. v. 17). By this time all fear was gone, and I felt such comfort and delight in preaching as I seldom did before. *Almost every one who stopped to hear stayed till the close; and the people were not only very attentive, but many of them evidently very much pleased.* At the close of my address, a drunken man came up and began to be abusive, and it was encouraging to see how much the whole company were annoyed by his conduct. One said, 'Police, take him away;' another, 'Never mind him young man, go on!' The police soon got him to go quietly away, after which my companion gave an address. Most of my bearers left, and others took their places at the commencement of the second service; *but a few attentively listened to both sermons.*

Such was my first open-air service, and my object in publishing this brief report of it is to shew that even Sunday morning marketers and wanderers will listen to the gospel if preachers would only go and preach to them; and I hope this may encourage some young brother to take up his cross. It is a cross, but I do bless God that he enabled me to take it up. Then again, who knows but some soul may be found at the great day who was brought to Christ through such a simple service! Another pleasing fact was, that the hearers were almost all men—there were at least six men for one woman.

Let those who are able take courage and go and do likewise, and let us all try to wake up the sleeping thousands of our fellow-men. If we wait for some of

our 'great men' to do it, we may wait till doomsday. Let us all do our best; for though humble instruments, remember 'it is not by might, nor by power; but by my Spirit, saith the Lord of hosts.'

London, July 1st, 1851. J. S. A.

We agree with our friend that some of our "great men," as he calls them, may not move; but we have hope that some "great men" will. Indeed, we believe they must—the force of circumstances will compel them. Look, for instance, at this paragraph.

"*Service in the Nave of St. Paul's.*—Through the exertions of the Dean, and Archdeacon Hale, who has much interested himself, service is at present performed on Sundays (only), at the west end of the nave; temporary fittings and a large number of seats having been placed there. The attendance on Sunday afternoons is four or five thousand. A small but efficient organ has been erected at one extremity of the lofty gallery above the western door."

Only think of the Dean gathering 5,000 people in St. Paul's for public worship. Why, at this moment, we do not recollect anything like it since the days when brave old Latimer told telling truths in homely language to king, and courtiers, and people, at "Paul's Cross," on the same site. What is preached we know not; it may be the semi-popery of puseyism; but it is a move, and we hope it will move others. Often have we wished that under that noble dome 10,000 hearers could be gathered to hear Christ's gospel. The day will come.

In our last, we cited the doings at Liverpool. Here is another paragraph, and better than that, from the manufacturing metropolis of Scotland.

"*Open-air Preaching in Glasgow.*—During the last two sabbath evenings, a very extended attempt has been made to preach the gospel in the streets and lanes of the city. The most influential clergymen of the leading dissenting denominations have taken the field, and *mirabile dictu*, are to be followed by several of the Established clergy of the city! The Established ministers of Glasgow preaching in the open-air—in the Saltmarket—the Havannah—the Wynds! After the first emotions of wonder created by this piece of intelligence shall have passed away, every right-hearted man will rejoice

in this attempt to reach the ignorance and irreligion of the city. Our clergymen of all denominations have long paid sufficient attention to the man with godly apparel, and it is now high time to make an essay on the ragged population. We may mention that the attempts made have been so far successful. A great number of those who frequent no assemblies were present, and paid marked attention. Were these out-door meetings made to consist of ecclesiastical anathemas against persons, or sects, or parties, their policy might be called in question; but the preachers confine themselves strictly to gospel statements, and make no allusion to any sect further than is necessary for elucidating the truth, and drawing the line between it and error. We have no doubt but this effort will be the means of carrying the gospel to many who otherwise would live and die without coming under its sound. The best of all proofs we could offer that the movement is telling, is the fact that the enemies of the bible, and of protestant christianity, have taken the alarm lest the light should get into the dark dens in which they have been long allowed to nestle with impunity. The territory of darkness is assailed, and the prince of darkness and all his minions are alarmed. Satan has too long had his seat in these desolations, and it is not to be expected that he will allow himself to be exorcised without a struggle.

Glasgow Examiner."

All this is to our mind—the religious world is moving. Will the congregationalists of Britain—baptist and paedobaptist—allow the episcopalian and presbyterian clergy to outstrip them, and occupy the field alone? Surely, never!

We are not so ignorant of the existing feeling among "respectable" dissenters—ministers and people—as to expect that they will at once start up and take the field. Oh no! we rather expect that, for a time at least, there will be hesitation. Let not, however, any faithful minister of Christ delay to discharge his individual duty

"As ever in his great task-master's eye."

The approbation of Christ will be a rich reward; and his example will not be without its influence, to promote which we request reports of all such efforts.

BAPTISMS.

FOREIGN.

HAITI, Jacmel.—Mr. Webley, notwithstanding many privations and trials, is cheered by success. He writes, April 7:—"On the 6th of Dec., 1850, I baptized Félicia Bevraold in the sea near 'Liverpool Cottage.' This young person, although more than twenty years of age, is a scholar and boarder in the mission school; and here, soon after her admission to our family circle, she found true religion. Being naturally of a quiet, unassuming, gentle disposition, we entertained from the first great hopes of her conversion. Our expectations therefore in this respect were not disappointed. The result was that she was received and baptized as above. At first we thought that her family would have renounced all further connection with her. Indeed some of her family did so, whilst for a time the funds for her education were withheld. Her change of heart however, her consistent deportment, and her christian disposition, soon won back for her the esteem and affection of her friends, in spite of their bigotry and rigid catholic sentiments. She is now therefore a consistent member of the church.

The baptism of Félicia led to that of Corinne, who had been patiently waiting for more than three years to submit to this sacred rite, because her mother opposed her wishes. The evening of Félicia's admission to the church, Corinne's mother was present, and was so struck with the solemnity of the occasion, that immediately after the service she gave her consent for Corinne to be baptized privately. We took her at her word, and as soon as possible made arrangements for the baptism. Corinne did not wish to be baptized privately. Still, as her mother requested it, she submitted. Indeed her extreme deference to her mother's wishes seems to have conduced considerably to her consent. As I have often had occasion to mention Corinne's name in my letters, I need not here give you a long account of her conversion. Suffice it to say, that almost from infancy she has been what may be termed a religious child. Mrs. D., one of our members, has often told me that even before the arrival of Mr. Frances she would frequently go to her house and ask her to read the bible to her and

teach her to pray. When therefore the Emperor placed her in the mission school as a boarder, her naturally pious feelings and wishes met with a congenial element, and soon so developed themselves as to give evidence of genuine and eminent piety. The day of her baptism was in every respect a delightful and refreshing season. The event was so unexpected, had been so long and apparently in vain anticipated, and, as all remarked, Corinne looked so happy and so heavenly, that we could none of us contain our overflowing spirits. We almost wept for joy. Before day-break on the morning of the 26th of December, Corinne, Félicia, and some others went on before us to "Liverpool Cottage," and when Mrs. W. and myself arrived at about seven o'clock, we found nearly all the members assembled under the shed in front of the cottage. Here we held a short prayer-meeting before descending the hill which leads to the bay. Corinne, dressed in a white muslin dress, then headed the procession which proceeded down the hill to the water-side. Here we sang a part of the hymn composed by Adolphe Monod, in French. After this, one of the members offered a short prayer, and, after reading the account of the Eunuch's baptism by Philip, we went down into the water and I baptized her.

The pleasure experienced at this baptism was considerably enhanced by the public baptism in the Grande Riviere of Dorvelas Dortal in the afternoon of the same day. This young man was from Gonaves, in the north of the island, and was brought to a knowledge of the truth through the instrumentality of Miss Howard, a valued female American missionary. Previous to his conversion he was an avowed infidel, and seems to have introduced himself into the mission family at Port de Paix more to gratify his social habits than to gain instruction about religion, which at this time he appears to have held in the most profound contempt. He is, I think I may safely say, the most clever, intelligent, well-informed young man I have met with in Hayti, and now those talents, of which you will form some idea by his address as well as from the fact that several of his essays on slavery have been published in

France, and that, in addition to this, they have gained for him a valuable present from the American Anti-Slavery Society, have now been sanctified by divine grace, and are henceforth to be consecrated to the service of Christ. I have engaged him as a school-master for our long projected boys' school, and trust that ere long he will remove from Gonâves and take up his residence amongst us. I am now awaiting a reply from the Society of Friends to whom I have written on the subject. His chief anxiety, however, is to become a missionary of the cross. His baptism created considerable excitement in the town, and his address at the ordinance was listened to with great attention. The following sabbath I had the pleasure of receiving him and Corinne to the fellowship of the church.

On the occasion of Corinne's baptism, Mr. R., one of our members, prayed that he might soon have the happiness of seeing his children follow Corinne's example, and on the 5th of March be had the unspeakable pleasure of knowing that his prayers had been answered. That day called us again to the water-side to baptize his eldest son, a lad in our school of about fourteen years of age, and a female servant of about the same age. The lad dates his impressions to the anxious pleadings of a pious mother who was baptized about three years ago, and who ever since has been labouring for the conversion of her children and her relatives. Nor have her labours been in vain. For on the 28th of Feb., 1849, I baptized her eldest daughter, and on the 27th of Feb., 1850, I baptized her sister, whilst on the day stated above I baptized Décogène her eldest son, and Nelsie her servant girl. She has three other children of whom we hope two are the subjects of divine grace.

You will doubtless remember that I wrote to you a short time since of the conversion of Eliacine's mother-in-law, and now I have the pleasure of adding that on the third of the present month I baptized her in the river near the habitation in which she resides. Just before sunrise I set out on horse-back, accompanied by four females and one male member of the church, for the habitation called Mont Plaisir. We arrived at about nine o'clock, and found the family all waiting for us. After a prayer-meeting at the house we descended the hill to the river near the road side, and which runs

between two chains of mountains. Here we began by singing in French. Never, perhaps, before did these mountains re-echo with the praises of Emmanuel, and never before did the greater part of those who were present, to the number of perhaps fifty, witness a christian baptism. The ceremony produced a good effect. Eliacine's brother was moved to tears. He had hoped to have been baptized too.

Lastly, I am happy, oh! how happy, to inform you that we have now from fourteen to sixteen persons inquiring the way to heaven, that we entertain no doubt of the piety of several of them, and that we hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school too is going on well, and has now increased to 103 scholars."

JAMAICA.—It affords us much gratification—having for a long period had few direct communications from this island, from which we once received many—to lay before our readers the following extracts of a letter from Mr. Samuel Jones, dated Annotto Bay, May 18. "Month after month I look with considerable anxiety for your *Reporter*, and from my heart I wish it God speed. I hope that as your labours have been owned and blessed for many years past they may continue to be so for many years to come. I do not now remember seeing any intelligence from Jamaica in the *Reporter* lately, and lest you think that nothing at all is doing here, I now send you an account of two baptisms which we have lately had in connection with the mission churches under my care. On sabbath morning, May 4, 1851, a public baptism took place at Buff Bay River, when twenty persons, both males and females, were immersed in the name of the Father, and of the Son, and of the Holy Ghost, in the presence of a large assembly of spectators, who behaved very quietly, and seemed to feel considerable interest in what their ears heard and what their eyes saw in the administration of the ordinance. The baptized were received members of the baptist church at Buff Bay on the same day. On sabbath morning, May 18, nineteen candidates were immersed in the river by Annotto Bay. This company of disciples consisted of twelve males and seven females, and they will, d.v., be received members of the baptist church Annotto Bay on the coming sabbath. Previous

to their being baptized an address was delivered on the subject of baptism by brother Day, of Port Maria, who is now with us waiting the sailing of a vessel which is to convey him to England, with a hope of recovering his lost health. It is well to notice that these disciples who have been baptized at both places have been for twelve months and upwards consistent inquirers, during which time their conduct has been watched by both friends and foes. May all of them adorn the doctrine of God our Saviour in all things."

WESTERN AFRICA — Mr. and Mrs. Saker reached Clarence, Dec. 29, and Mr. Wheeler, Feb. 10. We have some very cheering accounts of the condition in which they found the mission, which was in a far better state than they could have anticipated. Among the Cameroons especially the good work prospers. Mr. S. was welcomed among them with joy. There were fifteen candidates. He selected five. Mr. Saker says:—"On sabbath morning, the 2nd of February, we assembled at six in the morning in our chapel, which was soon filled. I read, and explained to the multitude some of the scriptures respecting the institution and design of baptism. I then addressed the candidates and exhorted them to steadfastness. After prayer we left the chapel for the river. The candidates and a large company of inquirers followed me down the hill, while nearly 200 spectators took their station on the bank overlooking us. We prayed again and then baptized. And truly on that occasion it was proved that Duala is changed; as universally they express their joys and sorrows only with heathen noise, yet here was no noise save the sobbing of those whose deep feeling could not be repressed. The tears rolled down many cheeks that day, who have not been accustomed to weeping. Many said, 'Baptize me too.' We once more expressed our thankfulness to God, and then returned to the chapel yard, singing a sweet song as we ascended the hill. The congregation then assembled in the chapel, and Mr. Johnson commenced another public service. We were all soon in our places, and I then preached to the multitude from Matt. xxv. 13: 'Tutta so, ebanja o si beano bu bunza na e ponda munu motu a mendi no po.' In the afternoon we received the newly baptized into our little church, rejoicing in

these, and hopeful for yet greater numbers. One young man we have thus received is a slave, the other is a prince. Three are females, each in years."

DOMESTIC.

LONDON, John Street.—I now send you a list of recent baptisms at this place of worship—Mr. B. W. Noel's. On March 10, ten believers were baptized—April 4, two males and five females—May 2, three males and ten females—June 6, one male and five females—June 20, six females—July 18, two males and eight females. A pleasing fact may be mentioned in connection with the last baptism; one of the male candidates was the second son of the honoured pastor of the church. This place of worship is crowded to excess. So also is Bloomsbury chapel—Mr. Brock's; thus shewing most clearly that were the baptists to erect large and convenient chapels in eligible situations, there could be little doubt of their being well occupied. There are, it is true, many baptist chapels in London, but some are in out-of-the-way places, and others are small and inconvenient. Alas! this is not all—a large number of them are of the anti-missionary character.

W. L.

Providence Chapel, Shoreditch.—You wish to obtain reports of baptisms in London, and I am willing to help in sending them, as I think they ought to be reported. However, I know no reason why they should not. Our baptistry has been used several times this year. On Jan. 6, three were immersed. In March, Mr. Pepper of Kingsland, baptized three; and Mr. Rothery, of Butteshead Street chapel, baptized four in May. Mr. Maill, our pastor, baptized four for this church, May 31, and one for the church in Bethnal Green, and an independent from Dalston. In June, Mr. Dunning, of New North Road, baptized two; one was brother of Mr. Henderson, baptist minister, Banbury, and brother also of two missionaries in Jamaica. In July, Mr. James, of Lee, in Kent, baptized seven candidates.

T. G. A.

Hawley Road Chapel.—Since the above place of worship has been opened we have had four baptismal services, and are pleased to know that others are coming forward as candidates. Many young people attend our sabbath evening lectures, and we are on the whole much encouraged.

STONY STRATFORD.—On Lord's-day morning, July 6, after a suitable discourse, our pastor, Mr. Forster, in the presence of a large congregation, and on a profession of their faith in Christ, baptized six believers in the name of the Sacred Three. These, with two others who had been baptized, united with us. We are glad to say that our village stations are in a very hopeful state. The schools are increasing, the congregations are encouraging, sinners are inquiring the way to Zion; and we hope many more of the saved of the Lord will soon be added to our number. Our village preachers go out into the destitute villages around and take their stand in the open air, and declare unto sinners the way of salvation, and exhort men to repent and turn to God; and we believe good is being done by these means. May the Head of the church bless us, and great grace rest upon us all!

B. D.

YARMOUTH, Isle of Wight.—On sabbath morning, June 29, we had a most interesting baptismal service. Three young females made a public profession of their love to the Saviour by thus following him into his watery grave. This being the first baptism for ten years in this town it excited great interest amongst all classes of persons. The chapel was crowded to excess by a quiet and attentive audience, who were so much interested as to again crowd the place in the evening. Many aged friends wept tears of joy to see the day; and we hope the solemn services will be long remembered with pleasure. Mr. Whimper, of the Hawley Road chapel, London, preached and administered the ordinance.

WESTON, near Tewcester.—The ordinance of baptism was administered by Mr. Clarke to three believers in Christ, in the presence of a very numerous assembly, May 25. On the following Lord's-day they were received with four others. Three who then for the first time after their baptism partook of the Lord's supper, were formerly members of the Church of England.

WOLSTON, Warwickshire—The Lord is smiling upon us. We had another high day on July 6, when four believers—two husbands and their wives—went down into the water, and were baptized in open profession of their faith in Christ Jesus. Two of these referred their first impressions to the reading of a tract. Thanks be to God for the riches of his grace!

SADDEN, Lancashire.—On July 6, our minister, Mr. Kirtland, baptized two believers in Christ, at the usual place. The eldest was one of the first scholars in our Sunday School, when it was established in 1798; and what is most encouraging, the impressions she then received have never forsaken her. The other is a young man—a teacher. This being the last time Mr. K. will administer this ordinance amongst us in the character of our pastor, (he having resigned his charge here, and accepted a cordial and unanimous invitation to the pastorate of the church in Canterbury,) we felt it a time of peculiar emotion, and altogether it was a very impressive and solemn occasion. As a small token of respect for Mr. Kirtland a present of money was presented to him a few days before by the deacons on the behalf of the church. He departs from our midst with our best wishes and prayers for his future welfare.

W. F.

PEMBROKE.—The cause of the Redeemer is gradually progressing in this place. The following baptisms have taken place since Mr. Morgan's settlement among us:—Feb. 16, one; April 20, three; June 1, four; June 29, one. These are all young people, and we trust that the Lord will enable them to adorn their profession by a holy life and conversation. The last person we baptized experienced no little difficulty in her attempt to follow the example of her Saviour, from the unwarrantable interference of her father, who is a member of the Welsh Methodist Connexion—affording another instance of the inveterate opposition which some of the advocates of infant sprinkling display against such a profession of the truth.

HOWLEY, Radnorshire.—Two candidates were baptized by brother Probert, May 18, and in June two more thus put on Christ. One of these was an aged man who had long delayed to follow his Lord; the other a young man, formerly a Wesleyan, who was convinced of his duty by reading the New Testament. We hope he will be a useful man amongst us. Of more we have hope.

W. D.

KNARESBRO.—Our pastor, Mr. E. Franklin, immersed one male and one female, in the river Nidd, in the presence of about 700 spectators, May 4. Just when the candidates were going down into the water, a very smart shower of rain came on, but the spectators stood their ground till the ceremony was performed. W. B.

ABERSYDION, English Baptists.—Six candidates, five men and one woman, were baptized here, on sabbath morning, July 29, when Mr. Morgan, of Blaenavon, preached, and Mr. Price, the minister, immersed the candidates, who were received on the evening of the same day, and sat down at the Lord's table. One of the candidates had been a Wesleyan, another an Independent, and another a Primitive Methodist. The latter at first thought of being baptized, and remaining with his own people; but upon more mature reflection, it appeared to him more consistent to unite with the people who, in his opinion, were nearest to the New Testament.

EDENBRIDGE, Kent.—At early sabbath morning, June 29, nine persons went from this place to the chapel at Dorman's Land, and were baptized by the pastor there, Mr. Grigg. Information respecting the rise and progress of the baptist church at E. shall be furnished at an early opportunity. It may be added that the candidates (several of them being teachers in the sabbath school) returned, a distance of eight miles, in time for their morning school duties.

R. B.

BEDFORD, Bunyan Chapel.—On Thursday evening, June 26, after an address by Mr. Gould of Dunstable, four young men were baptized in the name of the Father, and of the Son, and of the Holy Ghost—the first baptismal service in the newly-erected building.

R. G.

LIFTON, Devon.—Three believers were baptized in the river near this town, by Mr. C. Clapton, June 8. Many hundreds were present. A discourse was delivered by Mr. Kings, on the baptism of the Philippian jailor. Mr. Clapton has lately come amongst us, and his prospects of success are cheering.

R. P.

LUTON, Wellington Street.—On the evening of Lord's-day, May 25th, Mr Harcourt baptized twelve believers in the Lord Jesus; and on the 29th of June, sixteen more disciples thus put on Christ by baptism. All these were added. May they all be faithful to the end!

J. P.

GRANTHAM.—On Lord's-day July 6, one young man was baptized in the P. B. chapel, Bottesford, by Mr. Bishop; and on April 13, three. These are all added to our little church. May they adorn the doctrine of God our Saviour in all things.

LANGUM, near Milford Haven.—A few years ago, there were not any dissenters in this village. Mr. H. Evans, of Sardis, visited us, and a place of worship was opened; and after much labour and perseverance, several were baptized, a church was formed, and the debt on the building paid. On May 11, two females were immersed. One had been an Independent. On July 6, two more from the school were baptized. These make ninety baptized by Mr. Evans since he entered on this field of labour. To God alone be the praise! J. E. D.

SCARBOROUGH.—Two believers were baptized on profession of faith in the Lord Jesus Christ, July 6. They were husband and wife. One had been previously connected with the Wesleyans; the other had been brought up in the established church, but by attending the ministry here, they were thus led to follow Christ in his own appointed way, and were added to our number.

J. J.

BIRCHINGTON, Kent.—Two young believers, each fifteen years of age, from our bible class, were baptized by Mr. Crofts, after a discourse by Mr. Wills of Rainsgate, on June 20th. The baptism tracts you sent us have not been without some good effects.

LIFTON, Devon.—Three willing candidates, who had given evidence of newness of life, were baptized here in the open air, on the 8th of June, and added to our number. We have more ready.

J. C.

BARNSTAPLE.—On Wednesday evening, July 2, five believers were baptized, on a profession of their faith in Jesus. Several more are waiting for baptism, and others are inquiring.

NORTHALLERTON.—Mr. Stubbings baptized two females, believers in our Lord Jesus, June 22, after a sermon by Mr. Morris; and on the same day they were received into the church. T. H. [Dont be always so sparing of your thoughts and your paper brother.]

WHITEHAVEN.—Two believers in the Saviour put on a profession of his name by baptism, at this place, June 10.

TRURO, Cornwall.—Mr. Mead baptized two disciples of Jesus, on June 1, and on June 3, one.

[**NOTICE.**—We again request early reports. Several were, as usual, too late.]

BAPTISM FACTS AND ANECDOTES.

INCONSISTENCIES OF THE INFANT BAPTISM SYSTEM.—We have elsewhere, in this number, given some extracts from the excellent address of Mr. E. B. Underhill before the Baptist Union this year. The following sentences on the conduct of the Independents with regard to baptism are very pointed, and deserve their serious regard.

"It is not for me to attempt to reconcile our common views of the constituent elements of the church with their admission of infants to one of its privileges, or to decide for them the controversy now agitating their body on the principle on which this rite should be imparted. I rejoice in their advocacy of the church's purity and of its independence of secular control, and would only express the hope, that as on the nature and relations of the church of Christ they have been led to the adoption of similar views with ourselves, so ere long they may by divine teaching be brought to the recognition of the truth on those few points on which we now differ."

"A portion of the Independent body, however, following Dr. Halley, deems the rite to be a mere symbol, a significant emblem of divine truth, a sacred sign of evangelical doctrine, illustrative of some important truths of the gospel, and to be administered indifferently to all, without respect to age, character, or condition."

"Calvinistic churches profess to baptize the children of believers only—that is, the children of professed christians—and receive all the baptized to the table of the Lord, presuming their baptism a sufficient guarantee of genuine discipleship. The Independent churches do not act on this broad principle. With the exception already alluded to, they for the most part admit to baptism the children of believers only, understanding thereby those who are sincere followers of Christ: but admission to the Lord's table is barred against all, even the baptized, who do not evince unequivocal signs of a true conversion to God. Thus the purity of their church-fellowship is maintained at the cost of consistency; for it is self-evident that if the baptized children of believers inherit all the blessings of the gospel covenant, it were inconsistent to exclude

them from the enjoyment of any part of them. Either a sign is imparted which has no significance, or they are ejected from church privileges whom baptism has sealed as the covenant children of God."

ADMISSIONS OF PÆDOBAPTISTS.—It would be somewhat amusing, were it not that the solemnity of the subject forbids, to notice the many admissions which the advocates of baby baptism make to baptist principles—how naturally, innocently, and unwittingly, apparently, such admissions are made. The writer of "A Night of Wonders," in the *Christian Witness* for April, says:—

"It is to be observed here, that they speak 'to all that were in his house,' as well as to himself. An intimation had been given that all his house should be saved as well as himself,—that is, if they believed; and that they might believe, it was necessary they should hear, since 'faith cometh by hearing, and bearing by the word of God.'

The jailor and his family believed the same truths with the same effects. As their faith was common, so was their bliss, and so the common gift of the Spirit of adoption, and the privilege of admission into the family of heaven."

Yes: "the jailor and his family ('his house') believed," and therefore they were "baptized, he and all his, straight-way." No infants though; or if there were any, they were *believers*!

"NON-ESSENTIALS."—We often hear people, who profess to be christians, speaking of "non-essentials;" and perhaps this is more frequently said in reference to christian baptism than any other subject. "Well," say some, "perhaps you are right, but water baptism is 'non-essential.'" Is it? Then the Son of God said that which was useless when he gave the most important commission ever committed to men. Reader! remember that when thou sayest baptism is "non-essential" thou art casting a reflection upon the wisdom of the blessed Redeemer, and treating with contempt these words of his, "Teaching them to observe all things whatsoever I have commanded you."

J. S. A.

SABBATH SCHOOLS AND EDUCATION.

HALIFAX SUNDAY SCHOOL UNION.—The friends of these institutions in this populous manufacturing district, conduct their proceedings in favour of them with great spirit and efficiency. One of our friends there resident has sent us a copy of the hymns, which were sung this year, with the tunes. He says:—"On Whit Monday, the schools composing the Halifax Sunday School Union met in three of the largest chapels in the town. Hymns, selected for the occasion, were sung, and addresses were delivered to the children and teachers by ministers of various denominations; after which they retired to their own schools, and had their usual treat of buns, coffee, and milk."

Moan anxious than the Porsiau sage,
Who wants the solar ray,
Have ripening youth and infant age
Desired this festal day.

Nor angels' notes should ours excel,
Since now the day is here;
While with one voice the hymn we swell,
Tuned to a Saviour's ear.

O may the day of grace be sought,
And hailed with equal joy;
Till every heart with love is fraught,
New songs the tongue employ.

Then will the hour when nature dies
The hour of freedom prove—
The soul released shall mount the skies,
And dwell with saints above—

Where light, and love, and joy, and peace
In sweetest union blend;
The song begun shall never cease,
The day shall never end.

So perfect was the Saviour,
And holy in his life,
That thro' his whole behaviour
He knew not guile nor strife.
The truth he ne'er perverted,
His life its precepts taught,
Nor duty's path deserted,
Tho' oft with dangers fraught.

He wept for man's transgression,
Keen anguish marr'd his face;
His cross and intercession
To us bring quickening grace.
Our hearts, by Satan blinded,
Are purged from every stain;
Christ was so lowly minded,
E'en habes his grace obtain.

That pitying heart was broken,
With nails those limbs were torn,
In sacrifice a token,
That "He our griefs hath borne."
Here sinners, look, believing,
O share this dying love,
And pardon now receiving,
Inherit crowns above.

From Bethany ascending
In majesty and might,
Bright angel hosts attending,
He rose to realms of light:
There "Lord of all" he reigned
O'er earth, and seas, and skies,
Yet hears our prayers, and deigneth
To answer infants' cries.

Yes, many children, teachers, friends,
Who here were wont to worship God,
Now sleep where flesh to dust descends,
Peaceful, beneath the daisied clod.

Swift was their race, the gaol was won,
And life seem'd but a transient flame;
Soon as it rose, their noon tide sun
Was veil'd with clouds ere evening came.

Fraile as the reed, or like a flower
Which, fragrant, dies while yet in bloom;
In youth they fell, bereft of power,
Assured of life beyond the tomb.

Soon we must tread their mortal course,
Yet Jesus can illumine the vale,
Nor sin, nor hell, nor keen remorse,
Shall then our smitten hearts assail.

Bound by the ties of deathless love,
We meet in spirit absent friends;
And we shall see each form above
Enriched with life that never ends.

Saviour, we give ourselves to Thee,
Hence be our heart and spirit thine;
In us let all thy image see
Reflecting truth and grace divine.

O come, come to School,
Your Teachers join in praises
On this, the happy "Pearl of Days;"
O come, come away,—
The Sabbath is a blessed day,
On which we meet to praise and pray,
And march the heav'nly way;
So come, come away.

O come, come to School,
And praise with tuneful voices
The Lord, who loves to hear us sing;
O come, come away,—
Come, haste to School, and hear His word,
What Prophets told in days of old,—
That we should "Fear the Lord;"
So come, come away.

O come, come to School,—
Kind mercy now is calling,
His mercy seek without delay;
O come, come away,—
Mercy we ask through Jesus' blood,
He mercy gives, and ever lives
Fresh mercies to bestow;
So come, come away.
O come, come to School,—
Embrace the invitation,
Leave off your sins, accept free grace;
O come, come away,—

His Word shall be before our eyes,
Until we meet Him in the skies;
Then loud Hosannas raise!
So come, come away.
O come, come to School,—
Your time is quickly gliding,
Improve the moments as they fly;
O come, come away,—
And when in faith we die below,
Christ Jesus then his love will show,
While we to glory go;
So come, come away.

RELIGIOUS TRACTS.

OUR GRANTS OF TRACTS.

WE continue to receive pressing applications for grants, which, wherever sent, appear to be doing good. On this subject we have more to say as soon as we can find opportunity. We would just remark, however, in passing to furnish extracts from the letters of applicants, that it is our desire to continue to do as much as we can to aid our friends with grants, regretting that our means are limited. Were the circulation of this periodical more extended, our grants would be immediately enlarged in proportion.

APPLICATIONS.

ESSEX.—I have been a reader of your valuable *Reporter* for six years. I perceive that you make grants of tracts, and believing in your willingness to supply really deserving cases, I am induced to write. The village in which I now reside is worthy of your sympathy and liberality. The population is about two thousand, the greater part of whom follow the fishing occupation, and very few, I am sorry to say, are in the road which leads to heaven and to God. My firm determination is, by the grace of God assisting me, to do all that is in my power for their benefit. I take encouragement from the fact, that from this class of men the Head of the church took his first disciples, and bid them forsake all and follow him, and he would make them fishers of men. How should I rejoice if some Peter, James, or John, were raised up from amongst these, to go forth to preach the unsearchable riches of Christ. In the village we have one of these, so called, successors of the apostles, whose pretensions to piety are

very high. He professes very great regard for the poor, and is very zealous in disseminating his popish dogmas. We are few in number and very poor, and yet we maintain our principles as baptists unflinchingly.

HERTS.—I have been requested by some of our young people to write and ask you for a grant of tracts, hoping they would awaken enquiry and do good. This parish contains a population of upwards of five thousand, lamentably destitute of the knowledge of the way of salvation. Our chapel is very commodious, and tolerably well attended, but would hold more. Our object is to get more to attend, that they may be directed to Him who is “the way, the truth, and the life.” I feel sure our principles as baptists are not investigated as they ought to be; and if the distribution of tracts should lead to the examination of the text book of our religion, (the New Testament) there is abundant reason to believe many would be convinced. As a church, we are rather too proud to beg, and too poor to buy. So we will try to meet the case by buying 1000 invitations, hoping we shall at the same time find a grant enclosed.

MONMOUTHSHIRE.—I should be thankful for another grant of tracts for distribution in this neighbourhood where I am now labouring. I have no wish to impose on your generosity, but I have nearly exhausted what you kindly sent, and not without some pleasing results. People begin to inquire, and to investigate the subject. I do think many were not aware such truths were in their bibles until they saw them stated in these little papers; but now, like the noble-minded Bereans, they begin to search the scrip-

tures, to see if these things are so. Moreover, they have produced another movement here. Two clergymen have offered to immerse any persons who are desirous; but we insist that they should be believers only.

WILTSHIRE.—Observing in the *Reporter* that you make grants of tracts to assist in spreading what we, as baptists, consider to be scriptural principles, I venture to apply for some. We meet with very great difficulty here in explaining our principles, for we cannot speak even mildly and in a christian spirit without being considered bigoted and intemperate, and I think that by the distribution of some tracts and handbills in the neighbourhood, much good may be effected. I may just add, that our church is not a large one, but I think that, for its size, it has been anxious and active for the spread of the gospel in the town and neighbourhood.

ACKNOWLEDGMENTS.

DEVONSHIRE.—I received your kind grant of tracts all safe, and beg to tender you my thanks. They are really excellent models, abounding in evangelical sentiment, and built on the right foundation—the word of God. For if we make the bible the standard of our appeal, and in all controversies unwaveringly adhere to “the law and to the testimony” we need not fear any antagonist, or even satan himself. I hope the tracts will open many eyes, and help in the great work of obasing ignorance and superstition from amongst us. I have also just received a large number of tracts on “the sabbath” from London, with which and yours I have begun to visit surrounding villages, and pray that they may be made blessings to many.

NORFOLK.—Thank you for the valuable tracts. We have much opposition to grapple with, and have recently had the windows of our chapel and some of the slates broken. The delinquent is the son of a clergyman, and has had a college education at Cambridge! He was caught in the act of throwing stones. We obtained a summons, and he has had to pay dearly for his fun. The church party here have begun a sabbath school, and have robbed all the dissenting schools in the village in order to accomplish their object. They have also made promises of new bonnets and cloaks to be given at Christmas. Tracts will be very useful here.

MONMOUTHSHIRE.—It is with gratitude I acknowledge the receipt of your grant of tracts. I am thankful to state that your previous grant did good in removing the prejudices of several persons who were bigoted against us. But we need not wonder at the prevalence of error, when we see christian brethren whom we love, act in direct opposition to the directions of God’s word. We have precept and example, in the New Testament, respecting the subjects, as well as the mode, of baptism; and I am sorry that men of intelligence and piety should attempt to dispute tho matter, and thus darken counsel by words without knowledge. When will the disciples of Jesus obey their Lord?

YORKSHIRE.—Accept our heartfelt thanks for the tracts. We shall lose no time in distributing them, and our prayer is that they may be the means of the conversion of sinners, and teach others to see the truth plainly, pointing out the errors under which many of our christian brethren are labouring.

DEVONSHIRE.—Your *Reporter* being widely circulated among our friends here, we have read of grants of tracts being kindly made to ministers and others. If you could favour us with a few, we should be extremely obliged. That you may know what sort to send, I will briefly state that we have all round us puseyism in the Establishment, with Henry of Exeter’s baptismal regeneration; and also infant sprinkling, with its unknown blessings, among dissenters. We have four stations in connection with this place, and prospects of extensive usefulness are presented all around us; so we think a few tracts would help forward the good work, which is, we trust, advancing, notwithstanding opposition. I should add, we are only a poor people.

DONATIONS have been forwarded to—		
	Handbills.	4-page.
Mabus	500	.. 25
London	500	.. 25
Evesham	500	.. 25
Brightlingsea	500	.. 25
Lifton	500	.. 25
Walsall	500	.. 25
Dewsbury	500	.. 25
Abersychan	500	.. 25

We wait for proper directions from Peterchurch, Herston, Birchington, Hillsley. See page 35, January *Reporter*.

INTELLIGENCE.

BAPTIST.

FOREIGN.

RELIGIOUS LIBERTY IN THE UNITED STATES.—Strange things are done in this land of vaunted liberty. Here is a sample. “Rev. Edward Matthews, a missionary of the A. B. Free Mission Society, who has lately been lecturing in Kentucky, gives an account, in the last *American Baptist*, of a most brutal and barbarous outrage committed upon his person by a band of lynchers. He was seized upon the highway, bound, and led blindfolded to a pond of water, and thrown into the wintry flood. Ten times in succession, as he struggled to regain the shore, he was hurled back into the water, and was only allowed the alternative of escaping a violent death, by promising to leave the state never to return. For fiendish and revolting barbarity, it would be difficult to find a parallel to the outrage, as related by Mr. Matthews.” We shall no doubt be told to set this down as an exception. We have no objection. But such things could not be done with impunity, even in this old “Church and State” country. We wish our American children would behave better—they play some strange antics.

FRANCE, Paris.—The following intelligence is from a letter written by the wife of a baptist minister, who, with her husband, is at present sojourning in Paris. It is dated June 16, and was addressed to a friend in Whitehaven. “I have been a month here. The weather is delightful, and my health is now perfectly restored. Mr. — has been here since January; he has, by dint of perseverance, found out a small baptist church of twelve members, who were formerly Protestant Lutherans. These pious persons met to read the scriptures, and discovered the truth of our sentiments on baptism without knowing there were any other persons in the world who had made the same discovery. An American missionary formed them into a church, and they have all been baptized within the year. They have also several inquirers, and will baptize again soon. They meet in a house, but have taken a room, which they will open in July. We are delighted to meet with them. They all belong to the class *ouvriers*, or workmen, but are intelligent. They believe a great and good work is to be done in Paris; God grant it may be so, for there is ample room indeed.”

DOMESTIC.

HAMMERSMITH.—On Thursday, July 10, the new baptist chapel at Hammersmith was opened for divine worship. This was

a day of delight to which the friends there had been looking forward with much interest. During the absence of their pastor, as one of the deputation to India, from the Baptist Missionary Society, they erected this beautiful chapel; and on this occasion a goodly number assembled to greet his return, and to enter on their new place of worship. The Hon. and Rev. Baptist W. Noel, A.M., preached in the morning an impressive discourse from John i. 12. A large party then adjourned to Albion-hall, where dinner and tea had been provided. The hall was tastefully decorated; at one end, above the pastor’s seat, was suspended the device—“*Welome Home!*” expressive of the feelings of many hearts in reference to his safe return, after all the toils and perils of his arduous undertaking. Addresses were delivered by the Rev. Jos. Russell, Mr. Leechman’s companion in his Eastern travels, the Rev. W. Brock, Dr. Campbell, Mr. Pewtreas, and Mr. Carter; and other ministers took part in the engagements of the afternoon. In the evening the Rev. D. Katterns, of Hackney, formerly pastor of the church at Hammersmith, preached from Psalm cxxii. 6, an appropriate and instructive discourse. The Rev. Messrs. Soule, Miall, Brock, Green, Cater, and Grosier, took part in the devotional exercises of the day. The opening services were continued on Lord’s-day, when the pastor of the church preached in the morning, and the Rev. J. Stoughton, of Kensington, in the evening. The friends were anxious to open the chapel free of debt. In this they have not succeeded. After making a vigorous effort among themselves, still £1000 remain to be provided for. They confidently appeal to the friends of missions to help them, when they, at such a crisis of their history, so cheerfully gave up their pastor for the good of the general cause.

CLIFTON, Buckingham Chapel.—This elegant structure was erected by few enterprising individuals for the use of the baptist denomination, at a cost of nearly £5,000. It is in the elaborate Gothic style, and, perhaps, the most ornate possessed by the dissenters. A small church was formed, consisting of twelve persons, and a persevering attempt made to establish a dissenting “interest” in the very centre of this aristocratic and high-church neighbourhood. During these last two years, the church and congregation have greatly increased, but the very large debt of £2,300, and the great expenditure incident to the new cause, crippled the energies of the people, and appeared to render the sale of the chapel almost imperative. The anniversary was held on June 20, when sermons were

preached by the pastor, the Rev. R. Morris, and the Rev. T. Makepeace, missionary from Saugur, India. An effort was made materially to liquidate the debt, and through the kind assistance of S. M. Peto, Esq., M.P., this was effected. Mr. Peto promised £200; R. Leonard, Esq., £200; Mr. H. Lee, £135; Mr. T. S. Cummins, £100; Mr. G. Ashmead, £50; and R. B. Sherring, Esq., £85, in addition to a former donation of £500. A Friend, through Mr. Morris, offered £500, if an additional £1,000 was raised. The congregation made a noble effort to meet the condition, and it was announced that more than the £1000 had been promised, making the product of these anniversary services, £1,515. As the church consists of only fifty-six members, and the congregation is but recently formed, such a record of their liberality seems but just; whilst it may also furnish a strong proof of the power of the voluntary principle when fairly tried. £900 is still left as a debt on the chapel, and the friends would gratefully receive any donations towards its reduction.

BAPTIST UNION, 1861.—We now give other Resolutions, passed at the last Annual Meeting of the Union. “*Religious Liberty.*”—The Union direct their regard, not only with a lively interest, but with deep concern, on the present aspect of the European continent. At the Session of 1848, they allowed themselves to express sentiments of gratulation on account of the extension of religious liberty in which the convulsions of that year seemed likely to issue: and now they cannot but deeply deplore the changed aspect of affairs. On almost every hand is freedom of worship restricted, and freedom of thought obstructed; and the papal power is too evidently bent on trampling down both the minds and the consciences of men by a tyranny not unworthy of its most palmy days. The Union cannot but express their warmest sympathy with those who in Austria, Sardinia, the Papal States, and other parts of Europe, are determined to exercise for themselves, and striving to secure for others, the inalienable rights of conscience.” “*Slavery.*—That this Union, having heretofore faithfully and affectionately remonstrated with their brethren of the baptist denomination in the United States, on the degree of support unhappily given, both by churches and ministers, to the system of slavery, deem it an imperative duty at the present season, both on account of the enactment of the recent Fugitive Slave Law, and more especially on account of the large number of persons from the United States whom the Industrial Exhibition may be expected to draw to this country, to renew its protest against this essentially criminal and abominable system.

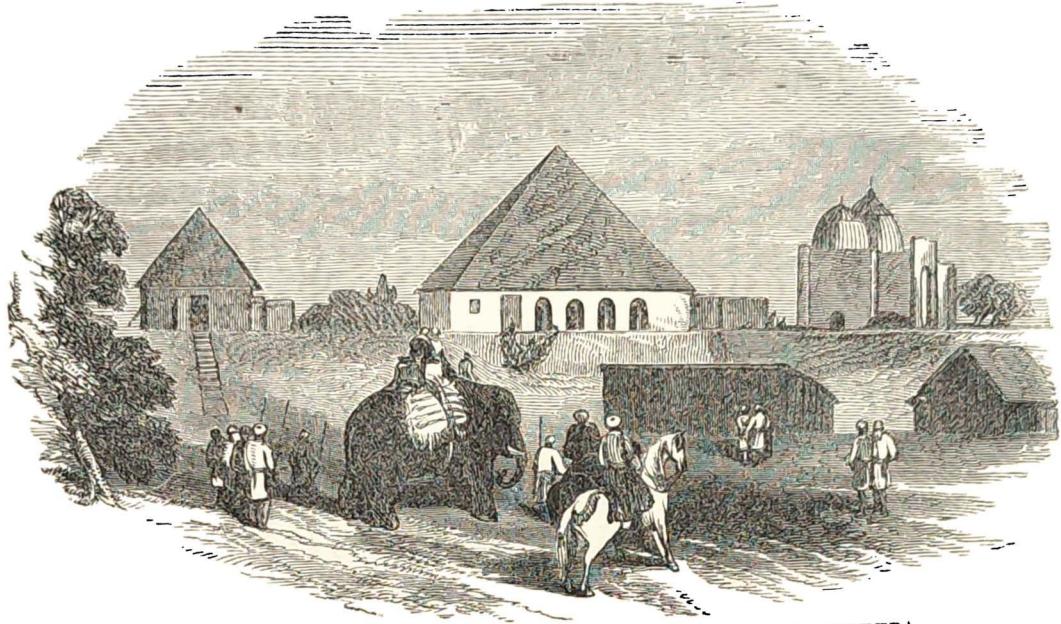
They call to remembrance the fact, that a large number of the baptist churches in England have formally and publicly resolved not to allow ecclesiastical fellowship to slave-holders; and they sincerely hope that the spirit which dictated these resolutions will operate universally, both towards professors and ministers, in such a manner as shall unequivocally show that British christians cherish an imperishable hatred towards slavery, and are ever ready to show double honour to those who reprobate it and seek its extinction.” “*International Arbitration.*—That this Union express their cordial approbation of the endeavours now made to disown the settlement of international differences by an appeal to the sword, and to substitute arbitration, as a means of preserving amity among nations, and of advancing enlightened freedom in the world.”

SARFNET COLLEGE.—The session of the above-named Institution closed on Friday June 27, when the Classical departments, under the care of Dr. Gray and Mr. Pratten, were examined by Dr. Wm. Smith. The Theological and other departments were examined early in the week by Mr. Bosworth, of Dover, Mr. Salter, of Amersham, and other friends. The number of students during the greater part of the session was twenty, and it is expected that the following session will begin with at least an equal number. Two of the students have graduated, and four have left the Institution to settle as pastors in different localities, with pleasing prospects of usefulness. The session for 1861—2 commences on Monday, September 15th, and the opening service is fixed for Wednesday, September 17th, when the Hon. and Rev. B. W. Noel has engaged to address the students. Several old subscribers have been removed during the year by death, two of whom—Mr. Hearn, of High Wycombe, and Mrs. Priestly—have bequeathed legacies to the Institution.

ABERDEEN.—Mr. John Price of the Bristol Baptist College, and previously of the Baptist Academy at Haverfordwest, has accepted a cordial and unanimous invitation from the baptist church at John Street, Aberdeen.

CANTERBURY.—Mr. C. Kirtland of Sabden, has accepted a cordial and unanimous invitation from the baptist church, Canterbury, to become its pastor.

BAPTIST ASSOCIATIONS.—We have received several Reports, as stated on our cover, for which we return our best thanks to the friends who have forwarded them. We hope to receive other Reports early this month, that we may make use of them all for our September *Reporter*.



MISSION HOUSE, CHAPEL, AND MAHOMMEDAN MOSQUE, AT MUTTRA.

MUTTRA.

MUTTRA is a British station or fort on the river Jumna, in the province of Agra, near the city of Brindaban; but we cannot, at this moment, lay our hands on any precise information respecting it. The region was once under the sway of Mahomedan princes, and the followers of the false prophet abound. Muttra was occupied as a station of the baptist mission for some time, and the engraving opposite represents the mission house and chapel, with the Mahomedan mosque beyond.

MISSIONARY.

MUTTRA.—The *Oriental Baptist* for 1849, contains a long report of a missionary tour in this province by Mr. T. Phillips, then resident at this station, who gives the following list of scriptures, books, and tracts distributed.

Urdu scriptures.....	575
Urdu tracts.....	605
Persian gospels.....	605
Sanskrit books	102
Hindi gospels.....	385
Hindi tracts.....	373

From the same oriental publication for April, 1851, we learn with regret that this station is now unoccupied by any resident European missionary. A gentleman who visited Muttra in November last says:—

"We reached the British station of Muttra after a wearisome march and took up our abode in the now empty mission house. We remembered the respected friends who gave us a hearty welcome when this important missionary field was first surveyed, some seeds sown and an encouraging harvest begun to be gathered, but now all appeared in a deserted state, and the labour of years to be falling into decay.

We were received by the first convert of this mission, Bernard, at whose baptism we were present on the occasion of our first visit, when, for the first time the sacred stream of the Jumna was polluted in the eyes of the many witnessing heathen; but really honoured by the introduction of one of their own countrymen into the fold of the Lord Jesus. Bernard, who is in charge of the mission station and work, gave us some interesting accounts of his exertions to promote the cause of the Lord and keep it from entirely sinking.

There was a sabbath morning service conducted by him in the chapel, at which the boys of the school and a few christian families formed the congregation. On sabbath evening Bernard has a service expressly for the native christians in the regiments. During the week he teaches regularly in the school, at which there are sixty boys in attendance; while morning and evening he itinerates among the neighbouring villages preaching and distributing.

In addition to this Bernard possesses the rare gift of being a clever and successful

native doctor, practising extensively but gratuitously among all classes, by whom he is treated with marked respect.

We had occasion to test the character of these labours by examining the school; the first and second classes to the number of about twenty read the scriptures fluently in Hindi, wrote well from dictation, and answered readily questions in history, geography, and astronomy. It is without doubt one of the best of our vernacular schools.

We left Muttra strongly impressed with the importance of the work which our zealous native brother was carrying forward at that station single-handed. We have seen few converts like Bernard, and we earnestly desire to witness many such trophies of Divine grace. In the view of his isolated position in the very head-quarters of Hinduism and idolatry, we heard him put up the fervent prayer, in which we heartily joined, that the Lord of the vineyard would be pleased to send a European brother to labour with him in a field rich and full of promise of an abundant harvest."

English christians! pray, oh pray the Lord of the harvest to send forth more labourers into his harvest; for the harvest truly is plenteous but the labourers are few!

ORISSA, East Indies.—We have received from brother Charles Lacey, the senior missionary of the General Baptists in this province, a long letter, from which we extract another, of which he furnishes a copy, addressed to himself and brother Buckley, by an active young native preacher—Joguroul—and which certainly indicates much intelligence, piety, and zeal. Some further extracts, with a sketch of the history of this young convert from idolatry, we must reserve for another opportunity.

"To my much-loved teacher and pastor, the Rev. C. Lacey, and to the Rev. J. Buckley, Joguroul presents many salutations of love. I write a short letter to you, to inform you that since I left Cuttack, down to the present time, God has graciously blessed me with preservation and with peace: likewise the christian brethren and sisters at Khundittar are all well. On Lord's days, and on Thursday evenings, according to the measure of my little capacity, I have preached to the christian people here concerning their best, because their spiritual,

interests. Also, after the festival of Barineo, at Jajipur, I visited the villages around Khunditir, and preached to their inhabitants the glad tidings of mercy. In these labours I found that numbers of people listened to the word of God with much attention; they confessed with their lips that the word they heard was truth, and that the gospel was worthy of all acceptance. Others, so far as their convictions are concerned, are ready to embrace Jesus Christ; yet, as a profession of his name, openly, would immediately involve them in loss of caste, and loss of employment, and expose them to universal odium from the charge of blasphemy, they are afraid boldly to come forward and take up the cross of Christ Jesus before the eyes of all, and profess his name. In many minds, I am persuaded, that, by the blessing of God, the light of truth has made an entry; but the opposition of satan is so subtle and so prompt, that the people find it difficult to deliver themselves from his government of darkness; yet, such is the nature of this light, and the method of its operation, that it will prevail till it becomes universal. The sun goes on to rise to the perfect day. Darkness may cover the earth, and gross darkness the hearts of the people; but the light will rise upon them! However, besides the classes of people above mentioned, I met with some blasphemers and infidels among the people, who, like owls and bats, those unclean birds and beasts of night, love darkness better than light, and make it their business to go about and blaspheme the Lord Jesus, and speak against the doctrines of his kingdom—the Heavenly Sun with its beautiful rays! However, their blasphemy and opposition will avail nothing, any more than the screeching and screaming of millions of owls and bats prevail against the natural sun. What! does the lord of day stop his course or lose his splendour by the noisy opposition of owls and foxes? No, verily! He proceeds on his glorious course, and they soon hide themselves in their abodes of darkness. So, likewise, will not the kingdom of the Saviour stay its course by the grumbling opposition and blasphemy of the wicked. I am fully persuaded, that in due time, by the blessing of God, the hungry and thirsty souls around will come to Christ for the bread and water of life, and will become united with his churches in the wilderness. This being my persuasion, from a careful perusal of the word of God—that true witness—I feel daily encouraged to practise earnest prayer to God for the constant and most extensive enlargement of his kingdom. On Friday last, the great festival at Singhapur commenced, and at the same time commenced my labours in preaching the gospel among

the crowds of pilgrims that attended; and I intend, by Divine assistance, to continue there till Tuesday next, when the festival will end, and I hope to return to Cuttack. With my own, please to receive the affectionate salutation of my wife, my father and mother, as well as that of brother Sobosahu, and the schoolmaster Chookradhur, with all the rest of the christian friends residing at Khunditir."

A FACT FOR THE FRIENDS OF MISSIONS.—The half century that has recently closed will long stand honourably distinguished in the annals of christianity as the period when the spirit of missionary enterprise and zeal awoke in the heart of the church, after it had slumbered for ages. Nearly all the great societies that have for their object the diffusion of religious truth among the nations, date their origin or their full development since 1800. We have before us a return of the amount of money raised during the half century, by the following institutions:—The British and Foreign Bible Society, the Society for the Propagation of the Gospel in Foreign Parts, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Church Missionary Society, the Society for promoting Christianity among the Jews, the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, the Moravian Missions, the City of London Missions. This is a noble array, embodying and representing, in a beautiful and affecting form, the highest forms of christian benevolence and activity, as existing in the evangelical communities of this country. And how much has been contributed by the spontaneous zeal of British christians, through the medium of these institutions, from 1800 to 1850? Why, no less a sum than fourteen millions and a half (£14,500,000). A noble monument, surely, of the faith, energy, and devotedness of the British churches; May we not dwell with complacencay and thankfulness on the idea of so large an amount of wealth having been expended on institutions, whose sole object is to bless, and benefit, and save mankind? There is, however, another side of the picture, which we must present to the reader, and which ought to, and doubtless will, be viewed with far different feelings by British christians. On referring to 'Porter's Progress of the Nation,' and other authorities, we find that during the same period, that is, the half century from 1800 to 1850, England has expended on war upwards of twelve hundred millions of pounds (£1,237,143,931), that is, in destroying, or in educating and training men to destroy by fire and sword, life and property, and human souls. The estimates for this year for our military establishments amount to £16,555,171, that is to say, the

English people will have to pay in this one year of 1861, for teaching men to "learn war," upwards of a million more than has been spent during the entire half century in distributing the book of God, and sending the gospel to the heathen! Such being the case, we hope the friends of missions will not look lightly on the efforts of the friends of peace.—*Herald of Peace.*

RELIGIOUS.

THE REGIUM DONUM.—Against this imposition upon the principles and honour of the dissenters of England, the baptists of both sections have repeatedly protested. This year, the Particular Baptist Union in London, and the General Baptist Association in Derby, renewed their protest. It affords us, therefore, considerable satisfaction to report that in the House of Commons Committee of supply, July 17, the Home Secretary, Sir George Grey, stated that "such a feeling of opposition to its consequence had been exhibited by the dissenting body, that the present government, if in office, would not place it on the votes of next year. It was placed on the votes this year because it was considered that it would not be right to withdraw it without notice." This the *Patriot* calls "ringing the knell of the English Regium Donum," and will afford time for considering what measures may be taken by the dissenting bodies in providing for the removal of any inconveniences which may arise from the withdrawal of the grant. No longer now, we hope, will this shabby £1000 royal gift be flung at the consistency and honour of the English Protestant Dissenters.

PRIMITIVE METHODIST CONFERENCE.—This Conference commenced its annual sittings in the Connexional Chapel, at Yarmouth, on Wednesday, June 4. The various districts, with their Home and Colonial Missions, were represented by their respective delegates, consisting of ministers and laymen; and, as their controlling principle was the glory of God and the conversion of sinners, they entered upon their important duties with the desire that such measures only might be adopted as were best calculated to carry out this principle. Unanimity and goodwill pervaded their discussions, and all seemed deeply convinced that the Connexion ought still to pursue its hitherto peaceful course with the other sections of the christian church, and to increase in zeal for the salvation of souls. The spiritual, financial, and numerical state of the Connexion was found to be very encouraging, and the societies generally are at peace among themselves. The net increase of members for the year is 4,019. Forty-four

young men were received on trial as travelling preachers, and twenty-five who have completed their probation were admitted into full connexion. Several preachers and other officials availed themselves of the privilege afforded by the liberal measures of the last Conference for the admission of hearers. The following are the statistics:—

The number of Stations is 803

—	Members	108,781
—	Travelling Preachers	551
—	Local Preachers ..	9,077
—	Class Leaders ..	6,480
—	Connexional Chapels	1,662
—	Rented Chapels, &c.	3,593
—	Sabbath Schools..	1,403
—	— Scholars	112,088
—	— Teachers	21,342
—	Deaths during the year	1,402

Among the deaths, mention may be made of Mr. William Clowes, one of the founders of the Connexion.

THE WESLEYAN CRISIS seems to have arrived at last. Dr. Bunting, the leader of the high party, retires into private life. We would fain sympathize with him as a veteran evangelical minister, but we scarcely know how. It appears as if the rich laymen found that they could not bear all the deficiencies of their funds any longer, and this is the first great step towards further arrangements. "Stopping the supplies," it appears, has done it all! We rejoice, not in the discomfiture and overthrow of the "Conference party," as it is called, but we do rejoice in the assertion of more sound and scriptural principles by the "Reform party."

REV. DR. BUNTING.—We are informed, on authority we ought not to question, that Dr. Bunting has tendered his resignation as the senior Missionary Secretary, and that such resignation was received in silence, and with apparent indifference on the part of the lay members, if not with something like ill-restrained joy.

Wesleyan Times.

THE WESLEYAN REFORMERS held a great aggregate meeting in Exeter Hall, July 8, when decided resolutions of adherence to the principles they had avowed were reiterated and adopted.

BAPTIST DEPUTATION TO INDIA.—A very interesting meeting was convened at Bloomsbury chapel, on the evening of Wednesday, July 16, Mr. Peto in the chair, to receive verbal statements from brethren Russell and Leechman respecting the baptist missions in the East.

BURNING BIBLES IN GERMANY.—Catholic priests in Upper Baden, writes our correspondent at Frankfort, have been collecting and burning Bibles, or rather have urged the people to do so, on the ground that the latter could not understand them.—*Patriot.*

PUBLIC DISCUSSION WITH ROMISH PRIESTS.—In a letter to the *Christian Times*, Napoleon Roussel says:—"It is now a month since I made the Jesuit Father Ravignan the following offer:—"Let us choose a room; you shall speak in it for one half hour; and for the next half hour I will simply read the Bible in the hearing of you Roman Catholics. If you refuse this offer, it will be known who it is that fears for own cause, and who dreads the word of God." To this proposition I have not, to the present day, received any reply. I now give public evidence of the fact.

THE MISSIONARY SHIP.—*"The John Williams."*—On July 15, this vessel, with a precious freight, departed on another voyage.—Mr. David Darling, who had been thirty years in Tahiti, and four new missionaries; and Mr. Buzacott, who has been preparing in this country an edition of 5,000 copies of the holy scriptures, which he takes with him for Rarotonga, in which Island he has laboured twenty years. At the parting meeting, Mr. Darling stated the very pleasing fact that the husband of Queen Pomare had been hopefully converted, and was appointed to the office of an evangelist.

ROMAN CATHOLICS AND THE BIBLE.—It is three hundred years since Rome entered on the work of missions; within this period she has made converts among people speaking sixty or seventy different languages, but not a single instance is known of her having translated the scriptures into the language of the people where she has her missions.

CANADA.—The question of secularizing the clergy reserves in Canada is creating at this time considerable excitement. The synods of two churches, to wit, the Free Church Congregational Union, and the United Church, have come out in favour of the measure, and the Wesleyan Methodist Conference denounces the existing distribution of the lands in question.

GENERAL.

BAPTIST RIOTS!!!—An unintelligible summary of intelligence by the West India Mail, speaks of "the baptist riots at Spanish Town," (Jamaica,) as having been found guilty, and of another riot having taken place, when the military had to be called out to suppress it. We expect that, as usual, authentic accounts will show these "riots" to have been either no riots at all, or to have had about as much connexion with the Baptist Missions as Tenderden steeple with the Goodwin Sands.—*Patriot.*

A CENTURY AGO the amount expended in books, periodicals, and newspapers, did not exceed £100,000 a year, whereas the sum now so expended annually is calculated at £2,100,030.

THE PEACE CONGRESS assembled this year in London. Inconveniently for us, and we believe for other editors of "monthlies," its sittings are usually fixed close after the 20th of the month, when we are most busy. Notwithstanding, we managed this year to run up by an early train, and down by a late one, on the first day. Exeter Hall was well filled, and all passed off admirably. This glorious cause is evidently making way. In our next, we shall give a sketch of the sittings and proceedings. Mr. James, of Birmingham, was the first speaker. He called on all the ministers of the gospel present to rise and pledge themselves to promote the objects of the Congress, and the response was a prompt and decided rising up of all of them, amidst general cheering.

JEWS IN PARLIAMENT.—The House of Lords has rejected the Bill for their admission. Mr. Alderman Salomon has been elected for Greenwich, but was refused admission to his seat on the same ground as Baron Rothschild—because he would not swear "on the true faith of a Christian." During the discussion in the Lords, many things were said on the "Church and State" question, which seemed like the breaking in of light upon the angust assembly.

THE BIBLE MONOPOLY.—There are yet nine years unexpired of the patent privilege for England, which can only be broken up by an act of parliament. Mr. Hume promises to bring in a bill for this purpose next session. Sir Robert Inglis says that the "tyranny of past ages would afford no parallel" to the injustice of depriving the privileged party of their right, which is worth to them £200,000. This is saying much in favour of doing it.

APOSTATE NEWMAN gives the following recent interpretation of the apocalyptic number 666:—"Astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast! The number 666. Now she came to the throne in the year 37, at which date she was 18 years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem."

CHURCH RATES.—*Worse and worse.*—By a recent decision of that renowned church rate judge, Sir Herbert Jenner Fust, it is now decreed that not only may the minority levy the rate, but that rate may be imposed for any purposes the churchwardens may deem expedient—any puseyite ornaments or luxuries which a conceited priest may desire to introduce. Surely this will be the last step before the crisis.

NEWSPAPERS IN AMERICA.—About 412,880,000 copies of newspapers are annually distributed through the United States.

CHANGES IN FIFTY YEARS.—At the beginning of the present century, the population of Great Britain was below eleven millions; it is now above twenty. The rental of land was then £26,000,000; and now it is not far from £60,000,000. The produce of wheat was twenty-four bushels per acre; now it is thirty-two. The exports were £39,000,000; now, £63,000,000. The number of children in day-schools has increased from about half a million to two millions; while Sunday-schools, the growth of the present century, number two millions of pupils. The stamps issued for newspapers were 10,000,000, and now they are 72,000,000.

NORWICH OPERATIVES.—A great number of these who had saved what money they could for the purpose, were assisted to visit the Great Exhibition. Mr. Peto entertained about 300 of them to dinner in the Woolwich dock-yards, himself presiding. After dinner, every one of the party was presented by Mr. Peto with a copy of an elegantly-finished work, published by the Religious Tract Society, entitled, "The Royal Exchange and the Palace of Industry," with which all the recipients appeared to be highly delighted. Several speeches were delivered, and the party separated highly pleased.

Kossuth.—Letters from Constantinople received at Berlin, mention that the Porte has addressed a note recently to the Austrian Government on the subject of releasing Kossuth. Kossuth has proposed, it is said, if allowed to go free to America, to tell where the crown of St. Stephen's and the other imperial insignia may be found. The Porte acceded the request, but the Vienna Cabinet rejected it positively.

THE PRESBYTERIAN REFORM BAZAAR was open ten days, in the Hanover Square Rooms. The gross receipts amount to upwards of £2,000, while only half the goods are disposed of, leaving an equal quantity for another bazaar, which it is intended to hold at Leeds. Thus it would seem that the total value of the goods contributed must be upwards of £4,000.

THE KNELL OF THE SLAVE TRADE is, we have now reason to hope, ringing over the world. Lord Palmerston, a few days ago, amidst the cheers of all parties in the House of Commons, made known many joyful facts in proof.

THE TEETOTALERS are now making a Grand Demonstration of their numerical strength in London, by mustering in Hyde Park and proceeding to the Exhibition, and by public meetings.

MARYPORT.—A grant for repairs to this popish College of £1,236 10s. was only carried by a majority of two votes in the House of Commons.

FARMING IN AMERICA.—Nothing like proper restorative culture is known, and never will be till the enterprise of the settler is stopped in its western progress by the Rocky Mountains or the Pacific. In short, it is cheaper to buy new land than to manure the old; and only when there is no more fresh land to purchase, will the art of farming in America be properly known and practised.

AMERICAN PRODUCTS.—A great trade has sprung up in the salting and packing of pork, the manufacture of lard, lard-oil, stearine, and other articles. The number of hogs in the whole United States is estimated at upwards of forty millions. Lard-oil, rivalling that from the olive, is beginning to be exported in large quantities to England, where it answers the purpose of the best lamp oils, at a considerably lower price.

IN SEBINORHAM you have the hugest heathen temple that can probably be found from the north to the south pole. It is a square, each side being a mile in length, so that it is four miles round. Talk of your Crystal Palace! Why, as a man would put a penny into his pocket, you might put your Crystal Palace into the pocket of this huge pagoda.—*Dr. Duff.*

AN INDIAN FIGURE.—The north-western is at hand; and now it comes, "like a cloud king," as the natives say, "sitting on a cloud-elephant, drunken-mad, with the lightning for his flag, and the thunder for his kettle-drum."

THE INCOMES OF THE BISHOPS is exciting much discussion in the House of Commons. It appears that the "spiritual lords" will not willingly be brought down to the fixed and limited incomes prescribed by the Commissioners.

A SPLENDID ENTERTAINMENT was given by the Lord Mayor of London in Guildhall, to the Queen and Prince, on Wednesday evening, July 9, in celebration of the Industrial Exhibition.

FUGITIVE SLAVES from the Free States of America are rapidly accumulating in Canada, where measures are in progress for their instruction in religion, and the education of their children.

IN THE CITY OF ROME, which contains 170,334 inhabitants, there are 34 bishops, 1,240 secular priests, 1,802 regular priests, and 1,467 monks.

MONSTER OMNIBUS.—A monster omnibus has begun to run between Glasgow and Paisley. It carries above sixty passengers. "OYES! O YES!" is only a mispronouncing of Oyez! Oyez!—the Listen! Listen! of the Normans.

THE VOLCANOS of the world amount to 270. About twenty eruptions take place every year.

THE EXHIBITION continues to attract from 50,000 to 60,000 spectators daily.

MARRIAGES.

June 24, by Rev. F. A. Cox, D. D., at Mare Street baptist chapel, Hackney, Mr. W. O. Purchase, of Romsey, to Miss Robekah Booth, of Hackney, youngest daughter of the late Isaac Booth, Esq.

June 26, at Archdeacon Lane G. B. chapel, Leicester, by Mr. J. Button, Independent minister, Kenilworth, Mr. Joseph Roper, to Miss Harriet Claxton, only child of the late Mr. Jacob Gross, of the city of Ely.

June 30, at Quorndon General Baptist chapel, by Mr. Staddon, Mr. Isaac Preston, baptist minister, Ashby-de-la-Zouch, to Miss Ann Mee, of Quorndon.

July 3, at the baptist chapel, Chipping Sodbury, by Mr. F. H. Rolleston, Mr. Geo. Nelmes, to Mary Eliza, eldest daughter of Mr. Rice Cole.

July 8, at Bluntisham baptist meeting, by Mr. Simmons, Mr. David Symington, of

Aylesbury, to Ann, only daughter of Mr. Wm. Watts, deacon of the above church.

July 10, at the baptist chapel, Eynsford, Kent, by Mr. William Reynolds, Mr. Francis Alfred Morrish, of Plymouth, to Isabella, sixth daughter of the late George Mandy, Esq., of Ash, Kent.

July 14, at the baptist chapel, Bootle, by Mr. D. B. Joseph, Rev. Aspinall Hampson, to Eliza, daughter of the late S. B. Lockhart, Esq., of Liverpool.

July 15, at the old baptist meeting, Luton, by the Rev. J. J. Davies, the father of the bride, Mr. Janies Baylis, of Tottenham, to Miss Elizabeth Marshall Davies, of Luton.

At the baptist chapel, Barnstaple, by Mr. S. Newnam, Mr. J. S. Clarke, to Miss Elizabeth Cottey; and Mr. John Rowe, of Philadelphia, U. S., to Miss Elizabeth Gubb, of Barnstaple. [No date.]

DEATHS.

May 17, at Malmesbury, Thomas Hullaway, a young disciple, whose parents had brought him up in the ways of God. He was converted under the ministry of Mr. Martin, at the baptist chapel. He endured a long and severe affliction with patience, and died happy in the faith of Jesus.

June 12, aged 76, Mr. Stephen Barton, of Babington Colliery, near Nottingham. Our departed friend was during the greater part of his long life a worthy member of the General Baptist church, at Ilkeston, and also, we believe, one of its deacons. He was a man of plain manners, but his kindness, hospitality, and generosity, were remarkable. He did much in his life-time to introduce the preaching of the gospel into the places around him, and as foreman of that extensive colliery, used his influence so well that he was esteemed by all. We have seldom met with a better man. His memory is blessed.

June 20, at Spaldwick, Hunts, Mr. Wm. Ashton, in his 73d year. He was the oldest friend of the dissenting interest in that village; and family records show that he and his ancestors had been connected with that cause more than a century and a half. There was peace in his death.

June 28, Sarah, wife of Mr. Robert Edminson, of Trowbridge, Wilts, a member of the baptist church, meeting in Back Street, in that town.

July 2, Hannah, wife of Mr. Robert Eyres, deacon of the baptist church, Westbury Leigh, Wilts, aged 77.

July 4, Mr. Samuel Knight, deacon of the old baptist church, Rushden, Northamptonshire; which office he sustained with much honour to religion and usefulness to the church for nearly forty years,

July 8, at Curry Mallett, after a short, yet painful illness, Mr. T. Mad, for many years a useful member of the baptist church, Isle Abbott, of which church, four of his sons and one daughter are members; and his third son, Mr. W. Mead, is pastor of the baptist church at Truro, Cornwall.

July 10, at Stoke Newington, Agnes, the beloved wife of Rev. Wm. Slater, late missionary in Jamaica.

July 17, aged 68, at the house of her son-in-law, Mr. G. E. Sargent, Eysthorne, Kent, Esther, the beloved wife of the Rev. W. Copley, of Blakeney, Gloucestershire, and the mother of the Rev. J. P. Hewlett, Watford, Herts. Mrs. Copley was the author of "Cottage Comforts," "History of Slavery," and other valuable works. Her end was perfect peace.

July 20, in his 76th year, at the house of his daughter, Mrs. R. Robins, at Leicester, where he had been staying for several weeks on a visit, the Rev. John Jerard, for forty-eight years the beloved pastor of the Congregational church assembling in West Orchard chapel, Coventry.

THE

BAPTIST REPORTER.

SEPTEMBER, 1851.

INFLUENCE OF THE BAPTIST CHURCHES ON THE POLITICS OF THE UNITED STATES.

MR. R. WILSON, of Dunkirk, New York, has favoured us with a copy of the *New York Herald*, morning edition, July 18th, in which we found our attention directed to an article on this important subject; which may be taken as the opinion of an American politician, and is valuable as shewing the influence of baptist principles in that great republic.

THE BAPTIST CHURCH IN THE UNITED STATES—ITS RISE, PROGRESS, AND PRESENT CONDITION.

THIS important church, which is one of the largest in the United States, may very fairly be traced back as far as the Waldenses, for which reason, it has been contended for by some, and denied by others, that the Waldenses maintained baptist principles. But the testimonies brought forward have been conflicting, which is accounted for by the fact that the term Waldenses is *generic*, denoting not one sect only, but all that vast body of dissentients which were spread over Europe for many centuries, differing from each other in worship, forms, and creeds; and agreeing but in one thing—that of opposing the Church of Rome.

Amid all the corruptions of the Roman church, it has been affirmed (with what accuracy it is not our present business to inquire) that the few dissenters therefrom were generally baptists. Still, there must have been a vast number, about the time of the Reformation, who were not baptists; for the quarrel between the Puritans

and Baptists, we are told, began in Holland, amongst the refugees who fled there from the civil and religious persecutions under James the First and Charles the First; and though they never settled the baptist question, they all returned deeply imbued with the principles of religious liberty, from their seeing the effect of these principles in the national prosperity of Holland. It is easy to perceive how the religious and political sentiments of the two bodies would pass over here, and the same ideas be projected in the other world, as it was called on this side the Atlantic.

But the first origination of baptist peculiarities in the United States, is said to have sprung up spontaneously. One Roger Williams, a presbyterian of the Church of England, it appears, emigrated to the colony of Massachusetts early in the seventeenth century. Possessing an ardent love of liberty, he became in sentiment, a puritan; and finding the church of the colony wielding a civil power, he broached the idea that civil governments being constituted only for secular ends, the State magistrate had no

right to interfere in religious matters, and that a church established by law, could not, as to its outward order, be a true one. He opposed the exclusiveness which confined the right of political suffrage to church members, which compelled attendance on public worship, and required the payment of taxes for its support. For thus opposing the established order of things as then existing amongst the New Englanders, he was prosecuted, tried by the General Court, convicted, and sentenced to be banished from the colony, which sentence being pronounced in the depth of winter, he was permitted to remain till spring, when he fled to the Indians. Among the children of the forest, he met with a hearty welcome, and received a grant of lands for the purpose of founding a colony, which so touched the secret fanaticism* of his nature, that he called the new settlement "Providence." Here, he was joined by others; and in a few years, was a pastor of a large church, the Governor of a flourishing colony, and the President of Rhode Island. But he now professed baptist opinions; and there being no minister of that persuasion in New England, he caused himself to be baptized by one Halliman, a lay member of his church, and deputy Governor of Rhode Island; after which he in turn baptized the said Halliman and ten others, and thus formed the first baptist church in America, in the year 1639. An attempt was made to establish a church in Boston, but it was put down by the government. Twenty years afterwards, there was one formed at Cold Spring, in Pennsylvania; soon afterwards one in Philadelphia; and in the year 1762, the first baptist church in New York. But we need not trace further—sufficient to say that, since the revolution, which secured equal rights and protection to all sects, of whatever belief, the sentiments of

the baptists have extensively prevailed through every part of the Union.

The doctrines known to be very generally held by the baptists, are those of the Presbyterian church, and derived from the same catechisms and confessions; but as there has never been anything in the shape of a General Assembly or Conference, in which the entire church could be represented, there is a great latitude of belief, ranging from Arminianism up to Calvinism, high Calvinism, and what is properly called, Calvinism run to seed. When each church is an independent body of itself, with a power of making its own rules and regulations, and without any Synod or Presbytery to take the oversight, there can be no great uniformity. Their close communionism has at times drawn down upon the baptists the charge of bigotry and exclusiveness, and we think they have more than they need have; but if they really believe their own avowed sentiments, it is difficult to see how they could act otherwise. This is the peculiarity by which they are distinguished from others, and which, in fact, constitutes them baptists.

When we look on this large, concentaneous body, as they now exist, and trace the history of the sect from its beginnings in Rhode Island, through all its enlargements and accessions, up to the present moment, with the organizations that have sprung out of it, and others which have been imported, all of them belonging to the same great family of aquatics, we recognise an agency capable of exercising a most important influence on the principles and moulding of our national confederacy—an agency which covers the whole land, and is present everywhere. Being essentially democratic, in the proper sense of the word, and not merely as a cognomen of the Jefferson party,* the baptists have fostered the democratic element. The Presbyterians

* "Secret fanaticism!"—say "plous gratitude."—*ED. B. R.*

* "The Jefferson party." Jefferson is said to have attended a baptist church meeting to learn his first practical lesson on democratic government.—*ED. B. R.*

did much, as we have shown already, to give shape to the constitution; but still there was no life in it till the living spirit of independence was breathed into it by the united influence of its creators—the sovereign people. We have shown that the outlines of it, so far as outlines are concerned, existed already in the statute books and standards of the Scotch Presbyterians and New England Puritans; but it did not all exist there. Nor did the Presbyterians do all—other agencies were at work. The influence of the Presbyterians was in favour of the representative system; the influence of the baptists, though still republican, was wholly different. Yet it was felt; for the constitution was not the work of any one set of men—all had a hand in it; yet some contributed more than others. We do not say did more, for all fought, and fought nobly, through the war; but we say contributed more, i. e. of the principles involved in their ecclesiastical governments. Every sect, one exception, added something; and thus the constitution came out compounded of the excellences of all, so that all were interested, and saw something of themselves in it. The Episcopalians loved royalty, and, whatever they may pretend, had nothing to do with our present constitution. That what the baptists contributed was mainly the democratic element, is obvious from all their movements, and at every turning-point of their history. It is as natural for them to be democratic as it is for them to be at all—it is the disposition in which the mind is cast; it is the very genius of their religious system, which is continually brought before them at every vote of their meetings, and which stimulates their altercations.

The baptists, somehow, have a mortal antipathy to religious establishments, and no class of our citizens have done more than they have to rid the country of those intolerable nuisances—they detested the very name. At the time of the English Reformation,

while some were rejoicing at the great things attained, the baptists demurred, and said it did not go far enough. They had felt the yoke gall, and determined to leave no means unused for dashing to pieces the fitters and breaking the chains that were already riveted to the colonies. The great struggle on the field of Virginia, which ended in a perfect emancipation, is a fine specimen of the moral heroism of these sons of the Reformation, and it shows how unremitting were their exertions to obtain liberty of conscience. In the midst of their struggles they secured the interest of the famous Patrick Henry. The political revolution was rolling on with impetuous force, regardless of all the vestiges of royalty in the State or the church; the clergy and the established religion were looked on as the inseparable appendages of the monarchy, while the baptists were known to be republicans from principle, and had great interest amongst the common people. The time was gone by when they would cheerfully have paid their tithes, if they could, even then, have obtained liberty of conscience; and now, nothing less than a total overthrow of all ecclesiastical distinctions would satisfy their determined vehemence, and, having started the decaying edifice, every baptist put to his shoulder to push it to irretrievable ruin—and they succeeded. The revolutionary party found the sacrifice must be made, and they made it. When a bill was brought forward in 1784, “establishing provisions for the teachers of the christian religion,” the Virginia baptists were the only sect who took open stand against the measure; and in 1798, when the Legislature repealed all laws vesting property in the hands of any religious sect, the Episcopalians were at once deprived of their glebes, &c., and all persuasions were put upon a perfect equality. This had long been a prime object. At a time when the constitution was yet forming, the bap-

tists represented to Jefferson the need of securing an equal influence, and religious freedom to all persuasions. Jefferson saw the practical working of the plan, and was very much pleased with it. He even went so far as to say, he learned democracy from the baptists. The Presbyterians themselves might have been suspected of a leaning the other way; and when they declined the honour of an alliance with the State, it might have been supposed they saw causes in existence which might prevent the match, and therefore they forbade the banns. But no such suspicion can attach itself to the baptists; and to them we are, in a great measure, indebted for our present religious liberty. It is a proof of their indomitable energy and hatred of establishments, that they were so much persecuted by Episcopalian, and yet remained firm to the revolutionary interest through the war. But it was a war against crowns and mitres, and they were determined to fight it out. The establishment first used the sword, and the baptists were determined she should perish by it.

In the questions of the age, the baptists, for the most part, act in a mass, not from any previous concert; they are democratic from habit, the idea being forced upon them by the genius of their religious institutions. We know it is said they were once democratic almost universally, but that now they are very much abated. But query—Has not the word democracy changed a little from its original signification? and has it not changed in about the same degree as the baptists have abated? Their exclusiveness, their well known obstinacy as to the meaning of the word "baptize," are now common-place ideas, and have, in fact, passed into a proverb. It is usually accounted for by considering that this is the main point of the system—that it is their rock; and they are obliged to make a rock of it; that if they were to give up this, the whole system would tumble to pieces by its own gravitation alone. So far we

understand it. But has this exclusiveness no influence on the politics of the country, in a large body, covering with its institutions the whole United States, and present at every point? Can it be possible that such a body should produce no opinions and impressions, nor furnish any general principles, amongst the masses with whom it comes in contact? To ascertain this, we have only to go into the neighbourhood of some long established baptist church in the country, and we shall find that the rules of action, and even the modes of thinking, are many of them drawn, unconsciously of course, from the religious system they are conversant with, and applied to other subjects. This tendency of things was perceived by Franklin and Jefferson, who, though without being professors of religion themselves, tried to infuse the religious principle into the national enterprise, as the electric power which alone could make men stand erect. And the Hon. Daniel Webster tells us that the American revolution could not have lived a single day, but from its supposed connexion with the christian religion. Now, suppose this exclusiveness to be what men take it to be, and that the whole government were placed in their hands, what should we expect? That the same exclusiveness—the same jealousy of foreign interference—the same iron spikes, so to speak, would stand around the State which stand around the Church; we should expect low tariff measures, to enlarge the communion—a disposition to national aggrandizement—a propensity to turn the arms of the country against every nation where spiritual or earthly despots exist, whether we have anything to do with them or not; and in which of the great political parties of the day, do we see these very indications? It is true, these principles, to a great extent, are neutralized by the counter elements of other parties; but this only shows the fine practical working of our system of government,

which is the wonder of the London *Times*, that materials so discordant should work in it with as much ease as if, like the wheels of a clock, they had been fitted beforehand, to perfect the machinery and make it strike true time. Thus it is churches work. The Presbyterian gives the representative system, which, lest it should run into oligarchy, is held in abeyance by the constant tendencies of the democratic element. Our government is made for these opposites, which would destroy any other. The little local disturbances we complain of are the elements of harmony in the greater working of the general system. So long as things go on as they have done, our prosperity must go on to be unexampled; nor is it easy to calculate the prospects of a country to which one continent supplies territory, and the other population.

But it may be asked, how does this church stand as to the subjects of temperance, education, slavery, and others, that agitate the public mind? On the question of temperance she has done too much, and thereby secured too little. She has pushed the matter, so to speak, through thick and thin, of physical, and even moral, therapeutics, and produced re-action in the very masses she intended to benefit, recommending death to the sick man, as has frequently been done, in preference to the wines and stimulants prescribed by his physicians to subdue his fever and bring about his convalescence. It arose from popular ignorance; and where the physician has not been positive, great numbers have died. We may reckon about one-third of those who die of chronic diseases, in some parts of the country, as mere victims to these sweeping and fanatical measures. Still the object is good, and in the case of healthy men, the baptist principles are about the best that could be applied.

On the subject of education, this church has not been very energetic. For a long time she appeared to appreciate it little, if at all; but of

late she is waked up to see its importance, and has now twenty colleges, eight theological institutions, with a goodly number of academies, for the service of her young men.

It might be supposed that a church of such extent must take some stand on the question of slavery; and here we find discord, not division, for they were never united. The baptist congregations are so many separate republics, each choosing its own officers, and managing its own affairs, without admitting the existence of any superior court. The Northern republics are against slavery, and even any very slow process of emancipation. Few churches, North, would allow any slaveholding minister to officiate. With the Southern republics it is different, so that though there is no book concern to litigate about, still there is a split, to all intents and purposes, and their institutions go in pairs. There is a publication society North, and another South; a missionary society North that refuses to send out slaveholders, and another South. The clerical motto is "*E Pluribus Duo*," instead of *unum*, which is a very poor preface to a church. The Presbyterians protested, and left the question. The baptists acted, and did nothing. The questions of close and open communion, the division into Calvinistic and Free-will baptists, &c., are generally understood. We have only to add of this church that she has two Bible societies, a missionary union which supports from five to six hundred missionaries, a Southern missionary society, foreign and domestic, an American Indian missionary society, an American home missionary society, and a Sunday-school union, with a complement of nearly 11,000 congregations, and from 7,000 to 8,000 ministers. And if she were to attend more to the home population immediately within her reach, her efficiency would be more felt than it now is.

A FRENCH JESUIT'S PLOT FOR THE EXTIRPATION OF HERETICS.

MR. HOWELL LEWIS, of Brecon, has sent us the following copy of a letter which is said to have been found in the study of an English nobleman. We give it as we received it, having no opportunity of fully testing its accuracy. It contains, however, internal evidence of authenticity; and we can believe, that a weak French king, in the hands of a Jesuit priest, might be persuaded to consent to such enormities. The Bartholomew Massacre too strongly confirms this contemplated deed of darkness.

Father La Chaise's Project for the Extirpation of Heretics. In a Letter from him to Father Petre, Jesuit; Almoner to the King of England. From an old magazine.

Worthy Friend,—I received yours the 20th June last, and am very glad to hear of your good success, and that our party gains ground so fast in England. But concerning the question you have put to me, that is, what is the best course to be taken to root out all the heretics, to which I answer there are divers ways to do that; but we must consider which is the best to make use of in England. I am sure you are not ignorant how many thousand heretics we have in France, by the power of our dragoons, converted in the space of one year; and by the doctrine of these booted apostles turned more in one month than Christ and all his apostles could in ten years. This is a most excellent method, and far excels those of the greatest preachers and teachers that have lived since Christ's time. But I have spoken with divers fathers of our society who do not think your king is strong enough to accomplish his design by such kind of force; so that we cannot expect to have our work done in this manner, for the heretics are too strong in the three kingdoms, and therefore we must seek to convert them by fair means before we fall upon them with fire,

sword, halters, gaols, and other such punishments. I can therefore give you no better advice than to begin with soft and easy means—wheedle them in by promise of profit and offices of honour, till you have made them dip themselves in treasonable actions against the law established, and then they are bound to serve for fear. When they have done thus, turn them out, and serve others so by putting them in their places, and by this way gain as many as you can. As for the heretics who are in places of profit and honour, turn them out, or suspend them on pretence of misbehaviour, by which their places are forfeited, and they subject to what judgment you please to give upon them. Then you must form a camp that must consist of none but catholicks; this will make the heretics heartless and conclude all means of relief and recovery gone. And lastly, take the shortest and best way, which is to surprise the heretics on a sudden, and to encourage the zealous catholicks: let them sacrifice them all and wash their hands in their blood, which will be an acceptable offering to God. And this was the way I took in France, which hath well succeeded; but it cost me many threats and promises before I could bring it thus far, our king being long time very unwilling, but at last I got him on the hip, for he had lain with his daughter-in-law, for which I would by no means give him absolution till he had given me an instrument under his own hand and seal to sacrifice all the heretics in one day. Now as soon as I had my desired commission I appointed the day when it should be done, and in the mean time I made ready some thousands of letters to be sent into all parts of France in one post night. I was never better pleased than at that time. But the king was affected with some compassion to the Hugonots, because they had been the means to bring him to his crown and

throne, and the longer he was under it the more sorrowful he was, often complaining, and desired me to give him his commission again; but that I would by no persuasion do, advising him to repent of that heinous sin, and also telling him that the trouble and horror of spirit did not proceed from anything of evil in those things that were to be done, but from the great wickedness which he had done; and that he must resolve to undergo the severe burden of a troubled mind for one of them or the other, and if he would remain satisfied as it was, his sin being forgiven, there would in few days be a perfect atonement made for it, and be perfectly reconciled to God again. All this would not pacify him, for the longer the more restless; and therefore I ordered him to retire to his closet, and there to spend his time constantly in prayer, without permitting any one to interrupt him; and this was in the morning, early, when the evening following I was to send away all my letters. I did indeed make the more haste, for fear he should disclose it to anybody: yet I had given him a strict charge to keep it to himself; and the very thing I most feared, to my great sorrow, came to pass, for in the nick of time the devil, who hath his instruments at work, sent the Prince of Conde to the court, who asked for the king. He was told that he was in his closet and would speak with no man. He impudently answered that he must and would speak with him, and so went directly to his closet; he being a great poor, no man durst hinder him; and being come to the king he soon perceived by his countenance that he was under some great trouble of mind, for he looked as if he was going into the other world immediately. "Sir," said he, "what is the matter with you?" The king at the first refused to tell him, but he pressing hard upon him, at last the king, with sorrowful complaint, burst out and said, "I have given Father La Chaise a commission, under my own hand, to murder all the Hugonots

in one day, and this evening will the letters be dispatched to all parts, by the post, for the performing it, so there is but a small time for my Hugonot subjects to live, who have never done me any harm." Whereupon this cursed rogue answered, "Let him give you your commission again." The king said, "How shall I get it out of his hand, for if I send for it he will refuse to send it." This devil answered, "If your majesty will give me an order I will quickly make him return it." The king was soon persuaded, being willing to give ease to a troubled spirit, and said, "Well, go then, and break his neck if he will not give it you." Whereupon this son of the devil went to the post house and asked if I had not a great number of letters there, and they said, yes, more than I had sent them a whole year before. Then said the prince, "By order from the king you must deliver them all to me," which they durst not deny, for they knew well enough who he was. No sooner was he got into the post house and had asked these questions, but I came also in after him to give orders to the post master to give notice to all those under him, in the several parts of the kingdom, that they should take care to deliver my letters with all speed imaginable. But I was no sooner entered the house but he gave his servants orders to secure the door, and said confidently to me, "You must, by order from the king, give me the commission which you have forced from him." I told him I had it not about me, but would go and fetch it, thinking to get from him, and so go out of town and send the contents of those letters another time; but he said, "You must give it me, and if you have it not about you send somebody to fetch it, or else never expect to go alive out of my hands, for I have an order from the king either to bring it or break your neck, and I am resolved to carry that back in my hand or your heart's blood on the point of my sword." I would have made my escape, but he set his sword to my

breast and said, "You must give it me or die; therefore deliver it, or else this goes through your body." So when I saw nothing else would do, I put my hand into my pocket and gave it him, which he carried immediately to the king, and gave him that and all my letters, which they burnt; and being all done, the king said now his heart was at ease. Now how he should be eased by the devil, or so well satisfied with a false joy, I cannot tell, but this I know, that it was a very wicked and ungodly action, as well in his majesty as in the Prince of Conde, and did not a little increase the burden and danger of his majesty's sins. I soon gave an account of this affair to several fathers of our society, who promised to do their best to prevent the aforesaid prince from doing such another act, which was accordingly done, for within the space of six days after the damned action he was poisoned; and well he deserved it. The king also suffered too, but in another fashion, for disclosing the design to the prince and hearkening to his counsel. Many a time since, when I have had him at confession, I have shook hell about his ears, and made him sigh, fear, and tremble, before I would give him absolution: nay, I have made him beg for it on his knees before I would consent to give it him. By this I saw that he still had an inclination to me, and was willing to be under my government;

so I set the baseness of the action before him, by telling the whole story, and how wicked it was, and that he could not be forgiven till he had done some good action to balance that and expiate the crime: whereupon he at last asked me what he must do. I told him that he must root out all the heretics from the kingdom. So when he saw there was no rest for him without doing it, he did again give them all into the power of me and our clergy, under this condition, that we would not murder them as he had before given orders, but that we should, by fair means, or force, convert them to the catholick religion, to which end he gave us his dragoons to be at our devotion and service, that we might use them as we saw convenient to convert them to the true religion. Now when we had got the commission, we presently put it in practice, and what the issue of it hath been you very well know. But know in England the work cannot be done after this maner, as you may perceive by what I have said to you; so that I cannot give you better counsel than to take that course in hand wherein we were so unhappily prevented, and I doubt not but it may have better success with you than with us. I would write to you of many other things, but I fear I have already detained you too long, wherefore I shall write no more at present, but that I am, Your Friend,
Paris, July 9, 1688. LA CHAISE.

SPIRITUAL CABINET.

FROM REV. J. G. PIKE'S LETTER TO THE GENERAL BAPTIST CHURCHES.

MAN WITHOUT THE BIBLE.—It is scarcely possible to appreciate aright the privilege of possessing divine instruction on the great subjects of religion. Were God to create a sun that should rise at midnight on a shipwrecked mariner, covered with a horror of great darkness on some unknown coast, or on a benighted and bewildered traveller, lost in what seemed an in-

terminable wood, great as would be his kindness, yet the favour would be small, and the benefit trifling, if compared with those that are enjoyed through the spiritual instructions of his precious word. Man, without the bible, is a poor, lost, sinful, and undone creature. He knows not God, knows nothing of a Saviour, and nothing correctly respecting himself. He must die, but

whether he shall live again—and if so, in what condition—is all unknown. On what he is, and on what awaits him, “shadows, clouds, and darkness rest.” This dense and dismal darkness is dissipated only by the light of revelation. What unassisted reason can do to remove this darkness, and to promote the religious welfare of man, is best seen in what it has done. A survey of what it has done would occupy many pages. The abominable idolatries and atrocious practices of ancient heathens, with the infamous doctrines and the excessive wickedness of their most distinguished philosophers, show what were the fruits of worldly wisdom, when the world by wisdom knew not God. The principles and practices of modern infidels and of modern heathens are not less detestable for their wickedness, or less contemptible for their folly, than those of their predecessors in Greece and Rome. The darkness of nations destitute of the gospel is most pitiable. A poor heathen said to a missionary in Africa, “We never heard before that the Son of God died for sinful men, nor of the worlds of happiness or misery.” A Chinaman pointed to his idols, and said to one of your brethren, “We have been taught to worship nothing but these; you preach the religion of Jesus Christ; not one of us here knows anything of either Jesus or his doctrine.” Surely it were better far to be numbered with the beasts of the field, or even the worms of the ground, than to possess intelligent immortal spirits, and yet know nothing of Jesus or his doctrine. To sink into utter nothingness would be a privilege compared with groping in such dismal darkness through this world into eternity.

PRIVILEGE OF POSSESSING THE BIBLE.—The privilege possessed by enjoying divine revelation is great when we consider the all-important subjects on which it treats. In the blessed gospel God is described as infinitely just and holy, yet as gracious and merciful; man as fallen, condemned, and ruined; yet God pities

fallen man, and mercy would save him, but divine holiness and justice forbid the exercise of such mercy. The Father is then represented as sending the Son to be the Saviour of the world; and the Son as coming to be a willing victim, offering himself as a ransom for many, actually dying for their sins and in their stead. Now justice is honoured. God can be holy and yet merciful; just and yet the justifier of him that believeth in Jesus. A clear way is opened for the exercise of infinite compassion in strict conformity with regard to the claims of infinite holiness. The Son, having expiated sin by the offering of himself as the great high priest of his redeemed, is then represented as receiving all that come to him, giving them full pardon, and introducing them into the family of God. His atoning death has removed all the obstacles to their happiness that spring from their sins. The sinfulness of their nature forms another obstacle, but this is removed by the Spirit of God, who renews their hearts, and thus qualifies them for admittance into heaven. In the exercise of his mediatorial authority, the Saviour takes the special charge of all who are led by the Spirit to trust and hope in him. He keeps them, and trains them for his kingdom; receives them at death; will raise their bodies on the resurrection day; will confess and approve them when he appears as the Judge of all, and will at length in heaven present them to himself a glorious church, lovely in heavenly perfection, and happy in immortal blessedness.

REASONABleness OF FAITH IN THE BIBLE.—The province of reason, in regard to revelation, is not to try its discoveries by the feeble faculties of the human mind, but to ascertain that God speaks in it. The evidences that prove the Divine authority of revelation may be fully investigated, and whenever they are so, with a sincere desire to know the truth, the conviction that the gospel is from God is sure to follow. Many an enemy to

divine truth has, by such an examination, been changed into a devoted friend. When it has thus been ascertained that a revelation is from God, all that reason has further to do is to ascertain what is the meaning of the language he employs, but the truths revealed are to be received on his authority. This is not blind credulity, for when an inquirer is satisfied that God speaks, nothing can be more reasonable than to listen to him, and nothing more unreasonable, as well as wicked, than disregard of his testimony. In many of the most important affairs of this world, men have to act on the testimony of others. In courts of justice, in the affairs of law, in the transactions of commerce, in all that refers to far distant countries, men have to be guided by human testimony; but if the credible testimony of fellow-men, on subjects known to them, deserves confidence, how much more does the testimony of God, on far more momentous subjects, fully understood by him alone. If we receive the witness of men, the witness of God is greater.

PECULIAR TRUTHS OF THE BIBLE.—The meek docility thus required is enforced by the fact, that many of the subjects on which God speaks, are of such a nature that we can know nothing respecting them but from his word. His eternal power and God-

head are visible in the works of his hands, and might be learned, though they seldom have been, from the wisdom and might apparent in those works. But on other subjects, still more interesting and important to us, the heavens above and the earth beneath teach us nothing. They reveal not his character. Of the Saviour, his divine nature, his incarnation and redeeming love, what he has done, and is doing, they are silent as death. Of the Holy Spirit, and his important work, they are equally silent. Of God, as the Father, Son, and Holy Spirit, with which is identified all the knowledge that is most essential to man, the works of God proclaim nothing. They are silent too about the worlds of unseen joy or woe. From them, and from every source besides, except the bible, we gain no knowledge of our own nature as immortal beings, of a remedy for our ills as sinful creatures, of pardon, peace, and salvation. Yet these are the subjects most connected with our peace here and happiness for ever; and while all we know, or ever can know, on these subjects, must be revealed by God, how reasonable and truly wise is docile submission to his teaching. How proud, presumptuous, and foolish is the conceited upstart, that, thinking himself to be wise, becomes a fool, by refusing such sub-mission.

POETRY.

TO GOSPEL PIONEERS IN BURMAH.

BY MRS. JUDSON.

PLY the lever, pioneers!
Many a waiting angel cheers,
Christ above is interceding,
Here the Holy Ghost is pleading,
And the promise of Jehovah
Stands upon this blessed Book.
Cheerily, cheerily, ply the lever!
Pause not—faint not—falter never!
Course the river, thread the alley,
From the hill-top to the valley,
Go this barren border over,
Scattering seed in every nook.

Gifted with a little wing,
Far the seed shall float and spring—
Spring and bloom in Burmah's contro,
Till life-giving fragrance enter
Even the sacred groves of Boodha,
And the monarch's golden hall.
Plant the seed, and ply the lever!
Pause not—faint not—falter never!
With a trusting heart, and humble,
Toll till Boodha's throne shall crumble,
Monastery and pagoda
Reel before the Cross, and fall.
Maulmain, 1850.

THE ETERNAL PALACE.

TUS who creation travell'd—and from
Eternity's vast date, through Time's long years,
The wondrous purposes of heaven have grown,
And still are ripening : the brilliant hosts
Of glorious heaven expecting the display—
The gathering of the nations in sublime
Magnificence, for ever to explore
The Crystal Palace of the Universe,
The Supernal Exhibition of the grand
Ineffable designs and glories of
The King of Kings—the darling project of
Eternal wisdom, and immaculate
Benevolence !

Ear hath not heard, nor eye
Perceived, nor mortal imagery foreseen,
The marvels Deity hath there prepared.
“ Building of God—a house not made with hands,”
Surpassing all magnificence, or real,

Or fanciful, “ eternal in the heavens !”
A Paradise of exquisite delights—
A world of light with seas of crystal,
Mountains of sapphire, streets of shining gold,
Fountains of bals, and songs of melting harmony !
And in the midst of all the great White Throne,
Surrounded by a number none can tell,
Of every kindred, tribe, and tongue of earth,
Who washed their robes, and made them white,
In Jesus' blood, who, in one swelling song,
“ Ascribe salvation, honour, glory pow'r.
To Him who sits upon the throne, and to
The LAMB for ever !”

Transcendent, glorious day !
When, for the glory that excelleth meet,
The saints shall enter through the pearly gates,
And see the King Immortal as He is !

N.

J. B.

CHRISTIAN BIOGRAPHY.

ALEXANDER CARSON, LL.D.

From Moore's Life of Dr. Carson.

ALEXANDER, the eldest son of William Carson, was born near Stewartstown, Tyrone County, North of Ireland, in the year 1776. He died the 24th of August, 1844, in his sixty-eighth year. His ancestors were from Scotland.

When very young, his pious Presbyterian parents devoted him to the service of God, and educated him for the ministry. His mother and grandmother bestowed many prayers and much labour upon him. They could repeat all the Psalms from memory, and they early imbued his mind with the doctrines, precepts, and promises of God's Word. He always acknowledged his obligations to these mothers in Israel. He considered himself, though not a believer in apostolic succession, a real legitimate successor of the highly privileged Timothy. When he furnished religious periodicals with anonymous pieces he often assumed this name.

While a student he was distinguished for his great assiduity. It is said that his father, on one occasion, endeavoured through prudential motives, to divert his attention for a while from his pursuit of knowledge. He wept and en-

treated until his grandmother interposed her maternal authority. “ My son,” said the venerable lady to his father, “ dont interrupt the boy's studies, for he may yet be a great man in Israel. I believe God has a great work for him to do.”

When he went to the University of Glasgow this persevering spirit did not desert him. His life was frequently considered almost extinct when the terms closed. But the fostering care bestowed upon him during the vacations, in his loved home, always recruited him. So strange and extraordinary did his studious habits appear to many at the University, that they often exclaimed, “ Carson is mad ! He is always at the Greek roots.” In those days was laid the foundation of his future eminence. But it was only the foundation. That he was the greatest proficient within the walls of the college rests on the highest authority. The late Robert Haldane, Esq., in his letters to the Bishop of Salisbury, when comparing Professor Lee, of the renowned University of Cambridge, who was a member of almost all the societies of Europe, with Dr. Carson, as a scholar, says—“ In Dr. Carson's hands this redoubtable professor has

been sufficiently tame. He saw from Dr. Carson's pamphlets with whom he had to deal. After Dr. Carson's able exposure of his incompetency as a translator there was no bristling up. The professor was made sensible of his inferiority. Nor is this inferiority surprising. The advantages enjoyed by Dr. Carson, who was the first scholar of his time at the University of Glasgow, far exceeded those with which Professor Lee was ever favoured."

Before he was twenty-two years old, in 1798, he was ordained a Presbyterian minister, settled as a pastor at Tubbermore, and married to Miss Margaret Ledlie, daughter of George Ledlie, Esq., an affluent and highly respectable gentleman. He preached only once to the church before they presented him with a unanimous call to become their minister.

If ever a minister of the gospel was favoured with "an helpemeet," Dr. Carson was the man. When his mind was surcharged, he often whispered, amidst the shades of midnight, "Remember that for me till morning." In order that he might be fully devoted to the work of the Lord, she undertook to discharge his most onerous secular duties. She answered nearly all his correspondents. She became the stewardess of his house and the overseer of his farm. She hired, managed, and paid his servants. She received and disbursed his money. For the clothes he wore she honoured the merchant's draft, and she paid the tailor's bill. Like the daughters of Milton, she frequently read to him. And when his furious pen deposited burning thoughts in hieroglyphics, which few mortals could decipher, she became his copyist. How vividly, even now, are both presented to my mind! There they sit, one on either side of the long-frequented hearth, in the time-honoured parlour! The great author is, with the speed of light and with the torrent's force, propounding his ideas to the world, while, on the other side, in her old arm-chair, sits his companion with the gracefulness

of a queen, and with the gentleness of a sraph, patiently tracing and transcribing the unsightly markings of his wayward pen.

He was not a husband merely because he was bound by civil or ecclesiastical law; nor as a matter of selfeconvenieuo, to be attended and cured for; but as one who rejoiced in the bonds wherewith he was bound. Most unsigneidly did he assent to the precept of the apostle—"Let every one of you in particular so love his wife even as himself;" and, because of the duty inculcated, he often said that "a man ought not to marry any one except he loves her before marriage as fully as he loves himself, lest he should ever afterward be a transgressor." He was not only opposed, strenuously opposed, to the alliance of christians with the unconverted, but to that of even believers with believers, except when drawn and held together by the divine and indissoluble bond of love.

He did not consider it beneath the dignity of a man, nay, of even a great man, to cultivate the social feelings. Nothing, except sheer necessity, could induce him at any time to absent himself from the peaceful hearth which his wife's presence enlivened. And when, as a matter of duty, he visited a family, or a wedding party, neither friendship nor solicitation could constrain him to remain from home after eight o'clock in the evening, when his home chanced to contain Mrs. Carson. But he never counted the hours when she was by his side; for with her he always felt at home, however far from home. After her lamented decease, he told me that formerly when returning from England and Scotland he had always felt feverish with anxiety, when he approached his residence, lest he should find her indisposed. The first question he asked, when the door opened, was, if met by a servant, "How is your mistress?" and if receivod by one of his children, "How is your mother?" He loved his children very much, and although it is customary to return the greetings of those who first

acost us, still he always transferred his first greetings to one who was dearer to him than even his children. And when she was removed to the spirit-land, he mourned her exit as a dove pines after its mate. Frequently, and with great emphasis, he disclaimed the sentiment of those who denominate "the last enemy" by the endearing name of friend. "What!" he exclaimed, "call death a friend! No, no, death is the friend neither of saint nor sinner. As well might we call the murderer, or the man who comes at midnight to assassinate us, our friend, as to apply the term to that inexorable enemy of our race!"

When chided by a friend for mentioning the name of his departed spouse, his response was, "Sir, do you wish me never to mention the name of her I loved! I mean to talk of her as long as I live! Would that her tomb were in my garden, that I might visit it every day! For, although it is wrong to mourn on account of our friends when they are taken to heaven, still it is not sinful to weep for ourselves."

He often, after Mrs. Carson's death, ascended a hill which overlooked her grave. The writer frequently accompanied him, and on one occasion endeavoured to divert his attention by introducing a subject which at another time, or another place, would have been absorbing. It was an entire failure, for he seemed altogether unconscious of my presence and of my theme. And when I ventured to remonstrate, by saying, "Doctor, I fear grief will be injurious to your health," he turned his mild eyes upon me, and said, "Oh, Mr. Moore, if it were only a staff with which a man walked for forty-two years, if it fell into a river, would be not risk almost his life to get it out!" In about six months afterward he followed her to glory.

Mr. C. was quietly and comfortably settled as the pastor of a Presbyterian congregation at Tubbermore, enjoying a befitting subsistence, when his views of church government merged into Congregationalism. He had a weak

and an increasing family to support. The denomination to which he was about to be united was, in that country, at that time, weak and despised.

On the last sabbath in which he preached in the capacity of a Presbyterian, he delivered a dispassionate discourse, and, instead of denouncing the church of his pious ancestors, he besought the congregation to be deliberate and prayerful, and not to follow him, but to search the word of God. After having stated his convictions, with tears he bade them a final adieu! His potent arguments were felt; for as soon as he descended from the pulpit, one of the most influential members seized the bible, and exclaimed, "Let all who are for God and the bible follow me!". With the bible in his hands he retreated to the green sward which surrounded the meeting-house, and thither about two thirds of the congregation followed him. The man who gave up all for Christ was not doomed to be deserted. But those who rallied around him were poor. From that day to the end of his career Dr. Carson never received above one hundred and fifty dollars, and at times not above one hundred per annum. But that he might preach the gospel unshackled by worldly trammels, he hired a farm and betook him to husbandry.

It will be easy to see how much Dr. Carson suffered by his change, when it is told, that although the law awarded the meeting-house to him and to those who followed him, yet that he and his people were excluded by physical force. He was a man of peace. For it he sacrificed everything except truth and conscience. He assured his church that, except the house could be obtained peaceably, he never would preach within its walls. His people acquiesced. Those from whom they seceded never resigned the house, so, by this sacrifice, he was compelled, for many years, to preach in cold, inconvenient barns, and often in the open fields. A Congregational church was formed, but with-

out a house to screen them from the summer's sun, or to shelter them from the winter's storm.

By a great effort, and after a wearisome period, the church succeeded in erecting a rude fabric, which bears on its front a stone on which is inscribed "1814," the date of their astonishing achievement. It has since been twice enlarged, so as to accommodate the multitudes who went to hear him, by the addition of galleries and a wing. And it may not be uninteresting to state that Dr. Carson continued to preach in that rugged and unciled house for about thirty years. Yes, and beneath that unsightly roof, and upon un cushioned, and even unpainted seats, often sat Lady Castle Stewart and some of her noble family.

The late excellent Robert Haldane, and his brother, the Rev. James Haldane, having become baptists, they sent a baptist missionary to preach in Ireland. This Scotch baptist disturbed the equanimity of some of Dr. Carson's paedobaptist Congregational church. They visited their pastor, and disclosed not only their convictions, but their determinations. The shepherd was immediately aroused! With eager grasp he clutched the shepherd's crook, determined to slay the invader! "I thought," said he to the writer, a little before his death, "that I could demolish the arguments of that baptist as easily as you could crush a fly!" He besought his disturbed brethren to be patient, promising that in a few days he would write an article on baptism which would forever silence the baptists. Accordingly, ever true to his purposes and his promises, he buckled on his rusted armour. Sanguine as to the victory, he seized the sword with which he recently gave battle, fully determined to test his own principles and to expose those of his baptist opponent. The passages which contain any reference to the ordinance throughout the New Testament were read—the Old Testament was consulted—the Hebrew and the Greek were scrutinized

—authors were ransacked, and afterward he wrote during a whole month, when at length he faltered and finally halted, having discovered, as he thought, that his building "rested on a foundation of sand." On one fatal Saturday evening he cast the manuscript into the fire, and on sabbath morning, contrary to the wishes of many, and to the expectations of all, he announced himself a convert to the sentiment which he had boldly opposed: he was a baptist! Well, it was considered bad enough to be a Congregationalist, but to be a baptist! —If the former change was accounted "folly," the latter, many thought, might well be denominated "madness!" Ever after, one of his dearest and nearest relatives, when he spoke of the Doctor, always prefixed the epithet "simple" to his name.

As an evidence of his calmness and deliberation I would adduce the fact, that instead of publishing his first impressions, when his views on baptism were changed, or of repeating the hackneyed arguments of others, he prosecuted his investigations and matured his thoughts from 1807 till 1831—twenty-four years. He detained some of his productions three times ten! His ideas on the "*onus probandi*," or *burden of proof*, were familiar to him thirty years before he propounded them to the world in his reply to Archbishop Whately.

In 1833 he wrote, "Last May I published a work on the Book of Esther, which has had very great success. It has no controversy in it, and the world is willing to read what I write if I could but abstain from controversy. Indeed, I do not like controversy, although I have been for a quarter of a century unceasingly engaged in it. But in choosing my labour I do not think myself at liberty to consult my feelings. When Christ says, 'Occupy till I come,' he requires the talents he has given to be employed in the work for which they appear to have been given."

[Further extracts in our next.]

REVIEWS.

Scripture Lessons; or, The History of the Acts of the Apostles, in Questions and Answers. Designed for the use of Bible Classes. By Mrs. Henderson. London: B. L. Green.

BAPTIST publishers do not always publish baptist books—neither indeed could they; for they must then shut up their shops. Baptist reviewers, however, must be faithful in pointing out what they conceive to be erroneous doctrine in such publications. Hence it is that, with every feeling of the most sincere respect for the piety and talents of Mrs. Henderson, and anxious, if consistent with our convictions, to commend her valuable labours, we are prevented from giving a full and hearty commendation of the work before us in consequence of such passages as the following :—

(Acts ii. 38.)—“You say that repentance cannot blot out our sins, and that baptism is but a sign of that which is signified—how then could the apostle say, ‘Repent and be baptized, &c., for the remission of sins?’ Because repentance and baptism are expressions of belief in the great sacrifice by which our sins are taken away. Can baptism, when practised on infants, be an expression of faith? Not on their part, but it should be on that of the parents, who bring them to be baptized.”

(Acts viii. 12.)—“Why is it stated that women as well as men were baptized? To shew that in Christ Jesus there is neither male nor female. Why are not children specially mentioned, in connection with ‘men and women?’ Because that was a matter of course, since male infants had always received the sign of God’s covenant by circumcision; it was sufficient to shew that in this respect the difference of sex was no bar to privilege.”

(Acts viii. 38.)—“When Philip heard this prompt and scriptural confession, did he hesitate what course to adopt? No; he signified his assent. Is that expressed? No; but it is clear, from what followed. Relate what followed. ‘And he commanded the chariot to stand still.’ Did Philip and the eunuch alight from the chariot? Yes; ‘and they went down both into the water.’ What is meant by their going down *into* the water? The word for ‘into,’ in the original, means *to* or *unto*, as well as *into*. Are there any other instances in the New Testament

of the same Greek word being translated *to* or *unto*? Yes; it is so rendered hundreds of times.* When they came to the water, what took place? Philip ‘baptized him.’”

(Acts viii. 30.)—“‘When they were come up out of, or from, the water,’ what became of Philip? ‘The Spirit of the Lord caught away Philip, that the eunuch saw him no more.’”

(Acts xvi. 15.)—“Of what was Lydia’s baptism a sign? That she believed in the Lord Jesus Christ as the promised Messiah. Who were baptized with Lydia? ‘Her household.’ Why were they also baptized? Because that Lydia, being a believer, had a right to baptism for herself and her household.”

Here we have a change for the better:—

(Acts xvi. 33.)—“Was the jailer eager to profess his faith in the Lord Jesus Christ? Yes; he ‘was baptized, he and all his, straightway.’ In whose name were they baptized? In the name of the Father, and of the Son, and of the Holy Ghost. What did this baptism express? Faith in, and subjection to, the Lord Jesus Christ, by whose command it was observed.”

And yet on the very same page Mrs. H. writes:—

“How is the jailer’s state of mind described? He ‘rejoiced, believing in God, with all his house.’ Is there any connection between his rejoicing and his believing? Yes; joy is sure to spring from a believing reception of the gospel. What is meant by ‘all his house’? All his family. Had the jailer no children too young to be capable of believing? It does not appear whether he had or not; but the word ‘house’ is here used in a general sense. Why is it mentioned that all his house believed? Because the joy of a believer is inexpressibly heightened by the mutual faith of the members of his household.”

In the above passage our readers will observe “family” creeping in to thrust out “household.” We have detected this interloper before, and shall not fail to watch his movements in future.

Here he is again!—

(Acts xviii. 8.)—“Who received the truth with Crispus? ‘All his house.’ What is meant by ‘all his house?’ His family.”

* As, for example, Matt. xxvii. 27. Luke x. 30; xviii. 14. Acts viii. 26; xvi. 8; xxvii. 40, &c. &c.

The following is much more correct.

Acts xix. 3.)—“What did Paul next say to them? ‘Unto what then were ye baptized?’ What is the meaning of the question, ‘Unto what then were ye baptized?’ What did you profess to believe, when you were baptized? Was baptism always connected with some system of religious belief? Yes; it was a sign of adherence to a particular doctrine. Unto what did these disciples say that they had been baptized? ‘Unto John’s baptism.’ Was John’s baptism the same as christian baptism? No; John’s baptism was only introductory to that of Christ.”

Only one more; and even this is not exactly to our mind.

(*Acts xxii. 16.*)—“How did Ananias stir up the mind of Saul, in the closing words of his address? He said, ‘And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.’ What did he mean by saying, ‘Why tarriest thou?’ Why dost thou delay to profess thyself a christian? Why was he to receive baptism? (See Ques. chap ix. 18.*) When are sins said to be washed away? When they are pardoned. Can sins be washed away by baptism? No; the water of baptism is only the outward sign of purification. How then is the soul purified? By the washing of regeneration and renewing of the Holy Ghost. What duty is here connected with the ordinance of baptism? ‘Calling on the name of the Lord.’ What is meant by calling on the name, &c.? Praying to him. Praying to him for what? For pardon and sanctification. Why should this be done? Because the rite will avail nothing without the blessing signified by it.”

We have thus selected some of the passages of this very valuable work which we cannot approve. In the performance of this task we have felt much pained, for, with the exception of these, we know of no similar publication that we could have more cordially commended.

BRIEF NOTICES.

Sacred History, from the Creation of the World to the Destruction of Jerusalem. For the use of Schools and Families. By Henry White. London: Simpkin, Marshall, & Co. Edinburgh: Oliver & Boyd. This compilation is not in the words of our authorized version, but is written for the purpose, and the style of the composition is good. The book consists of twenty-four chapters on the following subjects:—“From the creation of the world to the fall of man—From the fall

of man to the dispersion at Babel—From the call of Abraham to the death of Isaac—From the death of Isaac to the death of Joseph—From the death of Joseph to the giving of the law at Sinai—From the arrival at Sinai to the death of Moses—From the death of Moses to the death of Sampson—From the death of Sampson to the death of Saul—From David’s accession to the death of Solomon—From the death of Solomon to the downfall of Israel—From the reign of Rehoboam to the destruction of Jerusalem—From the destruction of Jerusalem to the death of Matthias—From the rise of the Maccabees to the coming of our Saviour—State of religion at Christ’s coming—From Christ’s birth to his baptism—Christ’s public ministry—Christ’s entry into Jerusalem and trial—Christ’s crucifixion and resurrection—The forty days after Christ’s resurrection—From the day of Pentecost to the conversion of Cornelius—Travels of Paul—The apostles—Last war of the Jews—Fall of Jerusalem.” Each of these chapters is again divided into numbered paragraphs with side heads, adapted for single lessons; and chronological dates are prefixed. At the end of each chapter, a series of suggestive questions are added. We are certainly disposed to regard this sketch of sacred history favourably, conceiving that it may be useful among the young, by giving them, within a small compass, the principal facts of the bible, and thus lead them on to a more interested and pleasurable perusal of the Word of God. In sabbath schools, day schools, and families, it might, as suggested, be prudently adopted as a reading book.

Outlines of Sunday School Addresses, with Introductory Remarks on Composition and Delivery. By James Compor Gray. London: B. L. Green. Here are nearly fifty “outlines of addresses,” as they are called; but they might be termed outlines of sermons to the young, as they appear under that form with divisions and applications. Now we deem it to be a matter of vast importance that the children in our sabbath schools should be addressed altogether, every sabbath if possible. But we very much question whether sermons, however simplified, is the best mode. Certainly a text should not be taken and announced, though a subject may be. We rather prefer the mode described by Mr. G., at page 17 of his introduction, in which he enters on his address without any formality, and in a natural and pleasing manner. We know that but few have the skill to do this. Yet the talent should be sought after and cultivated; for we may rest assured that children will never be interested with dry didactic discourses. They need something lively and sprightly to arrest their attention, and then when you have secured that you may lead them onward

* As a sign and seal of his discipleship.”

where you will. Beginning well, so as to fix them, is the main thing, as indeed it is in addressing

"Children of a larger growth."

We are glad to find that attention is directed to this subject; but we think Mr. G would have rendered greater service to the good cause, if in the place of these *slaty* outlines he had given us *five* specimens like that at pages 17—22 of his Introduction, as patterns for addresses by teachers.

Scripture Lessons, Designed especially for Sunday School Teachers, with Introduction, Notes, Questions, &c., to each Sunday Lesson, Chronologically arranged in harmony with the Four Gospels. By the Author of "Systematic Arrangement of Scripture for Sunday Schools." London: Seeley. This is an octavo of nearly 400 pages, and therefore, we fear, only within the reach of those teachers whose means will enable them to obtain a copy. The remarks, questions, &c., appear to be evangelical generally. But there is some confusion of ideas, as usual, on baptism.

That "Baptism is an open profession of faith," is good truth, put in a good form of words; and that our Lord went "to be baptized of John in the river Jordan," is plain and understandable; but what does the writer mean by our Lord having "no need to be baptized of water by him"—of water! This is something new in the "preposition" way. Similar confusion occurs in reference to the baptism of the Holy Ghost.

Christianity as Adapted to the Mind of a Child in the Sunday School; Sermon by the Rev. Albert Barnes. London: B. L. Green. This is not sermon to the young, but for the young. It appears to have been addressed by the worthy minister to the friends of sabbath schools, at the request of the American Sunday School Union. It is brim full of important facts and valuable suggestions. Pious teachers will thank us for directing them to this neat little pocket pamphlet, which may be obtained for half the value of one of our smallest silver coins.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES, AND CONGREGATIONS.

To the Editor of the *Baptist Reporter*.

DEAR SIR,—In my last I intimated that next month we would pass into Surrey. Before doing so, however, let me mention, that in the *Reporter* for July, page 281, it was stated, "In Shoreditch are some other places belonging to the baptists." In my enumeration of the chapels in that and neighbouring districts two or three were omitted. As my object is to give you the best and most accurate information in my power, permit me to supply the deficiency here. And first,—There is a chapel in *Morpeth Street*, Shoreditch, built or opened in 1849. Mr. J. D. Worrall was settled as pastor over the church in 1850, but has left, and Mr. Appleford is now the pastor. In *Dorchester Place*, Hoxton, is also a chapel, over what was formerly a stable, opened in 1845. Mr. Dunning has been the pastor from 1847. It is the only Scotch Baptist church in London.—Then there is, in Finsbury, a chapel in *Windmill Street*, the people assembling in which are at present without a pastor, Mr. Wheeler having lately vacated the office to become a missionary. It was

in this place, I believe, that the late W. Jones, M.A., laboured for many years. He was not only a preacher, but a writer of some celebrity, having published "Memoirs of the Rev. Rowland Hill," "History of the Waldenses," "Ecclesiastical History," "Biographical Sketch of the Rev. Edward Irving, M.A.," &c., &c.; and last, but not least, had a pension bestowed upon him by our Queen (God bless her!) after his refusal of a fellowship among the brethren of the Charter House from religious principle.

Now, dear sir, as you are not afraid of water, we will cross the Thames into Surrey. Let us come back to a point named in my first notice, viz., Battersea Bridge. After getting safely across, we turn a little to the right, and by a winding road which leads through an open space not larger in size than Exeter Hall, yet withal dignified by the name of Battersea Square, we may reach *York Road*. Here stands a chapel, almost the only one in the parish; it is not large, but easy of access, as it fronts the public road. This is a place of deep interest from the fact of its having been so many years the scene of the labours of the late estimable Joseph Hughes, one of the founders of the British and Foreign Bible

Society. The place was erected in 1797, and has its sabbath school, missionary, and benevolent societies. Mr. J. M. Soule has been the devoted and respected pastor from the year 1838. From this place we pass along the Thames side to Lambeth, where we find a very good chapel in *Regent Street*, built in 1821. According to the last report of the London Baptist Association this is the largest church but one in London, that is London "proper," as Cardinal Wiseman would phrase it. The number of members being 437. It has lately sustained a very heavy loss (let us hope not an irreparable one) in the death of its devoted pastor, the late Rev. W. Fraser. Mr. Fraser was pre-eminently useful to the young—he was the Alexander Fletcher of the baptist denomination, and his manner and power of conveying instruction to little children was unequalled by any man I ever saw or heard. The church is at present without a pastor. Passing Lambeth Palace, where the good Archibishop of Canterbury now lives, and Lollard's Tower, where men as good as he lingered and suffered, we come to *Waterloo Road*. In this road stands a chapel, with a narrow tall front in the Gothic style of architecture, formerly called by the pompous title of "The New Jerusalem Church"—persons who called themselves the disciples and followers of Emmanuel Swedenburg assembled here. It has however, been in the baptist connexion from 1836. The present pastor, Mr. J. Branch, was settled here in 1845, since which time many additions have been made to the church, which now numbers 365. Forty-three new members were added last year, being the largest increase of any church in London. The building, although fronting the road, is somewhat awkwardly placed, as its entrance is at the top of a dozen steps or more—very narrow, ill-ventilated, and about half big enough, as many turn away on a sabbath evening unable to get in. Efforts have been made, and money collected to obtain a new chapel, but no favourable site to build upon has yet been secured. Sabbath scholars, 150.

Passing to the top of this road we reach the end of the *Borough Road*, in which stands an excellent chapel, large and substantial, lately erected for Mr. James Wells. The name of this chapel graces the pages of the "Gospel Direc-

tory," Mr. W. being, in the estimation of some, a very "able and deeply-taught" man, and his teaching, or rather preaching, to those that like it, very "precious." Mr. W. is an author also, having, several years ago, published a very masterly and edifying little work called the "Wheelbarrow Spiritualized;" for years after he was designated the "Wheelbarrow man." He has a large congregation. From the *Borough Road* we pass down the *Blackfriars Road* to *Church Street*, where we find a large chapel in a good situation. Mr. Upton was for many years pastor of the church here. Since his departure the cause appears not to have been very successful. Mr. Bigwood laboured here for twelve months, but has lately resigned his office. It has been rumoured that an amalgamation is being attempted with the church at *Waterloo Road*; if this should take place, Mr. Branch will then fill the pulpit here, and in all likelihood the chapel too. From hence we pass on to the General Baptist chapel, standing on the south side of *Borough Road*. This is a very old interest, dating from the times of Charles II.—1674. The Rev. J. Stevenson, M.A., is the pastor, his pastorate commencing in 1832. Mr. S. is one of a family of preachers; being son of the late Rev. T. Stevenson of Loughborough, and brother of the pastors of large churches in Loughborough and Leicester: and we are happy to hear that this family distinction is likely to be kept up in the next generation. The old place of meeting in Great Suffolk Street, now forms the school-rooms, and the new chapel will hold a thousand persons. Here are, in active operation, all the means and appliances of a working church.

Before we cross *High Street*, let us mention a very commodious and substantial chapel in *New Park Street*. The church dates from 1719. The chapel used to stand in Carter Lane, *Tooley Street*, and was the scene of the labours of Dr. Gill, the Commentator; also of Dr. Rippon, the compiler of the hymn and tune-books bearing his name. The old chapel was pulled down to make room for the improvements and new erections near *London Bridge*, and the new chapel was erected by the Commissioners connected with those improvements. Mr. James Smith, now of Shrewsbury, was for several years the devoted and successful pastor here. The

church is the largest in London, numbering 452 members. I have to-day been informed that Mr. Walters, of Preston, has just accepted a call to the pastorate. This is a working church, and under Mr. Smith's guidance was most active and useful—it has school-rooms, &c., all adapted for extension and usefulness.

We now pass across the Borough to *Trinity Street, Trinity Square*; here is a fine substantial chapel, and in an admirable situation. This cause was first established in the year 1773, in Dean's Yard. Mr. B. Lewis has been the pastor for upwards of a quarter of a century. Mr. J. H. Blake, of Lessness Heath, Kent, has just accepted an invitation to become united with Mr. L. as co-pastor, and has entered upon his office under very encouraging prospects of usefulness. There is a sabbath school here, also societies for benevolent objects. Near this is *Kings Court*, in which stands a chapel—neither immediate locality, nor building very inviting. The church—under the pastoral care of Mr. Gunner—rents the place, and it is mentioned in the "Gospel Directory."

Farther down towards London Bridge is *Crosby Row*, in which stands a chapel that will hold, probably, 500 people. Mr. C. W. Banks is the pastor here. He is the editor of a monthly periodical called the "*Earthen Vessel*," which, according to the judgment and taste of some, contains heavenly treasure. Mr. C. W. Banks is also pastor of the church meeting in *Mason's Court*, Shoreditch, as already noticed; so that Mr. B., we suppose, hath his hands and head, and we hope also his heart, full—being at this present time pastor of a church in Middlesex, pastor of a church in Surrey, and editor of the aforesaid publication, viz., the "*Earthen Vessel*." When dissenters speak of clergymen who hold livings with "cure of souls" in two parishes or counties, they usually designate them pluralists, from the word plural, which, as Mr. Banks perhaps knows, as the editor of a popular periodical, signifies two or more. I will not, however, call Mr. Banks a pluralist for fear my readers should think him an Oxford or Cambridge man, which I am sure he is not. The last chapel I will mention in this paper is that standing in *Show's Fields*. A Mr. Francis was pastor here for many years. The build-

ing is not large, but fronts the street, and in its immediate vicinity are many specimens of the wooden houses of the olden time, presenting a singular contrast to their modern brick neighbours. The church, since Mr. Stringer vacated the office last year, is without a pastor, and there is more than a bare possibility that the building will fall into the hands of the governors of St. Thomas's Hospital very shortly, and so be lost to the denomination.

X.

INTEMPERANCE AND SLAVERY IN THE UNITED STATES.

MR. H. L. DINMORE, of Syracuse, Onondago County, New York, has favoured us with a correction of what appeared at page 255 of our June number. Mr. D. is not pastor of the church there. Mr. Robert Raikes Raymond is the pastor, and Mr. D. is "Church Clerk." Mr. D. also states that he went out, not from Kent, but from Spencer Place Chapel, Goswell Road, London. Our friend also mentions the transmission of various papers and letters, which have not reached us, as we are careful to acknowledge *all* correspondence. He says:

"I have written you several times, with items of 'Attempts to do Good'; but all the return I could find has been an occasional complaint that former correspondents had forgotten both you and their own promises in their new homes. I have been here three years, and although many opportunities of usefulness have passed unimproved, yet I have not been 'all the day idle.' Occasionally I have spoken of the love of Jesus; but principally my work has been in the other departments of labour, as the sabbath-school, &c. The especial department of labour in which I have worked has been the temperance field, in behalf of which I have lectured in various parts of this county. The vice of intemperance is even more fearful here than at home, for the impulsive fitfulness of the people leads them to extremes, and thus there are few moderate drinkers—the 'go-a-head' notion making moderation impossible; and a view of the wretched holes in which intoxicating liquors are vended would assure you that drink was taken for drink's sake. There are not any of those allurements by which the liquor

dealers at home make their places attractive to their victims. It may be so in the large cities; but in these smaller cities, the business is in the hands of common chandlers, who sell groceries of all kinds, which serve as a cloke for many to drink, under the pretence of other purchases; but nowhere have I seen a place where men could sit down and drink in the false comfort which too often is found at the dram-shop fireside as a substitute for the more legitimate comforts of home. In short, American intemperance is the most unmitigated debasement and degradation under the sun! The pleas of harassing poverty, national ignorance, and aristocratic oppression, are all excluded as foreign to the soil. Intemperance is, therefore, not the result of these influences, but a voluntary immolation.

One part of America is very very good. Beautiful scenery in all directions; and the public works of this

State (New York) are monuments to energy and busness progress; but there is much yet unaccomplished which remains to desile the fair face of beauty with which God has blessed and adorned this laud.—The monster blot on the record of the nation is slavery. It is an evasion to say that the North is free, for while repudiating slavery for themselves, there are men to be found (D. Ds. in abundance) who preach its scriptural claims to support, and obedience to the man-catcher's law as a religious duty. This evil must, however, yield to truth. Many fearless spirits are coming out, and advocating the cause of right. But while the pulpit is not too sacred for the pollution of such sentiments, little can be effected. But the time will come, when the pulpit, spite of the wealthy influences which now gag its voice, must plead the cause of justice, truth, and righteousness."

NARRATIVES AND ANECDOTES.

WHAT I SAW AT NOON-DAY IN THE STREETS OF CINCINNATI.—“Friday, May 10, [1850,] was a beautiful day; the sun seemed to shine with more than usual splendour; and, as the several preceding days had been characterised by cold rains and muddy streets, the inhabitants were abroad in great numbers to enjoy the air of cheering spring. The whole city appeared to wear an aspect of peace and mildness that I had not before observed during my short sojourn within its busy limits. It was on this day, while sitting at my window, studying the phases of human nature that passed with the lively throng that crowded one of the most public and fashionable of her streets, that my ear was startled with the cry of ‘Murder!’ I looked out, and beheld multitudes rushing toward the market square; but so dense became the crowd, that nothing could be seen save the cloud of dust that arose from the centre, giving unerring indications that a struggle for life was there going on. Yet, above the din and confusion attendant upon such a scene, was heard the cry of an unfortunate victim for ‘help.’ Suddenly the cry ceases, and the gathering crowd gives way in all directions. One blow from

a weapon, held in the hand of the Kentuckian, had prostrated the struggling victim, and silenced his cries. The captors, four in number, then drew their huge bowie knives, and cocked their loaded pistols; and one exclaimed, with stentorian voice, ‘Stand back, you cowardly ruffians, the nigger is mine, and I’ll have him!’ They then seized the negro, who had sufficiently recovered to stand upon his feet; and, with the blood streaming down his sable cheeks, they began to push him towards the river. The captive was a mulatto, much better dressed than his captors, and ‘looked much more the man;’ he was slim, and tall, and straight as an arrow. He had drunk at the fountain of freedom, and appreciated its worth. He had resided for years in the city, nor dreamed of molestation; and the thought of being again returned to the lash of his master caused him to renew his feeble exertions to escape the grasp of his inhuman persecutors. ‘Help, friends, help!’ he cried, as they hurried him on; ‘for the love of God, help, or I am lost for ever!’ Then, by a superhuman endeavour, he had nearly cleared their grasp, when a heavy blow from a endgel felled him again to the earth. No helping hand

was raised in his behalf. The savage Kentuckians then seized him by the collar of his coat, and raised him to his feet; then, placing themselves one on either side, one before and one behind, they hurried him down the street at a rapid run, with pistols in hand, and their 'shining blades' glittering in the noon-day sun, shaking them at the crowd, and threatening death to all who should interfere. The negro, from his exertions to escape, and from his bruises, had become so feeble as to be unable to keep his feet at all times, and was therefore dragged a portion of the distance. On they rushed amid the thousand gazers, taking the centre of the street, and teams, and carriages, and vehicles of every description turning as do at their approach, until at length they gained the hill that overlooks the banks of the river, when they discovered that the ferry-boat had just left her moorings; but upon being hailed by the Kentuckians, the captain immediately backed his boat, and the captive was tumbled upon her stern, followed by his captors, who scarcely had time to clear the rail before she was off again. When the boat had gained the centre of the river, and was beyond the reach of the missiles that were hurled after her by the crowd, the gallant Kentuckians made the welkin ring with cheer after cheer, in triumph over the achievement in seizing, in mid-day, in a land of liberty, and in a crowded city, a human being, and bearing him back to the lash, to chains, and perpetual slavery. The boat reached the opposite shore, and the negro landed in Kentucky. The above is a hasty sketch of a scene presented at one o'clock, p. m., in Walnut Street, Cincinnati, the greatest thoroughfare in the city. I wish it were all fiction—a mere dream; but it is true, every word. I have heard, but I do not yet know how true the rumour, that this same man has been kidnapped once before, and proved his freedom. His name is George Jackson, and has been residing in this city for several years, carrying on the business of a barber."

North Star.

"**SUFFERINGS OF FRIENDS.**"—In 1688, the Revolution, which settled the kingly authority on a better basis, still left the people called Quakers in the power of the clergy, through the laws in force or unrepealed; and there appears to have

been taken from the members of this Society, by distress for ecclesiastical purposes, in the ten years from—

1700	to	1709	..	..	£42,840
1710	—	1719	..	..	49,063
1720	—	1729	..	..	44,094
1730	—	1739	..	..	43,750
1740	—	1749	..	..	46,576
1750	—	1759	..	..	45,378
1760	—	1769	..	..	50,010
1770	—	1779	..	..	54,380
1780	—	1789	..	..	57,398
1790	—	1799	..	..	81,412
1800	—	1809	..	..	100,226
1810	—	1819	..	..	146,520
1820	—	1829	..	..	141,960
1830	—	1839	..	..	122,250
1840	—	1850	..	..	110,250

£1,136,125

There remains to mention "their sufferings" in the forty-five years previous to 1700, and these cannot be stated at less than £180,000. (see Collection of Sufferings, by J. Besse, London, 1753.) On the whole account it is computed, on good authority, that the spoliation of the property of the members of the Society of Friends, has amounted, in 195 years, for ecclesiastical purposes, to one million three hundred and sixteen thousand pounds sterling. The Sufferings of Friends—as examined by the yearly meeting, 1851—amount to an additional sum of £8,210. N.B.—The account from 1700 to 1850 is taken from authentic documents, annually printed by direction of the Yearly Meeting in London.

SABBATH-DAY DESECRATION.—Much has been said and done respecting Railway and Post Office labour on the Lord's-day, and not without good effect. But there is a far more serious desecration of the hallowed day going on perpetually by another class. The Rev. W. Reid, of Edinburgh, states:—"I find that in 1846 there were 53,373 brewers, maltsters, and distillers licensed in the United Kingdom. Taking then, the moderate calculation of two persons on an average being so employed in each brewery, distillery, or malting-house, we have upwards of one hundred thousand men employed every sabbath-day in making liquor alone. I also find that in 1846 there were 247,803 places in the United Kingdom licensed for the sale of intoxicating liquors. And from a survey recently made it is found that not less than 100,000 of them open for traffic on the Lord's-day. Allowing two persons

eugaged in each, serving customers, we have two hundred thousand persons de- cratering every sabbath by the sale of intoxicating liquors. And surely it is not too much to suppose that each place has ten customers. This is but a low average. On the morning of the 13th June, 1848, not fewer than 280 persons were observed to enter a single house in Glasgow in the course of a single hour and a half. Take, however, as an average, ten to each, and you have a million, desecrating the day by public drinking. And if to the 100,000 makers, the 200,000 sellers, and the 1,000,000 drinkers, we add those who privately desecrate the sabbath by drink, we will have little short of two millions out of the twenty-seven millions in the United Kingdom, who, by drinking customs, desecrate the Lord's-day. Think of that two million persons, nearly as many as the whole population of Scotland, engaged in the United Kingdom in the open desecration of the Lord's-day, by making, selling, and drinking intoxicating liquors."

THE LASTS SIR ROBERT PEEL.—A feeling of gloom was thrown over us by the reference of most minds to a former meeting, at which their benevolent President, the late Sir Robert Peel presided; who animated us by his eloquent appeals, and augmented the collection by a cheque for £30; and to many of us it was an additional excitement, that one of the latest acts of his social life was the payment of five year's arrears of his own and Lady Peel's annual subscriptions of five guineas to a neighbouring auxiliary, with the expression of his regret at its not having been duly applied for.

Bible Society Extracts.

SHORT SERMONS.—Whitefield is reported to have said that a man with the eloquence of an angel ought not to exceed forty minutes in the length of a sermon, and it is well known that Wesley seldom exceeded thirty. "I have always found," says another eminent preacher, "that the last fifteen minutes of a sermon, an hour in length, was worse than lost, both upon the preacher and the congregation."

CHRISTIAN ACTIVITY.

DOMESTIC MISSIONS.

THESE is in connection with the New Chapel erected by Mr. Peto, in Bloomsbury, and of which Mr. Brock is the minister, a "Domestic Mission,"—an institution which ought to be formed by every Christian church, whether in city, town, or village. Numbers of professed Christians, who now only come to and go from the place of the holy, and sometimes do not that, might thus have employment found for them which would be for their own benefit, as well as the benefit of others. Unpaid voluntary agents might generally be found in towns and villages, but in populous places salaried agents might, with the greatest propriety, be employed, whose entire time and strength should be devoted to the work. This is done by the Bloomsbury Chapel Domestic Mission, which now employs, we believe, two missionaries. Some friend has sent us a copy of the first printed annual report, from which we give a few sentences.

"They are well aware that at the present time the Christian public has many calls on its benevolence; yet they feel

assured that the true believer, whose heart is warmed by the love of Christ, and who longs for the salvation of souls, will, notwithstanding the various claims that are now made upon his bounty, be stimulated to exert himself even more for the cause of God than he has hitherto done; especially when he remembers that hundreds of his fellow creatures, *immortal like himself*, and living it may be within a short distance from his own dwelling, are perishing for lack of knowledge.

To the thinking mind, and who is there in this age who does not think? there is something appalling in the notion, that, at the very lowest computation, there is in this vast metropolis, a multitude equal in amount to the whole population of either Manchester or Liverpool, living without Christ and without God in the world; who are totally destitute of all religion, and who, if they were suddenly called to their great account, would not have the remotest conception as to whither their souls were tending. The Committee allude not now to those who have the opportu-

nities of religion, but to the forlorn, the outcast, and the destitute, Three hundred thousand cannot be an over-statement of their number. Now to a small portion of this depraved and desperately degraded mass this Committee has turned its attention. The district selected is, perhaps, if Saffron-hill be excepted, the most depraved in this great metropolis.

Perhaps at no time more than at the present is the divine injunction needed, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." The cry against Popery has been loud and long, from one end of England to the other; but it is admitted on all hands that the most effectual way of suppressing Popery is by *living* Protestantism. To the poor, therefore, many of them Romanists, some of them Mormons, many profligates, many drunkards, and the majority of them totally depraved and careless about their soul's welfare, to such is the Gospel proclaimed; and, if by domiciliary visitation in the parish of St. Giles's, but half a dozen souls, or, indeed, even one, have been rescued from perdition out of the very nursery of hell, this Committee will feel that their and their Missionary's labours during the last year, have not been spent in vain.

Extracts from the Missionary's Journal.

Monday, March 18th, 1850.—Went to visit in the Seven Dials.—The very first door I went to was shut in my face. I sought to conciliate the woman who did it, but she was too staunch a Catholic for that. I went to the next door, and found myself welcomed here. I spent some time in expounding the Word of God. The woman told me she had been a drunkard for twenty years; she now comes to my meetings, and is somewhat more virtuous. In another family I found a sick young woman and her mother. This latter does not exhibit the slightest knowledge of Christ; a stupid or an inverted look is the only reply you get to your Gospel words. This is terrible; you feel as though you were speaking to the dead. Met with a man who has a situation at the Opera. Finding he does not attend any sanctuary, I got from him a promise that he would come to the Hall. Attended the prayer meeting at the Chapel. I then went to Mr. —, to meet him and a friend of his who had joined the Mor-

monites, that we might search the scriptures together, to ascertain the truth or falsehood of the doctrines taught by the Latter-Day Saints. Mr. — had gone over to them so far as to put down his name as a candidate for membership with them; but two conversations with me had so completely unsettled his confidence in their doctrines, that he refused to join them, and recommended his study of the Scriptures with a view of learning the truth. His friend, however, was so satisfied, nay, so resolute in his faith, that he told Mr. — he could beat Mr. McCree in argument; and, that if I would only meet him, he would prove the Latter-Day Saints to be right. I consented to meet him, and did so to-night. We began our conversation at a quarter to nine, and continued, Bible in hand, till near eleven o'clock, when we separated. The questions discussed were these: 1. Is Baptism essential to the forgiveness of sins? 2. Is Baptism essential to the gift of the Holy Ghost? 3. Is the laying on of hands also essential to the forgiveness of sins and the gift of the Holy Ghost? 4. Is the Book of Mormon inspired? In explanation, it may be remarked, the Latter-Day Saints maintain that immersion is essential to salvation; that the Spirit is not bestowed until the person immersed has received the laying on of hands; and that the Book of Mormon was written by the spirit of prophecy and revelation. They claim to have the gift of tongues and miracles, and declare, I now quote from their writings, that in consequence of immersion and the laying on of hands having been neglected, no one has entered the kingdom of God for 1700 years! What will be the result of our conversation I know not. I sought to teach the faith once delivered unto the saints, and I now leave the issue with God, who giveth the increase.*

Tuesday 19.—A Day in Nottingham Court.—Labour'd as usual. Went to visit Mr. —. I found him very ill. I fear his mind is far from being enlightened. Sought to teach him the will of God. Visited Mr. — and his

* Mr. —, the Missionary, considers that a great moral improvement has taken place in this man through his instrumentality. Before he knew him, he had been a profane swearer, a drunkard, a notorious fighter; had been committed to prison on a charge of horse stealing, and had attempted self-destruction by hanging himself. The Missionary hopes he is now a Christian character.

family. They are all grossly ignorant, the mother drunken and godless. She was at my service on the Lord's day, and gave much attention to my address; but I fear she is very far from being a doer of the Word. Spent some time with Mrs. _____. She complains much of her husband's drunkenness, and yet he is regular in his attendance at Bloomsbury and the Hall. Until lately the wife was a drunkard too; she is an abstainer now, and certainly much improved in her outward conduct. Spent some time with Mr. _____ and his family. I believe both he and his wife desire to know the Divine will. They are very anxious to get from the house they live in. It is encompassed with sinners. I hope to see them in the New Model Lodging House.† In the evening lectured at the Hall. About thirty present.

Wednesday 20th.—Mr. Calman kindly united with me in visiting in George Street. A note of some of our visits may be useful. 1st. A poor woman ill in bed. The room is one of the smallest I ever saw. It is so narrow that there is barely room for the door to open; it opens against the bed-frame so as to allow you to enter; the room is so short that there is only just space for a chair between the bottom of the bed and the fire. Stretched upon a wretched couch was the object of our visit. Cold, want, and sickness made a sad picture of suffering. I tried to teach her the Gospel, but, alas! she seemed stupefied and hopeless. It was a fearful sight. Left her den of misery with a sorrowful heart.‡ 2nd. I then wished to gain an entry into some other rooms in the house, but found the landlady was resolved not to allow it. 3rd. Our next calls took us into the cellars of No. 7, where we found three families. A man and woman left one of the rooms as soon as we went in. We engaged a female lodger in conversation, and soon found her to have a surprising knowledge of the Word of God. Whenever we quoted a passage of Scripture she finished it, or gave a similar passage.

This excited my curiosity, and led me to enquire into her history. She then told me that she got her knowledge of Scripture when living with an old lady, who got her to read aloud a chapter every morning and evening. And what of her love to God? Alas! she seemed as careless as the most ignorant of her companions. We found her impervious to anything like impression. To our most solemn appeals she assented, and then gazed at us unmoved. 4th. In the next room we met with an old woman, who made us welcome. She said, "*My heart is so bad that I curse my sons whenever they vex me.*" I have not often seen an old woman so ignorant of the Christian religion. She seemed to have no knowledge of Christ's work. I sat down beside her, and spoke simply and kindly about Jesus and his cross. How she listened! Nor did she weary of the story; she heard all I had to say, and then sat very still. What she felt I know not. Mr. Calman then said a few words and we left. 5th. We next met with a countryman, who had come from Essex to seek employment; he seemed a docent fellow and willing to talk. This gave me an opportunity of explaining the Gospel to him and two females who were with him. He said he would come to the Hall, for he liked to hear the Gospel. Mr. Calman's remarks to the little company were very suitable. 6th. In a dirty front room we came upon a ragged group of Irish people. Mr. Calman engaged the master and his family, I got a lodger apart from the rest and had some very free conversation. I found him very willing to hear my message, and he gave me a promise to come and bear me on Sunday evening. My visits to-day have distressed me. Want, filth, ignorance, and sin, have been visible on every side. Oh! for a bold and true heart—a heart full of compassion and zeal, that my efforts for the conversion of sinners may not slacken. Truly, I sow in tears. Lord grant that I may reap in joy!

Lord's Day, 24th.—After the evening service I had conversations with _____ and _____, I have got the former to join the Bible Class, and trust to see him a true disciple; the latter is doing better, I lent him Mr. Noel's small work on the "Gospel of the Grace of God."

[We find that we have not space for more extracts at present.]

† They are now in the Model Lodging House, and the weekly prayer meeting has been several times held in their room. While referring to this case, it should be mentioned, that the Missionary has been useful to a person lodging with Mr. and Mrs. _____, this person having become anxious for religious instruction.

‡ The Secretary visited this case in company with the Missionary on the 2nd of May; the picture of wretchedness was most intense.

ATTEMPTS TO DO GOOD.

OPEN-AIR PREACHING.—So anxious are we for the more general adoption of this popular mode of diffusing the knowledge of the gospel of Christ, and so convinced are we that it must be adopted by evangelical christians, if they would stay the current of infidelity and popery which is now setting in upon our lands, turning the tide backward upon their opponents, and recovering the ground they have lost and ground they ought long since to have occupied, that we would fain say much more than we have done on this momentous subject. But we are as afraid of saying too much, as of saying too little. The following facts, which we gather from the public prints, we leave to the consideration of our readers; only reminding them that from these paragraphs they will discover that there are those who are ready to bear the brunt of any annoyance which may arise in the discharge of this duty, although their message may be less scriptural than our own. Surely in this great battle for truth we shall not be found skulking like cravens from the scene of action. Let us quit ourselves like men and be strong.

Street-Preaching in Glasgow.—We understand the attempt we recently noticed to carry the gospel to the outcasts of our city has excited no small amount of wrath among the catholic population. On sabbath week such a row took place in Gorbals as prevented all attempts to again preach in the open air in that locality. It seems certain of the opposers of the preaching movement have written to Sheriff Alison requesting his interference to prevent these out-door preachings, and the Sheriff, we are informed, has written to the secretaries of these out-door services, recommending that they be discontinued. It is likely that a public meeting will be called to determine what steps should be taken in the circumstances. The question is, whether protestants should so far succumb to the feeling of opposers as to desist from preaching. The Sheriff knows, as well as any one, that he has no power to stop such services, and that he is bound to use his official authority to put down riotous proceedings. It is clear that in this case it is neither the preachers nor the hearers that are the disturbers of the peace. The allegations, that the preachers denounce popery rather

than preach the gospel are untrue. The gospel is preached in all its unfettered freedom, and in all its unsectarian attractiveness. How far the clergy of the Established Church may feel themselves bound to yield to any remonstrances from the Sheriff or other officials, we know not; but one thing we do know, and that is, that a few of the dissenting clergy will abjure all right to interference with such services, and will demand that they be protected in their observance.

Glasgow Examiner.

Cardinal Wiseman Preaching.—A correspondent of a morning paper says,— “As I was passing along Orchard-street, Portman-square, last Monday evening, about nine o’clock, I was surprised to see a great crowd assembled round Kell Mell-buildings, and on inquiry I found that Cardinal Wiseman was preaching from a platform in the open air. The court (through which there is a thoroughfare into Duke-street) was illuminated and filled with Irish. After waiting some little while, the Cardinal came into the street, to a carriage which was waiting for him, attended by boys and men wearing white surplices and bearing lighted candles, banners, and also an immense crucifix. There were a great many police standing around, but none of them attempted to interfere with this illegal procession.”

A Clergynan Mobbed.—A disgraceful attack was made upon the Rev. R. W. Wolseley, curate of St. John’s Church, Liverpool, on Sunday evening, whilst that gentleman was conducting an open-air service. The chair upon which Mr. Wolseley was standing was dragged from under him by some Irish labourers, and the rev. gentleman would have fallen upon his face had he not been caught in the arms of a policeman. One Fitzpatrick attempted to strike Mr. Wolseley, and was heard threatening to kill him. The officers had some difficulty in conveying the rev. gentleman safely through the mob, and even when they had deposited him in a neighbouring coffee-house, the infuriated people threatened to pull the building down. Fitzpatrick has been fined 20s. and costs, or twenty-one days’ imprisonment.—*Patriot.*

A New Mode of Counteracting Dissent.—As the Rev. C. Robinson, incumbent of Holy Trinity Church, Blackburn, was going to his schools on Thursday evening last, he saw a crowd of persons near the

wall of the church, and ascertained that they were "Ranters," about to commence a service. Mr. Robinson waited till a hymn had been sung, and then informed one of the party who was mounting a chair, that he was the authorised minister of the district, and would not, if he could help it, allow others to take his duties out of his hands; and since the people

had congregated he would address them. He then got on the chair, and preached a sermon, with which all the people appeared much pleased. On his back being turned, one of the voluntary labourers praised him, but another found fault with Mr. Robinson for having deprived them of an opportunity of completing their design.—*Blackburn Standard.*

BAPTISMS.

FOREIGN.

INDIA.—*Gowahatty.*—The Rev. Mr. Danforth writes, that he recently had the pleasure of adding one member to the church at Gowahatty by baptism.

Dacca.—On sabbath-day, Feb. 23, the Rev. W. Robinson had the pleasure to baptize four native disciples from Dayapur, after a sermon in Bengali by the Rev. J. Leechman.

Narsapur.—In a letter from the Rev. N. Bowden, of Narsapur in Rajahmandry, the following interesting information is supplied. "Our work here is very encouraging, and there are many in the adjacent villages whose minds are evidently occupied with the merits of christianity as compared with Vedāntism. In the mean time some of the lower classes are coming forward. There are ten individuals here desiring baptism, and two were baptized at Narsapur on the 25th of December. I had the pleasure to baptize three, two sisters and a brother in Christ, at Masulipatam, from the European community, in November last, and hope to baptize others there soon. There is considerable opposition there, and an attempt to hinder us was made, by preventing us from baptizing in a tank which had been, we thought, secured for the occasion. Our opponents succeeded in this: the note forbidding us the use of the tank arrived after we were all assembled. However another was offered us the next morning, and the baptism took place on the evening after the day first appointed, and nearly all the Europeans assembled on the first evening re-assembled on the next."

Calcutta.—On the 3rd of Feb. the Rev. J. Wenger baptized and admitted to the church in Colingah, one native sister who had been for several months a candidate for the ordinance.

Colingah.—A native young man was baptized on Saturday evening, April 12th, by the Rev. J. Wenger.

Intally.—On Lord's-day, the 2nd of March, the Rev. G. Pearce had the pleasure to baptize an aged Hindu woman; and on the 4th of April a young man, a native of Scinde, formerly a Musselman. The latter individual was led to think of christianity by hearing the gospel preached in the streets of Calcutta. For more than a year he has attended worship at the Intally chapel, and has of late had to make sacrifices for the sake of Christ. May he be faithful unto death.

Rev. G. Pearce adds, June 2:—"Not having kept notes of my last letter, my memory fails me whether I mentioned therein my having baptized three persons at Intally recently, but I had better mention it twice over than omit to bring the Lord's goodness to your notice. One of the three is a young man named Mahomed Hassani, a native of Scinde, and formerly a musselman. He came round to Calcutta about seven years ago, in the retinue of the captive Ameers, who were banished their country by Sir Charles Napier, to be state prisoners at Dum Dum near Calcutta. This young man heard the gospel from our native brethren, who preach it daily by the roadside; having his attention arrested thereby he soon made their acquaintance, and began attending the Intally chapel; the result was, his conversion to the christian faith. During a recent journey to Lukhy-antipur I was privileged also to receive by baptism four persons into the church there, two men and two women. They were well testified of by the brethren in respect to their general character, and I also examined each of them carefully, both privately and before the church, and was much satisfied with the account they

gave of themselves; two were husband and wife, both those persons are remarkable for the love they have to the Word of God."

Bardia.—The Rev. J. Page writes,— " You will be happy to hear that I baptized three young women at Ashka, on the morning of sabbath-day, the 6th of April. They had all been candidates for many months—have shown decided change of character and life—have given satisfactory proof of clearly understanding the essential doctrines of the scriptures—and, under some discouragements too, have followed the Lord Jesus in his ordinance of baptism. I have been much pleased with them. They are most regular in attending daily worship and daily school; and, I hope, will be able very shortly to read the scriptures for themselves. We had a very happy season of spiritual worship and communion the day of the baptism. The Lord's Supper in the afternoon was peculiarly solemn, and yet most refreshing in its influence. Oh, for a greater increase!"

Monghyr.—The Rev. J. Lawrence had the pleasure to administer baptism to two native believers on the evening of April 3. He observes:—" It is the first occasion this year; but I hope it will not be long before we shall be privileged to witness the second. We have at least one very hopeful case."

Agra.—The Rev. R. Williams had the pleasure to baptize one young man from among the christian community, on sabbath-day, the 6th of April.

A correspondent informs us that the Rev. R. Williams baptized five men of the 2nd Bengal Fusileers at the chapel in Cantonments on Sunday the 4th of May; and that others remain candidates for the ordinance. He adds:—" The Lord is smiling graciously upon the efforts of our pastor and his people at this time, and their is a great revival amongst us."

The Rev. R. Williams had the pleasure to baptize four Europeans on sabbath-day, the 1st of June.

Jessore.—On sabbath-day, the 10th of Feb., five young Hindu females connected with the girls' school at this station were baptized on a profession of faith in the Lord Jesus Christ.

The Rev. J. Parry baptized two converts in March.

Serampore.—On the first sabbath in April, one believer was baptized at the christian village adjoining Serampore.

Cuttack.—The Rev. C. Lacey writes:—" On Lord's-day, May 4th, we had the gratification of baptizing three persons, and then of admitting them into the fold of the Redeemer. Two were a brother and sister, children of one of our oldest native members. The account they gave of their christian experience was very satisfactory. The other person was a Hindu. Her former condition was one of great degradation and sin; but grace is magnified by her conversion to God. As she related her experience, we listened with admiration and delight. May the arms of the Good Shepherd sustain these lambs of the flock."

Chitaura.—At this station four native believers were baptized by the Rev. J. Smith, on the first sabbath in June.

Mergui.—In the months of November and December last, the Rev. Mr. Brayton was permitted to baptize thirteen willing converts, all Karens. The most of these are heads of families in the prime of life. May they be faithful and useful followers of Christ!

DOMESTIC.

OUR BAPTISMAL RECORDS.—We deem it expedient to notice an observation made by one of our correspondents, who says, in reporting a baptism, " Some of our people find fault with my reporting baptisms at all, thinking it ostentatious." Now, as we have reasons for believing that similar objections prevail in other places, we would just remark that we believe these records of baptisms may be vindicated by scriptural precedents. Some of our old and " constant" friends may recollect the proofs we adduced from the Acts of the Apostles, in our November number of 1843, in a letter to " The author of Jethro"—Dr. Campbell, when we quoted in full the details of baptisms as recorded by the inspired historian at Jerusalem, Samaria, Corinth, in a Desert, at Damascus, Cesarea, Phillipi, and Ephesus. These, we reminded the Doctor, were from the " Original Baptist Reporter"—our pattern; and we asked him to compare these with our monthly reports, and point out to us in what they differ from the patterns, either as to subjects, mode, or details of attendant circumstances. And we asked further, " If they do not, what ground is there for objection? If

Luke did right, do we do wrong?" But we never heard a whisper in reply; and we are persuaded that a satisfactory reply could not be given. It is right—perfectly right—we take our stand here as on a rock—to record the faith and obedience of the servants of Christ, and the extension of his spiritual reign upon earth. This is what every sect of christians do, more or less—Independents among the rest, who also give us, in their missionary papers, reports of *their* baptisms. We will not allow them, then, to interdict us. But that baptists themselves should object, is, to us, as surprising as it is annoying. We fear, if we may speak plainly, the objection is urged by some out of deference to the opinions of their paedobaptist friends, or from a conventional notion that it is not *respectable*. But are not objections of a similar character urged against the act of believers baptism itself? Would anything less than the relinquishment of the act satisfy such objectors? If it be right to baptize at all, it cannot be wrong to record the facts. On the other hand, the published records may do great good as examples of the faith and obedience of the saints. Nay, we know they have done good, as most of our "constant readers" can testify. As to the reports being "ostentatious," we think there is no ground for such a suspicion. Nearly all the reports we receive are marked by a strain of pleasing piety, ascribing the conversion and obedience of the believers to the grace of God in Christ Jesus our Lord. If now and then a pompous or "ostentatious" report reaches us—which is seldom the case, not once in a month on an average—we always take care to weed out every pompous and fulsome sentence before it appears, and we dare confidently appeal to our regular readers whether what we now write is not substantially correct. We hope, therefore, that no one will be hindered or deterred from sending us correct reports of the baptisms of believers in his locality, with any interesting facts of the candidates, or the circumstances of such baptisms. Usually, something may be said respecting these with propriety. We have, upon the whole, a greater objection to reports which are too short, than those which are too long; for the latter we can abridge, but to the former it is not within our province to add.

LANGLEY, Essex—Upper Church.—A very pleasing awakening to divine things has taken place among the inhabitants of this village, and in connection with the place of worship in which this church assembles. This has been indicated now for several months—the congregations being crowded. On Tuesday, July 8th, twelve believers publicly put on Christ by baptism, being immersed in the baptistry at the Upper Meeting, Saffron Walden. Mr. G. T. Pike, of Manor House, Edmonton, preached, and Mr. Burditt baptized the candidates; one of whom was an aged man of more than fourscore years, who entered the waters aided by his staff. A son and a grandson of this venerable man were also of the number, aged 60 and 35. Another candidate was threescore and ten, who also was accompanied by his son, and daughter, and daughter-in-law. On the following sabbath all these were added to the little flock at the table of the Lord, when many attended to witness the scene, which was peculiarly interesting and affecting. All who desire the advancement of the reign of Christ will be glad when they hear of the grace of God which has been manifested here. It should be stated that the preaching of the gospel was commenced and conducted here by the personal efforts of a few benevolent friends. How much good might many do, if they had but more faith and zeal in the service of the Lord.

LOUGHBOROUGH, Sparrow Hill.—Several baptisms of individuals took place last year, which were not reported. On June 29, a young woman from Mrs. Smith's bible class thus professed her faith in Jesus. Notwithstanding discouraging circumstances, there have now been added more than the whole number of members forming the church when Mr. Smith entered on his labours. The sabbath school is also increased. We desire and hope to enjoy a larger outpouring of the Holy Spirit. Then shall we be blessed indeed!

COLCHESTER.—The scriptural ordinance of baptism was administered on Wednesday evening, July 31st, in the baptist chapel, Eld Lane, (the baptistry of which was kindly lent for the occasion) when five believers were immersed, on a profession of their faith in Christ, by Mr. Chappell, of Ebenezer chapel.

W. S.

DAWLEY BANK, Shropshire.—Last winter, one was baptized and added to our infant church. Another, who was then a spectator, was impressed, led to decision, and having given herself to Christ, was immersed with two others, Feb. 23, when our chapel was crowded to excess, so that many were unable to get in. This led to the erection of galleries, containing 160 free sittings, which has been the means of considerably increasing our regular congregations. One young female, who came thoughtlessly to witness the last ordinance, was awakened to the importance of personal religion; and after engaging as a teacher and collector, she publicly followed the Saviour through the baptismal stream, with two others, also teachers, on June 29. The first-mentioned candidate invited all her young friends to witness the ordinance. It was a solemn and impressive service. The parish priest, hearing that one of these was about to be baptized, used his influence to prevent it, but in vain. May they all prove faithful! Others in the congregation are inquiring. E. W.

WATERFORD, Ireland.—The ordinance of believers baptism was administered in the baptist chapel at this place, on the 17th of July, by the pastor of the church, Mr. Wilshere. The person baptized is the wife of our junior deacon. The attendance at the baptism was not large, but it was respectable; and most of the spectators were persons connected with other denominations. The discourse which was delivered before the immersion of the candidate was designed to establish the perpetuity of christian baptism; and to shew that regenerated persons only should be baptized, and that baptism is immersion.

BREACHWOOD GREEN, Herts.—On Thursday evening, July 3rd, Mr. Parkins baptized two youthful female disciples in the presence of a deeply interested audience. On the following sabbath they were added to the church. And on Lord's-day, August 3, two young men were also baptized and added to the church. A third was prevented, by illness, from being baptized. We are encouraged to hope that the Lord is prospering his cause in this place.

SUNNYSIDE, Lancashire.—On Lord's-day, July 20th the ordinance of baptism was administered by Mr. Nichols, in the open air. The candidate was the eldest daughter of one of the deacons.

LLANTHEWY, Monmouthshire.—July 6, Lord's-day morning, the pastor of this church, Mr. Thomas Lewis, immersed six young persons, on their profession of faith in Jesus Christ, who were received to our communion the same day.—Also, July 27, the same minister immersed three in the river gliding by a place called Cwmera. They were the beloved children of a gentleman who lives there. Baptism was a novelty in that neighbourhood. May it be blessed to the good of all present on the occasion! Of the candidates at the former baptism, another friend remarks:—Two of them were children of the deacons. Three of the deacons of this church are parents, having four or five children each; and it is pleasing to add, that all of them, with the exception of one little girl, have consecrated themselves in their youth to the service of their Redeemer, and promise well to be useful and active christians.

BRINGTON, Northamptonshire.—On sabbath morning, August 3, after a sermon to the young, occasioned by the death of a young woman, three young females were buried with Christ in baptism, in the presence of a large congregation. The effect was, as it usually is, when the ordinance is rightly administered, of the most salutary kind. One of the candidates was brought to God through the exemplary conduct of a young female christian; another by a sermon from Psalm xxxix. 4; and the third, who has for some time been devoted to God, was baptized at the risk of losing the approbation of several of her relatives. God grant they may be faithful unto death, and then receive the crown of life!

LANGUM, Galilee, Pembrokehire.—Aug. 3, after an address by our minister, at the water side, in the open air, Mr. Henry Evans led two young believers, one a teacher, down into the water, and baptized them, in the presence of a crowd of serious and attentive spectators. We have hope of others. J. E.

LONGSIDE, by Mintlaw.—We have had the following baptisms this year:—in April, two; in June, one; and in July, another. We now number twenty-two members, all gathered by our pastor, Mr. Thorne. G. R.

GLASGOW, College Open.—Since we last reported, we have had several baptisms; nine persons, having thus professed their faith in the Redeemer, have been added to our number. T. S.

AMERSHAM, Upper Meeting.—Mr. Sexton of Tring, baptized three young persons, August 10, after discoursing on the subject. We feel thankful that the labours of our deceased pastor, who sowed in tears, are now reaped with joy. Others, we hope, who have long been halting between two opinions, will now have courage to come forward and obey their Divine Master. J. T.

KENNINGHALL, Norfolk.—On Lord's-day morning, Aug. 10, after preaching, our pastor descended into the water, and there, in obedience to the command of Christ, immersed two female disciples. One of them, his niece, had been an Independent for several years; the other was a married daughter of one of the deacons. They were both received.

A. H.

HAWORTH, Yorkshire, Hall Green.—On Lord's-day, June 29, after a suitable discourse by Mr. Hanson, pastor, eight believers were baptized in the name of the Sacred Three, before many witnesses.

W. T.

West Lane.—Mr. Keats immersed four believers, on Lord's-day, August 10th, making fourteen who have thus obeyed their Saviour within the last few months.

G. T.

ACKER'S PITS, Cheshire.—The ordinance of believer's baptism was administered at this place, Aug. 17, when four persons publicly put on Christ—two husbands and their wives—one an aged couple; the other had been connected with the Wesleyans. There was a large concourse of spectators, who were very attentive, and some were much affected.

J. W.

[Our friend should have said in connexion with what church.]

KINGSBRIDGE, Devon.—Our pastor, Mr. E. H. Tuckett, baptized five believers, on Tuesday, June 17, two males, one 78 years old, and three females, one of whom had long hesitated between our views and the quaker principles in which she had been educated. J. G. H.

LONDON, Blandford Street.—On Wednesday evening, July 30, our pastor, Mr. Bowes, baptized two persons, in the name of the Father, Son, and Holy Ghost. One had long been a member of an Independent church.

R. B.

HADDENHAM, Bucks.—Two young men were lately baptized here, who are teachers in our sabbath school.

DEVONPORT, Morice Square.—On April 30, Mr. Horton baptized three members of three different paedobaptist churches.

BAPTISM FACTS AND ANECDOTES.

A CANDID ADMISSION.

In a beautiful little town in Western New York, a delightful revival of religion took place in the winter of 1849-50, when some scores of sinners were turned from darkness to light, and from the power of satan unto God. In the solemn daily services of worship, the Congregational, Methodist, and Baptist ministers were actively engaged, and it was agreed among them that during the time conversions were going on, little should be said of denominational peculiarities. After a season, as less of conversion was witnessed, it was felt to be of importance to collect the lambs into the fold of the Great Shepherd and Bishop of souls. One of the Paedobaptist brethren proposed, that each of the ministers should preach on baptism and church fellowship, in the presence of his brethren. The plan was adopted, and the houses of worship were filled with attentive audiences, while the Congregational and

Methodist brethren insisted on infant baptism as a scriptural rite and duty.

It will be scarcely supposed that the audience or the interest would be less when the baptist brother, with less of learning than his brethren, should have to meet and reply to the arguments and the learning which, for the last two evenings, had been placed before many hundreds of the neighbourhood. No anxiety, however, was felt by those who knew our brother's extensive acquaintance with his Bible, and with men. He entered on his duties with great composure and apparent ease, and occupied some forty minutes in a clear statement of scriptural truth on his subject. He then remarked,

"I suppose that after the learned discourses to which we have listened on Tuesday and Wednesday evenings, it will be expected that I should say something respecting infant baptism, a subject, I confess, somewhat out of the

range of my studies. However," turning to his methodist brother, who sat in the pulpit, and placing in his hand a New Testament, he added, "my brother understands it, and he will read some of the strongest passages on the subject, and I will offer some remarks on them."

The methodist brother seemed somewhat surprised, and at length said, that such a mode of discussion was rather difficult, and that he was not prepared.

"Oh, my brother," said the baptist, "I do not want you to discuss the matter; only to give us a few of the texts; the commands, or examples, on which you most generally depend."

"Indeed," replied the worthy methodist, "I cannot do that just now; for nothing strikes my mind as very pertinent."

The baptist then turned to his hearers and said, "It seems that our brother has nothing to say in defence of infant baptism, and knows no scripture to sustain it. I am sure I know of none; so that it appears there can be nothing said on the subject.—We will therefore close the meeting."

This was done, and by far the larger number of the converts were "baptized and added to the church."

Christian Index.

THE BAPTISTS.—We give another extract from the remarks of Mr. Daniel French, the barrister, in his controversy with Dr. Cumming.

"I do not mean to speak disrespectfully of any one, but I only mean that, when compared with the grey hairs which adorn and dignify the forehead of catholic antiquity, there is a contemptible juvenility about your various churches that makes me deeply blush at their aspiring and ambitious turrets. As to the baptists, I will say this in their favour, that if tradition is to be discarded and the bible alone is to be the rule of faith, they are, in their practice as to the rite of baptism, entitled to the profound respect of every reflecting christian in the universe." p. 245.
"My friend, the Quaker, tells me (and he is the best and most moral of you all) that baptism by water is not necessary; nay, that it is superfluous. The baptist (and I candidly confess that if, spurning away tradition, I took the bible for my sole rule of faith, I would rather be baptized in his way than in any other)—the

baptist, I say, tells me that I must be plunged into water, according to the unquestioned practice of the primitive church, and to the true meaning of the word *baptizo*, in the New Testament. But I, as a catholic, tell him, and say to you all, that I must be lost for ever, if I seek that knowledge in my own forum which God commands me to seek at the lips of the priest." p. 525, 526.

UNIFORMITY OF OPINION is found readily among the baptists—all is plain and easy to be understood. Not so with paedobaptists. They differ widely, both with regard to subjects and mode. Many candidly confess that they have no scriptural authority for what they do. Neander, for example, frankly says, "From the internal feelings of christianity, which obtained an influence over men's dispositions, the custom of infant baptism proceeded." Contradictory, frivolous, and suicidal are the reasonings of those who essay to sustain infant baptism as a practice supported by the word of God. Were it there enjoined, or taught in any manner, however obscurely, would the learned and the pious find themselves thus in conflict, and unable to come to any agreement on the subject? Taken together, the arguments of all parties, among its advocates, prove clearly that infant baptism is unsupported by the word of God.

Philadelphia Christian Chronicle.

BAPTISM OF THE THREE THOUSAND.—The great number of converts is no argument that he baptized them by aspersion, as some conjecture; for besides that there is no obligation upon us to believe that he baptized them all in one day; certain it is that St. John the baptist, who baptized no less, baptized by immersion: and his example gives us to understand, that for the administration of baptism to a great multitude, they chose those places which were well stored with water; besides that, the basins and purifications of the ancients, principally of the Jews, rendered that ceremony easy and familiar at that time. In short, we do not find in scripture that any were otherwise baptized than by immersion, and we are able to make out by the acts of the councils, and by the ancient rituals, that for 1300 years together they baptized in that manner throughout all the churches, as much as it was possible for them so to do.

Boswell.

SABBATH SCHOOLS AND EDUCATION.

THE TEACHER'S OFFICE.

"Take heed that ye despise not one of these little ones."—MATT. xviii. 10.

DESIREST thou a Teacher's work? Ask wisdom from above;
It is a work of toil and care, of patience and of love.
Ask for an understanding heart, to rule in godly fear
The feeble flock of which the Lord hath made thee overseer.

Alas! thou surely may'st expect some evils to endure—
E'en children's faults are hard to bear, and harder still to cure;
They may be wilful, proud, perverse, in temper unsubdued,
In mind obtuse and ignorant, in manners coarse and rude;
Thou may'st contend with sluggish minds, till weary and depress'd,
And trace the windings of deceit in many a youthful breast;
Yet scorn them not; remember Him who loved His lambs to feed,
Who never quench'd the smoking flax, nor broke the bruised reed;
Who for the thankless and the vile pour'd out His precious blood;
Who makes His sun to rise upon the evil and the good.
The love of God extends to all the works His hand has framed;
He would not that the meanest child should perish unreclaim'd.
Pray that his Holy Spirit may thy selfish heart incline
To bear with all their waywardness as He has borne with thine.

If by example, or by word, thou leadest them to sin,
Thou perilest the precious souls that Jesus died to win;
If thou from indolent neglect shouldst leave their minds unsown,
Or shouldst their evil passions rouse, by yielding to thine own;
Shouldst thou intimidate the weak, and thus destroy their peace,
Or drive the stubborn to rebel, by harshness or caprice;
Shouldst thou their kindlier feelings chill by apathy or scorn,
'Twere good for them, and for thyself, that thou hadst ne'er been born.

But oh! what blessings may be thine, when thou hast daily striven
To guide them in the narrow path that leadeth up to heaven;—
What joy to see their youthful feet in wisdom's way remain;
To know that, by the grace of God, thy labour is not vain;—
To watch the dawn of perfect day in many a hopeful child;
To see the crooked mind grow straight, the rugged temper mild;—
To mark the sinful habit o'erh'ld, the stubborn will subdued;
The cold and selfish spirit warm'd by love and gratitude;—
To read in every sparkling eye a depth of love unknown;
To hear the voice of joy and health in every silver tone!

If such the joys that now repay the Teacher's work of love,
If such thy recompence on earth, what must it be above!
Oh! blessed are the faithful dead who died in the Lord;
Sweet is the rest they find in heaven, and great is their reward;
Their works perform'd in humble faith are all recorded there;
They see the travail of their souls, the answer to their prayer:
There may the Teacher and the Taught one glorious anthem raise;
And they who sow, and they who reap, unite in endless praise!

REPLIES TO SEVERAL CORRESPONDENTS.—Those who have sent us reports of sermons, collections, anniversaries, excursions, &c., are respectfully informed that we cannot find space for them. Were we to attempt, they must be much abridged, or many must be omitted, and then we should be suspected of partiality. We deem it necessary, therefore, to decline them all, and instead of filling up this space with what would only be locally interesting, to occupy it with matter of general utility. We trust this explanation will be received in good part by our friends the teachers, for whom we have the highest possible respect; whose labours of love we always appreciate, and whose benefit we are very anxious to promote. A suggestion from R. B. W. on "Schools for Adults," and another from R. W. H. on "Teacher's Meetings for Prayer," shall have our attention.

RELIGIOUS TRACTS.

APPLICATIONS.

BUCKS.—The recollection of former success prompts me to try again. You are aware that in connexion with the baptist church in this place there are several preaching stations, in villages where puseyism, or rather ignorance, prevails—where the people seem almost afraid, when a service is held by us, to come near us. It is in such places we want these little pioneers to prepare our way. They might induce some to come, who would otherwise stay at their own doors or gates, and not come within the reach of our voices. It is a pity your *Reporter* has not a far more extended circulation. I should like to know what kind of baptists they are who do not take it: the price and its contents are unobjectionable; and such must be ignorant of its existence or its value. Suppose a person should drink one pint of ale less in a month, (to say nothing of giving it up altogether) he would then be able to have the *Reporter* at no further expence. The fact is, you want an active friend in every town and village, to recommend it. I have recently come here, and find there are but few taken. It is true I have not much influence, but will use what little I have, to urge its claims upon our brethren. H. B.

SOMERSET.—We are here in a most rural district, therefore most thoroughly under the thumb of clerical teachers and clerical dupes. We want, however, to bring a little leverage to bear upon the influence which keeps us down, and we think the best power we can bring to bear, is statement and fact, in the shape of handbills and tracts. We have a little cause here, and a station, and Sunday school, that would rise, were this incubus but lifted from off the population of this neighbourhood. There is a disposition, in many quarters, to attend chapel; but there is a lack of reason for not attending church. We think some of your tracts, especially those on dissent, on baptismal regeneration, on tithes, and church rates, would do good service. The people are farmers, and feel pinched by the church. Will you kindly make us a grant? and we will exert ourselves to circulate. And will you give us a few invitations for worship? I sincerely hope

that you will consider us worthy consideration. I promise you I shall do my best to circulate them, and my business engagements will give me good opportunities.

NORTHAMPTONSHIRE.—I have often read of your kindness in giving tracts to the poor villages that cannot afford to buy them. This induces me to write to ask for a few from you. We have distributed tracts for nearly four years; but we have scarcely had a tract on baptism, or any of those subjects on which the people are the most ignorant. We are a poor people, with a little meeting house on the green, which holds 120 persons, and a sabbath school of forty children. The clergy are often inventing something to rob us of our children; still we increase a little. I have taken the *Reporter* for seven years, and find great pleasure in reading it. Now we have three of them, and nine of your *Children's Magazines*, and nine *Pioneers*. Shall feel much obliged to you if you will grant our request.

LIVERPOOL.—It is my duty to tell you that the tracts you sent me have done good in this part of our populous town, where are many catholics. I am a poor man myself, and cannot afford to buy, but will gladly distribute any you send. Tracts of all kinds are distributed all around us, and I should like more of ours to spread abroad among the people, that they may judge for themselves. Many have been baptized in Liverpool this year, but I fear no one has sent you any reports.

[Not only have we had few reports from Liverpool, but we might say the same of most of our large towns and cities, where are many baptists. The villages and smaller towns are much more regular in sending.]

NOTICE TO APPLICANTS.—We have lately received several applications for grants in which the applicants have not paid any regard to the directions in our January number, page 95. They must, therefore, not be surprised if they do not receive a grant. All such should apply again in proper form. We cannot be expected to write by post to every applicant who will not regard the very plain directions we have given.

Donations in our next.

INTELLIGENCE.

BAPTIST.

—
FOREIGN.

CONTINENTAL BAPTIST CONVENTION.—The Triennial Convention of the Baptist Churches in Germany and Denmark was held at Hamburg, in July; when Messrs. Steane and Hinton attended as a deputation from England. Mr John Green, pastor of the baptist church New Court, Newcastle-on-Tyne, and formerly of Leicestershire, was also present. Mr. G., it appears, was on the continent on a visit to his daughter, who is married to the baptist minister at Copenhagen. In a letter addressed to Mr. J. H. Allen, of Brixton Hill, Surrey, amongst other remarks, Mr. G. says,—“The existence of the churches of this Convention, is a remarkable instance of the care with which the Lord watches over his truth. In Germany, the cradle of the Reformation, vital godliness was nearly extinct. Individuals there were who knew the truth, and we trust that this class is increasing in the Established Church. But anything like spiritual communities in the Establishment have no being, perhaps never had. At the dawn of the Reformation there was no doubt a revival of experimental religion; but all the reformers committed the fatal error of sanctioning the union between the church and state. They thought of subduing the world to the church; but, in the end, the church was merged in the world, and only became another form of the same thing. The self-styled Rationalists have made the clergy hypocrites, and the people infidels. The pious among the established clergy are more or less tainted with unsound views, especially as to the paramount and absolute authority of the scriptures. Besides, their connection with the state trammels their freedom, leads them to coalesce with the enemies of Christ because in the establishment, and to treat his true people as enemies because they are out of it. Many may feel that this is not confined to Germany, but is inherent in the establishment principle. Another instrumentality was required, and this it has pleased God to raise up among our brethren, —a class of men simple and earnest, who have none of the pride and prejudice of the schools, and all the freshness of a new-born christianity. There is scarcely a man of learning among them; they receive the bible as the Word of God, divinely inspired and infallible,—they bow with reverence to its authority. As plain and honest men, they try to understand it for themselves, and to make it known to others. By preaching the word, by colportage, by the distribution of religious tracts, they are seeking to imbue

their countrymen with the doctrines of the gospel. They have scarcely a person of property or station belonging to them; the mass of the members of both preachers and people is from the working-classes. This has been, as it may continue to be, their protection. Not exciting much attention from their position in society, they have opportunity almost without notice, to prosecute their labours silently and successfully; and this they do. The very mention of the agents employed in this work, may excite in some a feeling of contempt, as if but little that is good or great could be expected from such a source. This objection is essentially infidel. Many thought so as to our Lord and his apostles, and the first ministers and professors of the gospel. God's plan has ever been, to use the weak and the inadequate in human estimation. He has given the mighty in talents, in wealth, and in station, to the world. And this He has done, to take away all boasting from man, and that the glory of the power might be, and might be seen to be, of the Lord. The persons employed in this work in Germany and Denmark, are, as far as human judgment can go, truly converted to God, of earnest piety, of simple, unpretending manners. It is impossible for a candid mind to become acquainted with them without respecting and loving them; without feeling that they are the hope of Germany—in a religious respect, its only hope. We are bound to be devoutly thankful to God for their success hitherto, and affectionately and earnestly to pray, that their piety may retain its present beautiful, unsophisticated character, and that the Lord may bless them a hundred and a thousand fold. While a cloud of thick darkness envelopes the Continent, it is cheering and full of hope, that streaks of heavenly light are here and there breaking through. In no part of the world does the establishment principle appear to have exhausted itself more than in Germany. The teachings of the clergy are too soulless, and their connection with governments which have deceived the people has filled the public mind with disgust. They can never be again the instruments to renovate the people, if ever they were before. There is, therefore, no hope but in the labours of these our brethren, and of men of like mind whom the Lord may raise up. In doctrine they are what is deemed high, and in communion they are exclusive. But they are a proof that these things do not hinder earnest zeal, nor prevent the Divine blessing. What struck us in a course of discussions which lasted several days, was the decorum and

self-control manifested. They began at seven with singing, reading the scriptures, and prayer, which lasted about an hour. The prayers were in general very brief, warm, and earnest. The business lasted, with a short intermission, till twelve, and then from five till between eight and nine. Public discussion is a new thing in Germany, and these persons, from their position in life, were the least likely to be at home in it. But it would be impossible to find in England a number of christians, meeting together for such a purpose, who would better preserve order and decorum. Every one had full liberty to speak, without applause and without interruption. They spoke with brevity and without display; no unbecoming forwardness, no egotism, all were animated by a serious and devout spirit, and were intent on the object of their coming together—the advancement of the cause of Christ entrusted to their hands. There seemed, in the introduction of one or two questions, a little too much desire to legislate, though nothing of this sort was carried. We should regret that their union should extend further than friendly advice and co-operation, based on those doctrines which they profess, and maintaining that order which they have laid down. While rejoicing in the efforts and success of all who love the Lord, we feel that the baptist body is especially adapted for the exigencies of the present time. No party can so effectually combat the principle of establishments, of hereditary religion, and of sacramental efficacy. We therefore have no desire, but the contrary, to see their faith and order changed. Doubtless, as they extend and lay hold on the classes above them, their simplicity may be endangered, and their love may decline. This will be the time of their trial, more to be dreaded than all the persecution and opposition they have suffered. A more kind and friendly wish cannot be entertained for them and for their country, than that their piety may retain its present childlike character, and that they may continue to increase, until their views and spirit imbue the land. The first church was formed in Hamburgh, in the year 1834. In 1848 the number of members in the whole Union was 1,082, and in July 1861, it had become 3,746; showing an increase, in two years and a half, of 1,764. When we consider the instruments employed—all plain men, many of them bible colporteurs, and their anxiety to add none but those that give evidence of sound conversion to God, we may well be surprised and thankful for their success; and see in it the distinct evidence of the Divine approbation and blessing. One of their greatest present difficulties is to obtain suitable places of worship. The proximity of Germany to England, the

mutual influence that they exert for good or evil, the certainty that the great battle of Divine truth must be fought in Europe, the economy of labour and expense, all urge the necessity that we should assist them to find for themselves places in which to meet and to give themselves a rallying point in the various localities in which they are placed."

DENMARK.—We rejoice in being able to announce, on the authority of a letter in *Evangelical Christendom*, of last month, the extension of religious liberty in Denmark. By a bill which was issued as law on April 13, it is enacted that dissenters may be married before the civil authority; that dissenters of all denominations may be legally married; that parents are not compelled to have their children baptized or confirmed; nor to have them instructed in the public school. "The baptists," it is stated, "have been the chief cause of the religious liberty we now possess here in Denmark."

Baptist Magazine.

PRUSSIA, BERLIN.—The baptists here, being a recognised body in Protestant countries, the ecclesiastical authorities dare not shut up their places of worship, though they would willingly get rid of them if they could. The shutting up of an Irvingite, or Moronite, or Swedenborgian, or Johanna Southcottian place of worship, is, however, an equally heinous offence against religious freedom, as the prohibition of the Anglican church service would be. Viewing the act in this light, I think it worth while to mention it.—*Daily News.*

DOMESTIC.

BAPTIST UNION.—We have now given all the resolutions passed at the last session, with the exception of that on *Papery*. This is too valuable, and, at this juncture, too important to be omitted.—"That this Union, feeling themselves called upon at the present juncture to give expression to their sentiments on the subject of Papery, and its existing attitude in this country, hereby declare:—1. That they utterly reject and abhor, as totally subversive at once of the truth of God, and the salvation of men, the doctrinal elements of the Romish system; for example, the authority of tradition, the efficacy of sacraments, the existence of an official priesthood, the power of the church, the perpetual renewal of an expiatory sacrifice, the moritoriousness of human works, and the mediatorial intervention of the saints—in opposition to which they hold and maintain as all important and fundamental verities, the exclusive authority of the Holy Scriptures; the absolute necessity of experimental religion; the sole mediation and priesthood of our Lord Jesus Christ; the expiatory offering of Himself once for all; and salvation for all who believe in him, as

justified by faith only, without works, either of righteousness or of satisfaction. 2. That they regard with equal detestation the practical elements of the Romish system—its interference with the exercise of private judgment, its assumption of infallibility and of exclusive catholicity, its aim at universal domination, its cruel intolerance, its unnatural system of asceticism and celibacy, its perpetual efforts to subjugate all civil powers to ecclesiastical bondage, and its proved hostility alike to the social advancement, the moral improvement, and the political freedom of mankind. 3. That they consequently regard the attitude of anger, and to some extent successful proselytism now exhibited by the adherents of Popery in this country, and especially indicated by the recent constitution of a Romish Hierarchy therein, with serious concern; and as calling for the most strenuous opposition of all who love the truth of God or value the souls of men. 4. That in the conflict which may thus ensue, they have no desire to see Popery, as a religious system, interfered with by law. They cannot but complain, however, that a considerable amount of legislative support and public patronage has unhappily been given to it—as in the permanent endowment of Maynooth, in the payment of Romish ecclesiastics in the colonies out of the public funds, and in the concession of official precedence to Romish bishops. All such patronage and support should, in the judgment of the Union, be withdrawn from Romanists, in common with all other religious bodies. In whatever manner, or to whatever extent, the measures of the Papacy may assume a political character, or interfere with civil rights, the Union would approve and sustain enlightened legislation. 5. That they believe that the weapons which are not carnal are the only ones proper to the war against Popery in its religious aspect, and that these weapons will still be found mighty through God, even to the pulling down of strong holds. They would consequently fight the battle, for their part, with the sword of the Spirit, which is the word of God; and most solemnly do they enjoin it on themselves, and most affectionately do they urge it on all their brethren, to be more abundant in all labours whereby the truth as it is in Jesus may be brought home, under God's blessing, to the hearts and consciences of men. And this the more especially, as they recognize with much grief the wide-spread and rapidly germinating seeds of Popery in the Church of England, by the teaching of which they fear a large part of the population, while nominally remaining in the Anglican communion, become essentially papistical, and are prepared for an easy, if not an early transition."

BRISTOL BAPTIST COLLEGE.—The annual meeting of the Bristol Baptist College was held at Broadmead Chapel on the 24th of June. In the morning Mr. Doke and Mr. Lewis, two of the senior students, each read an essay, the former on "The consciousness of the soul immediately after death," and the latter on "Particular Providence." An appropriate address was then delivered to the students by the Hon. and Rev. B. W. Noel, after which the public meeting for the transaction of business was held in the vestry, J. L. Phillips, Esq., of Melksham, in the chair. The committee presented a gratifying report of their proceedings during the year, and of the favourable state of the college. The session commenced with twenty-two students, six of whom have terminated their studies. Of the four senior students, Mr. William Foote received a unanimous call from the baptist church at Honiton, Devonshire; Mr. John Barnett was unanimously invited to settle at Riddings, in Derbyshire, and Mr. John Price at Aberdeen; and they are now each occupying these stations with encouraging prospects. Mr. Doke is about to visit Irvine, in Ayrshire. Mr. George Kerry, who has ended his third year, has been preaching every Lord's-day for more than a twelve-month at Fishponds, near Bristol; and the people having urgently requested that he may become their minister, the committee have acceded to their wishes in allowing him to leave the college at the close of this session. They have also deemed it right to comply with the wishes of the church at Evesham that Mr. Henry Barrett might leave the Institution a short time before the end of his third year, for the purpose of settling among them. Seven candidates have been received for the usual term of probation, viz., Messrs. James F. Smith, from King Street, Bristol; George Humphreys, from Newtown, Montgomeryshire; J. J. Joplin, from Norwich; W. M. Statham from Bourton-on-the-Water; Charles Luck, from Long Buckby; Ebenezer Hands, from Cannon Street, Birmingham; and William Bull, from Oxford. The treasurer's account showed that the receipts amounted to £1,119 12s., and the expenditure to £1,126 2s. 1d., leaving a balance due to the treasurer of £6 10s. 1d. This deficiency was accounted for by the subscriptions due from London not having been received. The examinations in the theological, classical, and mathematical departments, were highly satisfactory. The Hon. and Rev. B. W. Noel preached to a crowded congregation in the evening.

WEST BROMWICH.—M. W. Jones, late of Broseley, has become pastor of the baptist church, meeting in Bethel chapel. W. H.

HORTON COLLEGE.—The anniversary services in connexion with the opening of Horton College, Bradford, were held Aug. 6, in Westgate chapel, when a powerful sermon was preached to the students by the Rev. J. Webb, of Ipswich. The Report stated that the financial state of the College was most cheering, and that twelve new students were accepted. It was also announced, to the regret and sorrow of all the friends of the Institution, that the Rev. F. Clowes, the classical tutor, had been compelled, by ill health and medical counsel, to resign his office and remove to the south. A resolution, unanimously passed by the Committee, of esteem and respect for Mr. Clowes, and sorrow at his loss, was embodied in the Report, which, with the services in connexion with which it was presented, wore, generally, of a most interesting and encouraging nature.

BAPTIST BUILDING FUND.—The annual meeting of the subscribers and friends of the Baptist Building Fund was held at the Mission House, on Tuesday, July 8. An attendance far more numerous than on former occasions, gave encouraging testimony that the institution, now firmly established and rendered permanent by the possession of capital, is rising in public opinion. Donations of £5 each were received from one of the committee, R. S. Dixon, Esq., and from — Knight, Esq., of Ramsgate. These were accompanied by several additional annual subscriptions; and a legacy of £20 bequeathed by the late Joseph Campion, Esq., of Abingdon Lodge, Northampton, was paid to the treasurer by the executors. The peculiar constitution and general working of Dr. Newman's Loan Fund is now clearly elucidated and fully established.

BROMSGROVE.—Mr. A. Jones, late of Merthyr Tydyl, has accepted the unanimous invitation of the baptist church in this town, to become their pastor, and entered upon his labours on the first sabbath in August. W. H.

SOUTHWARK, New Park Street.—Mr. W. Walters, of Preston, has accepted a unanimous invitation to the pastorate of the baptist church worshipping in this place, and entered on his labours on the fourth sabbath in August.

BRANSTON, Northamptonshire.—Mr. T. Stanion, late of Leicester, has accepted a unanimous invitation from the baptist church in this village to become their pastor, and commenced his labours amongst them on the first sabbath in August. E. G.

DR. ORAMP has been introduced to the office of President of Acadia College, Nova Scotia. The Chairman, Mr. Harding, stated that he recollects when there was but one baptist church of fifty members in the Province.

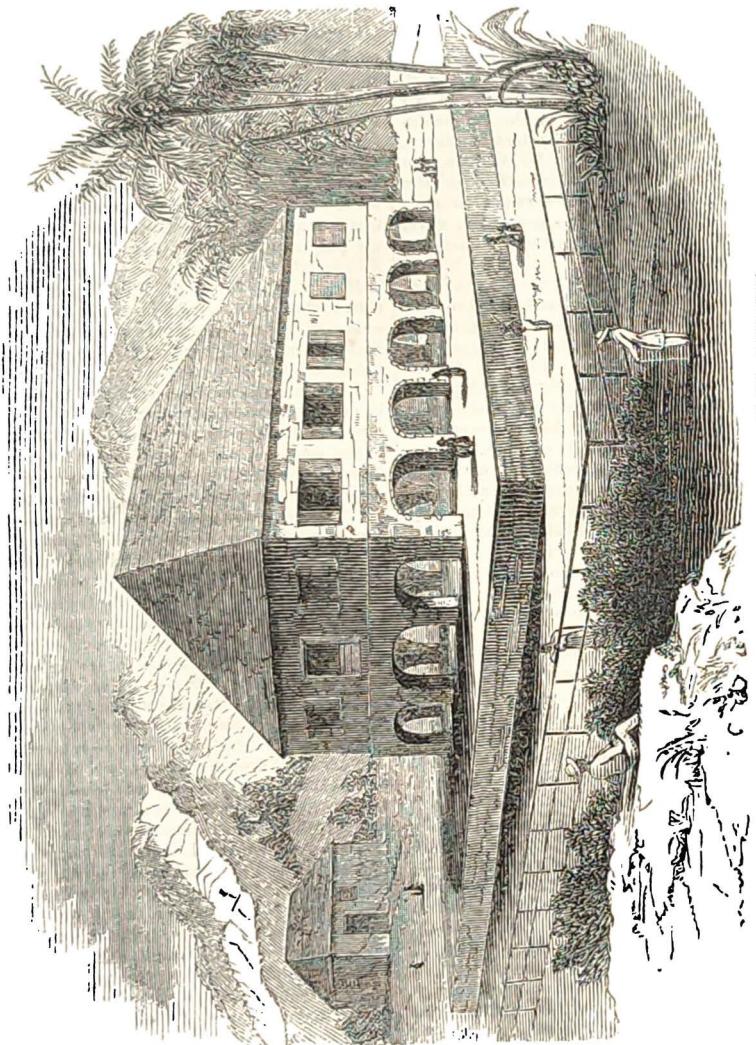
SUNNYSIDE, Lancashire.—On Saturday, July 12, the corner stone was laid of the new baptist chapel, when Messrs. Nichols, pastor, Driver of Lumb, Charles (Wesleyan), Haworth (Free Church), and Nichols, junr., took a part in the services. The chapel will stand in a beautiful situation, and will be forty-six feet by forty, with burial ground attached. A. N.

WIRCESTER.—Mr. F. Bugby, late of Waterford, Ireland, has accepted a cordial invitation to become pastor of the baptist church in this city, where he will be assisted by the Home Missionary Society, and he has commenced his labours with encouraging prospects of success. T. W.

EDINBURGH.—Mr. Thomas, formerly of the Bristol College, has succeeded the Rev. Christopher Anderson in the occupancy of the pulpit in Charlotte chapel, Rose Street, Edinburgh.

REMOVALS.—Mr. J. H. May, late of Prescott, to the second baptist church at Taunton.—Mr. W. Rowe, late of Ossitt, to Steventon, Beds.—Mr. J. Edwards of Wavertree, to Soho Street, Liverpool.

BAPTIST ASSOCIATIONS.—1851.—As stated in our last, we are anxious to furnish a full report of all these as early as possible. We hoped we could do so this month; but on looking over the list, we find that, as usual, it is very incomplete. We will mention the printed reports we have received.—1. Northern; 2. London, New; 3. Monmouthshire; 4. East Kent; 5. Northamptonshire; 6. Bristol; 7. Yorkshire, East and West Ridings; 8. Western; and, 9. Berks and West Middlesex. These are all that have reached us. We repeat our earnest request to the secretaries of other associations to favour us with a copy, or, if not in print, to furnish us with a written statement of—1. name of association; 2. where and when held; 3. chairman and secretary; 4. number of churches; 5. number baptized; 6. totals of increase and of decrease; 7. clear increase or decrease; 8. subject and writer of letter; 9. names of preachers; 10. resolutions passed; 11. next meeting, where and when; and 12. sabbath-school statistics, if reported. We would gladly repay the price and postage to any friend who forwarded us a printed copy. We wish to have them from Scotland, Ireland, and Wales, as well as England, that we may give as complete a report of all as can be prepared. This, however, we can never do, if the reports be not forwarded. We should have them by the 15th of September, if convenient, or by the 20th at the latest. And, as it may be that the secretaries of associations, in some cases, may not see this, we shall be obliged to any of our readers who will transmit us the information we now ask for.



ST. GEORGE'S VILLA CHAPEL, CLARENDON, JAMAICA.

THE BAPTIST CHURCHES IN JAMAICA.

THE present state of these once-flourishing churches is distressing. Much might be said respecting the causes which have operated to place them in their present position. That position is, however, now the main thing with which we have to do; and the momentous question, pressing for immediate reply is, are we to leave them to perish?—for perish many of them must, in all human probability, if immediate and adequate aid be not afforded. Men are required. Where are they? Have we no young men in our colleges who will run to the rescue? Has the race of baptist missionary heroes become extinct? Are there none on whom the mantle of Kn~~ts~~ has fallen? Oh that he were alive now! How soon would he have visited our shores, and by his impassioned and energetic appeals roused our slumbering energies on behalf of the suffering churches! But the Lord liveth and reigneth. Our trust must repose on Him. He can raise up agents for his own work. Our prayer should be to Him in this calamity. Let us recognize Him as the Sovereign Ruler and careful Guardian of his churches; and at the same time addressing ourselves earnestly to the discharge of the solemn duties now evidently devolving upon us, we may then indulge the cheering hope that he will bless our efforts, cause the dark clouds to pass away, and, as in the natural world after an electric storm, permit his people to breathe a purer air, and revive beneath the clear shining of the rays of the Sun of Righteousness. This, we would fain hope, will yet be the condition of the Jamaica baptist churches. We cannot believe that churches gathered as they were will be suffered by Earth or Heaven to sink!

MISSIONARY.

EXTRAORDINARY MEETING IN BEHALF OF THE JAMAICA CHURCHES.—On Thursday evening, the 14th August, a deeply interesting meeting was held in Providence chapel, Shoreditch, principally of the members of the united churches assembling in Providence and Devonshire Square chapels. During the evening, brethren Clark, Clayton, Day, and J. E. Henderson, Jamaica missionaries, took part in the service. Distressing statements were made respecting the sufferings of the inhabitants of Jamaica during the raging of the cholera; and solemn and earnest appeals were made on behalf of the baptist churches in that land. It does appear that unless something is speedily done by sending missionaries out, and supporting them when there for a season, those churches will soon become a wreck. Disease and death are removing beloved missionary brethren from the field, and their places cannot at present be filled up. The Baptist Missionary Society is unable, in consequence of the limited state of its funds, and a heavy debt pressing upon it, to support the churches in Jamaica, unless the British churches come forward more liberally with their contributions. *Jamaica!* the very name ought to awaken the liveliest interest in every British breast. *Jamaica in trouble!* should arouse every christian to hasten to its help. But the *Jamaica baptist churches in distress!* must kindle the most intense sympathy, and lead to the most strenuous efforts in order to

rescue them from their perilous position. Let it not be said that the land where Kn~~ts~~ laboured and died is forsaken by the baptists of England!

R. B. S.

DEATH OF THE REV. J. HUTCHINS.—This devoted missionary, who has laboured for seventeen years at Savanna-la-mar, Jamaica, has fallen a victim to that awful scourge, the cholera. He had been attacked with fever at Fuller's Field, another station under his care, from which he had but partially recovered, when, still unfit to resume his labours, he determined to go to Savanna-la-mar, "because the cholera had commenced its ravages, and he feared the poor people would want him." On Friday, June 20, he went there. On Lord's-day, 22nd, he conducted three prayer meetings, being unable to preach. The next two days he visited some of his people, to comfort them in sickness and bereavement. On Wednesday morning he was suddenly aroused with disorder in the bowels; he was soon pronounced to be in a state of collapse, and although every thing was tried which medical skill and christian kindness could suggest, at six p.m. he expired. He was buried the same evening by Mr. Holdsworth, Wesleyan missionary, who Mrs. H. says "had attended him through the day with all the kindness of a brother." His state of mind was most peaceful. In reply to a question, he said, "I know in whom I have believed." Mrs. Hutchins, in a letter to Mr. Middleditch, of Caine, father-in-law to the deceased, says, "The destitute stations weigh heavily on my mind. Oh that the Lord of the harvest

would put it into the hearts of his people to seek out a devoted hard working missionary for this deeply necessities portion of the field. Two would find plenty of work, one at Savanna-la-mar, and one at Fullers Field."

THE LATE REV. WILLIAM KNIBB.—Passing by the baptist chapel, in this town, on Saturday last, our attention was attracted by an iron monument on the south side of the building; and, the gate being open, we entered the yard to examine the cause of our attraction. It proved to be a monument, intended to be erected to commemorate the memory of that great and good man, the apostle of negro emancipation, the Rev. William Knibb. On inquiry, we ascertained that the site intended for the reception of this monument is to be on the north side of the chapel, and it is to be placed in a line with the centre of the building; it is to be erected upon a column or flight of three stone steps, the base of which will be fourteen feet, the second eleven, the third ten, and upon which will rest the base of the ironwork of the monument. The monument itself is formed by four square plates of iron, and there are four iron columns at the corner of each square, supporting an iron plate, on which rests an arm, with a flame issuing therefrom.—*The Trelawny, a Jamaica paper.*

INDIA—Abolition of Government Grants to Idolatry.—Mr. George Pearce writes:—“Another piece of news will much gratify you: it shows that christian philanthropists do not labour in vain, although success is often long deferred, and that even the most insuperable powers must yield eventually to the cause of truth and righteousness. The government connection with Jnggernaut is severed. Here is the fatal enactment. Let the servants of the Lord take courage and go forward.”

* ACT No. —— or 1851.

An Act to Repeal Act X. 1840.

Whereas, notwithstanding the prohibition to exact taxes and fees from pilgrims, by Act X. 1840, fees and offerings are taken of pilgrims resorting to the temple therein mentioned, for behoof of the priests and others belonging to the said temple, over which no effectual control can be had, or ought to be attempted to be had, by government—It is declared and enacted as follows:

I. Act X. 1840, is repealed; but not so as to revive any regulation or part of any regulation thereby repealed.

II. No tax, fee, or payment of any kind shall be taken on behalf of the government from any pilgrim resorting to the said temple, or other place of pilgrimage.

III. Nothing contained in Section XXX. Regulation XII. 1806, of the Bengal Code, or in any other regulation, or act, binds or

shall be construed to bind, the government to make or continue any donation for support of the said temple.

IV. Nothing contained in this Act shall be construed to forbid any person or persons, having the charge or superintendence of, or officiating at the said temple, from taking their accustomed fees and offerings.

Ordered, that the Draft now read be published for general information.

Ordered, that the said Draft be re-considered at the first meeting of the Legislative Council of India after the 2nd day of July next.

F. J. HALLIDAY,

Secretary to the Government of India.

Thus the gospel is obtaining one triumph after another; for this is the work of missionaries, and of them only; they have been the great and constant assailants of our government's connection with this abominable idolatrous shrine. All praise to God!"

MISSIONARY SUCCESS IN INDIA.—Mr. J. L. Scott, a missionary of the Presbyterian Board at Agra, gives the following, among other facts:—“A man came up while the missionary was preaching in the bazaar, and requested permission to speak a few words. He then said, ‘Oh, brethren, believe me, the nine avatars are not divine incarnations. If they were, those who believe in them, and call on their names, would have become free from the power and pollution of their sins. If there were any power in the idols, or in the Ganges, or in pilgrimages, then not one of the Hindoos would remain a sinner, and our land would never have fallen into the power of the English. The real Avatar is Jesus Christ, and in him is that divine power which makes the believer holy and fit for heaven.’ He was here interrupted by one of the people, who gave him a slap on the face, and in the confusion which ensued, he disappeared, and has never since made himself known. I could mention many other cases similar to the above. Not long ago I was conversing with a respectable Mussulman, and lamenting before him that so few of them had embraced the gospel, and that it had produced so little apparent effect. He replied, ‘The effect is not visible, but I know it. When you missionaries first came to Futtiegurh, we wondered what kind of people you were, and we were afraid of you. We had heard of the New Testament, but we did not know anything about it. Now we have it. Every man who can read, has read something of it. We see that it is a good book, and that you are a good people. It is a good religion, and if you go on in this way, I have no doubt that it will in time prevail.’”

RELIGIOUS.

THE EVANGELICAL ALLIANCE—British Organization.—The fifth Annual Conference was commenced, Aug. 20, at Freemason's Hall. About one hundred foreign visitors were present. Among these were brethren Oncken from Hamburg, and Neilson from Sweden. Mr. Oncken briefly addressed the Conference, in a thoroughly English speech, declarins his love for English men, English religion, and the English sabbath, and then introduced Mr. Neilson, from Sweden, by whom it appears that a large number of persons had been converted to the faith of Christ. There were no dissenting churches in Sweden before Mr. Neilson established one. He knew that he would be sure to receive persecution; and so it had fallen out, for he had lately been banished out of the country. Mr. Neilson said, it was not possible for him to speak out the feelings which had exercised his mind since he had arrived in this happy island last Saturday. The dear brethren in Sweden needed the most deep christian sympathy of Englishmen; and he had no conception till this day of the great interest which they were really taking in the welfare of foreign christians. It was when a sailor the Lord reached his own heart by his Spirit, and converted his heart; and he blessed God that, sinner as he felt himself to be, he was on the way to heaven, where he trusted they would all meet, and recount in the Zion above the wonders of free grace.

EVANGELICAL CONTINENTAL SOCIETY.—A crowded public meeting was held on Tuesday night, August 5, at John-street chapel, to form an association in aid of this society; the Hon. and Rev. Baptist W. Noel in the chair. MM. the Pastors Roussell and Francois addressed the meeting, and gave highly interesting accounts, from personal observation, of the growing desire among the people of Paris, and other parts of France, to discard Popery and embrace Protestantism. At the recent census which was taken in Paris, many thousands had registered themselves in the columns for stating their religion as Protestants, and others as wishing for some better religion than that of the Roman Catholic. The sale of bibles was stated to have very greatly increased of late in France. The sale of the Protestant version of the scriptures by the colporteurs had been forbidden by M. Leon Faucher, and both the government and the Roman Catholic priests offered every obstacle to the people attending the pastors who met the people for worship; but the cause of evangelical religion had made much progress.

THE COLONIAL BISHOPS.—The English Bishops and the Roman Catholic Bishops have caused some annoyance to our government in consequence of their disputes for precedence. Earl Grey, the Colonial Secretary, is reported to have said:—"He considered it as a misfortune to the prelates, and to the religious interests of both churches, that these titles should have been conferred upon them in the colonies; and if nothing had previously been done, he would have established equality between them, not by giving these titles to the Roman Catholic prelates, but by taking them away from the others. It would be infinitely better for the prosperity of both churches, and for the religious peace of those portions of Her Majesty's dominions, if those titles did not exist at all." Why everybody knew this before: but it is better for rulers to learn wisdom late than never.

WESLEYAN ASSOCIATION.—The sixteenth annual assembly was held this year in Leeds. A list of representatives was called over, and then Mr. J. Peters was elected President, and R. Eckett Secretary, by ballot. Devotional exercises, reading circuit reports, and examination of ministers, and other matters, occupied attention several days. On the sabbath Messrs. Eckett and Peters preached in Lady-lane chapel, morning and evening. In the afternoon an open-air service was conducted; crowds attended, and several addresses were delivered. On the following Tuesday evening the members partook of the Lord's-supper.

THE WESLEYAN CONFERENCE has closed its sittings without displaying any signs of conciliation, but not without some honest admonitions from some of its own members. It appears that the decrease for 1850-1 is—England 56,070; Ireland 192; and the increase in Foreign Missions only 150. Well might one of the seniors declare, that he trembled for the consequences, should the conflict go on another year.

ALDERMANBURY POSTERN CHAPEL, London.—A tea-meeting was held at this place a short time ago, over which Mr. Fletcher, of Poplar, presided. The venerable gentelman is 105 years of age, and for nearly the whole of his very long life has been connected with the kingdom of Christ. He detailed many remarkable incidents, which excited the utmost attention and interest.

CHURCH RATES.—The Dean of York has been summoned for non-payment. He claimed exemption for his residence from custom. But the magistratas decided he must pay, and he did.

CHINA.—There is a report in circulation we do not believe a word of it—that the Empérör of China has become a Roman Catholic!

CONVERSIONS FROM ROMANISM.—If Protestant England has to witness sometimes the desertion of some of her children to Rome, it remains for Roman Catholic France to record the wholesale conversion there taking place of Romanists to Protestantism. On Sunday, the 1st of June, no less than thirty-two adult Roman Catholics of both sexes, in the presence of a numerous congregation, in the French Protestant church at Rochefer, publicly abjured the benighted errors of popery, and embraced the Protestant faith.

INCREASE OF CONVERTS IN BENGAL.—In the first ten years of missionary effort in Bengal, there were twenty-six hopeful conversions; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,046; and in the present ten years the conversions are going on at the rate of between 2,000 and 3,000. These are strictly among the natives, not including the European and East Indian residents.

DOCTOR OF DIVINITY.—At the late commencement of Hamilton College, N. Y., the honorary degree of doctor of divinity was conferred upon the Rev. Eli Noyes, pastor of the "Roger Williams" Free-will Baptist Church in this city.—*Providence Journal.*

GENERAL.

LORD BROUHAM is said to have made his last speech in parliament. Several noble lords were much affected when this distinguished statesman informed the House of his intention to retire from public life.

PARLIAMENT WAS PROBOSCIZED by the Queen in person, on Friday, August 8. The scene was surpassingly splendid; and the "Commons" attended, according to previous arrangement, in order, and without any rambling or struggling for places.

THE GREAT EXHIBITION, it is now fixed by the commissioners, will be closed on Saturday, October 11th. But little opportunity will be afforded for inspection during the last week. We advise all who intend to go, to go in September.

THE QUEEN is expected to visit Manchester on her return from her annual visit to Balmoral Castle, in the Highlands of Scotland.

CHINESE VISITORS.—A Chinese gentleman, with two wives, a sister-in-law, and a female attendant, have arrived on a visit to the Great Exhibition. The Queen sent for the party to Osborne House, and with the Prince treated them with the greatest kindness.

THE HARVEST.—The fine weather with which our Heavenly Father favoured us during the greater part of the past month will, it is expected, soon be beyond an average crop. Potatoes are not clear of the disease,

THE RAILWAYS have been fully employed this summer in taking up visitors to the Exhibition at very low prices: from Leeds, 200 miles, and back again, for five shillings! Thousands have thus seen London who never had, and perhaps never would. Several serious accidents have occurred, but the wonder is that more have not.

AN EXCURSION TRAIN, on the East Lancashire line, a few days ago, is said to have numbered ninety carriages, and 3,000 passengers!

A QUAIN'T WRITER of the last century observes, that when the canons of princes began war, the authority of the canons of the church was destroyed. "It was," says he, "first *nitrum* that governed the world, and then *nitrum*—first Saint Peter, and then Salt Petre."

THE POTATOES IN IRELAND.—The accounts from this country mention the appearance of the potatoe blight; but that, from the advanced state of the crop, there is reason to hope the injury will not be extensive.

MR. PETO has gone over to Norway to construct the first line of railway in that country; which will connect Christiana with Copenhagen, and bring St. Petersburgh three days journey nearer London than it is at present.

THE WATER DRINKERS.—Col. Sykes states that the deaths among the troops of the Madras government were, per cent, in 1849—Teetotallers 1, Temporates 2, Intemperate 4. The punishments—23, 58, 170.

A BIG BOOK.—Professor Park recently stated in the course of a sermon, that all the sermons delivered in the land in the course of a year, would make 120,000,000 large octavo pages.—*Monreal Witness.*

FLYING MACHINES!—There seems to be a determination to accomplish this enterprise. In France, America, and Spain, machines have been constructed; with what success time will show.

THE ROMAN CATHOLICS have just held a great meeting in Dublin, at which both bishops, priests, and people, threatened resistance to the new act against papal aggression.

MADEIRA AND WEST INDIES.—Return tickets are now offered to passengers by the regular mail steamers to and from these distant countries.

THE "GREAT BRITAIN" STEAM SHIP is now fitting up at Liverpool, and will be ready for an Atlantic voyage in October.

A PLEASURE TRIP ROUND THE WORLD is seriously proposed by a speculating Frenchman at Bordeaux. Tickets £180. Where next?

KAH-OH-GA-GAH-BOWH, alias George Copway, the christian Indian chief, has started an Indian newspaper at New York.

A WHOLESALE SLAUGHTER took place on the Great Western line a few weeks ago. A shepherd was driving a flock of sheep over the railway, but having neglected to open the opposite gate, a train dashed into the flock, and slaughtered forty-seven of them in a moment!

CALIFORNIA.—Many robberies and murders having gone "unwhipt of justice" in San Francisco, a voluntary committee was formed, a thief seized in the act, tried, condemned, and executed, by strangling, the same night!

RAILWAYS IN THE UNITED STATES.—The whole number of railways is 336, measuring 10,287 miles in length, and constructed at a cost of 306,607,054 dollars.

COMMON LODGING HOUSES.—An act has passed ordering all these to be registered, with stringent regulations for number of lodgers, cleanliness, &c.

GAVAZZI has been lecturing at Edinburgh. His thundering denunciations of popery caused much excitement and applause from a densely crowded assembly.

CENSUS OF GREAT BRITAIN.

FROM the following document, it will be seen that the increase in the population of England and Wales, in the last ten years, is, in round numbers, 2,000,000. In Scotland the increase is 200,000. The population of London is now 2,363,141, being an increase over the population in 1841, of 414,980, the population having been in that year 1,948,369:—

HOUSES AND POPULATION.

	HOUSES.			POPULATION.		
	Inhabited.	Uninhabited.	Building	Persons.	Males.	Females.
Great Britain and Islands in the British Seas ...)	3,465,981	198,129	30,334	18,655,981	9,074,642	9,581,339
England and Wales	2,043,939	173,234	27,468	15,911,757	7,775,224	8,136,533
Scotland	502,652	24,026	2,646	2,620,184	1,241,862	1,378,322
Islands in the British Seas ...)	19,190	860	220	124,040	57,550	66,484
London	262,737	11,824	4,032	1,048,869	912,001	1,036,368

1851—31st March.

	HOUSES.			POPULATION.		
	Inhabited.	Uninhabited.	Building	Persons.	Males.	Females.
Great Britain and Islands in the British Seas ...)	3,675,451	165,803	20,109	20,910,631	10,184,687	10,734,844
England and Wales	3,270,975	152,570	26,529	17,905,831	8,754,554	9,151,277
Scotland	376,050	11,950	2,378	2,870,784	1,363,622	1,507,162
Islands in the British Seas ...)	21,820	1,077	202	142,910	80,511	76,405
London	307,722	16,880	4,817	2,363,141	1,104,356	1,238,785

NOTE.—The Army in Great Britain, and the Navy, Merchant Seamen, and other persons on board vessels in the ports, are included in the Return for 1851; the Navy Merchant Seamen, and Persons on board Vessels were not included in 1841.

The apparent decrease of Houses in Scotland between 1841 and 1851 is attributable to the fact that in 1841, flats or stories were reckoned in many places as "Houses;" in the present Census the more correct definition has been employed.

Census Office, Craig's Court, June 14, 1861. GEORGE GRAHAM, Registrar General.

MARRIAGES.

July 28, at the baptist chapel, Hose, Vale of Belvoir, by Mr. Hoe, Mr. Thomas Lee, of Croxton, to Miss S. Lord, of Eaton.

July 29, at the baptist chapel, Swaffham, Norfolk, by Mr. J. Hewett, Mr. W. K. Ewen, of Leicester, to Mary, second daughter of Mr. T. Girling, of Sporle, Norfolk.

July 29, at the baptist chapel, New Road, Oxford, by Mr. E. Bryau, Mr. T. R. Grubb, to Sarah, second daughter of Mr. T. Hards.

July 31, at Victoria Street baptist chapel, Windsor, by Mr. Lillycrop, Mr. Joseph Atkins, of Slough, to Sarah, third daughter of the late Mr. John Raynor, Windsor.

Aug. 2, at the baptist chapel, Baxter-gate, Longbho', by Mr. E. Stevenson, Mr. W. Featherstone, to Miss Ann Cross.

Aug. 5, at the baptist chapel, Bridgewater, by Mr. Trend, Mr. R. O. Backwell, to Mary, eldest daughter of James Sully, Esq.

Aug. 7, at the baptist chavel, Bolton, by Mr. B. C. Etheridge, Mr. W. Holt, to Miss Betsy Bromiley, both of Astley Bridge.

Aug. 10, at the English baptist chapel, Abersychan, by Mr. S. Price, Mr. Thomas Wilmot, to Frances, youngest daughter of Mr. Jeremiah Watts, of Abersychan.

Aug. 12, at Mawdsley Street Chapel, Bolton, by Mr. B. C. Etheridge, baptist minister, Mr. Adam Walsh, to Miss Grace Dugdale, both of Sharples.

DEATHS.

June 29, aged 43, much respected, and a kind friend to the baptist cause, Mary, wife of James Wardley, Esq., Vale Mount, Over Darwen, near Blackburn, Lancashire.

June 30, at Longholme, aged 32, Nancy, the beloved wife of Mr. James Heyworth, a valuable member of the baptist church, at Sunnyside, Lancashire. Mrs. H. was baptized by Mr. Nichole, in July, 1840. In August, 1850, she was united to her now widowed partner, also a member of the baptist church at Sunnyside, and with whom she seemed likely to be happy; but God's ways are not our ways. Her modest deportment—her unaffected piety—her love to the means of grace, and the house of God—her attachment to her minister—her concern for the peace of the church—and her readiness to contribute according to her ability, combined with her confidence in Jesus, warrant her friends to believe that "all is well."

July 18, at Southsea, near Portsmouth, the Rev. H. Williams, baptist minister, aged 46, after a few days' illness. As a christian and a minister he was much and deservedly beloved by the people of his charge, and held in great esteem by all. His last effort, viz., the provision of a commodious place of worship for the preaching of the gospel, (and in which he laboured for a time) is a standing memorial to his deep sympathy for the spiritual necessities of those around him; while his self denial in the accomplishment of the work, proved how deeply he entered into the spirit of his Master. His end was peace.

July 15, at Mowsley, Leicestershire, Mr. Jonathan Horton, father of Mr. Horton,

baptist minister, Devonport. Mr. H. departed in the peace of Gospel, and had nearly completed the 87th year of his age.

July 27, in peace and hope, aged 64, at Sculthorpe, Norfolk, Jane, relict of Mr. Benjamin Watson. Mr. W. died 28 years ago, and was formerly of Wymeswold, Leicestershire; a member of the baptist church in that village when under the pastoral care of the late Mr. Thomas Hoe.

July 29, aged 70, Mr. John Field of Buckingham. The deceased was a member of the baptist church at Buckingham, and for several years was a lively and acceptable village preacher. He came up on a visit to his daughter, Mrs. Thos. Franklin, of Haddonham, on the previous Saturday, and engaged sweetly and fervently in prayer on Lord's-day morning, at seven o'clock, with some of his old christian friends. On returning to his daughter, he felt somewhat indisposed, which prevented his attending the other public services of the day. In the night he became restless, then speechless with paralysis, and on Tuesday evening he fell asleep in Jesus. To him death was gain.

July 29, in the Savoy, Strand, in full reliance on the merits of her Saviour, Anne, the beloved wife of the Rev. Dr. Steinkopff, in the 78th year of her age.

Aug. 10, Mrs. Ann Dore, aged 58, a worthy member of the General Baptist Church, Garley Street, Leicester. She was greatly favoured with the perfect peace which God alone can impart, in her last days; and a very crowded audience, when her funeral sermon was preached, shewed how much humble and consistent piety is respected.

THE

BAPTIST REPORTER.

OCTOBER, 1851.

BAPTIST PRINCIPLES AND HISTORY.

So early as the first of September we received a copy of "The Baptist Almanac" for 1852, and glancing over its contents we were gratified on finding several well-written paragraphs on baptist principles and baptist history in the United States, which will form a very appropriate supplement to our last month's leader.

SPONTANEOUS GROWTH OF BAPTIST PRINCIPLES.

Baptist principles have nothing sectarian in them. They are the simple principles of the New Testament, which offer themselves at once to the mind of every reader. They tally with the results of the most rigid grammatical and historical interpretation; but, though corroborated by philological science, they speak for themselves to every believer in Christ. Abandoned, with the bible itself, in the night of the great apostacy, by the ruling powers and priest-ridden masses of christendom, they still gleamed out like the changeless stars of heaven in the midst of surrounding gloom—steadfast and glorious witnesses for God.

Wherever men have been for any length of time favoured with the Word of God, and the ability to read it for themselves — whatever the previous prejudices entertained, or customs established, or prescriptive laws enacted

—there baptists begin to appear. Witness the Cathari, the Paulicians, the Paterines, and the Albigenses and Waldenses of the middle ages. The arguments of polemics, the anathemas of councils, and the bloody edicts of princes, from the fifth century downward, while "the whole world wondered after the Beast," show clearly how spontaneous and how strong was this tendency to recover lost truth, and what antichristian methods were resorted to, to repress and exterminate it.

This vital tendency re-appeared at the Lutheran Reformation. Baptists, or as they were then opprobriously called, Anabaptists, instantly sprung up in all directions. The chief reformers themselves at first felt the conscious impulse, impelling them by a logical necessity to advance to baptist ground, as the true issue of their own principles; but, alas! the fatal tie of Church and State still bound them. The excesses of a few fanatics were imputed to the baptists as a body, and the "Martyr's Mirror" reveals the result. The reformers made many concessions to baptist principles in theory, but clung to infant baptism in practice. This vital inconsistency checked the reformation. It was irresistibly urged against it then, as it is now, by its keen-sighted antagonists. This stumbling-block remains to this

day, to frustrate the efforts of pedobaptists against Romanism. Hear the decisive language of Moehler, the ablest Roman Catholic writer of our age. "That infant baptism, according to the protestant view of the sacraments, is an act utterly incomprehensible, cannot be doubted; for if it be through faith only that the sacrament takes effect, of what value can it be to an unconscious child? The anabaptists, against whom Luther was so incensed, drew but the natural inference from the premises which he had laid down, and could not be refuted by him, without his proving unfaithful to his own principles."—(Moehler's *Symbolism*, p. 290.) This simple fact, independent of all other causes, explains why the arm of civil power was everywhere invoked against them. Baptist principles were never yet put down by argument. Instances innumerable are on record where the attempt has issued in the conversion of the opponent, or at least of many of his hearers. So self-evident is their scriptural character. So spontaneous is their energy of growth.

Another era marked by the same triumphant tendency of our principles is that of the English Commonwealth. In 1611, Thomas Helwys and his church had returned from Holland, to support them in the face of persecution on their native soil. In 1612, Edward Wightman, a baptist, died for them, the last martyr who perished at the stake in England. In 1614, the masterly treatise, "Religion's Peace; or, a Plea for Liberty of Conscience," was addressed by Leonard Busher, a (General) baptist,* to James I. and the High Court of Parliament, and renewed at the next meeting of Parliament in

* "Persecution for religion judged and condemned," was published by the General Baptists—a work, Mr. Ivimey declares, "well deserving immortality....a monument more valuable and durable than even one of pure gold." The same writer candidly acknowledges, the honour claimed for the Independents, "I do not hesitate to say, belongs to a General Baptist church in London, who, when all the world wondered after the beast," proclaimed, at the expense of liberty, and even of life, the noble sentiment which was afterwards re-echoed by the excellent Roger Williams, and embodied in the institutions of Rhode Island.—*Wood's History*.

1620-21, even while the Pilgrims were seeking refuge over the ocean amid the snows of Plymouth Rock. Those are traces of the rising influence of our principles in England before the time of the Commonwealth. Then came their beautiful efflorescence, like a sudden and startling sprung, bursting from the cold bosom of winter. Take the testimony of a Presbyterian—sagacious and sharp-sighted. The Scotch Commissioner Baillie, writing on the spot, says of the Baptists in 1645: "Under the shadow of independency they have listed up their heads, and increased their numbers above all the sects of the land. They have forty-six churches in and about London." He adds this characteristic note: "They are a people very fond of religious liberty, and very unwilling to be brought under bondage of the judgment of any other." This is important testimony. And its importance is heightened by recollecting the names of some of the men who then embraced our principles. Besides many educated ministers, as Hauserd Knollys, Thomas De Laune, John Tombes, and Dr. De Veil, there were in civil life Sir Henry Vane, John Milton, Major Generals Harrison and Lilburne, Colonels Mason and Hutchinson, Admiral Penn, and that stalwart soldier of Christ, whose fame as a religious writer runs parallel with the English language on every shore, the immortal tinker of Elstow—John Bunyan. These are among the names that England will not willingly let die. That such men, at such a time, should appear as baptists, in one cluster, like the luxuriant grapes of Eshcol, is proof positive of the vitality of the stock, as well as the fertility of the soil, and is a sure pledge of spontaneous growth in the future.

AMERICAN TENDENCY TO BAPTIST PRINCIPLES.

The number of baptists in this country, with their relative progress, and rapidly growing power, is one of

the most singular facts of the age. As such it may challenge the attention of the philosophical historian and statesman, no less than that of the thoughtful christian.

If we go back to the settlement of this country, it is not explained by ordinary principles. Not one of all the colonies, not even Rhode Island, was originally planted by baptists; as Virginia was by Episcopilians, Maryland by Catholics, Delaware by Lutherans, Pennsylvania by Quakers, New Jersey and New York by Presbyterians, and all New England by Congregationalists. Nor was their original introduction and spread the result of any energetic missionary system, like that of the methodists. No other body of christians owes so little as the baptists to emigration from Europe. And then they alone have religiously rejected the intrapping policy of infant baptism—on which all other sects rely for the perpetuity of religion.*

All the more prominent baptists of that period became such after their arrival in the New World. Roger Williams became a baptist, for example, eight years after his arrival, and three years after his banishment from Massachusetts for his views of liberty of conscience, which were truly thought to "tend to Anabaptistry." When he became convinced of the truth of our views in 1639, there was not a baptist minister in the country to administer the ordinance. The little baptist church formed in Weymouth, Mass., that same year, was broken up by the civil power: by fines, imprisonment, and banishment. Yet the year following, Hanserd Knollys, then first pastor in Dover, N. H., embraced baptist principles, and returning to England, spent a long and glorious life in their defence; dying at last, as Cotton Mather tells us, "a good man, in a good old age." The Lady Moody, of Lynn, became

a baptist in 1642; and Dr. John Clarke, the founder of the first baptist church in Newport, and one of the ablest and best men of the age, in 1644. Mr. Painter, of Boston, the first to bear our principles to the test of the public whipping-post, embraced them and suffered for them the same year. Obadiah Holmes, the second sufferer for the same cause, in the same cruel manner, in 1651, became a baptist in 1648. President Dunstar, of Cambridge, who was roused to the investigation by the sufferings of Mr. Holmes, became a convert to our principles in 1652—a noble climax to these triumphs of persecuted Truth! It was thirteen years later, before the conversion of Thomas Gould to our sentiments led to the formation of the first baptist church in the city of Boston; where now their relative standing and influence are probably not inferior to those of their orthodox Congregational brethren.

The remark of Cotton Mather in his *Magnalia*, therefore, that "some of the first planters of New England were baptists," needs qualification. It is more exact to say, that some of the first settlers became baptists. And assuredly they were men—and women too—of whom we need not be ashamed. Who can claim among the pilgrims a nobler ancestry than we? Wherever baptists pitched their tent, or rose to power, there in its highest sense Liberty was sacred.

"Aye, call it holy ground!
The place where first they trod;
They have lost unstained what there they found—
Freedom to worship God!"

Besides these venerable confessors, whose names are now inspiring watchwords of our history, it illustrates the early tendency of the American mind to our principles, to hear Cotton Mather confess, "that a multitude of holy, watchful, faithful, heavenly people among the first settlers of New England, had scruples as to infant baptism." Were all hearts laid open now, how few conscientious pedobaptists would be found free from such

* This is scarcely correct; and the Quaker sect do not baptize at all.—ED. D. R.

"scruples!" This is not mere conjecture. There are many facts by which hearts are even now revealed—were this the time to tell them.

The history of the Middle, Southern, and Western States might supply other facts illustrative of this point. But we mention only one. The great religious awakening under Whitefield (1740-1770) multiplied converts to baptist principles from Maine to Georgia. Even Whitefield's Agent in his Orphan House at Savannah, Mr. Bedgewood, with several of the Assistants, became baptists in 1758, and Mr. Bodgewood afterwards became a useful baptist minister.

The new impulse given to the spirit of liberty by the revolutionary war, was followed by the rapid spread of baptist principles, particularly in Virginia, where our brethren had suffered severe persecution. Our chief prosperity dates from that era. And two facts are worthy of attention—the ratio of increase has been greatest where they were previously most persecuted—and also where the greatest degree of general activity and culture prevails. These facts are important, as showing that patient suffering, a spirit of self-sacrifice, and the advancement of society in general knowledge, are alike favourable to the prevalence of our principles.

THE OBSTACLES OVERCOME BY BAPTISTS.

Let it be remembered that baptist principles have had everything to contend against, even in this country, except God and Truth. On the one hand were the Quakers, denouncing all the visible ordinances of Christ; on the other, every class of christians, with customs and creeds stereotyped in the Old World, denouncing the baptism of believers only, as re-baptism, as the renunciation of God's covenanted mercies, as the rejection of little ones from the kingdom of heaven here and hereafter. Foul slanders all—but nevertheless fully

believed and industriously propagated. The very mode in which the Son of God in the river Jordan "fulfilled all righteousness," was then as now, either stoutly denied, or stigmatized as no example for his followers, as unnecessary, indecent, presumptuous, bigoted, vulgar, murderous, idolatrous! Men of learning, men of power, men of wit, men venerable for wisdom, eloquence, and piety, frowned upon them—warmly opposed, coldly neglected, caustically satirized, or contemptuously pitied them as the dupes of ignorance and fanaticism; while they had only here and there a man qualified by education and acknowledged ability, to repel these assaults, and vindicate dishonoured and discredited truth. Their own children were often overpowered by the number, subtlety and force of opposing influences, and without conviction, from mere weakness, impatience, pride, and worldliness, went over to the pedobaptist ranks. No wonder that many pedobaptists here, thought with Dr. Wall in England, that the baptists would die out in seventy years—or at least cease to spread.

But such men mistook the matter. What they deemed a superficial, transient error, was a deep-rooted, vital, vigorous truth. And in this republic it has at last found a congenial soil. Unaided by power or policy, or to any considerable extent by emigration, it has leaned on Heaven for support and prospered. At every point of our Union it has penetrated, wrestled with all opposition, and overcome. It has conquered "by the blood of the Lamb and the word of his testimony." The only converts of which it boasts are converts not to a form or creed, but to Christ. These it now counts by myriads, only "as God gives to every man;" though its adherents are not less than four or five millions. This almanac will show our present position, our progress in numbers, institutions of learning and benevolent effort, and prospects of advancement towards a still brighter future.

CONTRIBUTIONS TO BAPTIST HISTORY.

It is not generally known that, next to Rhode Island, New York, under the rule of the Dutch, was an early asylum for the persecuted baptists. The first settlers of the "Empire State," then a small Dutch colony, brought with them from Holland those principles of toleration, which forty years before, (1573) William I., Prince of Orange, the Father of Belgic liberty and the friend of the baptists, had succeeded in introducing into the constitution of the republic, in spite of the strenuous resistance of the clergy and nobles. Hence, as the puritans, when driven by persecution from England, first sought refuge in Holland, so the persecuted baptists and others in New England, sought refuge in "New Netherland," now New York. Long Island, from its greater convenience, or supposed security, was the part of New York specially settled by these fugitives from New England puritan intolerance.

The first notice of this sort we have seen, relates to the celebrated Hanserd Knollys, the persecuted pastor of Dover, N. H., in 1641. Just before that good man was recalled to England, it seems, from Backus's History, that he and others like-minded, had already purchased a plantation on Long Island, to which it is presumed they went without him.

From Hoffman's "Pioneers of New York" we learn the following facts. "In 1642 a band of religionists, led on by the Rev. Mr. Doughty, Richard Smith, and others, who had followed the pilgrims from Old England to New England, were compelled to withdraw from the latter country by the persecution they received there, and after making formal application to the authorities of New Netherlands, they had a grant of land assigned to them, endowed with the usual privilege of free manors, free exercise of their religion, powers to plant towns, build churches, nominate magistrates, and

administer civil and criminal jurisprudence. Six months later, Throgmorton, who had already been driven with Roger Williams from Massachusetts by the fiery Hugh Peters, procured permission to settle thirty-five families on the lands in Westchester County, now known as Throg's Neck, which the New Netherlanders at that time named Vredeland, or, "Land of Peace."—In the same year the Lady Moody, with her minor son Sir Henry, and many followers, fled in a similar manner from New England to the asylum of New Netherlands, and founded the town of Gravesend, (now Gravesend) on Long Island. To which island Thomas Flarrington, John Townsend, William Lawrence, John F. Firman, and others, were compelled, in the next twenty months, to remove with their families from New England, and after accepting a grant of land from the authorities of New Netherlands, enrolled themselves as liegemen of that province. The historian De Laet says, in speaking of this period of the history of New Netherlands, "Numbers, nay, whole towns, to escape from the insupportable government of New England, removed to New Netherlands, to enjoy that liberty denied them by their own countrymen." It is worth stating in this connection, adds Mr. Hoffman, that the Dutch language is at this very day still spoken in many of the localities of Long Island, by some of the descendants of these English emigrants.

How many of the above emigrants were baptists, we have not the means of knowing precisely; but Knollys, Throgmorton, and the Lady Moody it is known were so, and these were the heads of three separate companies. Why Throgmorton should have left Providence for Long Island, is uncertain. It might be from the difficulty mentioned by Roger Williams, as the ground of his appointment, in September of that very year, to go to England for a charter—the "frequent exceptions against Providence men,

that we had no authority of civil government."

How wonderful are the ways of God! Roger Williams, as a banished man, was denied the privilege of sailing on that occasion from the port of Boston. Obliged thus, in the spring of 1643, to go to Manhattan, now New York, to find a passage, he came there just in season, by his generous mediation, to put an end to the war then raging between the Indians and the Dutch—in which the famous Mrs. Anne Hutchinson and her family perished, and the dwelling of Lady Moody was assailed.

Of the last named excellent woman, who so mercifully escaped destruction, and of whom it would be gratifying to know more, we have this honourable account from Winthrop's Journal—coloured of course by the strong prejudice of the age against the baptists. "The Lady Moody, a wise and anciently religious woman, being taken with the error of denying baptism to infants, was dealt withal by many of the elders and others, and admonished by the church of Salem, (whereof she was a member;) but persisting still, and to avoid further trouble, she removed to the Dutch, against the advice of all her friends. Many others, infected with anabaptism, removed thither also." Vol. ii., pp. 123, 124.

It thus appears that the "precious seed" of baptist principles was early sown in Long Island; whence, in due time, it has spread over the whole fruitful soil of the "Empire State." In two centuries, more than 800 baptist churches have there sprung up!

TRUE SOURCE OF MODERN LIBERTY.

C. F. Hoffman, Esq., in his anniversary discourse, delivered at New York, Dec. 6, 1847, thus discriminated between the true and the false claims of the puritans.

"It was a brave spirit, that of old puritanism; and I yield to none in honouring its undaunted antagonism to older forms of despotism over the

rights of conscience—but it was not less a despotism!

It was an adventurous spirit, that of old puritanism, and I honour it not less for its self-martyrdom of exile, than for its unflinching grapple with the dogmas of its enemies.

"But I will not recognize its ferocious intolerance in forcing its own dogmas upon quakers and anabaptists in this land, as proving that it offered a true priesthood for the altars of freedom! I will not recognize that its blind uses of power have proved aught to the world in the Science of Liberty—aught save the mental vigour and conscientious hardihood of its stern asserters of narrow doctrine

And speaking still of puritanism in its political aspect—I will recognize its hard-earned triumphs as marking more than one glorious tide in the moving waters of human freedom—but I will not recognize it as the spirit which first released the waves. I will not recognize it as the compelling power which still teaches deep to call unto deep, until the true knowledge of human rights is wide spread as the ocean, and the voices of true liberty are echoed from every shore." pp. 36-40.

Mr. Hoffman has here spoken the truth, though not the whole truth, on a great subject, yet widely misunderstood. The truth is stated but partially, when it is said that the Dutch in 1620 understood liberty better than the English puritans. There is documentary proof that the baptists of that time understood liberty far better than the Dutch. It is the glory of our church organization that liberty is one of its inseparable principles. This is the cause why all the despots of the Old World, whether in church or state, never could endure it. The well-known maxim, that "tyrants hate those whom they fear," has found its most perfect illustration in the persecutions suffered by the baptists. For infant baptism, that fundamental error that builds up churches by compulsion—what martyr ever died? But for believer's baptism—that great law of

Jesus Christ, what myriads in all ages have faced the fiery flame?

Moro than ten thousand baptists suffered death in the Netherlands alone, from 1566 to 1573, under the serocious Duke of Alva. (*Ency. Americana, Art. Anabaptists.*) The sufferings of these martyrs of Jesus Chrtist evidently touched the heart of the Prince of Orange, and stimulated his exertions for the freedom of his country. Even so early as 1565, he had said to the Regent:—

"There are two species of Inquisition. The one is exercised in the name of the Pope, and the other has been long practised by the bishops. The Netherlands have for several years been a school, in which, if we have not been extremely inattentive, we may have learned the folly of persecution. Men do not for nothing forego the advantages of life; much less do they expose themselves to torture and death for nothing. The contempt of death and pain, exhibited by heretics in suffering for religion, is calculated to produce the most powerful effects upon the minds of spectators. It works on their compassion; it excites their admiration of the sufferers; and creates in them a suspicion that truth must certainly be found where they observe so much constancy and fortitude." (Jones' Ch. Hist., p. 468, *Phila. Ed.*)

Only eight years afterwards, at the head of the new republic of the Netherlands, William proved the sincerity of these convictions, by securing for the first time in modern history, the legal toleration of the baptists. This noble measure, in 1573, was partly the fruit of pity, partly of policy, and partly of gratitude; they having furnished him pecuniary aid in the bloody strnggle with Spain, for the liberty of the Netherlands. Holland thus has the honour of being the first country in the world that gave protection to the persecuted baptists; that protection being extended to entire religious liberty in 1626. No wonder then if "New Netherlands" partook in some degree of the same spirit. No wonder that the baptists are now the most numerous body of christians in the "Empire State." Even the laurels of learning begin to flourish on their brow.

It appears then that the baptists—by the grace of God ever the fervent friends of universal freedom, and for ages its only friends, champions, and martyrs—taught it to the Dutch, and the Dutch, so far as they received it, afterwards (in 1688) taught it to the English. Slowly, but surely, has this baptist principle pushed its way through the barriers reared by hereditary pedobaptist prejudice, until it has pervaded our whole country and is spreading over the globe.

THE PRINCE AND THE PREACHER;

OR, A SKETCH OF AN OUT-OF-DOOR SERVICE—1851.

ABOUT twenty-five years ago the writer of this sketch was engaged as the minister of a large baptist church in a populous village in the south of Derbyshire. This church had been gathered by the labours of those humble but warm-hearted men who were instrumental in reviving and promoting religion in these parts about the middle of the past century. At the time he dwelt there the meeting-house was one of those old fashioned places, in the erection and

enlargement of which convenience was consulted rather than taste. There were no pews in it, but open seats with backs to them were fixed as near to each other as possible. There was one deep gallery in front, and the side galleries extended only part of the way, leaving open the ascent by the stairs. The place presented an interesting spectacle, for it was usually quite full—one solid mass of living beings were before the preacher, who must have been apathy itself if he did

not gather animation from the scene. And though all the "seats and sittings" were thus free and open, every one had his place, and you knew where to look for him.

Engagements of a home missionary and literary character removed the writer into another sphere. A few years after his removal the old place was pulled down, and a new chapel in the modern style, with pews and a circular gallery, was erected, and the adjoining school-rooms were also enlarged. A few weeks ago the writer received a kind invitation to preach the last sermons for the remaining debt of about £120, and at the tea-meeting on the following evening it was announced that all was cleared off.

On the following evening it was arranged that a public service should be held in the open-air, on what is called "The Green," though there is scarcely a blade of grass to be seen there. As it was now busy harvest time, we could not commence until seven o'clock. The evening was cloudy, and rain threatened, but it did not come.

Seats were brought from the school-room, and arranged around the stone lamp-post, or market-cross as some might call it, on the steps of which the speaker stood, attended by the minister of the chapel. At first there were but a few children, who seemed to be aware of what was about to be done, and who would fain have occupied the seats brought for the aged and for mothers.

"Come we that love the Lord," set to a lively tune, soon announced to the dwellers around that the service had commenced, and they gathered quickly from all parts, until a considerable crowd had assembled, and just of such persons too as one wishes to address on such an occasion. Nothing in-doors could have exceeded the order and decorum, and even the solemnity, which prevailed.

It is not the intention of the writer to furnish a sketch of the address. He briefly said that he felt as if he

could not leave the place in which he had spent a few of the happiest years of his life, without endeavouring to call their attention once more to the great business of life—the salvation of the soul. His text was in the form of a question, to which he could not himself find an answer, and he believed not one among them could, not any man in the place, or the county, or the country, or the world, yea, no angel could—in fact it was unanswered—hear it! "How shall we escape if we neglect so great salvation?" After referring to two remarkable facts which had been mentioned at the tea-meeting, he explained the term "salvation" in general, and this "great salvation" in particular, as not only deliverance from the power of sin and its consequences, but the restoration of man to holiness and eternal life, by faith in Him who died for our sins, and by the power of the Holy Ghost. The characters who neglect the book of salvation, the preaching of salvation, and the day on which the business of salvation is to be specially regarded, were then pointed out so plainly and unmistakeably that a man a little behind the speaker, in an under tone of voice, said, "You are laying them down very low now!" This remark was not felt as an interruption, but rather aided the speaker, who turned aside a few moments to fetch from it new force for the impressions he wished to produce. The solemn question was then affectionately urged, "how shall we escape" if "so great salvation" be thus neglected—the stingings of a guilty conscience in the season of affliction and at the hour of death—how, in that day when the dead, small and great, shall stand before God, from the condemnatory sentence that will be passed—and how, from the eternal prison-house to which all such will be irreversibly consigned?

The writer is quite aware that the brief sketch here given of this discourse is quite of an ordinary character, and may not be entitled to half a

column of our contents. It would not have been placed there—indeed this paper might not have been written at all—but for the “two remarkable facts,” to which he has just alluded, and which formed the introduction to the discourse.* They were those:—

“About one hundred years ago, a handsome young prince, the descendant of a long line of kings, deputed by his exiled father, after unsurfing his standard on the highlands of the north, and by the reckless courage of his brawny followers overthrowing and routing the forces of the reigning sovereign who attempted to stay his progress, approached within a short distance of this village. At Derby he halted, and after consultation with his confederates, deemed it expedient to retrace his steps, as only few English had joined his standard, and his opponents were gathering in his rear. He retreated into Scotland, and the next year, after again repulsing the forces of the reigning king, was, in an unequal contest, at length defeated—his army scattered, and all who had aided him were inhumanly butchered, and the country laid waste. The prince himself, long hunted as a partridge on the mountains in the land over which his ancestors had ruled for ages, with a price of £30,000 set on his head, at length, chiefly through the aid of a noble-minded female, escaped by vessel to France, and after a life of folly and dissipation died unpitied and unlamented. His next surviving brother, the last of his line, died within my own recollection at an advanced age—a Roman cardinal! So passed away the royal house of Stuart—the persecutors of the saints of God in Scotland and England.

The next year after the overthrow of this prince, a poor village blacksmith, from a secluded and almost unknown village in the west of Leicestershire, who, a few years before had been a merry fellow at wakes and fairs, and a boon companion of the parson

and the farmers at their drinking bouts, but who, concerned at length for his own salvation, had discovered the great truth that Jesus Christ came into the world to save sinners, was now equally concerned for the salvation of others, began in his own rough but sincere and loving way to tell of the love of God to man, and for this purpose he set out to visit this village, then in a state of great darkness with regard to the way of salvation. He approached the place alone, and when he reached the summit of yonder hill, like his Master on the mountain above Jerusalem, he looked at the place, and wept over it, and then falling on his knees with strong cries and tears prayed that God would bless the message he intended to deliver to its inhabitants. He came, and for aught I know, took his stand on this very spot and talked to your fathers and mothers of the “love of God”—for this was ever his favourite theme—and his sincere love for their souls was as clear as the face of heaven. Other labourers followed in his track—and they were labourers! One of them, who, at his death nearly numbered five-score years, was known to walk hither, above twenty miles, preach three times, walk home again at night, and be up at early dawn next morning as an ordinary day labourer. Honour to such men! We venerate their memory, and love them and what they did. May their spirit rest on us! Well; many of your fathers and mothers hearing the word believed and were baptized. With some of these, whom some of you knew as well as myself, nearly five-and-twenty years ago, I talked. They were then of great age. Their simple faith, and cheerful hope, and ardent love, I shall never forget, for I never saw the like! They remembered *the prince* coming, and the alarm caused by the approach of his wild highland soldiers, and they remembered *the preacher* coming—Joseph Donisthorpe, the Normanton Blacksmith. They remembered those days of the prince and the preacher, but with what different emotions!

* At the foot of first column of last page we observed an omission after the sheet was printed. It should read, “to furnish more than a brief sketch.”

Hundreds, I might say thousands since then have heard and received into their hearts the glad tidings of the gospel, and are now before the Throne—many known to you and known to myself, who now lie sleeping in yonder crowded grave-yard, awaiting the resurrection of the just.

To-night I wish to remind you of that "great salvation" which your fathers found, which they accounted their greatest blessing, and which if sought and found by you shall lift you up to share their unutterable joys in the presence of God and the Lamb for ever!"

SUMMARY OF BAPTISTS IN THE UNITED STATES.

MADE UP CAREFULLY FROM THE LATEST RETURNS.

STATES.	No. of Associations.	Churches.	Ordained Ministers.	Licensed Ministers.	Baptized in One Year.	Communicants.
Alabama	18	525	230	53	3,078	38,126
Arkansas	9	120	65	27	443	3,792
California	1	4	4	—	2	53
Connecticut	7	114	118	10	600	16,222
Delaware	—	2	2	1	18	352
Florida	3	51	25	8	180	2,115
Georgia	34	716	440	111	4,621	57,862
Illinois	22	338	210	42	2,124	16,431
Indiana	35	516	238	20	1,801	22,030
Iowa	2	43	25	4	89	1,302
Kentucky	42	727	370	125	4,424	64,017
Louisiana	6	96	40	12	240	3,749
Maine	13	205	200	17	616	19,850
Maryland	1	26	17	3	105	2,134
Massachusetts	14	245	258	16	2,295	31,344
Michigan	10	185	102	12	871	9,320
Mississippi	17	402	211	44	2,825	24,277
Missouri	26	420	268	69	1,025	20,680
New Hampshire	7	96	74	4	104	8,244
New Jersey	5	97	96	16	629	12,581
New York	42	803	738	91	3,058	85,868
North Carolina	20	452	212	57	2,805	37,231
Ohio	27	456	304	65	1,607	24,325
Pennsylvania	16	326	218	52	2,202	29,331
Rhode Island	2	51	40	8	480	7,510
South Carolina	14	409	212	39	2,820	41,794
Tennessee	21	522	309	81	3,950	90,731
Texas	5	43	26	0	213	1,807
Vermont	8	104	71	9	310	6,904
Virginia	25	568	277	70	5,147	80,210
Wisconsin	6	72	62	8	101	3,361
TERRITORIES.						
District of Columbia	—	6	5	1	53	729
Minnesota	—	3	3	—	—	28
New Mexico	—	—	2	—	—	4
Oregon	1	7	5	1	2	152
Indian	—	30	28	12	391	2,740
Total ..	458	8,872	5,509	1,103	51,080	719,290
Anti-Mission Baptists	156	2,023	897	108	1,300	64,798
Grand Total in U. S.	614	10,895	6,406	1,211	52,308	784,028

BRITISH PROVINCES AND WEST INDIES.

Canada	8	136	71	8	453	6,764
New Brunswick	2	72	49	16	428	4,957
Nova Scotia	1	101	68	5	110	0,281
West Indies	—	94	115	18	1,065	33,856

BAPTIST COLLEGES IN THE UNITED STATES.

NAME.	PLACE.	PRESIDENTS.	Founded.
Waterville College	Waterville, Me.	David N. Sheldon, D.D.	1820
Brown University.....	Providence, R. I.	Francois Wayland, D.D.	1764
Madison University	Hamilton, N. Y.	Stephen W. Taylor, LL.D.	1819
Central College	McGrawville, N. Y.	C. P. Grosvenor, A.M.	1848
University of Rochester	Rochester, N. Y.	Hon. Ira Harris, LL.D. Ch.	1850
University at Lewisburg	Lewisburg, Pa.	Howard Malcom, D.D.	1848
Columbian College	Washington, D. C.	Joel S. Bacon, D.D.	1821
Richmond College	Richmond, Va.	Robert Ryland, A.M.	1832
Reector College	Pruntytown, Va.		1839
Wake Forest College	Wake Forest, N. C.	John B. White, A.M.	1838
Mercer University	Penfield, Ga.	John L. Dagg, D.D.	1833
Howard University	Marion, Ala.	S. S. Sherman, A.M.	1841
Union University.....	Murfreesboro', Tenn.	J. H. Eaton, A.M.	1840
Georgetown College	Georgetown, Ky.	J. L. Reynold's, D.D.	1829
Grauville College	Granville, Ohio	Silas Bailey, D.D.	1832
Franklin College	Franklin, Ohio		1844
Shurtleff College	Upper Alton, Ill.	N. N. Wood, A.M.	1835
William Jewell College	Liberty, Mo.	E. S. Dulin, A.M.	1849
Baylor University.....	Independence, Texas	Henry L. Graves, A.M.	1845
Oregon College	Oregon City	George C. Chandler, A.M.	1850

BRITISH PROVINCES.

Montreal College	Montreal, Canada ..	Benjamin Davies, D.D.
Aodacia College.....	Horton, Nova Scotia	J. M. Cramp, D.D.

BAPTIST THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

		SENIOR PROFESSORS.	
New Hampton Theol. Sem.,	New Hampton, N. H.	Eli B. Smith, D.D.	1825
Newton Theol. Institution ..	Newton, Mass.	Henry J. Ripley, D.D.	1829
Theol. Dep. Madison Univ.	Hamilton, N. Y.	George W. Eaton, D.D.	1820
Roochester Theol. Seminary..	Roochester, N. Y.	John S. Maginnis, D.D.	1850
Furman Theol. Seminary ..	Fairfield, Dis. S. C.	J. C. Furman, A.M.	1833
Mercer Theol. Seminary....	Penfield, Ga.	John L. Dagg, D.D.	1833
Howard Theol. Institution..	Marion, Ala.	T. F. Curtis, A.M.	1843
Western Bap. Theol. Insti..	Covington, Ky.	Samuel W. Lynd, D.D.	1840
Kalamazoo Theol. Sem.	Kalamazoo, Mich.		1840

SPIRITUAL CABINET.

FROM THE OXFORDSHIRE BAPTIST ASSOCIATION CIRCULAR.

THE SACRAMENTAL SYSTEM.—Would space permit, it were easy, by process of historical proof, to shew how this transmutation of christianity into a sacramental system took place. Early christian writers multiplied names and terms to describe baptism and its supposed effects: for example, it was called Light, or Illumination, on account of the instruction given to the candidates for baptism. It was called the Gift, the Preservative, and Salvation: it was also, with a palpable reference to heathen ideas, called a Sacred Mystery, as part of a system

of secret instruction, into which the baptized were initiated. These exaggerations of the writers of the second and third centuries, were a grievous departure from christian simplicity; but so long as instruction and a personal profession of faith preceded baptism, the evil of making baptism and regeneration identical was not fully seen. The terms applied to the baptized correspond with those applied to baptism, they are called the Faithful, the Enlightened, the Initiated, the Perfect, Brethren, Elect, Beloved, and many other charac-

teristic terms were applied to the baptized, and to baptism. But,—and here we adopt the words of the learned and candid author of *Christian Antiquities*,—"when the practice of infant baptism had generally obtained, these appellations were still retained." And upon these appellations thus doubly misapplied, has the theory of sacramental efficacy been built. Whatever opinions may be held with respect to the persons proper to be baptized, whether infants or adults, there can be no refutation of these historical facts; and upon them the whole controversy hinges.

SACRAMENTAL EFFICIENCY A CHEAT.—We marvel not, then, that the wise, the scribe, the disputer of this world, voluntarily bound to the idea of proxy faith and proxy repentance, and conferring baptism on passive beings, who, though doubtless the objects of Divine compassion—for Christ has died—are not even moral agents, should wander in interminable mazes, and find no end. Not only is this diversion of an institute of Christ's visible church to those who are not its members, contrary to the Word of God, to the nature of man, and to his relations as a moral agent to his Creator, but the results shew it to be glaringly, universally inconsistent with fact and daily experience. If the truth of God, the word of the Gospel, coming by those who are sent to those who hear, were not, as we are assured it is, the divinely appointed means of regeneration and sanctification through the Spirit; if "sacraments" were of themselves efficacious to these ends; if spiritual life were indeed given in and by baptism, and "a new creation" really passed upon the subject of it; if the Lord's supper were the appointed means of sustaining the life so given; even then, we say, as universally applied, applied without the personal profession of faith, it is seen, palpable and manifest, that these "*efficacious sacraments*" have *NOT efficiency*. The world, so baptized, whether by Ro-

manist, or Anglo-Catholic, or Greek, lies in the wicked one: darkness that may be felt pervades this *illuminated* host. The so called regenerate, the children of God, the partakers of spiritual life, the heirs of heaven and immortality, incorporated with Christ and his church, and so, in theory, saved with an everlasting salvation, and, dying, buried in sure and certain hope of resurrection unto eternal life, are seen in the mass to be corrupt and abominable, the slaves of sin, and given to every evil work, without God, and without hope in the world.

THE SACRAMENTAL THEORY SUBVERSIVE OF THE SCRIPTURES.—The sacramental theory is not subject to the law of God, neither indeed can it be. If spiritual life is given in one ordinance and maintained by the other, then the preaching of the Word is not necessary; and sacrificing priesthoods with their rites may suffice for highest spiritual ends under the Christian system, just as the priesthood of Aaron and their ministrations sufficed to procure far inferior privileges of ceremonial purity, and to secure political and social rights to the Jews. And this in fact is seen to be the practical effect. The most earnest advocates of the sacramental theory in these days have betrayed a consciousness that Holy Scripture is not with them; and a fearful result has followed. Scripture being against them, they have, with more or less of openness, arrayed themselves against Scripture; and they are even found wielding the same weapons as are in the hands of the men of new words and new interpretations, called Neologists. The advocates of baptismal regeneration and sacramental renewal admit that the sacramental idea does *not* pervade the Scriptures; they admit it is a matter of surprise to some persons that the ecclesiastical system, under which they find themselves, is *so faintly* enjoined in Scripture; they admit "that there is not a single text in the Bible enjoining infant baptism;" and they ask, "How is it that Paul does

not in his Epistles remind parents of so great a duty, if it is a duty?" They are compelled by their system to degrade even the apostolic epistles, and to speak of them as "casual writings," and compare the New Testament to a bundle of loose manuscripts: while seeming to acknowledge the inspiration of Scripture, they in effect deny it: they say, if Scripture contains all things necessary for salvation it is incidentally, and in dark and obscure language, better adapted for the work of concealment than elucidation: they affirm that Scripture is not a designed but a fortuitous collection and publication; and that if they contain the whole Christian faith, it is by a sort of accident and covertly; and that they are inconsistent or neglect consistency; that all in them is a mystery, and a text for the comment of "the Church," the sense being secret. This in the Oxford *Tract 85*. Very much more of the same kind is found in the writings of men who have extensively Romanised the Established Church, and swelled the ranks of those who are now actively proselyting for Rome. This more than half-infidel method of treating Revelation was resorted to, avowedly, as a "dreadful remedy," designed to terrify some who, influenced by reverence for the Word of God, anxiously inquired for Scripture authority in support of the High Church principles inculcated upon them, and which they were predisposed to adopt. Everything was made uncertain, that they might be driven to Church authority—as a substitute for revelation—or else be launched on the dark sea of universal doubt. Hence, when pressed in argument, in conversation, by one mighty in the Scriptures, the impatient response of one of these writers was: "Yes, that is the worst of it; you have stolen the Bible from Church and given it to the people." Hostility to the Holy Scriptures, open or concealed, is the invariable accompaniment and necessary result of the priestly and sacramental theory, when

zealously adopted, whether in Rome or in England. Whether or not it be the case, as these writers assert, that "Church principles," the sacramental system, apostolical succession, all rest upon precisely the same authority as infant baptism, and if the one is held the others cannot be rejected, it is not our purpose here to determine.

RESPONSIBLE POSITION OF BAPTIZED BELIEVERS. — Great, dear brethren, in these circumstances, is the responsibility now resting on those who have been baptized upon the personal profession of faith and repentance. We have a clear testimony to deliver to all with whom we may speak; the first, and most expressive, is that of a holy life; we must be living epistles, and so be read—that is the only testimony which many will receive. The person who has been the chief instrument of reviving and promulgating the doctrine of baptismal regeneration, and who has passed from the Established Church into that of Rome, professed that he could not be against a communion so fruitful in saints. Others, who have accepted the idea of Church authority, but who have doubts as to the claims of the English Church on their obedience, justify themselves in yet remaining in the Established Church, because there have been, and are, holy men in that communion. Both Anglican and Romanist declare that the sacraments administered by priests, who are "in the place of God," are the only means of spiritual life and of holiness. Be it ours, then, to shew, that while utterly rejecting priests as in the place of God, and sacraments as efficacious to regenerate and to sanctify, we yet show forth the life of faith and of holy obedience, bringing forth the fruits of the Spirit; thus demonstrating that the truth believed is efficacious, while sacraments fail of efficacy. Be it ours to cultivate greater love and reverence for the Word of God, to acquire a more intimate knowledge of it, and, by its rich indwelling, find light, power, wisdom.

POETRY.

HYMN OF THE TWELFTH CENTURY.

GLAD on the mountains,
Bright o'er vales and fountains,
Dawns the fair day of peace and love;
Nations are waking,
Where the day breaking,
Chases the clouds that brood above.

Welcome, bright morning,
All the earth adoring!
Gentiles and Jews shall own thy sway.
Kings have confessed thee,
Prophets have blessed thee,
But never lived to see the day.

To us is given,
Like a glimpse of heaven,
Light of that glory promised long.
Oh, may it brighten
Till it shall lighten
All earth with radiance full and strong!

O God, most holy,
Fain would we, though lowly,
Send up our mingled praise to Thee;
Thine is the giving,
Ours the receiving—
Thine shall the endless glory be!

THE MISSIONARY'S FAREWELL.

Yes, my native land, I love thee;
All thy scenes I love them well;
Friends, connexions, happy country,
Can I bid you all farewell?
Can I leave you,
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well;
Far away, ye willows, bear me;
Lovely native land, farewell.
Pleased I leave thee,
Far in heathen lands to dwell.

In the deserts let me labour,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell.
Let me hasten
Far in heathen lands to dwell.

Bear me on, thou restless ocean,
Let the winds my canvas swell;
Heaves my heart with warm emotion,
While I go far hence to dwell:
Glad I bid thee,
Native land, farewell—farewell.

CHRISTIAN BIOGRAPHY.

MR JOHN WADMAN

Was born at Bromley, Middlesex, Oct. 14, 1821, and died, Oct. 4, 1850, and his remains were buried at Old Ford on his birthday.

During his childhood he was remarkably delicate in his constitution, and his parents watched over him with much concern, expecting they would have to weep over his early tomb; but he was spared to them twenty-nine years, while his three infant brothers were within the short space of two years taken to their home above.

At the early age of sixteen he joined the baptist church at Old Ford, then under the pastoral care of the Rev. W. Norton; and his christian course from that time until his death, was marked by consistency of conduct, and a strong desire to promote the cause of the

Redeemer by preaching his gospel, whenever his duties as tutor would permit him.

He traced his first serious impressions to the time when he used to stand at his mother's knee and sing,

"Let thoughts of Christ and things divine,
Fill up this foolish heart of mine."

And those impressions were strengthened while at the school of Mr. Freeman, at Stratford, when he used to join some of the pious pupils in their devotional exercises. Several of those pupils are now ministers of the gospel.

In 1843, while in Suffolk, after delivering an address at a watch night, in the Wesleyan chapel, he burst a vessel of the lungs, and from that period the symptoms of consumption gradually became more confirmed, attended by a most distressing cough,

which the nature of his scholastic duties tended to increase.

But he partially recovered, and at the commencement of 1848 he removed to St. Austle, and opened a school there, which he conducted with much assiduity, besides superintending the sabbath school, and occasionally preaching in the mining districts, until January, 1850, when declining health compelled him to return home in a state of great weakness. He could now only manage to take a gentle walk in the garden in the evening; most of the day being usually spent in bed. But while there, his active mind and pen still laboured for the benefit and consolation of others; and often does his family look with sadly pleasing feelings upon the last pious effusions of his heart, in poetry and prose.

On August 29, although he had not been down stairs for several days, he made an effort to meet a friend whom he had not seen for some time, at the tea-table. After tea he conversed very sweetly upon the state of his mind. "My righteousness, if ever I had any," said he, "is as filthy rags,

*"Nothing in my hand I bring,
Simply to thy cross I cling."*

About half-past six he retired to rest, but sank upon the stairs in endeavouring to ascend them, and for twenty minutes we scarcely dared to hope that he would revive: he did; but never came down again.

During the early part of his confinement, he was the subject of many doubts and fears, but always in the midst of the cloud he said, "If I perish, I will perish at Jesus' feet.

*"My helpless soul I venture
On Jesus Christ alone."*

It was on emerging from such a state of mind that he composed the following lines,

*"Oh! would that I knew where my God I might find;
Oh! say to what secret recess shall I go?
I'm humbled, and darken'd, and tortured in mind,
And long to be free from this exquisite woe!"*

I'd even approach to his terrible seat!
And though I've dishonour'd so often his laws,
I would instantly throw myself down at his foot,
And with numerous arguments order my cause.

*But what could I plead? Oh! what have I done
To induce the offended to shew me his grace;
What sacrifice rendered for sin to atone,
And banish the frown that will sit on his face!*

*Oh, nothing I alas! I'm a destitute wretch,
All filthy without and polluted within;
Oh! I would the all Holy his sceptre ontarach
To one who has nothing to offer but sin?*

*'Twas thos that I moaned over-burdened in soul,
Like a dove in the forest at evan and morn;
There was nothing my wildness of grief could control,
A creature heart-withered I wandered forlorn.*

*'Till an angel conveyed me to Calvary's mountain,
And shewed me my Saviour fast bound to the tree,
There my soul was bedewed by the spray of that
fountain
Which burst from his veins for sinners like me.
Then quick as a thought an ineffable light
The clouds chased away which Jehovah concealed;
Oh! how shall I after my thrilling delight,
When he to my soul his free mercy revealed!"*

As his weakness increased, his sufferings also increased; but while the outward man decayed the inner man was strengthened day by day, and his love seemed to flow in one continued stream to his beloved Redeemer and to all his faithful followers. Although his sufferings were so great he never murmured, but would say, "O how little I suffer compared with what many are enduring, and nothing in comparison with the sufferings of my dying Saviour, whose dear head was lacerated with the crown of thorns, and whose hands and feet the rude iron tore, and all for *me*, poor worthless *me*."

*"Love so amazing, so divine,
Demands my soul, my life, my all."*

On one occasion a friend remarked that it was a great mercy that he had not to seek for a Saviour in his dying hours; he answered, "O yes, it is indeed a mercy that I have known something of religion in my early days, but I would that I had known more, and had read the scriptures more—they are my only consolation now."

Sep. 27, at three o'clock in the morning we all gathered around his bed and thought that his last hour was come. In the midst of the struggle he said, "I can yet think of Jesus and pray to him."

In the evening he said with a countenance beaming with holy joy, "Father, mother, I am trusting in

Christ, I will trust in Jesus! It is a serious thing to die, but I am not afraid. I am resting on Christ as entirely as I do upon these pillows which support me."

On the 28th, when scarcely able to articulate, he said, evidently wishing to depart,

"O! I fell delight!
If I my Saviour's voice could hear,
If I his blessed face could see,
In heaven to-night!"

On the Lord's-day previous to his death he was in a happy state of mind, often casting his eyes towards heaven, praying for patience, and thanking God for all his mercies to him. While we stood around him he said, "I wish it to be distinctly understood that I die trusting on Christ alone for salvation." On the morning of October 1, his medical attendant expressed his decided opinion that a few hours would close the scene. He wept when informed of that opinion, and said, while the tears trickled down his emaciated cheeks, "I am weeping for joy to think that such a sinner as I should be so soon with my blessed Saviour in heaven!"

We watched around his bed nearly the whole of that night, expecting every minute to be his last; but when we thought him almost gone, he suddenly revived and said, "I should like you to sing a hymn." We sang four, all of which he chose, also the tunes; and it was most affecting to hear him join his voice, with almost extatic energy, in that solemn hymn,

"While on the verge of life I stand."

And it seemed hardly possible that the deep bass which he sung, could have emanated from a voice which a few minutes before seemed almost lost in death.

Friday, Oct. 4, it was quite evident to all that this day would be his last upon earth. In the early part of the day he had a strnggle with the tempter, as to whether he had an interest in the Saviour, which lasted but for a moment; when he broke out spontaneously in the following lines, the last

of the many sweet pieces which he dictated during his last illness,

"In my last lingering gasp,
No other refuge near,
My Jesus' hand I'll grasp,
And dash away my fear,
I will not let him go;
Jesus! thou strong to save,
To thee my faith doth flow,
While struggling with the wave."

About four in the afternoon he became much worse, and appeared not to understand anything that was said, excepting when the name of Jesus was mentioned, his eye would then brighten, and he would expatiate on his wondrous love. At half-past six he bade all a most affectionate farewell, then said in a distinct voice, "My only hope and trust is in Jesus Christ—the rock Christ; let me meditate on the rock Christ—why should I doubt its strength and durability? Oh, Lord, I pray thee to give me perfect assurance that I am accepted through the Beloved. I have thought why me! and then I thought why not I as well as others.

"Be thou my strength and righteousness,
My Jesus and my all."

Oh yes, my all. I cannot have any other Saviour, and I will not; O Lord, I am sure I have a friend in thee. O Lord sprinkle me with thy blood.

"None but Jesus! none but Jesus!
Can do helpless sinners good."

Aster this a friend prayed with him. When he had finished he said, "My dear friends, the love of Christ passeth knowledge. I never can be sufficiently thankful, or praise my Creator enough for leading me early in life into the path of religion. I trust I am a sinner saved by Divine grace;

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

Almost his last words were, "Dear Jesus, my only hope is in thee."

At ten o'clock his speech left him, and as the clock struck twelve his happy spirit left its frail tabernacle, to begin a new and everlasting day in the mansions of glory above.

West Ham.

M. G. W.

REVIEWS.

The Principles and Practice of the Water Cure Popularly Expounded.
By Rowland East, Surgeon, Dunoon.
London : William Allan, Pater-noster Row.

As baptists we have no dread of water—cold water. Hydrophobia is not a prevalent disease amongst us. We may therefore be expected to be quite willing to give a treatise of this character a favourable consideration. Our readiness, we frankly confess, is somewhat increased by the often repeated, and as often refuted objection, that the immersion in cold water of persons of all ages and temperaments, must be dangerous to some of them. We have now for some forty years made our observations, and we do not recollect one case in which injury resulted to the party in consequence of total immersion. We are not very strong in body, neither do we enjoy uninterrupted health, and yet we have never shrunk from the duty of baptizing a believer at any season of the year; in fact we have uniformly experienced a bracing effect from the exercise, especially since we adopted the plan of having an entire washing of the whole body after the partial immersion of it when administering the ordinance. And, by the way, we do not hesitate to recommend the adoption of this plan to every administrator of the ordinance, since he is more likely to receive injury from a partial than an entire immersion.

So far, therefore, as our own experience and observation go, we see no reason to object to the experiment of washing or bathing in cold water. And further, we are prepared to state that since we resorted to the plan of having a salted water bath every morning, we have felt more comfortable and healthy, and stronger; have had a better appetite, and the powers of digestion have been strengthened. All this is simply natural, as the pores

of the body need the ablution in order to their healthy operation. Of this we had often been told, but like many others, being tolerably well we felt no immediate concern about the matter, and only occasionally, when opportunity offered, had a plunge in a bath, a river, or the sea, in the summer or autumn. Now we regret that we did not earlier in life adopt our present custom.

We do not, therefore, on the face of the matter, see any objection to the use of cold water as dangerous; and we distinctly believe in its efficacy in promoting and preserving the health of the body, and as a preventative of certain disorders to which it is liable; but with regard to cold water as a *cure*, and its potency in healing nearly all manner of diseases, we are not from experience or observation prepared to speak. We are quite willing however, to hear what others may have to say on a subject of such importance to the temporal benefit of our fellow-creatures. Mr. Rowland East, in the treatise before us, furnishes a considerable amount of information on this subject, and adduces also numerous facts in proof.

Mr. E., we are informed, some few years ago, visited the celebrated establishment of Priessnitz, at Græfenberg, in Silesia, and observed his various modes of treatment. Returning, he established an institution of a somewhat similar character at Dunoon, in Scotland, and the system of treatment there pursued met with the approbation of several eminent surgeons and medical professors. Recently, Mr. E. has removed into England, and is at this time the resident consulting surgeon of the Hydropathic Institution situate at New-found-pool, in the immediate vicinity of Leicester—a new range of buildings erected and fitted up in superior style by Isaac Harrisou, Esq., of Leicester.

In the preface of his work Mr. E. repudiates all quackery, and desires to appeal to facts. He says:—

"I have stated that the advocate of a new medical doctrine has numerous difficulties in his path, but this has not been said despairingly, having succeeded in overcoming many. Three years ago, a comparative stranger, I opened my institution at Dunoon; since that period it is well known that some of the most intelligent and leading men in Scotland have honoured me with their patronage, whilst some have borne public testimony to the efficacy of hydropathic art—becoming converts from the evidence of their senses. The art may, therefore, be disbelieved, but cannot be despised; whilst the avowal, that the wide spreading confidence in its power is a delusion, would be more marvelous than an unqualified admission of the validity of its claims.

As the artist, in hurrying through a country, frequently gives hasty sketches of scenes and groups that strike his eye, so have I endeavoured to portray the varied forms of disease, and the mode of curing them. As the mate at sea daily notes down the events of the voyage, not for the purpose of pleasing critics, but for the guidance of future mariners, so have I humbly essayed to register some of the most remarkable occurrences in my practice, in order that others may become acquainted with this new method, and verify its truth by a repetition of the experiments."

The contents of the book are very diversified. We have first remarks "On the use of water internally;" and then "externally" by the "dripping sheet, shallow bath, the plunge bath, the sitting bath, head bath, foot and hand baths, hot fomentations, enemas, eye bath, the douche, the wet bandage, wet-sheet packing, wet-sheet packing accumulative, the wet-sheet packing as a tonic, wet-sheet packing as a febrisugo, wet-sheet packing as a sedative, spirit lamp, the dry-blanket." A long list of "diseases to which hydropathy is applicable" then follows; and observations are added on "the period of the year most fitted for hydropathic treatment, hydropathy as a preventive remedy, diseases to which hydropathy is not applicable, the hydropathic treatment of drunkenness, testimony of ancient and modern writers to the efficacy of cold water as

a curative agent, questions for patients to answer when consulting a hydropathic practitioner by letter." With regard to "treatment of drunkenness" Mr. E. says:—

"I know that the Total Abstinence Societies have done much for the mitigation of this terrible evil. If to him who saved a citizen's life in battle, was awarded a civic crown, what honours are not due to those who have rescued thousands of their fellow creatures from a life of slavery, and a death more terrible than that by the falchion and the spear? But still, much as societies can achieve, there are many whom their operations cannot reach, and the constant supervision of a medical advisor, the association with those who have discarded stimulants altogether, in an establishment where the infirmities of patients need not be known, and where they may reside without receiving any wound to their self-respect, are attended with such self-evident advantages that the friends of abstinence must rank them as powerful auxiliaries in the attainment of the blessing of a cure.

Should a victim to this vice decide on placing himself under the care of a hydropathic practitioner, certain conditions must be complied with.

In the first place, it must be the act of his own volition, and he must be willing to co-operate manfully with others for his own good.

If in his heart he desires not to be delivered from thralldom, his visit will be in vain; the fires of vice may appear to be extinguished because they are not fed, but they will be smouldering in the soul, and will burst into self-consuming flames when he returns to the world; but, on the contrary, if there is a hearty wish to have this devil exorcised, then the first act has already been performed. A holy life is simply the life of that man whose will is under the influence of goodness, and the first movement of the will towards that life is one of the most important in human history.

I should deem myself as deficient in my professional duties were I content to leave the sufferer to human aid alone; I would direct him, in all charity, to that great Being to whom drunkenness is more offensive than to man, the constant realisation of His presence, the daily solicitation of His blessing, are essential to success. The strongest human will when arrayed in all its innate force and pride against even a vice, is feeble, destitute of the Divine blessing—with that aid, the most abandoned may hope and be happy.

In the second place—at least as far as I am concerned—I should invariably exact a

pledge from the patient, in the keeping of which, his character as a gentleman and a man of honour should be concerned—that during his residence with me he should abstain entirely from all stimulants whatever. I would not retain under my roof, for one hour, any one, though decked with a coronet, who should violate this pledge.

I think on these conditions I may commend the drunkard most safely to the appliances and resources of hydropathic art. The poet exclaims,

Give him strong drink until he wink
That's sinking in despair:

I would reply—

Dash down the cup—insidious friend!—
Guilt's worse than grief to bear."

BRIEF NOTICES.

1. The Glory and Shame of Britain; an Essay on the Condition and Claims of the Working Classes, together with the means of securing their elevation.

2. The Operative Classes of Great Britain: their existing state and its improvement.

3. Our Labouring Classes: their Intellectual, Moral, and Social Condition considered; with suggestions for their improvement.

4. The Truth or Falseness of Christianity—which is it?

No. 1, is the essay which secured the first prize of £100 offered by the Religious Tract Society on that subject, and is written by Henry Dunckley, A.M., baptist minister, Salford. No. 2 received the second prize of £50, and is from the pen of W. M. O'Hanlon of Belfast. These are both published by that Society. No. 3 is written by Mr. Samuel Couling, and is published by Partridge and Oakey. But is not the price on the cover a mistake? No 4, is another lecture by Mr. Pottenger, baptist minister, Newcastle, of the same character as those which we have previously noticed. As the condition of the working classes with regard to real religion is now one of the most important questions of the day, we rejoice in the appearance of these valuable productions, which are calculated to awaken attention and excite to renewed efforts on behalf of our industrious population.

The Glorious Gospel a Free Gospel. By John Cox. Second Edition. London: Ward and Co. Mr. Cox, as most of our readers are aware, is pastor of the second baptist church in Woolwich, and has published various valuable little treatises on gospel subjects. His object in the publication of this may be gathered from the following foot note which occurs in his preface. "If other parts of England have an equal number of anti-invitation preachers with

those counties with which I am acquainted, then there is reason to fear that more than one-third of the churches belonging to the baptist denomination sustain a fettered ministry. In many towns there are several spiritual steeples where Zion's bells, though cast in a gospel mould, ring a muffled peal; while in some localities no other sound is heard. Among the Independents the number of ministers who thus preach are less in proportion, but even among them there are many who do not 'call upon all men everywhere to repent.' Whether this evil, working in our midst, has received the degree of attention which it ought,—whether it has hitherto been treated in a proper way,—and what other means could be adopted to supplant this defective system by God's full truth, are perhaps questions of graver interest, than many which now engage the attention of professing christians."

The Greatness of the British Empire traced to its Sources. By B. Parsons, London: Cassell. This is one of Mr. Cassell's cheap volumes of popular literature, by a well-known popular writer; who, with evident industry, has brought together a considerable mass of intelligence, calculated to widen the information of multitudes on a subject which cannot but be interesting to every lover of his country. Wonderful indeed is the history of the inhabitants of these northern isles, of their achievements in securing liberty, and their progress in arts and industry.

The Natural History of Man; or, Popular Chapters on Ethnography. By John Kennedy, A.M. London: Cassell. Another of Mr. Cassell's volumes, ranging with that just noticed, and several others of a similar character. And without engaging to sanction every utterance of the laborious author, we may state that he has gathered into this cheap volume more information than can be obtained elsewhere at the same price. The general tendency of the whole is benevolent, teaching us that mankind are one great family—"made of one blood"—and hence the propriety of the apostolic injunction, "Honour all men."

Letter and Spirit: a Discourse on Modern Philosophical Spiritualism, in its Relation to Christianity. By Robert Vaughan, D.D. London: Jackson and Walford. We can assure our more intelligent readers that they will have a rich intellectual treat in the perusal of this excellent pamphlet.

The Jesuits: a Historical Sketch, is another volume of the Religious Tract Society's monthly series, in exposure of the satanic schemes of the most diabolical association that ever disgraced humanity.

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES,
AND CONGREGATIONS.

To the Editor of the *Baptist Reporter*.

DEAR SIR,—Continuing our route, the next chapel to be mentioned is that at *Maze Pond*—a very old interest, having been established there in the reign of the third William—1692. Mr. Isaac Manu was for many years the respected pastor; since his death Mr. Aldis has presided over the church. The old chapel was pulled down a few years ago, and the present convenient and substantial edifice reared, including vestry, school-rooms, &c. It was at this place that a former pastor, Mr. Keach, wanted to introduce singing into the congregation, and he had to fight and contend twenty-two years for it! At one period of the controversy, there was a sort of drawn battle between the disputants, an understanding having been come to, that while one part of the congregation was engaged in singing, the other part should go quietly out, walk about the chapel-yard among the graves of the silent dead, and then come in again after the service they objected to was over! The chapel stands well, and is surrounded by a dense population. From hence we travel along *Tooley Street* to *Unicorn Yard*. Here is a chapel in a spot anything but favourable—it is low, but in good repair, and is said to have been built in 1720; will hold 500 people: the late Mr. D. Denham, who published a very large hymn-book containing over a thousand hymns, was pastor for several years. Mr. W. H. Bonner is now the minister. Honourable mention is made of this place in the "Gospel Directory." The next is a chapel in *Jamaica Row*, Bermondsey, built about the year 1782; but although of a comparatively modern date, it is said to be in a dilapidated and crazy condition, and cuts but a sorry figure by the side of its Congregational neighbour—a fine edifice lately erected for the Rev. G. Rose. Mr. Bidder is now the pastor. Not very far from this is a small chapel in *New Church Street*—Mr. Meeres is the pastor. I am not able to ascertain the date of its erection, but precious truths are here from sabbath to sabbath dispensed. The next place to be mentioned is one in *Cole Street*, Dover

Road. This is quite a new cause, having been established so lately as 1860. The chapel faces the street, was formerly occupied by the Wesleyans, then by the Teetotallers, and now by the Baptists—it will hold 300 persons. Mr. Gad Southall is the respected and devoted minister. From this we pass to *Alfred Place*, Kent Road. In this place stands a large and substantial chapel, built in the year 1820. Mr. W. Young, who is the pastor, has presided over a small flock here for thirty years. The neighbourhood teems with a large population, and ought to furnish Mr. Young with an overflowing congregation. This, dear sir, is the last chapel I have to mention as situated in London "proper," but perhaps I may be permitted to add a very few more belonging to the southern suburbs, as by your kindness my commission seems to extend to London and its vicinity. And the first shall be the chapel at *Hatcham*, New Cross. The chapel is small, but well filled, under the efficient and devoted labours of Mr. J. Saunders, lately returned from Sydney, in consequence of his health failing. As the population around is rapidly increasing, a large and substantial edifice might, I think, and ought to be, reared here; and if our denomination were as united, devoted, and determined as some others are, it would quickly be done. Pursuing our course we reach *Deptford*, a corruption of Deep-ford, and formerly called West Greenwich. This is an interesting town. In its dockyard, Peter the Great, of Russia, laboured as a mechanic, to improve his knowledge of naval architecture. Here also was laid up for a monument, by Queen Elizabeth's order, the little ship in which Sir Francis Drake sailed round the world. There are three chapels here, neither of which is of ancient date. The first I mention was built in 1835—it is small, and the property of the pastor, the venerable Mr. Kingsford, who has sustained the office from the period of the erection of the building, and is the oldest minister of the Baptist Board. The next is *Bethel Chapel*, near Black Horse Bridge. This also is small, and formerly belonged to another denomination. The Baptists first opened it in the year 1849, when Mr. J. Hillman, the

present pastor, commenced his labours. The next chapel stands in the *Dolphord Road*—has been lately erected, is large and substantial, and a credit to the body to which it belongs. The old one, in *Florence Place*, has been wisely converted into a school room. Mr. W. Felton, formerly of Boston, is the pastor, and has been from the year 1843; and his chapel every Lord's-day is filled with a large congregation. From this place we pass on to *Bridge Street*, Greenwich, where a good chapel has been lately erected by the people formerly meeting at a chapel up a narrow low court, in *London Street*. This interest was first established in the year 1760, or over ninety years ago, but has lately suffered by one or two secessions or divisions. The first party that left now meets in a small chapel in *East Lane*. Mr. W. Collins, late a city missionary, has been chosen pastor. And the second secession, included the pastor, Mr. Grinnell, whose pastorate commenced in 1847. The latter and his friends meet at present in a Lecture-room. We pass on now to *Lewisham Road*, where we find an admirable chapel. Dr. Belcher, now in America, had to do with originating the cause here. During the first few years it had to struggle with difficulties, and was so far from being successful that serious thoughts were entertained of giving it up. Mr. Russell, however, the present pastor, has succeeded in getting a good chapel, vestries, school rooms, &c., and there are day-schools, a sabbath-school, and all the ordinary and necessary instrumentality of a working church, in active and successful operation. It may be mentioned here also, that Mr. Russell was one of the deputation selected by the Committee of the Baptist Missionary Society, to visit the stations of that Society in the far distant countries of Ceylon and India, and that he has, with his respected colleague, Mr. J. Leechman, lately returned from that mission. Let us now return; and taking a somewhat westerly direction, we shall reach Peckham; passing down Rye Lane, at the corner of which stands an odd-looking building, called "Hanover Chapel," in honour of one of the members of the royal family who laid the foundation stone, we then reach a very good chapel on the right hand—built in 1818—which will hold 400 persons. Mr. G. Moyll, formerly of Artil-

lery Street, Bishopsgate, is the pastor here. The vicinity is rapidly increasing in population, and affords a fine sphere for active and liberal effort.

X.

A SPECIAL ANSWER TO PRAYER.

To the Editor of the Baptist Reporter.

DEAR SIR,—I have thought that the undermentioned circumstance may perhaps encourage some poor disconsolate disciple of Jesus to look anew to him, and confide in his unchangeable faithfulness.

I am a poor minister of the gospel; have laboured hard in his cause for many years, and through mercy not without some success. I have had a large and much afflicted family to support with a very small income; and have been altogether unable to preach for the past ten months from a bad complaint on the chest, brought on by over exertion and being out so much in the damp night air after preaching. *

The 22nd of last June I went up to my bed-room to plead with the Lord for a supply of my temporal wants, and humbly begged him to appear for us, as he had often done; and I seemed to feel confident that he would. I could not of course tell how or in what way—but I knew his faithfulness had never yet failed, and that saying and doing were not two things with him.

Well, dear sir, he did appear. The morrow morning our postman brought a letter to my door with a twopenny stamp on it. And when he delivered it he said, "There is something in that letter." I looked at it and saw it bore "Salisbury" postmark on it. I opened it, and behold there was a bright golden sovereign, placed between two slits cut in a piece of card—but not one word of writing to tell us who sent it. Who told this silent friend that we needed this at this very time? Why the very same God that told the ravens to go and feed Elijah. The Lord bless and reward the kind donor. Oh to be enabled ever to look by earnest, faithful, persevering prayer to a faithful God, under circumstances the most trying! Surely I may now say, "Blessed is the man that trusteth in Him."

P. A.

NARRATIVES AND ANECDOTES.

HISTORICAL SKETCH OF POPES.— I shall now take a view of some of the Popes. These were, many of them at least, the vilest monsters who have inhabited our world. Boniface III., began his popedom A. D. 606. He obtained the title of Universal Bishop from Phocas, who had murdered the Emperor Maurice, to obtain his crown, and he gave the Pope his honours in return, for sanctioning his murderous usurpation. Zachary I. deposed Chiladeric III., King of France, and gave the kingdom to Pepin, the Mayor of the palace. Pepin and his son Charlemagne, gave Pope Zachary and his successors the Exarchate of Ravenna, and other provinces. Boniface VII. advanced himself to the popedom by murdering his predecessor, Boniface VI. Cardinal Baronius calls him a thief, murderer, and traitor. Pope John XIV., who, having obtained possession of an enemy, caused him to be stripped stark naked, to be hanged up a whole day by his hair, and afterwards to be banished. Pope Gregory VII. deposed Henry III., Emperor of Germany, and made him, his wife and a young child, stand at the gate of his palace three days barefooted, in January, amidst the frost and snow, clothed in linsey woolsey, from morning to night. The spirit of this Pope was fierce, ungovernable, and savage. Innocent III. deposed John, King of England, laid the kingdom under an interdict for six years, and a fine of 800 marks per annum. He also laid France under an interdict. He promoted a persecution against the Albigenses, and patronized the Inquisition. In the fourteenth century, two Popes reigned together at one time; Urban VI. at Rome, and Clement VII. at Avignon. Each excommunicated and cursed the other with all his adherents. Alexander VI. was profligate without shame or scruple. He died by drinking in mistake the wine he had prepared to poison one of his Cardinals. Julius II. was a military tyrant. He excommunicated Lewis XII. of France, and entered the field against him. Paul III. was infamous for crimes; to him we owe the Council of Trent, the order of the Jesuits, and the excommunication of Henry VIII., of England. Pius V., he excommunicated our Queen

Elizabeth, as did four succeeding Popes, and attempted to excite her subjects to rebellion. Gregory XIII. celebrated the Parisian massacre, (in which above sixty thousand were slain,) with Te Deum at Rome. Paul V., he forbade King James's subjects to take the oath of allegiance. In his days was the powder plot, 1605. Urban VII. issued a bull of deposition against our Charles I., and granted a plenary indulgence to the Irish rebels in 1641. Benedict XIII. issued a bull to dethrone George II., and granted an indulgence of ten years to raise money to restore the Pretender.—Observation 1. These are the men from whose hands English Protestant Bishops have received their ordination. A most corrupt medium, even if it had been true. 2. The pretended power of these monsters over kings and kingdoms has never been disclaimed by their successors. The claim is not now made, for an evident reason; what it might be if concurring circumstances gave hope, is another thing. It is not renounced. 3. Many of the bulls, decrees, and canons of the worst of these men still remain in full force, as the doctrines of (pretended) infallibility and laws of heaven. The Council of Constance, which asserts that no faith is to be kept with heretics, may be noticed as one among many others. Rulers and kings may well be cautious how, at this day they give their power to the Beast.

Isaac Mann's Lectures.

A BATTLE SCENE OF THE MIDDLE AGES.— The following description of an incident in the battle of Cremona, between the Milanese and the Florentines, is thus described in "Napier's Florentine History." Who can peruse it without shuddering horror?

"Battle being resolved on, a corps of light armed troops was sent forward to begin, but these were quickly driven in on the main body by Taliano Furlano, one of the adverse chiefs, who, seeing the Milanese cavalry already formed, and the whole country as far as the eye could reach covered with banners, instantly turned to give the alarm. Carmagnola was soon in his saddle and personally directing the defence of a narrow pass protected by a broad and deep ditch which the enemy would be

compelled to win ere his main body could be attacked. This was thickly lined with veteran soldiers, and the road within it flanked by a body of eight thousand infantry, armed with the spear and crossbow, and posted in an almost impenetrable thicket closely bordering on the public way. This pass was called '*La Cusaul-Sacco*', and Agnola della Pergola first appeared before it with his followers, supported by a crowd of peasantry: the ditch was deep and broad and well defended, and an increasing shower of arrows galled his people so sorely that he at once resolved to use the rural bands as a means of filling it. Driving the peasant multitude forward, he ordered the regular troops to put every luckless clown to death who turned his face from the enemy; so that these wretches with the spear at their back and the crossbow in front fell like grass under the scythe of the husbandman. But they were more useful in death: by Agnolo's command both killed and wounded, all who fell, were rolled promiscuously into this universal grave, covered up with mould and buried altogether. Here were to be seen distracted fathers with unsteady hand shovelling clods upon the bodies of dead and wounded sons; sons heaping earth on their father's heads; brothers covering the bloody remains of brothers; uncles nephews'; nephews uncles'; all clotted in this horrid compost! If the wretches turned, a friend's lance or dart was instantly through their body; if they stood, an enemy's shaft or javelin no less sharply pierced them; alive they filled the pit with sons and brothers, dead and wounded with themselves! They worked and died by thousands: even the very soldiers that opposed them at last took pity and aimed their weapons only at armed men. 'And as a reward for this,' exclaims Cavalcanti, 'God lent us strength and courage.' Nevertheless so many were thus cruelly sacrificed, that the moat was soon filled to the utmost level of its banks with earth and flesh and human blood, and then the knights giving spurs to their steeds, dashed proudly over this infernal causeway! It was now that the fight commenced, fresh squadrons poured in on every side, and all rushed madly to the combat, for on this bloody spot the day was to be decided. 'Here,' says Cavalcanti, 'began the fierce and mortal struggle; here every knight led

up his followers and did noble deeds of arms; here were the shivered lances flying to pieces in the air, cavaliers lifeless on the ground, and all the field besmeared with dead and dying! Here too was seen young Carlo Malatesta, himself and courser cased completely in mail, and a golden mantle streaming from his shoulders! Whoever has not seen him has not seen the pride of armies! Here was store of blood, and lack of joy and fear and doubt hung hard on every mind! Nothing was heard but the clang of arms, the shock of lances, the tempest of cavalry, and the groans, and cries, and shouts of either host! The sun was flaming, the suffering dreadful, the thirst intolerable; everything seemed to burn, all conspired against the wish of men, but the Cremonese women brought refreshments to our enemies.'

A PARABLE FOR PERFORMERS OF SACRED MUSIC.—I represent to myself a number of persons, of various characters, involved in one common charge of high treason. They are already in a state of confinement, but not yet brought to trial. The facts, however, are so plain, and the evidence against them so strong and pointed, that there is no doubt of their guilt being fully proved; and that nothing but a pardon can preserve them from punishment. In this situation, it should seem their wisdom to avail themselves of every expedient in their power for obtaining mercy. But they are entirely regardless of their danger, and wholly taken up with contriving methods of amusing themselves, that they may pass away the term of their imprisonment with as much cheerfulness as possible. Among other resources, they call in the assistance of music; and, amidst a variety of subjects in this way, they are particularly pleased with one. They choose to make the solemnities of their impending trial, the character of their Judge, the methods of his procedure, and the awful sentence to which they are exposed, the ground work of a musical entertainment; and, as if they were quite unconcerned in the event, their attention is chiefly fixed on the skill of the composer in adapting the style of his music to the very solemn language and subject with which they are trifling. The King, however, out of his great clemency and compassion towards those who have no pity for themselves, prevents them with his goodness. Undesired by them, he sends

them a gracious message. He requires, yea, he entreats them to submit. He points out a way in which their confession and submission shall certainly be accepted; and in this way, which he condescends to prescribe, he offers them a full and free pardon. But instead of taking a single step towards a compliance with his goodness, they set his message likewise to music; and this, together with a description of their present state, and

of the fearful doom awaiting them if they continue obstinate, is sung for their diversion, accompanied by the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments. Surely, if such a case as I have supposed, could be found in real life, though I might admire the musical taste of those people, I should commiserate their insensibility.

Rev. John Newton.

CHRISTIAN ACTIVITY.

DOMESTIC MISSIONS.

(Continued from page 376.)

Tuesday, 26th.—My way was more easy to-day than usual. People seemed willing to receive me; thank the Lord for such favour! Made visits in Great St. Andrew's Street. My chief aim was to see if I could not get some of the many children who live here to attend our Sunday school. In this street I found several families willing to receive me. In one room were a slop-tailor and his wife. The room was clean, orderly, and decent, but very sparingly furnished. Their small bed lay on the floor. I sat down with the man, and soon elicited from him these facts. We have little employment, which is badly paid; I have worked for a penny an hour; for three weeks I have made only nine shillings, so that we have had to live on bread and water. We are now in danger of being expelled from this room because we cannot pay up our rent. My wife has been ill, but we trust in God, and believe he will not forsake us. I soon found an opportunity of reading and expounding the scriptures to them, with which they seemed much gratified. My next call was upon a female, who has the reputation of being a drunkard. I did not find her accessible, but got her to promise that her daughter should come to our Sunday School. In the next room I found a sad case of widowhood. Mrs. —— married a solicitor, of good family; he was a drunken, sensual man, and died insolvent, leaving her with five young children. Since her husband's death she has been immersed in pecuniary difficulties, and now scarcely knows how to provide daily bread for her children. We conversed for a long time, and, I should trust,

in a very profitable manner. She has promised three of her children to the Sunday School. Mrs. —— was at Bloomsbury Chapel on Lord's-day evening.

Wednesday, 27th.—During this day I visited Mrs. A——, in ——, she continues to keep her shop open on the Lord's-day, and quite ceased her attendance at the Hall. I did hope she would have gone on well. It seems, however, as though worldly cares are to ruin her soul; my interview was very unsatisfactory.

Thursday, 28th.—Attended the morning service in the chapel. In the afternoon I visited Mrs. ——; she is very ill, and anxious to be prayed with. I trust she is a convert. She possesses the most complete reliance upon Christ, and appears to delight in those passages which speak of his death for sinners. In Nottingham Court, also, I made some visits. I called again upon the boy thieves, (I fear they are so) in No. 1. On a former occasion, when I called upon them, they mocked me. There were two of them at home; they did not mock me to-day, indeed, they were most attentive to my counsel. I warned them of the certain result of a sinful course, and exhorted them to industry, honesty, and godliness.

Thursday, April 4th.—To-day I went into a small room in Nottingham Court, there was scarcely any furniture in it, and down upon the floor was a scanty bed, in which was laid a sick woman. I soon engaged her in conversation, and found that she was leading a sinful life. What an awful sight is a poor half-clad, hungry, sick, sinful female. Such an one lay before me. I set before her the fearful danger of her soul, but got nothing but vague admissions of her sinful-

ness. On coming away, I felt wearied and sick; and no wonder, this court is densely populated and dirty; the room was small, uncleaned, full of impure air, and I had been bending down over the polluting breath of a fevered woman, but I suffer this willingly for Christ's sake. Nothing but the gospel can change and really improve and bless these people. Oh that I may rejoice to preach the gospel to them!

The missionary in his labours in the district of St. Giles's comes frequently into contact with persons of the Jewish religion; he finds them very obdurate, but some of them are willing to receive his tracts, and to converse on the evidences of the christian faith; his journal contains a full account of one of these interesting controversies.

Friday, June 14th.—Visited a man living in — street. This is a curious case. He wants to have a discussion on reconcilable subjects. "I will tell you what I want, sir; I want you to answer me this question, How did sin originate?" I replied, "That is not the question for us to discuss. Sin is in the world, sin is in your heart, and the question for us to consider is, How can we get it out of our hearts; and remember this, that there is only one remedy for it, even faith in Christ Jesus the Saviour." "Aye, but I want to know how moral evil came to exist." "Does the Word of God say anything about it?" "No," said he. "Well, then, I cannot; all that I can say is this, we are sinners, sin is within us, and we must ask, How can we get it out? and the only reply is, Believe on the Lord Jesus Christ. Dont ask how did sin originate, but how can it be destroyed." This plain dealing quite silenced him.

One more case requires some notice. In this instance the committee trust the exertions of their missionary may have been blessed to the saving of a poor lost sinner. The committee allude to the case of —, a poor prostitute, whom the missionary met with in one of his rounds when visiting in — street. After much prayer and consideration of her case, it was deemed expedient that she should be brought out of the wretched den of filth and sin in which she had taken up her abode. She was then removed to comfortable lodgings in Camden Town, where she remained a month, receiving frequent visits from the mis-

sionary and other christian friends, who were so satisfied with her case, that at the end of the month she was placed in the British Female Penitent Refuge, Cambridge Heath. She went to that asylum on the 28th of June last, and the missionary has since had three letters from her; in the last there certainly seems to be a dawn of spiritual life. God grant that this may prove a case of true conversion! An attempt was also made to rescue another female, living in the same haunt of infamy with —, but after a season of pretended penitence, she returned to her old practices of degradation and vice.

OPEN-AIR PREACHING—1851.—The season for these services, just expiring, has not passed over without some signs of movement. Certainly these have not been so numerous or so general as was desired. But something has been done, and done, in some cases, where nothing was done before; enough to encourage the parties and furnish an example to others. More than has been done might have been done, and would have been done, no doubt, had our contemporaries who conduct our periodical religious literature aided our feeble attempt early in the season. Instead of this, it has not come within the range of our observation that any of them have written a single line on the subject—not even the warm-hearted and zealous editor of the *Witness* and the *Banner*—and we single him out from the rest, not invidiously—we respect him too much to do that—but that we may, if possible, arrest his notice, and enlist his powerful pen in this service. And why not? The Author of "Jethro" cannot be unaware of either its necessity or importance, or unwilling to lend his aid. Let him permit us to stir up his pure mind by way of remembrance of his great predecessor—the prince of open-air preachers—the immortal Whitefield—and provoke him to this good work. There stands the great commission—"Preach the gospel to every creature;" and if baptism should follow never mind, only let us have the gospel preached at all events. But how can this command be obeyed if we do not "Go," and go too where the masses of the people are? Nowhere in the book, that we know, does it say—"Build chapels and preach in them to all who

are disposed to come and hear you ; and do this as your main business." This, however, is the way we do, winter and summer, in fair weather or foul. Christian Ministers will never be instrumental in converting the world at this rate. We should never have had such a record as "The Acts of the Apostles" if they had acted as we do. We may be told that they could not do as we do. We believe that they would not if they could. When the churches "had rest" the dis-

ciples itinerated and preached chiefly in the open-air, and converts were "multiplied." Well: we are not without hope; nay, we dare confidently predict that many more seasons will not pass before we see the more general adoption of this system by evangelical ministers. They will be compelled to do so in self-defence. We would much rather they were the first in the field. And, independent of higher motives, it would look better and be better.

BAPTISMS.

DOMESTIC.

IRELAND.—Mr. Groser, the new Secretary of the Baptist Irish Mission, in asking for the voluntary aid of the churches, without the expuse of collecting by visitation, mentions two or three recent baptisms in that country; which, being of rather unusual interest, we copy.

"I am again encouraged," is the language of a minister connected with the society, whose church, once numerous, has been almost brought to nothing by emigration. Writing a few days ago, he adverts to facts which had taken place since the commencement of August as having revived his spirits. A military officer quartered in his vicinity, a member of a Scotch baptist church, had applied to him to baptize two gentlemen residing in a neighbouring town. He did so: a large assembly was collected, and much of the Divine presence was enjoyed. Some friends from Scotland and England were there, who were at once surprised and delighted by the attentive and orderly deportment of the congregation. Other gentlemen have been introduced to him, whom he is expecting to baptize. An intelligent and respectable Roman Catholic has been withheld from a profession of scriptural christianity for some time, by the opposition of his wife; but recently, by reading the Word of God, she also has been brought to a knowledge of the truth!

Another brother, in the south of Ireland, has baptized among others a young man who has felt it to be his duty to leave the establishment, and of whom he gives this pleasing account:—"Trained for the ministry in the church, he was

contemplating and preparing for ordination, when his attention was called to the consideration of certain vulnerable points in the teaching of the prayer book. Engaged as a teacher of the classics in several private families, the period in his college exercises arrived at which he intended to attend upon the divinity lectures, and he felt that some decision must be come to respecting his future course. He determined to give the subjects he would be called upon to teach in the church a thorough examination. The baptismal service, absolution, and other things taught, were soon proscribed. Upon the whole he came to the conclusion that he could not minister at the altars of the established church. About this time he was carrying on a correspondence with a friend of his, a Puseyite, on the differences between the evangelicals and the tractarians. He found that in defending the former party in their views against baptismal regeneration, his principles were at fault. Admitting infant baptism, his opponent seemed to have the advantage against him. About this time I called at the house where he resided to see a lady who frequently attended our place of worship, when he was introduced to me. He soon began to ask me about our doctrines and practices. My statements interested him. He went to the minister under whom he sat—a pious evangelical clergyman, and asked for arguments that would meet what I had said. Dissatisfied with the reasonings of his pastor, he sought further information of me. I recommended him to take his New Testament, to find any passages where baptism was named, and examine them carefully with the question

before him—Do any of these passages teach infant baptism? He did so, searching not only his English, but his Greek New Testament. By appointment he met the clergyman again, and after a long discussion he placed an octavo volume in his hand, which was to prove that infant baptism came from heaven. I placed Carson beside the loan of his friend and said, ‘Now that you have come to the writings of man, read the two together.’ The result of the whole has been that he sought baptism and fellowship, and last sabbath, before a full and highly respectable congregation, he made his public profession of attachment to Christ. His wife was in a delicate state of health, or she would have been baptized with him. In a few weeks I trust she will be able to follow in the footsteps of her husband, and of Him who was baptized in Jordan’s flood. The baptism made a deep impression on many of the audience, and I trust it will be the precursor of some others.

In the west, one of our brethren having been visiting a part of the country in which he had been accustomed to itinerate, refers to indications that the seed sown in some comparatively obscure places had not been lost, and mentioning a place to which he went about four miles up the east side of a mountain, adds, ‘Here I baptized Mrs. A., a respectable woman of seventy-two years of age. Her daughter, Mrs. C., who lives at the west side of the mountain, had fever last winter, when I saw Mrs. A., and she then expressed an earnest desire to be baptized. Some time afterwards she became dangerously ill, during which time she felt very sorry that she had not obeyed the Lord Jesus Christ in that ordinance. When I went to see her on Tuesday last, she was exceedingly glad to see me. I do not ever remember to have seen any person so anxious to obey a Divine command as she was; not that she put that or any other ordinance in the place of Christ, but she regretted very much having neglected it. Her grandson, a young man of nineteen years of age, expressed a desire to be baptized with her. I liked his spirit and conversation, but as I was not aware of his desire previously, I advised him to give himself to prayer and searching the holy scriptures, until that day four weeks, when I hoped to talk with him again on the subject.’

DUBLIN, Lower Abbey Street.—It is with gratitude to God we record the baptism of seven professed believers in the Lord Jesus Christ within the last few months. On the last Lord’s-day in May, a young man in the 19th year of his age, the son of a pious colonel, was baptized. His excellent and delighted mother came from Plymouth that she might have the pleasure of witnessing the Lord’s gracious answer to her prayers. On the 2nd Lord’s-day in June another young man was baptized. He had generally attended an Independent place of worship, but came to our chapel in last November to witness the baptism of his brother, who had been for twelve years a member of an Independent church. He then felt that he could not gainsay what had been then adduced in favour of believer’s immersion, and had the impression that the ordinance was scripturally administered only by the baptists; but in a few days his impressions were removed, and he began to quibble, and eventually endeavoured to turn the subject into ridicule. The Lord, however, afflicted him. He then felt he had grieved the Spirit, and came and begged to be baptized as soon as possible, lest he should be again drawn aside. On the Wednesday week following, two young ladies, the daughters of pious parents, were also baptized. One has since emigrated with her family to Australia—the other is the daughter of one of our deacons. They were both seriously impressed and led to decision of character by a sermon preached on the occasion of a baptism a short time before. On last Lord’s-day, Sep. 7, three persons were baptized and added to our number. One, a female, had been Roman Catholic, and had left that system, being convinced of its errors, about six years before. She abstained from going to any place of worship for a time, and afterwards attended various Episcopal churches. From reading the New Testament, and especially the baptism of the Saviour, she often entertained an ardent desire to be baptized, but was then entirely ignorant of the existence of any baptist church in Dublin, and several years passed away before she met with a baptist. One of our brethren found her out, to whom she stated her views and feelings. Another, when a lad, had been for a few years living with pious baptist relatives in England. He enlisted, and for many years lived an ungodly life, though often

rebuked by his own conscience. A few years ago, by serious reflection, he was led to the Saviour. He too attended a baptism about nine months ago, received a tract on leaving the chapel, tied to resist the arguments, read the other side, but was constrained by the power of truth to yield willing obedience to an ordinance which he now finds both instructive and scriptural. The third had been a local preacher among the Wesleyans. For some time past he has been dissatisfied with their discipline and church government. He attended our chapel generally since the beginning of the year, and now willingly followed the example of his Lord. God grant that those who have been thus "planted together in the likeness of his death" may be found also in the "likeness of his resurrection." See how the administration of the ordinance has been blessed of God! See how the simple reading of the New Testament leads to the doctrine of the baptism of believers!

M.

SUTTON-IN-ASHFIELD, Notts.—Two believers were baptized and added to the church in this place, Sep. 7, one a male and the other a female. The chapel was full to overflowing, and the sermon, which, by the request of one of the candidates was from, "I will pay my vows unto the Lord now, in the presence of all his people," was listened to with the most marked attention; and the brief address delivered immediately afterwards by the male candidate interested all, and affected many even unto tears. The exclamation of numbers on retiring was, "We never witnessed so interesting a baptism before!" May the impressions thus wrought be as salutary as they were general.

PRESTEIGN, Radnorshire.—We are surrounded by many who treat the divine institution of baptism with contempt or neglect, but in spite of all we are making some progress. On Lord's-day, Aug. 24, our pastor, Mr. Ayers, administered the ordinance of baptism to a youthful disciple. The attendance was good, and the service interesting. May the Lord increase us yet more and more.

IPSWICH, Stoke Green.—Perhaps I did not report the baptism of two candidates in May. On the first Lord's-day in September, our pastor, Mr. Webb, immersed three believers, who, with three others, were received on the same day.

W. P.

SAFFRON WALDEN, Upper Meeting.—Four young persons were baptized on a profession of their faith in the Lord Jesus Christ, Aug. 3, and were admitted to fellowship in the afternoon. Several others it is expected will ere long follow them. In the evening Mr. Burditt preached to a large and deeply attentive audience on the common, among whom were several of the stall keepers, and a coloured showman. This is as it should be. Last sabbath evening a similar meeting was addressed by one of the Wesleyan preachers in the town, and next Lord's-day evening the Independent minister, Mr. Pollard, stands pledged to a third like engagement. May the precious seed thus scattered by the way side be productive of much good! We have heard of some who attended the first of these out-door services having gone on the following sabbath to attend the ordinary services of the minister who opened this series of truly apostolic engagements.

A WITNESS.

SHEDDIELD, Eyre Street.—On Lord's-day, August 31, after a discourse by Mr. Batey from, "I will shew thee that which is noted in the scripture of truth," four persons, one male and three females, were baptized, and on the following Lord's-day were received into the church at the Lord's table. They consisted of a man and wife who had been among the Wesleyans several years. Another had been a Wesleyan many years, but having witnessed one of our late baptisms became convinced that it was her duty to obey the command of Christ; the fourth was the wife of one of our friends who had for some time been much opposed to religion, but who now has become obedient to the truth.

G. W.

DEAL, Zion Chapel.—Your grant of tracts arrived at the right time for our baptism on the 31st August, when Mr. Baker immersed three believers on a profession of their faith. One of these had been long hindered by persecution; another was the married daughter of our senior deacon; and the other had been a sabbath scholar. I enclose twelve stamps to aid in sending tracts elsewhere.

G. S.

BIRMINGHAM, Lombard Street.—Mr. Cheatle baptized eight believers, Sep. 7. The congregation was large, and the stillness which prevailed during the immersion was characteristic of the solemnity of the sacred rite.

J. C.

BOLTON.—On Lord's-day evening, Aug. 31, our pastor, Mr. Etheridge, baptized eight persons, six females and two males, in the presence of a crowded congregation. The candidates altogether presented rather an interesting aspect. One of the females was seventy years of age; another was her grand-daughter, only fourteen years old; a third was a teacher in our sabbath school, and son of the late Rev. John Crook, baptist minister of Wigan; and five were scholars in the sabbath school. It was a delightful scene to witness the hoary headed pilgrim and the blooming youth, the son of many prayers, with the sabbath school teachers reward, all treading in the paths of righteousness, and singing in the presence of the great congregation,

“Dear Lord, the ardour of thy love
Reproves our cold delays;
And now our willing footsteps move
In thy delightful ways.”

LONDON, Providence Chapel, Shoreditch.—Our baptism was used again on the evening of Sep. 5, by Mr. Rothery of Buttesland-street chapel, and Mr. Pepper of Phillip-street chapel. Mr. Pepper having read the scriptures and prayed, Mr. Rothery preached from, “The love of Christ constraineth us;” and showed that the love of Christ constrained us to keep his commands, of which baptism was one. After sermon, Mr. Rothery baptized his own daughter, and Mr. Pepper baptized a male and a female.

T. G. A.

John Street.—The following baptisms have recently taken place here. Seven females and one male, Aug. 22; seven females and three males, Sep. 5; and eight females, Sep. 15.

DUNSTABLE.—On Thursday evening, Sept. 4, our pastor, Mr. Gould, baptized two believers on a profession of their faith in Christ, who were received into the church on the following Lord's-day. One was from a village station, and her conversion was remarkable. R. P.

SUTTON-IN-THE-ELMS, Leicestershire.—Our pastor, Mr. Burdett, baptized two young believers, Aug. 31, who had been scholars and are now active teachers in our sabbath school. They were added to the church.

GRANTHAM.—Mr. Bishop baptized two young men in the baptist chapel, Bottesford, Sep. 6th. They were both added to our infant church at the Lord's table in the evening.

WOOLWICH, Queen Street—Our pastor, Mr. Cox, on the 20th of July, after preaching, immersed nine believers upon a profession of their faith in Jesus Christ—eight females and one male; two of the former had reached their three-score years and ten. It was an interesting sight to see the aged and the young standing at the side of the water together, waiting to be buried with their Lord. One of the younger females had been formerly connected with the Wesleyans, and another was a teacher in our sabbath school. These, with two others, were received into fellowship next Lord's-day.

G. W. C.

STOKE NEWINGTON, Church-street.—On Thursday evening, Aug 14, our pastor, Mr. Garritt, baptized two believers in the Lord Jesus Christ, in Homerton Row chapel, which was kindly lent us for the occasion. Both of the candidates gave pleasing evidence of repentance toward God and faith in our Lord Jesus Christ, they, together with another sister, were received. In a former report I referred to an inquirer, who, having found peace through believing, expressed her desire again and again to be baptized, but illness prevented. After a few weeks confinement, she departed in the full assurance of hope.

J. C.

LEICESTER, Friar Lane.—Three candidates—feincles—were baptized by Mr. Wright, the senior deacon of this church, Sep. 7, after a discourse by Mr. Winks to a large and attentive audience.

Carley Street.—Two female candidates were immersed in the new baptistry at this place, Sep. 14, by Mr. Winks, after a discourse from “What mean ye by this service?” The eldest of these was infirm, and walked with a crutch down into the water, but displayed great self-possession. The youngest was the second daughter of Mr. W.; and her elder sister would have accompanied her but for severe and protracted affliction which has confined her to her apartment several years. These were received at the Lord's-supper that evening.

WILTSHIRE.—Mr. Sheun Evans informs us that he baptized twelve believers at Penknap, Westbury, July 20; Mr. Sprigg baptized eight at Westbury Leigh, Aug. 3; and Mr. Rodway baptized nine at North Bradley, Aug. 17. These immersions were all performed out of doors in beautiful streams of water, before many spectators.

MIDLAND CONFERENCE.—General Baptists.—At the quarterly meeting of churches held at Ashby-de-la-Zouch, Sep. 16, reports were given of more than 120 baptized since the last meeting. The most considerable additions were, Kegworth 7, Barton 7, Donington 6, Beeston 11, Loughborough, Woodgate, 13, Leake and Wymeswold 18, Nottingham, Stoney street, 27. Fourteen of the candidates at Leake had been, or were now, connected with the sabbath-school.

LOUGHWOOD.—Three females were baptized by Mr. J. Stenbridge, Sep. 7, at this ancient chapel, which was erected in 1654. Two were from one of our village stations; the other is a relative of the late venerable and excellent pastor, Richard Gill. The congregation was large and attentive, and we trust a hal-lowed feeling pervaded the minds of those assembled. May the Lord revive us abundantly by the influences of his Holy Spirit! We have hope of several others.

ROTHAM.—We added two by baptism, July 6; one the wife of a recently baptized convert, the other a youth from the sabbath-school, a son of one of our deacons, and the subject of many prayers. On Sep. 7, another from the sabbath-school was baptized, a young woman of irreligious parents. Here is encouragement for teachers to labour depending upon God.

J. B.

ISLE ASHORTH.—I had the pleasure of baptizing three females in the river, Aug. 19—two were a mother and daughter; making six from the same family in less than three years. What a pleasing sight to see parents and children walking in the fear of God. Such families are highly favoured of the Lord. The other is a young friend from one of our village stations.

J. C.

DORCHESTER, Oxfordshire.—Mr. John Oldham baptized three believers on a profession of their faith in Christ, Sep. 14. One of the candidates was brought to decision on witnessing our last baptizing service in May. Thus the Saviour puts honour on his own institutions; but who ever heard of religious impressions being made on witnessing the sprinkling of a babe? We hope ere long to report others thus putting on Christ.

BATTLE, Sussex.—We immersed a married female, June 8, and on Aug. 31, her husband followed her example, with two more believers in Jesus. It appears that the baptism of the wife and the services deeply impressed the husband, as well as another spectator, who soon may follow them.

THURLASTON.—After a discourse by Mr. Reeve, on sabbath morning, Aug. 10, Mr. T. Hewins baptized four young females, all of whom had been scholars in the sabbath school. These were added on the same afternoon. The chapel was crowded on both occasions.

W. P.

MANCHESTER, Grosvenor street.—On the evening of Lord's day, Aug. 31, three female believers publicly put on Christ by baptism.

R. S.

DEVONPORT, Morice Square.—Mr. Horton baptized two aged sisters, believers in Jesus, on the 4th of Setember.

ACKER'S PITTS, Cheshire.—J. W. informs us—see page 382—that the company of about thirty believers near this place are not yet formed into a church. They rent a small chapel at Stockton Heath, formerly used by the Wesleyans. The writer adds, that since the baptism reported in our last, the two aged people had met with no little persecution from a clerical official in the parish.

BAPTISM FACTS AND ANECDOTES.

THE BISHOP'S BAPTISM.—His Lordship of Exeter, foiled in the law courts, resolved to have a court of his own, and convened a Synod. Some of his clergy refused to attend, but many did. The Bishop presided with great blandness. Our readers may be curious to know the result. Here it is as copied from the public prints.—“The Lord Bishop, having taken his seat, proceeded to say, that the great business of the day was the consideration

of the declaration on baptism, with certain modifications, which he had had printed. The Synod then proceeded to the consideration of this important document. The discussion upon it was very brief, and most harmonious, having relation merely to the phraseology employed in the first and second paragraphs. Eventually it was carried unanimously, on the motion of the Rev. Prebendary Oxenham, who delivered a very able speech, seconded

by the Rev. Mr. Downall, of Oakhampton, and ably supported by the Rev. Prebendary Hole. After a short introduction he declares:—"I. Acknowledging 'one baptism for the remission of sins,' we hold as of faith that all persons, duly baptized (and being adults, with fit qualifications,) are not only baptized once for all, but also are baptized with the one true baptism of Him who 'baptizeth with the Holy Ghost,' and who, thus making us to 'be born again of water and the Spirit,' delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after baptism conditionally, when with hearty repentance and true faith we turn unto God. We hold, as implied in the aforesaid article of the creed, all the great graces ascribed to baptism in our Catechism; for 'by one Spirit we are all baptized into one body,' even the body of Jesus Christ; we are made to be 'His body,' 'members in particular' of His body, 'members of Christ.' And being thus 'baptized unto Him, we were baptized into His death,' who 'died for our sins'—we are 'dead with Him'—'dead unto sin'—'buried by baptism with Him, wherein also we are risen with Him'—'quickened together with Him,'—'set together in heavenly places in Christ Jesus'—'our life is hid with Christ in God.' Believing that the Holy Ghost so joins us in baptism to Jesus Christ, that we are 'in Him,' 'created in Christ Jesus,' we believe also that we are children of God in Him; and 'if children, then heirs, heirs of God, and joint heirs with Christ,' inheritors of the kingdom of Heaven."

SKETCH OF BAPTISMAL DISCOURSE.
—Your August *Reporter* contained good news from London. Being in town,

July 18, I was an eye-witness of the last baptism you mentioned at John-street chapel. Mr. Noel grounded a few strong observations on Acts ii. 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The worthy minister insisted on the universal obligation to repent and believe the gospel, wherever the great commission is complied with, "Go ye into all the world and preach the gospel to every creature." But though the obligation is binding on all who bear the record, yet such is the stubbornness of men's minds, that none comply except those whom grace inclines. In apostolic times, baptism generally followed immediately on a reception of the truth of the gospel. The only mode of baptism is immersion, which is almost, if not entirely, the meaning of the word in the New Testament. We believe that no person is baptized without being immersed in water; sprinkling is, in fact, no baptism at all, and unconscious babes have nothing to do with the ordinance. But every penitent believer is laid under obligation to make an open profession: the public confession is as obligatory as that of repentance and faith. On discerning our Master's will, we are bound to obey. I grant some commands may be comparatively less in themselves, and disobedience may not be so fatal in its consequences; yet, the less the command, the better the test as to love and obedience. The administrator concluded with some striking remarks on the danger of neutralizing our religion and its best feelings by becoming unwatchful and less prayerful after such a solemn consecration of ourselves to the service of Jesus Christ. P. T. H.

SABBATH SCHOOLS AND EDUCATION.

THE TWO EDUCATION SCHEMES.

A GREAT stir has been made, and is making, at Manchester, respecting education, and teachers of sabbath schools ought to be aware of what is doing. Two schemes are put forth—both asking for taxation and compulsion—one a church scheme for church religious teaching, and the other a secular scheme for no religious teaching at all. Neither of these will do; but the church scheme may be adopted if not

opposed. Teachers and voluntaries must be wide awake, or mischief will be done ere they are aware. Hear what Mr. Baines said at a meeting lately held in Leeds:—

Perhaps of these two plans it might be sufficient to say, that they were so absolutely irreconcileable with each other, that the advocates of each, contending against the other, would be sufficient to demolish them both, and they, as voluntaries, might stand by and see this process

going on. But as to one of these plans, called the "Secular Education Plan," he might say, that they did not object to individuals establishing secular schools, nor would they have the slightest interference by legislature or by public opinion or anything else made against any honest effort for promoting education by any body of men on their own principles, or on any views they might entertain. But because of the compulsory nature of this plan, they objected to it, and its taxing clauses showed that it was a plan of a most intolerant and exclusive nature. On this plan, which appeared to banish the great consecrating element of religion from the education to be given, they would be compelled to pay for what they were most directly opposed to in their consciences. To such a plan they never could, and never would assent. Then there was another plan in opposition to the secular scheme, a plan by which it was intended to give religious education, which would make them pay for the support of a system of religion of which they conscientiously disapproved—a plan which would support all manner of error, and which, therefore, was equally intolerant as the other system; for it, on the other side, would prevent any secular school from receiving any aid, and would compel all schools to teach religion. Against both these plans the nonconformists, as a body, he ventured to say, would protest; they protest against the coercion and against the compulsion. They would give their own money for the advancement of what they believed to be truth, and not to the support of that which, in their consciences they believed to be serious error. He said, and he claimed the universal assent of that meeting to the assertion, that the plan of the voluntaries was consistent with the most perfect and absolute freedom of opinion, of conscience, of action, and of charity. It sought to tax no man for what he did not approve; it took no man's money contrary to his own will, but, acting on true christian principle, it laid before christian people the wants and necessities of others, and asked them to give as God had prospered them; it asked only to be the almoner of the bounty of others for the education of a race who should hereafter become the support of the institutions of this country and the promoters of the glory of God. A notion had prevailed that there was a prodigious

want of education in Leeds, and this notion had been encouraged by those who knew nothing about it, and who attempted to deny that there was sufficient power in the people to educate themselves. Now, notwithstanding all this, when the particulars of the census taken by government came to be published, he ventured to say they would find that in this town of Leeds the number of day scholars was not 6,769 as stated by Mr. Baker in 1839, not 9,082 as stated by Mr. Baines in 1843, but 12,000. Not one in 12 as stated in 1839, not one in 10 as given in 1843, but one in 8 $\frac{1}{2}$, and this will rest on government authority as the number receiving education in this borough. It could not be admitted from this that there was a sufficient amount of education; but they would see from it the prodigious advances which had been made since 1839, or the prodigious blunders which had been made before. Whether great blunders had been made before or not, he did not know; but this he knew, that great advances had been made in education in Leeds. But it was said they should have a larger number of schools than they had. He would tell them what was the opinion of Lord Brougham, the most distinguished advocate of education in this country—a man who has ever been working the question of education uphill both in the House of Commons and in the House of Lords—a man of the most splendid talents, which he devoted in a manner beyond all praise to the great cause of popular education. He (Mr. Baines,) differed from Lord Brougham in some respects, and therefore he felt it the more his duty to render this tribute of honour to him. Lord Brougham, in the year 1835, made this statement, that one scholar in every nine of the population was what they ought to aim at, but at that time it fell short of that. In his speech on the education of the people, on the 23rd of May, 1835, he said that one-ninth of the people should be receiving instruction. In 1820 he thought one-tenth. He gave this explanation—

"The expression of schools for one-tenth of the whole population means this: That proportion of the whole people, one-ninth, denotes the children of certain ages—thus in a million of people there may be about 110,000 children between seven and twelve years old; that number, or one-ninth, therefore, require schools, in order that all may be educated."

The House of Commons, three years later than that, met and took very extensive evidence on the subject. He would read them one of the resolutions to which they came on the 13th of July, 1838. The second resolution was—

"That it is desirable that there should be means of suitable daily education, within reach of the working classes, for a proportion of not less than about one-eighth part of the population."

The census returns, when published, would, as he had said, show that in Leeds they had one for every eight and one-third, therefore they were making the nearest approximation to that which a Committee of the House of Commons in 1838 thought requisite, and had gone beyond what Lord Brougham in 1835 thought necessary. He stated these facts, not that they might excuse themselves from taking their proper part in this great work, but to refute that miserable pretence, that the people are unable to conduct their own education. This proved that they could do it, and that they had done it; this proved it clearly, if facts and figures could prove anything; and a man must be entirely unreasonable if he could resist these statements as to what was going on in the community in

which they were living and speaking. If these facts did not prove the case, he thought it was not possible for facts or figures to prove anything.

These statements by Mr. Baines may, we presume, be depended upon as correct; and if so, whence all this "new-born zeal" of the "Church party" and the "Seculars" for the education of the poorer classes? Whence but from an apprehension that evangelical voluntaries are doing too much? The "Church party," as once sarcastically hinted by Lord Brougham, did not move, but rather opposed, until they saw that the dissenters were active, and then they nobly (?) followed their example! But these "Seculars," who are they, and whence came they? So far as we can catch their names they are, with but few exceptions, Unitarians, Socialists, and Infidels. They want schools without any distinct teaching of the Christian religion, and to make us all pay for it. This will never do. We shall have more to say on this subject. Let sabbath school teachers be wide awake, for we believe a deep-laid infidel plot is afoot to break up our sabbath-schools, and turn teachers and scholars adrift.

RELIGIOUS TRACTS.

TRACTS AT PLEASURE FAIRS.

The Showman's Conversion.

A FAIR, many would naturally think, is a very unlikely place in which to do any good, and those who go to fairs very unlikely people to be persuaded to turn from vanity to the service of Christ.

The following simple letter was addressed to a minister of the gospel by one who was a showman at a fair.

"On passing through this town, I have posted these few lines to you, which I hope you will pardon me for. I felt as if I could not do otherwise, for I question if I shall ever live to see you any more in this world, but I hope we shall meet in the next, in that upper and better world which you told us of when I heard you last May.

I was at the fair with my swing-boat. On the Sunday, there was a lady giving tracts away at the stalls. I stood

and looked at her, and she soon came to where I was standing. She went to a stall where two men were sitting, and they would not have any tract. I asked her if she would give me one; she said, 'Oh yes.' I took it, and I said, 'I think I shall walk up the hill, and read it instead of going to the public-house.' She said, 'Oh yes, do; it is much better.' She said, 'We have a chapel here just by, and if I were you, I would go there.' I said, 'No, I would not.' And in such a kind manner she said, 'Why not? I would, if I were you.' But I again said, 'I would not, for I never had been.' And she said again the third time, 'Oh, I would if I were you; you may never have another opportunity; life is very uncertain; you may never see another sabbath on earth.' I still told her I would not go. I went on up the road, and read part of the tract, and the title was, 'Now is the Accepted Time.'

I thought, surely this woman is a christian. I turned back. I thought to myself, I will indeed go; and blessed be God that I ever saw that person to invite me to the house of God! I cannot tell you who she is, but she was at the chapel. And it was by your preaching that I was brought to see my sinfulness. The text was, Psalm cxix. 60, 'I made haste, and delayed not to keep thy commandments.' It was then that I found that I was a sinner, and then I was directed to the Lamb of God who taketh away all sin. Oh, dear sir, what should I do if I had religion to seek now nearat death's door!

I would write more, but I am so weak I cannot. I hope you will pray for me that I may be kept from the temptations of the enemy, and that I may fall asleep in Jesus."

TRACT DISTRIBUTOR'S HYMN.

BY MRS. SIGOURNEY.

PHILOSOPHY of old

Her ponderous tomes displayed,
And summon'd minds of mighty mould
To tread her classic shade.

Her mysteries to explore,
In vain the unletter'd tried;
The rich, the noble, learned her lore,
And drank her cup of pride.

But Mercy's light-winged page,
Swift messenger of love,
Comes to the home of lowly age,
To guide his thoughts above.

The wayside beggar bears
Its ministry divine;
And little children dry their tears,
To trace its radiant line.

On, on, ye faithful band,
Your priceless bounties shed;
With single heart and tireless hand
The joyful tidings spread.
"The Lord our RIGHTEOUSNESS,"
Still on your banner write;
Nor stay your toil until he bless
The World with saving light.

OUR "PIONEER" LOAN TRACTS.

To *Loan Tract Distributors.*

It is no doubt within the knowledge of most of our regular readers that the EDITOR of this periodical also publishes monthly, "*The Children's Magazine*," illustrated with engravings of a superior character—the largest now in circulation; and also a very cheap magazine for cottagers and their children, at one half-penny per month, called "*The Christian*

Pioneer," above sixty separate numbers of which have now appeared. We desire to direct your attention to these as adapted to loan circulation. They appear in the shape and size of an ordinary tract of twelve pages. The leader is usually some interesting narrative calculated to attract attention, and a variety of interesting anecdotes, selections, and sentences follow in prose and poetry. The price per 100 is the same as the loan tracts of the Religious Tract Society. Now, as we know that you are often in want of a further variety of loan tracts, we venture to recommend these to your notice. An assortment of fifty-two kinds may be had for the coming year, with covers too, if required; but owing to the low price at which they are offered, they can only be had direct from Leicester, from whence they will be sent, carriage paid, to any part of the kingdom.

OUR GRANTS OF TRACTS.

THIS month our report of grants is limited. Not that we are without applications, or are unwilling to make donations, but because the parties who have applied have not paid regard to the special directions given at page 35 of our January number. We are quite willing to believe that it is on their part, not design, but oversight. We cannot, however, proceed in the case of those who neglect to comply with our directions. They should not therefore be surprised if they do not receive a parcel. We have so often referred to this matter, that we confess we are surprised when, every month, these irregular applications continue to be made. We feel persuaded that, were our friends aware of the trouble and expense we are at in attending to this business every month, even when the directions are correct, they would be anxious to avoid giving us additional trouble, and causing disappointment to themselves into the bargain. Let not any be either surprised or offended then, in future, if, not following the directions, they do not succeed, as we shall rigidly adhere to them.

DONATIONS have been forwarded to—
Handbills. 4-page.

Birchington	500	..	25
Hillsley	550	..	25
Little Houghton.....	500	..	25
Liverpool	500	..	25
London	500	..	25
Narborough	500	..	25

INTELLIGENCE.

BAPTIST.

STEPNEY COLLEGE.

We desire to call attention to the observations made by several eminent ministers at the last annual meeting of this institution, on the importance of an educated ministry; not because we fear that objectors are increasing, for we rather believe in their doomed decrease; but in these days of restless inquiry, bold speculation, and vain conceit, nothing can be more important than a sound scriptural education for our rising ministry. The remarks which follow, too, are of a general character, and may therefore be applied not only to this, but to all similar institutions.

The forty-first Anniversary took place Sep. 17. A public meeting was held in the College chapel, G. T. Kemp, Esq., the Treasurer, in the chair.

Dr. Hony read the Report. It opened with an expression of deep gratitude to God that the condition of the College was in all respects the most satisfactory. During the past year the benefit conferred by it on both the church and the world was doubtless as great, if not greater, than at any former period of its history, and there was every reason to hope and believe that its usefulness would continue to increase. The proficiency made by the students was also a matter for rejoicing, and reflected great honour upon the Tutors. All the students who had concluded their studies, and left the College, had been appointed over vacant churches. The number of students now in the College was twenty.

A brief reference was made to an alteration of some importance which had been effected during the year. It had formerly been recommended to the students, that they should either unite themselves with the church connected with the College, or with some other church in the metropolis; but compliance with this recommendation was left optional with them; now, however, this course was made binding on every student, in order that a practical knowledge might be obtained of church order and government, which it was conceived was of the greatest importance to qualify them to undertake their pastoral duties with comfort and efficiency. It was further stated, that the plan of receiving secular students, in connexion with those studying for the ministry, had been commenced, of the results of which the Principal reported very favourably.

DR. COX remarked: It certainly was but too true, that some individuals, who had a very limited knowledge of the working of this and kindred institutions, some-

times declaimed against the necessity or value of a college education for ministers of the Gospel. Such objectors would receive enlightenment, and consequent benefit, from the perusal of the present Report. It was feared by some that residence in college tended to diminish devotional fervour; and, as the existence of deep and living piety was of the greatest moment, it was most gratifying to be assured by the Committee that the students were in this respect nowise deficient.

W. B. GURNEY, Esq., observed: The religious public were becoming daily more convinced of the necessity of an educated ministry. The children of this generation were making progress, and certainly ministers of the Gospel ought to be abreast, if not ahead, of all other classes of the community in point of intellectual cultivation. This subject naturally led him to speak of the Library. For a long period he had been grieved to witness the condition it was in; and he was therefore much pleased to find that the books had been put in order, and received additions to their number. So anxious was he upon the matter of the library, that he had resolved to give one hundred pounds, which a lady had placed at his disposal, to form a Library Fund.

Rev. D. J. EAST said: Reference had been made to a class of men who had been conspicuous in opposing ministerial College education, and which it was to be regretted, was not yet extinct. For his own part he did not believe that residence at College was necessarily detrimental to personal piety. He remembered with great gratitude to God his own connexion with Stepney College; there was nothing in its management then, neither did he believe there was now, to damp the fervour and impair the piety of its students. In fact, the very reverse was much nearer the truth, and he felt persuaded that if the churches would only look out and send the right sort of men to the College, they would have no occasion of complaint whatever with College tuition. Where any legitimate complaint existed, he fully believed that its cause might in most cases be traced to the want of greater care and discretion on the part of pastors and churches in regard to the men whom they recommended to the Committee.

Rev. J. G. PRICE said: The character of such institutions was largely of the church's own formation, and that there needed greater vigilance, on the part both of pastors and churches, in seeking for young men who would be suitable to recommend as candidates for the ministry. The necessity in the present day was urgent for an educated ministry; for, without a good

education, they would signally fail as ministers of the Gospel. All who were devoting themselves to the christian ministry should seek those attainments which were necessary to the due discharge of their functions; and, at the same time, to cultivate a spirit of humility, combined with a fervent, holy, and consuming zeal for the glory of God and the conversion of sinners, which was the best qualification for success in the great work.

The Rev. Dr. PECK, of Boston, U. S. said: He had listened with astonishment to the statement, that only some ten or twelve churches had made collections for the support of the Institution. It ought to be remembered, that the College was the property of the churches, and that its prosperity must depend instrumentally upon the prayers of the churches; and, as that was valued but little which cost nothing, unless the churches helped to support the College by contributions, it would have but a small share of their supplications. So strongly had this fact been impressed upon the minds of the christians in America, that they had very generally, and in some instances especially, resolved not to receive large sums from wealthy men, but take much smaller amounts from the churches generally, and thus they had not only the subscriptions, but the prayers also, of a very large, instead of a small constituency.

Rev. S. COWDY referred to the value of a collegiate education for Christian Ministers. It enabled them to devote much more time and attention to their pastoral duties, when they had entered upon them, than otherwise would be possible; for unless there had been much preparatory study, almost the whole of their time must necessarily be consumed in preparing for the ministrations of the pulpit.

W. H. BOYD, Esq., said: If there was one wanted more than another in the present day, it was the gracious outpouring of the Holy Spirit. It was this only which could make the labours of the ministry successful. With reference to such institutions generally, he had no doubt of their usefulness; and if ever there was a time when an educated ministry was needed, that time was the present. He besought the fervent prayers of the congregation on behalf of the College and all the students, that when they entered upon their various spheres of labour they might be eminently successful, and become good ministers of Jesus Christ.

The Hon. and Rev. B. W. NOEL remarked on the allegation that was made by some, that a college education was detrimental to piety. He did not believe that facts justified this statement. The present age, moreover, required that ministers, especially, should be well informed. The remark of Bacon was as true now as ever, that "know-

ledge is power;" and the converse was equally true, that ignorance is weakness. It must be perfectly obvious, also, that unless men had time for study before they entered the ministry, they could not be so efficient, as by this means they might. Knowledge, however, would be dearly purchased at the expense of piety; and the prayers of the churches ought, therefore, to be continually presented at the Throne of Grace, that while the students in the College increased in knowledge they might advance in love to Christ at the same time. He had been much pleased with the remarks made by their American brother. The people of that country were evidently in advance of us in the support of colleges. Dr. Baird had recently stated, that in the United States 1,400 young men were being educated in their colleges; and that, too, it should be remembered, was but a new country compared with Britain. He fully believed, also, with one brother who had spoken, that the great want of the present day was the outpouring of the Holy Spirit. It was owing to this that conversions took place so rarely. It was quite lamentable to witness the smallness of the additions that were now made to the churches. There was a dryness and deadness all over the land; they wanted the Holy Spirit much; and this, to be obtained, must be sought.

The Rev. SAMUEL GREEN offered prayer, and the proceedings terminated.

A large company afterwards partook of a very excellent tea, which had been provided in the College, and, at six o'clock, the Hon. and Rev. B. W. Noel preached to a very crowded audience in the College chapel.

A SINGULAR STORY ALTOGETHER.—Is it true?—At the Cambridgeshire Petty Sessions, on Saturday last, a man named Dowman was charged with illegally disturbing the congregation of a baptist chapel in the village of Coton, about three miles from Cambridge. It would seem that the congregation of the chapel are not celebrated for their erudition, and in a public-house on the East-road, Cambridge, conversation arose over some potations as to how easily they could be duped, and eventually it was agreed between some parties, whose names were freely stated, that an imposition should be attempted, and several wagers were laid upon the result. It was arranged that Dowman, who is a travelling hawker from Colchester, and who was considered the best hand at recitation, should personate a baptist minister; and he being dressed for the part, and having put on large spectacles to prevent recognition, proceeded to Coton with his confederates on the 18th May, introduced himself to the deacon, and presented a letter, with a fictitious signature, saying that he was engaged in preach-

ing and collecting on behalf of a Missionary Society. Eventually the appointed preacher made way for him, and he ascended the pulpit, gave out a hymn, engaged in prayer, and then taking his text in due order, proceeded to read sundry passages from a printed book, which turned out to be Baxter's "Saint's Rest." The congregation, being used to extempore discourses, evinced symptoms of disapprobation, and at last the mock preacher fairly broke down, entreating the audience to excuse him, as he was not in the habit of addressing such large congregations. Mr. Bradfield, the regular preacher, then rose, and cautioned his congregation not to part with any money, as he knew nothing of the party who had addressed them. This spark caused an explosion, the storm burst, the term "impostor" resounded on all sides, and Dowman had to make his escape to a fly, in which his confederates were waiting for him. Dowman was met in Cambridge next day by Mr. Bradfield, and having been identified, this process was eventually issued. The magistrates sentenced Dowman (who let judgment go by default) to pay a fine of £10 and the costs, which was made up among the confederates who had planned this ill-timed joke.—*Daily News.*

DEVONPORT.—On Wednesday evening, Aug. 20, the church and congregation worshipping at Morice Square, held a tea-meeting at the hall of the Mechanics' Institute to celebrate the Thirtieth Anniversary of Mr. Horton's ministry amongst them. The meeting was numerously attended, spiritual, and happy. Prayer was offered by brethren Marles, one of the deacons; Rogers, pastor of the baptist church in Pembroke-street; and Lillycrop of Windsor. Addresses were delivered by Mr. Usherwood, chairman; Rev. Messrs. Hine and Nicholson; and Alfred Rooker, Esq., of Plymouth; and Rev. Messrs. Spender and Horton of Devonport. On the following Lord's-day afternoon a prayer and thanksgiving meeting was held in the chapel. Brethren Elliott, Eastman, and Babb, prayed, and Mr. Horton closed the refreshing and well-attended services.

BIRMINGHAM.—At the last Midland Conference held at Ashby-de-la-Zouch, Mr. Pike, sen., suggested the propriety of attempting to gather another General Baptist church in this populous borough; the one already existing, meeting in Deritend, leaving ample room for the attempt, without at all impinging on the sphere of its esteemed pastor, who, from his youth up, has served them with efficiency and satisfaction. A committee of eight brethren were appointed to make the necessary inquiries.

DIPLOMA.—The honorary degree of D.D. has been conferred upon the Rev. Octavius Winslow, M.A., baptist minister, Leamington, by the Senate Academicus of Columbia College, (Episcopal) New York.

BAPTIST CHAPEL BUILDING IN THE NORTH OF ENGLAND.—“We are glad to report that the baptists of Hartlepool are building themselves a commodious chapel, and that it is fast approaching completion. The ancient church at Rowley, formed 1652, in addition to their colony at Shotley Field, are extending to Shotley Bridge, where the foundation stone of a new chapel was laid, Sep. 10, by John Fenwick, Esq., of Newcastle-upon-Tyne. The church at Tynhill Stairs, Newcastle, expect to have their new chapel near the Central Station, in that rising and important town, when we doubt not they will give a pre-eminence to their principles commensurate with their vast importance in these eventful times. We wish the above interests may have much of the divine guidance and blessing in their varied movements.”—*Extracted.*

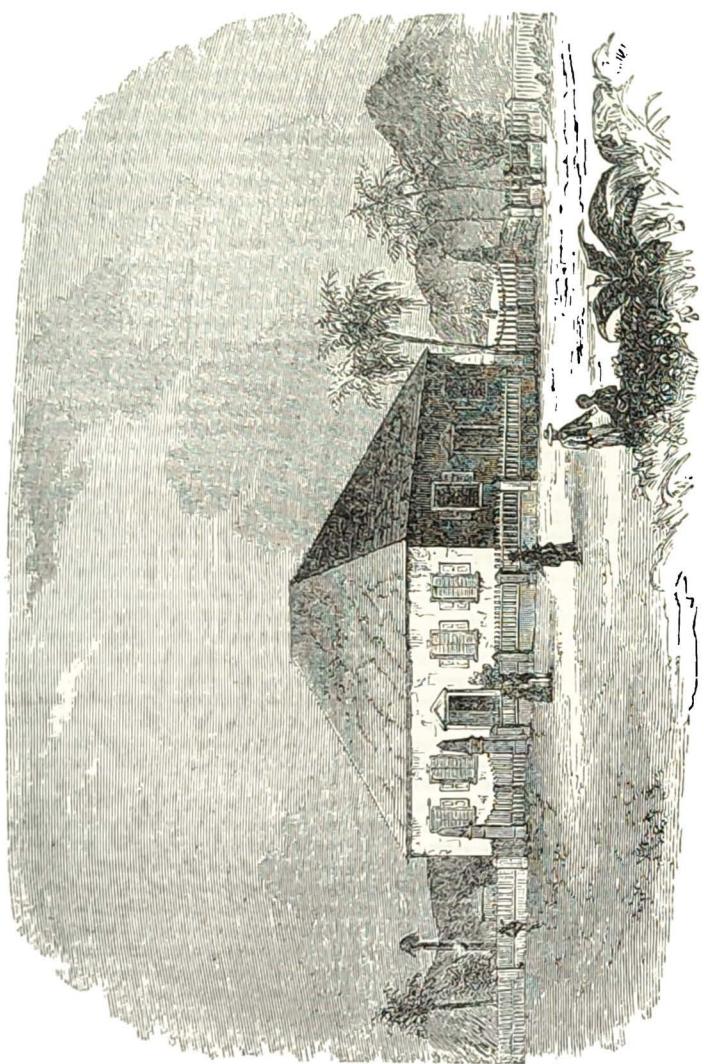
ASHBY-DE-LA-ZOUCH.—Mr. Isaac Preston, lately of Leicester College, after a twelve-month's probation, was ordained over the General Baptist church meeting in this town and the adjoining village of Packington, Sep. 15. Brethren T. Stevenson, Staddon, (his former pastor,) Wallis, (his former tutor,) Derry, Pike, sen., and Goadby, engaged in the services, which were conducted at Packington in the morning and at Ashby in the evening, much to the satisfaction and edification of the parties and the numerous ministers and friends assembled.

REMOVAL.—The Rev. Samuel Walker has resigned his pastorate in connection with Bethesda chapel, Trowbridge, Wilts, and accepted a unanimous invitation from the baptist church at Ryeford, near Ross, Herefordshire, and entered upon his labours the first Lord's-day in August.

BLACKFRIARS.—The Rev. John Branch has accepted an invitation to become the pastor of the church in Oldchurch-street, Blackfriar's-road, and intends entering on his stated ministry there on the first Lord's-day in October.

WISBECH.—Mr. Carey Pike has been under the necessity, in consequence of the state of his health, to resign the pastorate of the General Baptist church in this town.

BAPTIST ASSOCIATIONS.—We desire to express our obligations to those secretaries and other friends who have, during the past month, sent us copies of their annual Minutes. As our design is to form a statistical table from the whole of them, we repeat our earnest request for copies of any not yet sent. In addition to those mentioned last month we have received the Gloucestershire, Oxfordshire, Western (Welsh) Lancashire and Cheshire, and Suffolk. From these and those mentioned at page 389 our friends will see what we yet require, and avoid sending any of those of which we have already received copies.



BAPTIST CHAPEL, GRAND CAY, BAHAMAS.

THE BAPTIST MISSION IN THE BAHAMAS.

We gave a brief sketch of this group of islands of the Western ocean in our February number, page 83. The latest information we have met with respecting the mission is in a statement of the Baptist Missionary Committee, which is of a decidedly encouraging character. It is always a sign of good when native ministers and pastors can be appointed from amongst the native ministers.

"For some time the Committee have wished to place the Bahamas mission on a somewhat different plan, the chief feature of which should be the giving the native teachers a full pastoral oversight over the churches they serve, and at the same time afford to those churches an entire liberty of action in carrying forward the interests of Christ's kingdom amongst them: After a lengthened correspondence with the two brethren labouring in the colony of New Providence, and no formidable objection appearing to the course proposed, the Committee have resolved to commit to the senior missionary, the Rev. H. Capern, the execution of the plan. As this will release Mr. Littlewood from his arduous engagements among the out-islands, it is further proposed that he should attempt the re-establishment of the mission on the north side of the island of Haiti, which was interrupted in 1846 by the acts of the local government. The church then scattered has lately been re-organized by the settlement there of some members of the Turk's Island mission, and Mr. Ryerott has strongly appealed to the Committee for aid to place it on a permanent footing. It is hoped by those arrangements to extend the Redeemer's kingdom into parts not yet evangelized, to diminish the cost of the Bahamas mission, and to place on the firm basis of scripture precept and duty the numerous churches it has pleased the great Head of the church to raise on those comparatively infertile and rocky islands."

MISSIONARY.

GENERAL BAPTIST MISSIONS—ORISSA.

We said we would give a sketch of the history of Joguroul, the young native preacher, a letter from whose pen appeared in our August number, page 347. Brother Lacey says:—

"Joguroul is, you may be aware, an active preacher, and the present is the first year of his regular ministry. He is a young man of very superior talents, and of great promise. Should God graciously spare him, he will be a very useful minister. He has written several pieces on the Romish heresy, which would have done much credit to an English student. His attacks upon idolatry are characterized by great force and acuteness, and when the stiffness and precision of the student have worn off a little, he will be a powerful preacher. We frequently tell you of the progress of Christ's kingdom, but I often feel that it is desirable that the friends universally who support christian missions, should be brought into closer and more frequent friendly communication with the christian converts of our foreign churches, and especially with our more intellectual and educated native ministers. Mutual interest and affection would be greatly increased thereby. Why should geographical distance, or difference of native dialect, prevent that flow and exercise of holy interest and affection which, but for these

obstacles, would be brought out, and which already exists in consequence of loving the same Saviour, and having the same specific views on the great truths of the gospel?—not to say that our dear people in this land look toward you all at home as their fathers and mothers in Christ; or, as having sent them the gospel, the blessing which, above all others, they esteem. With what fervour they sometimes express their gratitude to God that he ever put it into your hearts to send to them the good news of redeeming mercy! The history of the young man whom I would introduce to your acquaintance is of no ordinary interest. His mother, a woman of a strong and resolute mind, refused to accompany her husband, and become a christian; and she decamped with her little son Juguroul, about six years of age, into the unknown regions of Dakenall, a neighbouring kingdom, not indeed independent, but only tributary to the British government. She was brought up, by a process of law, in the commissioners' and magistrates' courts; but when she appeared in Outtack-she maintained her determination not to loose her caste. Jogi also violently beat his forehead on the floor of the magistrates office; and, as that appeared to him and his mother the most likely method of escaping, he declared that his father Roguroul did not sustain the relation of father to him, or that he was not Roguroul's child! The mother could consent to sacrifice her husband, and after him her honour, rather

than her caste. However, the magistrate remonstrated with her, and informed her that though he could not force her to join her husband, yet if she did not he must take her son from her and give him to his father. The mother could not renounce her son; and she thought better of the business; and though with great apparent reluctance, and while Jogn was crying and screaming against it, she slowly wended her way through the town to the lodgings of her husband in Christian-poor. Jogn has grown up in the Cuttack school, where he experienced that change which made him a child of God. He early evinced talents, and a disposition to make known the gospel, and while at school was received as a student into the institution, where for three years he has pursued his studies, and has recently been fully received on the list of native preachers, and forms to us all, who know him, an object of great interest and hope."

RELIGIOUS TRACTS.—SIGNS OF PROGRESS.

—Mr. Lacey says:—

"The possession of christian knowledge by the people through the perusal of religious tracts, forms perhaps the second, if not indeed the first interesting feature of the success we have been permitted to reach, and consequently the distribution of religious tracts is a most interesting and important part of our work. If I could not preach the kingdom of God, then I would betake myself, as to the very next best mode of usefulness, to the distribution, not of the Word of God, that is, not of parts or of the whole of the sacred scriptures, (for as its subjects, names of places, and names of persons are altogether unknown to the people; and as its translation does not admit of being suited to the modes of thought and habits of language prevailing among the people, they cannot understand it,) but of religious tracts, made plain and easy to the modes of thought and colloquial habits of the country, like our 'Jewel-mine of Salvation,' or 'Essence of the Bible.' A vast, an unknown amount of knowledge has got among the people, far and near, by these means, and is fast undermining the bulwarks of Hindooism, and is preparing the people, in numberless instances, to receive the Gospel, and generally to listen to and examine its claims on their attention. The Hindoo mind is stirred from the centre to the extremity. The light afforded by tracts is piercing the darkness of idolatrous and Budantic superstition, and is with great force and effect invading the regions where brahmans, and goorooes, and devotees have held entire sway for unknown ages. Disbelief in the Budantic and Pooranic doctrines is spreading and prevailing, liberating the minds of thousands from the bonds of fear and gross idolatrous customs, and filling the advocates of idols, who have faltered on its gains from time immemorial, with bitterness and rage against the Gospel, and all the efforts which are made to promote its progress. Every succeeding year brings new instances to light of the acquisition of christian knowledge, more or less perfect and extensive, by the perusal of religious publications; and though the past year, which we are just now reporting, has produced fewer than some others, yet we are not without pleasing instances. One was related to me a few days since by Gungadlur. When he was exercised on the subject of christianity, more than twenty years ago, his inquiries were warmly and angrily opposed by a young man of his native village. His friend did his utmost to weaken and destroy his resolution, and evinced a bitterness and malice against the religion of Christ that gave him a place in Gungadlur's recollection which twenty-four years have not obliterated. Not more than twenty-five days since this same man, now silvered over with grey hairs, presented himself at Gungadlur's door. They saluted each other; but after the salutation a very different address was adopted by the old acquaintance than that for which Gunga remembered him so readily. The man addressed Gunga nearly to the following effect:—'Sir, I have committed fault against you; I used violently to dissuade you from thinking of christianity: I said many things against that religion which, then, in my ignorance, I thought false, but which I now see is altogether true. You still persevered in your inquiries, and have long been happy in your mind and family by embracing the Gospel. I have, since I used to argue with you and abuse you, often thought of the arguments I used to dissuade you, but I find them worthless, and have now abandoned them. I have read many of the books you used to read, and have also read a little of the christian scriptures, and the more I read the more my mind approved of their doctrines; and I have long wished to see you that I might express my sorrow for giving you pain by my ignorant opposition, and I pray you now to forgive me. I was then wrong, but am now grown grey, and find that your religion alone is suited to give the mind support and peace in the prospect of death and another world. I have learnt something of it, but will you teach me more perfectly? for I desire to become a servant of Christ!' Gungadlur was melted into much tenderness by this address, and heard his friend repeat page after page for many pages from the poetical tracts; and on being questioned he was delighted with the correctness and amount of his knowledge of the doctrines of the christian faith. Gunga, instead of forcing him to an immediate surrender of caste and

idolatry, gave him a task, and invited him to call another day, when he would, he said, introduce him to the Padre Sahib. Our young friend Ghoushan, four days since, related another pleasing instance to me. He was preaching in the market of Kotera, and observed that one of the hearers, for three hours, stood and listened to his own and the addresses of his brethren with the uttermost attention. At the close the listener received the tract called 'The Jewel-mine of Salvation.' With this he departed, surrounded by several friends and companions. Some considerable time afterwards he preached in the same market, and among his hearers was the same young man listening attentively to the Word of God. The opportunity over, the preachers retired to their little tent, and the market being ended, the young man with several friends appeared to make further inquiries, and receive information. On inquiry they found that the principal person had thoroughly committed to memory the greater portion of the 'Jewel-mine of Salvation,' and that he was well acquainted with its doctrines. He also expressed his entire disbelief of idolatry in all its forms! From these particular instances you may easily conceive of the more general state of knowledge among the people."

FURTHER INTELLIGENCE.—The wife of one of the missionaries, writing in April to her friends in England, gives the following information.

The Khonds.—"I know that you feel a deep interest in the Khond country, and in those who, by the merciful providence of God, have been rescued from sacrifice by that barbarous people; and I am sure you will give thanks to God when I tell you that five hundred have been rescued this season. A large portion of them are adults. I received this information a few days since from the agent, who has been for nearly five months past in different districts of the country. Europeans cannot, except at the risk of life, remain in those hills and jungles from the beginning of April to the end of October, and therefore the time for active operations is from the 6th or 7th of November to the end of March. The number rescued this season is larger than in any former one. We ascribe this gratifying success to the prayers of christian friends, and call on them to unite with us in praising the Lord."

The Papal Aggression.—"I like what I have seen in the *Repository* on the subject of this aggression. I am glad, too, to find that friend Winks is sound; and a letter of Mr. Mursell's in one of the Leicester papers was, I thought, very admirable. Well, the Lord reigneth, and I trust he will overrule this attempt of the enemy to the furtherance of his own kingdom. No thanks, however, to

the devil or to the pope, or even to some amongst ourselves, if good cometh out of this evil thing."

The Bishop of Calcutta.—"A month ago the Bishop of Calcutta was at Cuttack; his arrival and departure being announced by a salute of seventeen guns: rather strange this, to receive a minister of peace with the emblems of war. We did not see or hear the good old man, (Daniel Wilson,) but a very favourable account was given of his sermons, which were said to be full of Christ. The Archdeacon (Mr. Pratt) came to see us, and gave us a very favourable impression of his spirit; he visited the schools, examined the children, went over the premises, and expressed himself very much pleased with our plans and with the answers of the children. He said that the Bishop heartily rejoiced in the success of all Missionary Societies, except popish. An application was made through me that the Bishop might be accommodated at brother Miller's house, on his way from Cuttack to Pooree, as he was unable to perform the whole distance at once. The necessary arrangements were made, and the Bishop staid a night and a great part of a day with our friends at Puri. They were much pleased with his spirit. He expressed great interest in our Mission, and at parting saluted both the sisters, (Mrs. Miller and Mrs. Bailey,) with "a holy kiss."

We have inserted this little report of the "good old man's" visit to Puri, although our readers have heard of it before, that they may know what our friends in India thought about it. It was all very well in its way, though it does not quite square with certain other actions of Daniel Wilson, at Soranpore, and other places, towards dissenting missionaries, if what we have heard be correct. In addition to what is stated in the above letter, we have heard that the Bishop, after breakfast, read and expounded the 110th Psalm, with singing and prayer, and then taking the baby of Mrs. M. in his arms, said, that he was aware that its parents did not wish him to baptize it, but an old man's blessing could do it no harm. Alas! that babe is now motherless! Just as we were closing these columns our "Oriental" for August arrived, with the following affecting intelligence.

Death of Mrs. MILLER.—Dr. Sutton states that the departure of our beloved sister was not unexpected, and that she died in peace on the morning of Tuesday, July 8, and adds the remarkable fact that on the same day the infant child of Mrs. Hough died suddenly; and that Mrs. H. has undertaken the care of brother Miller's motherless babe, which is about the same age as her own departed one.

RELIGIOUS.

BELGIUM.—Pasteur Panchaud, of Brussels, lately stated that he had been five years at Lyons, in France, and the last nine at Brussels, having left his home in a Protestant country for the purpose of labouring among the Roman Catholics. Brussels was a place through which many persons passed to and from other countries, and many had been led there, by the preaching of the Gospel, to a knowledge of Christ and him crucified, some of whom had been Roman Catholics, who were dissatisfied with the errors of Popery, but did not know where to turn to for that peace which true religion affords. Twenty places of worship for Evangelical Protestants had within a few years been built at Liege, Charleroi, and other important towns and villages throughout Belgium; and at Huy-on-the-Meuse the chapel formerly belonging to the Capuchin monks was used for the purpose, and the congregations were chiefly persons who had left the Roman Catholics. At Charleroi a barn was at first used; but now a chapel and school have been built, and the stipend of the minister paid by a nobleman of the neighbourhood who had been converted. The Roman Catholic priests used every effort to discountenance the use of the New Testament among persons of an inquiring mind. Some sixty years ago there were 4000 Protestants in Belgium; then came wars and revolutions; and when we commenced our work there about twenty years ago, we had not a single individual to aid us, even in the meanest capacity of colporteur, and no Protestants fit for the work of evangelists. We have, however, been blessed, and for ten years all our missionaries were Belgian converts from the Romish church. We have now twenty evangelical choirmen of converted Romanists, and number 15,000 Protestants, of whom three-fourths are deeply interested in the work of our Society. Where is there anything like this in the boasted progress of Romanism in England? Brethren, these poor people make great sacrifices to carry on the mission; some even abandon their employment as manufacturers, submitting to the ill-requited and precarious service of teaching the young, who can only afford to pay their penny per week; and in other ways claim largely your sympathy. I have myself, as a Swiss, forsaken home and country, parents and relations, for their sake; therefore I dare implore your help for them, not for myself,—I need not the support of your Society,—but for these poor Belgian converts, their chapels and schools.

THE EVANGELICAL ALLIANCE extended its sittings over thirteen days. On Lord's-day, Aug. 24, thirty sermons were preached in London to promote its great objects.

PERSECUTION IN MADAGASCAR.—The latest accounts from Madagascar inform us, that the fury of the sovereign, which recently burst forth, continues to rage against the native christians. Among other instances of cruelty, it is stated that four nobles have been burned to death for the testimony of Christ; that fourteen were killed by being thrown over a precipice, and that four have been imprisoned for life. A few have purchased their lives by renouncing their profession of discipleship. One of those who remained faithful, on being placed at the edge of the precipice, entreated time to pray, "as on that account," he said, "I am to be killed." This being granted, he prayed most fervently; after which he addressed his executioner—"My body, you will cast down this precipice, but my soul you cannot, as it will go up to heaven to God. Therefore, it is gratifying to me to die in the service of my Maker."

PREACHING IN THE OPEN-AIR.—The Rev. J. K. Marsh, minister of Brimington, near Chesterfield, has lately commenced out-door preaching on Brimington Common, and other places in his parish; and we understand that the same practice is now observed by many of the clergy in various parts of the country, who adopt it as a means of addressing such of their parishioners as habitually absent themselves from public worship on the Lord's-day; and we are sorry to find that this prevails to a great extent, especially in the mining districts, where beer-houses are increasing, and their consequent demoralising effects spreading fearfully among the working-classes.

THE CRYSTAL PALACE AND POPULAR EDUCATION.—Before the Great Exhibition closes, it will surely be possible to assemble in it the teachers and scholars of the Sunday schools of the metropolis; and if Her Majesty, Prince Albert, the Prince of Wales, and the Princess Royal could witness the sight and bear the National Anthem sung by them, it would leave, we think, an impression on their minds which could never be effaced. There is no place in the kingdom but this Crystal Palace which could contain such a multitude, and, probably, in no country in the world could such another company be drawn together.

SIAM.—Recent intelligence mentions the death of the King, and the exaltation of a successor, who is expected to pursue a more liberal policy, especially with regard to the labours of christian missionaries in that interesting and populous region.

PRINTING BIBLES IN SCOTLAND.—The total number of Bibles and Testaments printed under the authority of the Queen's printers in Scotland, in the three years 1848, 1849, and 1850, was 708,344.

ASSYRIAN ANTIQUITIES.--We have received from Colonel Rawlinson an important communication relative to a discovery made by him in an inscription upon an Assyrian Bull, of an account of the campaign between Sennacherib and Hezekiah. It is a most satisfactory step to have established the identity of the king who built the great palace of Koyunjik with the Sennacherib of scripture. We have now a tangible starting place for historical research, and shall (Colonel Rawlinson asserts) make rapid progress in fixing the Assyrian chronology.

Athenaeum.

SOUTH AFRICA.--The London Missionary Society is making an appeal to the religious public on behalf of the innocent sufferers at their missionary stations who have suffered severe loss by the Caffre war. The venerable missionary, James Read, says, after fifty years arduous labour, "*I have now nothing left me but my dear children.*"

PREACHING IN EXETER HALL.--The congregations have from the first surpassed expectations. Not only has the attendance from week to week been very large, but since the month of May the audience has been made up evidently of visitors from the provinces, for whom the services were especially designed.

GENERAL.

THE QUEEN is in Scotland, and is to visit Manchester and Liverpool on her return. An accident, too fearful to contemplate, it is said, nearly occurred as the royal train passed over the high bridge at Newcastle.

EXHIBITION CATALOGUE.--Two hundred and fifty thousand copies of this having been printed, one hundred and five tons of paper have been consumed therein; and upon this paper, the duty paid is one thousand four hundred and seventy pounds.

THE MAYOR OF BRADFORD, who is a manufacturer, entertained sixteen of his fellow justices to dinner, who, collectively, employ 30,000 hands in their various works and manufactures.

THE NEW HOUSE DUTY.--At Michaelmas the first half-year's duty under the new Act will become payable, of 6d. in the pound on the annual value of £20 and upwards on shops, warehouses, &c., and of 9d. on dwelling-houses not used as shops, &c.

EDUCATIONAL MOVEMENT.--The Independents have lately subscribed £10,000 for fitting up Homerton College as a Normal School.

THE DUKE OF NORFOLK, the premier peer, has become a protestant; and it is said that Pusey is converted—but to what?

KOSSUTH, the Hungarian patriot is reported as having embarked from Turkey for the United States, Sep. 7.

PROCLAMATION OF LAND AT KING'S LYNN.--Messrs. Peto and Betts are executing a contract by which a new channel, four miles long, thirty feet deep, 265 feet in width at bottom, and 618 at the surface, will extend from the town into the Wash, while 30,000 acres of land will be reclaimed. Since December last, 1,200 men have been employed, and the work goes on well.

A PROSELYTISING ROMAN CATHOLIC said to a Protestant acquaintance who had been at the Exhibition, "Did you see the beautiful dresses of the Cardinal?" "Yes," replied the Protestant, "and I'll tell you what I saw besides. I saw the Bible translated into 120 languages."

THE LARGEST STEAMER IN THE WORLD.--The Eclipse, Captain E. T. Sturgeon's new steamer, now on the stocks at Louisville, Kentucky, is to be 359 feet in length. She is to have eight of the largest-sized boilers, and her water-wheel will be 42 feet in diameter.

THE POPE was lately toasted at a dinner at Hartlepool, and then the Queen; and Wiseman was chairman. Was not this significant of to whom they owed prime allegiance?

AN OVERLAND RAILROAD TO INDIA is now seriously contemplated. The European part is advancing. The whole distance, 5,000 miles, will then be travelled in seven days.

TWO YOUNG MEN, of respectable appearance, detected picking pockets as the congregation was leaving Mr. Binney's chapel, have been sent to Bridewell for two months.

CUBA.--The wild Americans who lately invaded this island have been defeated, and Lopez, their leader, and many of his foolish followers put to death.

THE GREAT LUNATIC ASYLUM which has just been erected at Colney Hatch, Middlesex, is said to have 1,045 rooms, 7,845 windows, and 1,470 doors.

AUSTRALIA is likely to become a second California. Gold in great quantities has been found, and thousands are flocking to the "diggins."

OYSTERS.--Mr. Mayhew estimates that £125,000 is spent yearly in oysters in the streets of London.

THE AMERICAN REAPING MACHINE has been found to work well in various parts of this country.

CHOLERA.--Several decided cases of the Asiatic type are said to have occurred in England.

CHINA.--A serious insurrection is now disturbing this vast empire.

BLACK CLOCKS may be destroyed by fresh onion-peelings.

PERSIA.--An ambassador has arrived in England—a new thing under the sun.

MARRIAGES.

Aug. 6, at the Dissenter's Chapel, Hallaton, Leicestershire, by Mr. Toller of Harborough, Mr. C. Williams, baptist minister, Accrington, to Miss Baines of Hallaton.

Aug. 17, at the General Baptist chapel, Lenton, by Mr. G. A. Syme, Mr. Wm. J. Parker, of Basford, to Miss Helen Susannah Ward, Ison Green.

Sep. 4, at Friar Lane General Baptist chapel, Leicestershire, by Mr. Wigg, Mr. W. T. Briggs, to Frances Mary, eldest daughter of Mr. Joseph Beazley.

Sep. 6, at the General Baptist chapel, Hinckley, by Mr. R. Verow, Mr. James Lees, to Miss Charlotte Lee.

Sept. 10, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. E. Wright of London, to Miss Sarah Lewitt of Leicester.

Sept. 13, at Morice Square baptist chapel, Devonport, by Mr. Horton, Mr. John W. Dyer, to Miss Lavinia Howes.

Sep. 16, at the Scotch Church, Regent-square, by the Rev. J. H. Hinton, A.M., baptist minister, the Rev. J. T. Rogers, of Ebenezer chapel, Margate, to Anne Drew, eldest daughter of the late Mr. John Mabu Read, of Helston, Cornwall, and Pontypool, Monmouthshire.

DEATHS.

April 2, at Melbourne, Port Phillip, Mr. John Blanchard, late Secretary to the Town Missionary Society, and for many years a member of the Congregational church at Claremont chapel, Pentonville, under the care of the Rev. John Blackburn.

June 10, at Mirzapore, in the East Indies, the Rev. M. W. Woollaston, Missionary of the London Missionary Society. He had previously held the post of Professor at the Hindoo College, at Calcutta, and more recently that of Principal of the East India Company's College at Agra. He was the author of an elaborate Sanscrit Grammar, and other works.

August 7, at Wells, Norfolk, in the forty-fourth year of his age, the Rev. Stephen Martin, who for thirteen years had been the faithful pastor of the Independent church there, and who, after a lingering and painful illness, through which he was sustained by the strong consolations of the Gospel, departed to his rest and reward, honoured and beloved by his bereaved family, and by a large circle of christian friends.

Aug. 25, at Prickwillow, Isle of Ely, aged 43, Mrs. Edith Bartle, a member of the baptist church in that place, and formerly of Wilburton. We believe that our friend has left a scene of sorrow for a scene of glory.

Sep. 4, at Wolston, near Coventry, in great peace, after ten months severe suffering, aged 72, Ann, the beloved wife of the Rev. G. Jones, baptist minister. She was the principal manager of our sabbath school, and an indefatigable teacher 45 years. Her mortal remains were deposited in the new cemetery at Wolston, in the midst of the largest and most deeply affected concourse of spectators ever known to assemble in the village on any similar occasion.

Sep. 6, after a few days' illness, to the inexpressible grief of his parents, Hugh Henry, the eldest and much-loved son of the Rev. H. S. Seaborn, of Sutherland chapel, Walworth, London, in his 17th year.

Sep. 8, at Whitby, accidentally drowned whilst bathing, James, the youngest and dearly-beloved son of W. S. Marshall, Esq., Hyde-park square, and of Flashwood hall, in the county of Suffolk, in the 14th year of his age, to the inexpressible grief of his family.

September 8, at Homburg, Germany, the Rev. Joseph John Freeman, one of the Secretaries of the London Missionary Society, aged 57.

Sep. 10, at Birmingham, Mrs. Coombs, aged 72. For ten years she was confined to her chamber by very severe bodily affliction, but during that period her spirit was meetinging for the rest which she has now obtained.

Sep. 17, at Southampton, at the age of 77, the Rev. James Crabb, well known throughout England for the interest he took in reclaiming the various Gipsy tribes. His origin was of the humblest kind, and from preaching in room to a few acquaintances in Southampton, he became the minister of a large chapel in that town, built from contributions which he himself obtained, and at which rich and titled persons occasionally worshipped. He belonged to no sect, but, from the forms of worship he practiced and the doctrines he preached, he was denominated an Episcopalian Wesleyan. We always understood, indeed, that he began his ministry among the Wesleyans.

Sep. 19, Susanna Mary, aged 27, wife of Mr. Henry Bowser, of London, and eldest daughter of Mr. John Collier, deacon of the baptist church, Belvoir Street, Leicester.

THE

BAPTIST REPORTER.

NOVEMBER, 1851.

THE PEACEFUL TENDENCIES OF THE TIMES.

OUR heading requires some modifying explanations; for these tendencies are not perfectly peaceful—that is to say there are yet existing exceptions, and they are powerful for mischief. Let us explain.

We regard it as a fact, and a pleasing and hopeful one too, that the peoples of Europe are disposed to cultivate friendly relations with each other. The gatherings at the famous Exhibition in Hyde Park, during nearly six months of the past summer, the protracted meetings of the Evangelical Alliance, and the Great Peace Congress, gave proof of this. We are, therefore, believers in a wide-spread feeling of fraternity among the nations of Europe. But we cannot hide from ourselves the fact that with the exception of our own deservedly-beloved sovereign, the rulers—whether Emperor, King, or President—of those nations, are resolved to maintain their despotic authority, and put down all movements towards constitutional government by the power of the sword.

But what are they, that they should resist the onward progress of the nations—a breath! a shadow! They have again gathered their hired hosts and fenced their thrones with a *chevaux de frise* of bayonets, but they seem to forget that soldiers are men, with wives, children, relatives, sympathies.

They lean on a spear which may pierce them; they have taken the sword, and by it they may perish.

We do not wish that so it may be. We love liberty, civil and religious, and would pay a high price for it, but not the price of blood—no, not the blood of despots. Far rather would we that the universal people of Europe should bide their time, and go on spreading peacefully, but surely, the sacred principles of heaven-born liberty as developed in the gospel of Christ, educating themselves and their children in the practical knowledge of the duties it inculcates, and thus preparing themselves for the enjoyment of constitutional rights and privileges, which rulers would then see it to be their safety, as well as their duty, to concede.

We have more faith in the ultimate success of such a process, slow though it might be, than in the spasmodic outbursts of violence. We know how difficult it may be for some to restrain their impatience of the right. But do they not hinder, have they not blundered, their own work? What is the evidence of history on this point?

Besides the times are favourable to peaceful progress. Trade and commerce, with their facilities of conveyance, are bringing the nations into friendly intercourse. Knowledge of real freedom is spreading, and best of

all, spite of potentates or princes, popes or prelates, the Bible, the great educator of mankind, is finding its way even among people the most priest-ridden. The Bible known and understood among the youth of the nations, will change them from ready hirelings of blood into peaceful and peace-loving citizens. What will the despots do without a willing soldiery?

Their bands of thralldom will be broken—their power will perish for ever!

What can we do better in our day than spread, by all the means within our power, the peaceful principles of the gospel? Ever since we knew the truth of the gospel, have we been persuaded that one of its peculiar characteristics is peace—peace on earth; and long now, have we been its willing advocates. We rejoiced heartily in the first proposal for a Congress, and were present at its gathering. True we visited the field of Waterloo in the vicinity, but it was not to sing or write of its gory “glory.” We joined in chanting a song of peace on its Lion monument, and marked its granite column with words from an angelic song—

“PEACE ON EARTH.”

The gathering of the nations this year in London to survey the labours of industry, induced the friends of peace to hold their Annual Congress in England’s great metropolis; and this was wise. We could only be present on the first day, for unfortunately for us the Congress is usually held when our editorial engagements require every hour of our time. It was a noble gathering. The large room of Exeter Hall was full. Men of many nations were there, and to those of us who could recollect the antipathies of French and English during the first fifteen years of the present century, it was really affecting to see one eloquent Frenchman after another rising up to protest against those antipathies, and to advocate mutual friendship. “Little did we

think,” we whispered to a friend who sat by us, “when we were boys, to hear words like those, and see a scene like this!” That was a well-timed appeal too, which John Angell James made to his brother ministers when he called upon them to pledge themselves to aid this great cause; and well did they respond by rising at his call.

Every day the sittings of the Congress were sustained by crowds of attendants and admirable addresses. No address, however, excited more intense and deserved attention than that delivered at the opening by the President—**SIR DAVID BREWSTER**—one of the most distinguished philosophers of the day. Some of our readers may have already enjoyed an opportunity of reading it, and a few might hear it delivered, but because we believe the greater part have not, and believing that all would wish to have it in a somewhat permanent form, we give the following as the substance. Often, no doubt, will it be referred to and quoted by the lovers of peace in days to come.

“The principle for which we claim your sympathy and ask your support is, that war undertaken to settle the differences between nations is the relic of a barbarous age, equally condemned by religion, by reason, and by justice. The question, What is war? has been more frequently asked than answered; and I hope that there may be in this assembly some eloquent individual who has seen it in its realities, and who is willing to tell us what he has seen. Most of you, like myself, know it only in poetry and romance. We have wept over the epics and the ballads which celebrate the tragedies of war. We have followed the warrior in his career of glory without tracing the line of blood along which he has marched. We have worshipped the demi-god in the Temple of Fame, in ignorance of the cruelties and crimes by which he climbed its steep. It is only from

the soldier himself, and in the language of the eye that has seen its agonies, and of the ear that has heard its shrieks, that we can obtain a correct idea of the miseries of war. Though far from our happy shores, many of us may have seen it in its ravages and in its results, in the green mound which marks the recent battle field, in the shattered forest, in the razed and desolate village, and, perchance, in the widows and the orphans which it made! And yet this is but the memory of war—the faint shadow of its dread realities—the reflection but of its blood, and the echoes but of its thunders. I shudder when imagination carries me to the sanguinary field, to the death-struggles between men who are husbands and fathers, to the horrors of the siege and the sack, to the deeds of rapine and violence and murder in which neither age nor sex is spared. In acts like these the soldier is converted into a fiend, and his humanity even disappears under the ferocious mask of the demon or the brute. To men who reason, and who feel while they reason, nothing in the history of their species appears more inexplicable, than that war, the child of barbarism, should exist in an age enlightened and civilized, when the arts of peace have attained the highest perfection, and when science has brought into personal communion nations the most distant and races the most unfriendly. But it is more inexplicable still that war should exist where Christianity has for nearly 2,000 years been shedding its gentle light, and that it should be defended by arguments drawn from the Scriptures themselves. When the pillar of fire conducted the Israelites to their promised home, their Divine Leader no more justified war than he justified murder by giving skill to the artist who forges the stiletto or nerve to the arm that wields it. If the sure word of prophecy has told us that the time must come when men shall learn the art of war no more, it is doubtless our duty, and

it shall be our work, to hasten its fulfilment, and upon the anvil of christian truth, and with the brawny arm of indignant reason, to beat the sword into the ploughshare, and the spear into the pruning hook. I am ashamed in a christian community to defend on christian principles the cause of universal peace. He who proclaimed peace on earth and goodwill to man, who commands us to love our enemies, and to do good to them who despitefully use us and persecute us; he who counsels us to hold up the left cheek when the right is smitten, will never acknowledge us as disciples, or admit into his immortal family the sovereign or the minister who shall send the fiery cross over tranquil Europe, and summon the bloodhounds of war to settle the disputes and gratify the animosities of nations. I see in the list of our members the venerable name of the Archbishop of Paris, who but for ill health would have presided over the Congress in 1849. I trust there are many bishops of our National Church who, like their Catholic brother, are intolerant of war, and who are ready to give their sanction and support to the cause of peace. I have seen a bishop, and some of you may have personally known him, who characterises war by a sentiment which might well be inscribed upon our banner—a sentiment powerful from its arithmetical logic, and more powerful still from its brevity and truth. ‘One murder makes a villain, millions a hero.’ Had Bishop Proteus been alive, he doubtless would have presided in his own diocese over a congress of peace. When Revelation is discredited, or its decision questioned, Reason is summoned as the arbiter; and Reason has been appealed to by the friends of war. To its deliberate verdict we shall cheerfully yield. If Reason is not for us, Revelation is against us. War is by its friends deemed a condition of man in his state of trial. It has, thou allege, been part of the Divine government for 6,000 years,

and it will therefore continue till that government has ceased. It is, consequently, as they argue, wholly Utopian to attempt to subvert what is a law of Providence, and what seems part and parcel of our fallen nature. If the combativeness of man, as evinced in his history, is thus a necessary condition of his humanity, and is for ever to have its issue in war, his superstition, his credulity, his ignorance, his lust for power, must also be perpetuated in the institutions to which they have given birth. Where, then, are the orgies, the saturnalia of ancient times, the gods who were invoked, and the temples where they were worshipped. Like war, they were the condition of an infant race, and have disappeared in the blaze of advancing civilization. The game of credulity, the condition of early science, and the sphere of the magician, the conjurer, and the alchemist, has, like that of superstition, been played, and the truths which once administered to imposture, have become the sources of wealth and the means of happiness. The game of ignorance also has been played, and the schoolmaster has buckled on his armour to replace it with knowledge and virtue. The game of slavery, too, has nearly been played,—that monstrous condition of humanity which statesmen still living hold to be inseparable from social life, and which men still called christians defended from Scripture. The game of duelling—the game of personal war, in which false honour and morbid feeling made their appeal to arms, and which was not only defended, but practised by christians—has likewise been played; and even the soldier, who was supposed to have a prescriptive title to its use, has willingly surrendered his right of homicide and manslaughter. The game of revolution and of despotism which is now playing before our eyes will, in its turn, be played, and with it the game of war will terminate. Is it Utopian, then, to attempt to put an

end to war? If personal and local feuds have been made amenable to law—if the border wars of once hostile kingdoms have been abolished by their union—if nations have successfully combined to maintain the balance of European power by their armies—if in our own day an Alliance called Holy has been organized to put down revolution in individual states, and maintain the principle of order—why might not the same great power again combine to enforce peace as well as order, and to chastise the first audacious nation that ventured to disturb the tranquility of Europe?^{*} The principle of this Congress to settle national disputes by arbitration has, to a certain extent, been adopted by existing Powers, both monarchical and republican; and it is surely neither chimerical nor officious to make such a system universal among the very nations that have themselves partially adopted it. If these views have reason and justice on their side, their final triumph cannot be far distant. The cause of peace has made, and is making, rapid progress. The most distinguished men of all nations are lending it their aid. The illustrious Humboldt, the chief of the republic of letters, whom I am proud to call my friend, has addressed to the Congress of Frankfort a letter of sympathy and adhesion. He tells us that our Institution is a step in the life of nations, and that, under the protection of a superior power, it will, at length, find its consummation. He recalls to us the noble expression of a statesman long departed, ‘that the idea of humanity is becoming more and more prominent, and is everywhere proclaiming its animating power.’ Other glorious names sanction our cause. Several French statesmen, and many of the most distinguished members of the Institute, have joined our Alliance. The Catholic and the Protestant clergy of Paris are animated in the sacred cause,

^{*} There is something questionable in this sentence.
ED. D. R.

and with the most illustrious of its hosts, have brought to us the willing tribute of their genius. Since I entered this assembly I have received from France an olive branch, the symbol of peace, with the request that I should wear it on this occasion. It has lost, unfortunately, its perishable verdure—an indication, I trust, of its perennial existence. The philosophers and divines of Germany, too, have given us their sympathy and support, and in America, every man that thinks is a friend of universal peace. In pleading for a cause in which every rank of citizens has a greater or less interest, I would fain bespeak the support of a class who have the deepest stake in the prosperity of the country, and in the permanence of its institutions. The holders of the nation's wealth, whether it is invested in trade or in land, have a peculiar interest in the question of peace. Upon them war makes its first and its heaviest demand, and upon them, too, war in its reverses makes its first appropriating inroad. In our insular stronghold we have ever felt secure from foreign aggression; but when alarmists are raising the cry of insecurity on our shores, they proclaim the insecurity of property by their very arrangements to defend it. In the reign of peace, wealth will flow into new channels, and science will guide the plough in its fructifying path; and having nothing to fear from foreign invasion, or internal discontent, we shall sit under our vine and our fig tree, to use the gifts and enjoy the life which Providence has given—to discharge the duties which these blessings impose, and prepare for that higher life to which duty discharged is the safest passport. But it is not merely to property that our principles will bring security and melioration. With war will cease its expenditure. National prosperity will follow national security. The arts of peace will flourish as the arts of war decay. The talent and skill which have been squandered on

the works and on the instruments of destruction will be directed into nobler channels. Science and the arts, in thus acquiring new intellectual strength, will make new conquests over matter, and give new powers to mind. The minister, who now refuses to science its inalienable rights, and grudges even the crumbs which fall from the niggardly board, will then open the nation's purse to advance the nation's glory; and the decorations which now justly shine on the breast of the warrior, and those which hide themselves for shame under the drapery of the party adherent, will fall to the lot of the sage who enlightens, and that of the patriot who serves, his country. Science will no longer bend a suppliant at the foot of power, and the intriguer will no longer dare to approach it. Education, too, will then dispense its blessings through a wider range, and Religion, within its own hallowed sphere, will pursue its labours of love and truth, in imitation of its blessed Master."

SIR DAVID then, after this eloquent exposition of the folly and wickedness of war, and the wisdom and advantages of peace, thus refers to that wonderful exposition of human art and labour gathered in the Palace of Crystal :—

" If we have not yet reached this epoch of peace and happiness, we are doubtless rapidly nearing it; and among the surest harbingers of its approach is the Exhibition of the World's Industry, and the reunion of the world's genius, which now adorn and honour our Metropolis. As one of its daily visitors since it was first opened by our beloved Queen, I may be permitted to call your especial attention to it as the first Temple of Peace that modern hands have reared. You have, doubtless, all seen its magnificent exterior and its internal splendour—its lofty transept raising its glittering roof to the skies — its lengthy nave vanishing in distance and misty perspective—its countless

avenues and aisles—its iron corridors its crystal labyrinths. On the outline of its walls, and from its balconies within, wave the banners of nations—those bloody symbols of war under which our fathers, and even our brothers, have fought and bled. They are now the symbols of peace. Woven and reared by the hands of Industry, they hang in unruffled unity, untorn by violence, and unstained with blood—the emblems, indeed, of strife, but of that noble strife in which nations shall contend for victory in the fields of science, in the schemes of philanthropy, and in the arts of life. The trophies of such conquests, and the triumphs of such arts are displayed within. Who can describe them without “thoughts that breathe and words that burn?” There are the materials gathered from the surface, or torn from the bowels of our planet, the products of primeval creation, or annual growth,—the gift of God to man; the elements of civilisation, from which his genius is to elaborate these combinations of science and of art, which administer to the comforts of life and the grandeur of nations. There are the instruments to grasp with the eye the infinitely great, to measure space and time—to charm, to cure, and to kill. These mechanisms, which have made man a tyrant over matter, cutting, and twisting, and tearing, and moulding its hardest as well as its tenderest elements; which break and pulverise the dust of the earth; and lift up its heaviest and most solid strata; which spans its rivers and its valleys; which light up our rugged shores; which transport the riches of our commerce across the deep; and which hurry us as on wings of iron, beating the eagle in its flight, and mimicking the lightning in its speed. Yonder are the fabrics which clothe the peasant and the prince, which deck the cottage and glitter in the palace—the jewels which hang on the neck of beauty, and which play a part in the pomp of kings—the cup

of clay which the husbandman dips into the crystal well, and the goblet of silver and of gold from which the more favoured of our race quaff the nectar of the gods. And finally, as if to abide the vanity of the riches that perish, and chasten the extravagance that lives but for the present, we see comingled with the bubbles of wealth and luxury, with what the moth and the rust corrupt, those divine models which record in marble or in bronze the deeds of heroism that time has spared, the glorious names which the past has transmitted to the future, the forms divine of the sage that has instructed, and the patriot that has saved his country. Amid these proud efforts of living genius, these brilliant fabrics, these wondrous mechanisms, we meet the sage, the artist of every clime and of every faith, studying the productions of each other's country, admiring each other's genius, and learning the lessons of love and charity which a community of race and of destiny cannot fail to teach. The grand truth, indeed, which this lesson involves, is recorded in bronze on the prize medal by which the genius of the exhibitors is to be rewarded. Round the head of Prince Albert, to whose talent and moral courage we owe the Exposition of 1851, and addressed to us in his name, is the noble sentiment—“*Dis-sociata in locis concordi Pace ligavi.*” (What space has separated I have united in harmonious peace.) This is to be our motto, and to realise it is to be our work. It will, indeed, be the noblest result of the Prince's labours, if they shall effect among nations what they have already done among individuals, the removal of jealousies that are temporary, and the establishment of friendships that are enduring. The annual meetings of the scientific men of all nations have already taught us, that personal communication and the interchange of social kindness revive our better feelings and soften the asperities of rival and conflicting interests. Nations are

composed of individuals, and that kindness and humility which adorn the single heart, cannot be real, if they disappear in the united sentiment of nations. We cannot readily believe that nations, which have embraced each other in social intercourse, and in the interchanges of professional knowledge, will recognize any other object of rivalry and ambition than a superiority in the arts of peace. It is not likely that men that have admired each other's genius, and have united in giving a just judgment on mere inventions, will ever again concur in referring questions of national honour to the arbitrement of the sword. If in the material works, the most repulsive elements may be permanently compressed within their sphere of mutual attraction; if, in the

world of instinct, natures the most ferocious may be softened and even tamed down when driven into a common retreat by their deadliest foe,—may we not expect in the world of reason and of faith, that men severed by national and personal enmities—who have been toiling under the same impulse and acting for the same end—who are standing in the porch of the same Hall of Judgment, and panting for the same Eternal Home,—may we not expect that such men will never again consent to brandish the deadly cutlass or to throw the hostile spear? May we not regard it as certain that they will concur with us in exerting themselves to the utmost in effecting the entire abolition of war?

SPIRITUAL CABINET.

INFIDELITY *versus* CHRISTIANITY.

FROM POTTENGER'S TRUTH OR FALSEHOOD OF CHRISTIANITY—WHICH IS IT?

RECKLESSNESS OF INFIDELITY.—Infidelity has never provided a substitute for the consolations and hopes of the Gospel. It endeavours to pull down a fabric that is associated with the grandest events that have taken place on earth, but it cannot build up a structure capable of sheltering us from the storms of life or from the terrors of death. It would rob us of a peace that passeth understanding, of our chief support under the trials of life, and of our means of victory over the last enemy. It pronounces the religion of Jesus cunningly devised fables, in the face of all it has done to enlighten and benefit the world. But suppose this should be true, christians and infidels would be on a level at last, and there will be no distinction between good and evil. At the worst, it can but come to this, that men of exalted virtues and men of lawless passions shall be alike in the world to come, or that both shall cease to exist.

Then the controversy is reduced to a comparison of present advantages resulting from the two conflicting systems. Here then believers in Christ have immense advantages over those who reject his word and worship, in as much as their principles and hopes can sustain them in the day of adversity, and teach them the secret of dying in peace with God: whereas the enemies of Christianity are often the victims of disease in consequence of their licentiousness, a prey to evil passions, and ruined in circumstances by gambling, by drinking, and by indulgence in other vices. Apart from a future state of existence, therefore, we are ready to decide the question at issue between Christianity and infidelity by a reference to their comparative influence on the lives of men and on the homes of England, or upon the peace of nations and the happiness of the world. Suppose, however, Christianity should be true

after all! To say the least, this may be the case. The fall of man, the atonement of Christ, the inspiration of the Scriptures, the rewards of virtue, and the wages of sin, may prove to be truths at last.—Surely the demonstration of this before the bar of God will be an awful discovery for those who have denied his claims and rejected his mercy! With the bare possibility of this result before them, it is no proof of superior wisdom, or of true philosophy, to make light of the evidences of Christianity—evidences which satisfied some of the greatest minds the world has ever produced, and before which a host of thinkers have bowed reverently in doing homage to Truth, and in the adoration of Jesus Christ.

THE WONDERFUL FAITH OF INFIDELITY!—This, then, is the sum of our reply to infidels who reject Christianity as a set of fables, and by implication, at least, declare the apostles to have been impostors. Conceding to them all that they assume, it will follow, that eighteen centuries ago, a number of men palmed upon the world a spurious revelation from God under the name of Christianity—that the men who did this were, for the most part, poor, unlearned, and unknown to fame—that they chose for the time of doing it an age when the arts and sciences, learning and literature, had reached an unwonted degree of perfection—that in making the attempt they met with stout opposition from their countrymen and from pagan nations—that they made their success surer by skillfully drawing a picture of the Redeemer such as the world had never seen before—that they concealed from their contemporaries the real object they had in view by teaching the sublimest doctrines and the purest morals ever known—that they further imposed upon men of all ranks by working miracles as proofs of their divine commission, or, at any rate, what passed for miracles with multitudes of eyewitnesses — that

they ventured to foretel events which have since taken place, and thus risked every thing upon the truth of their predictions—that they patiently suffered poverty, bonds, and death, for the sake of what they taught and of the master they served—that they were successful to an extent which has no equal in the history of the world—that they produced a revolution in the opinions and customs of many nations—and established a system of religious truth which is now influencing the hearts and lives of a large part of mankind. According to the assumptions of infidelity, all this was done by a handful of men who taught fables for facts, or falsehoods for truths. Can any person, unless blinded by prejudice, believe that a few fishermen, suddenly becoming knaves, were able to accomplish all this without detection, and to perpetuate the fraud for the space of fifty generations? Yet there is no escape from these conclusions, for if Christianity be an imposition, the first teachers of it were impostors; although they have filled the world with the fruit of their success, with the splendour of their virtues, with their heroism in sufferings, and with their triumph in death. O infidels! “great is your faith”—what power you give to fables, and how easily you make a few impostors the rulers of the world, and the regenerators of our race. Great, indeed, is your faith!

TRUTH AND IMPORTANCE OF CHRISTIANITY.—If Christianity be not true, there is no true history to be found anywhere; for no history is so well established as that which relates to the life, the death, and the resurrection of the Lord Jesus Christ. If Christianity be not true, martyrdom itself was a delusion; for thousands of worthy persons died in prison, and at the stake, under the belief that Christ had come to save the lost, and that he had returned to glory as the Forerunner of his people. If Christianity be not true, there is no value

in learning, in talont, in logic, or in argument; inasmuch as many of the most illustrious scholars and reasoners have gloried in being the disciples of Jesus. Unless Christianity be true, there is no connexion between cause and effect; for men most eminent for goodness and usefulness have been christians, while the licentious and profane have been unbelievers and atheists. If Christianity be not true, no records or testimonies are worthy of credit, and we are reduced to a state of universal doubt and gloomy scepticism. But Christianity is true—it is a great fact—a sublime demonstration of the wisdom and mercy of God—a revelation of his will to the world—a law between man and man—a remedy for the ills of life, the antidote of death, and the guide to immortal joys. And all who admit the truth of Christianity, must acknowledge its vast importance. From the truth of Christianity it follows that there must be a God such as the Holy Scriptures reveal—a God of holiness and justice, as well as a God of love and mercy. Moreover, the fall of man is not a fable, but a fact, established by the condition of our race, and by the testimony of revelation. The fall of man renders the work of redemption necessary to save him from its ultimate consequences, and therefore the mediation of Christ possesses unutterable importance. But in order that man might be restored to the image of God he must be renewed in his mind, which is effected through the belief of the Gospel and by the influence of the Divine Spirit. Besides, man is responsible to God for the use he makes of his talents and privileges, being endowed with reason, capable of discerning between good and evil, and destined for another world. Furthermore, the word of God teaches the doctrines of the resurrection of the dead, the final judgment, the immortality of the soul, and the distribution of eternal rewards. These consequences flow from the truth of

Christianity, and hence they have an intimate bearing upon the present state and final destiny of man. We cannot separate the truth of Christianity from its importance.

WHAT HAS CHRISTIANITY DONE?

—Look at the fact that the apostles established a system of religion which has outlived the opposition of eighteen centuries, and is now extending its conquests into all parts of the world. Persecution endeavoured immediately to destroy the religion which they taught and the people who embraced it. When the sword of the magistrate failed to put it down, philosophy corrupted it in the hope of impairing its energies and of hindering its success. When by moral and peaceful means it had overthrown the polytheism of Greece and Rome, governments committed an offence against its spirituality by making it an engine of state power, and encumbering it with the honours of this world. Poets, philosophers, historians, and wits, attacked it with the utmost violence and with all kinds of weapons. Christianity had her apologists, her defenders, and her confessors. Her “noble army of martyrs” is no vain boast. Her friends have been familiar with reproaches, with confiscations, with prisons, and with death. But the blood of the martyrs was the seed of the church—the serenity and joy of the faithful astonished and awed their enemies—and the passive resistance of christians wearied out persecutors. No weapon formed against the cause of Christ prospered, and every tongue that rose in judgment against it was condemned. In every age it has overcome its enemies by the word of truth, and by the blood of the Lamb, and it is now pushing forward its conquests to the uttermost parts of the earth. It has lighted the torch of truth on the dark shores of Africa, where it must shine brighter and brighter till the whole continent shall enjoy the reign of freedom and righteousness. All along the banks of the Ganges missionary stations have been

planted as centres of moral power, of spiritual life, and of national greatness. Christianity has made her way into the populous cities of China, and her voice is now heard in those places of concourse—it has adorned with moral beauty many islands in the Pacific ocean, and it has taught their inhabitants to cast away the club and the spear for the plough and the sickle—and at this moment there is no nation into which her teachers can obtain an entrance, where they are not ready to go and to scatter among the people the unsearchable riches of Christ. While systems of error are exhibiting marks of decay, the cause of Christ is displaying unwonted vigour, and preparing for the conquest of the world. In India idolatry totters to its base—the crescent is on the wane, and corrupt religion is in its dotage, whereas the kingdom of heaven was never so near its predestined triumphs and millenial glories.

THE DUTY OF CHRISTIANS TO PROPAGATE CHRISTIANITY.—All who admit the truth of Christianity are bound to propagate it to the extent of their ability. Up to this time no other remedy has been found capable of renewing men after the image of God, and of restoring to them the blessedness that was lost by transgression. Delusion after delusion have been practised upon them by *real* impostors, who fleeced them without remorse, and left them a prey to other knaves. They need nothing but the pure Gospel of Christ to make them holy and happy. Education, social reforms, and political freedom, will leave them with the same disposition towards God as they had before; for pride, selfishness, the lust of power and the worship of mammon, cannot be destroyed by any means short of those which Christianity inculcates, “teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Men must know and practise this before they can find solid happiness, and hence the friends of

the Gospel should labour diligently for its general diffusion. They cannot neglect this duty without a breach of trust towards God, and a violation of the law of love with regard to man.

THE GREAT ISSUE.—We await the issue of this controversy with confidence and hope. Christianity has been trained for conflicts and for victories. She has outlived the hatred and persecution of eighteen hundred years. Her energies are still in their prime, and her vitality is undiminished. Her enemies have often boasted of her overthrow when she has been secretly gathering her hosts for battle. When she has retired into nooks and corners of the world, it has been to rest and recruit her followers after they have defeated her foes, and to prepare for new triumphs. Struggles and victories have made up her past history. Her prospects are now brighter than ever. Onward she is pursuing her course to universal dominion, travelling in the greatness of her strength, mighty to save and as mighty to conquer, summoning her friends to the final contest which must establish the supremacy of Christ and bring about the jubilee of the world. Towards this blessed consummation we are hastening with a rapidity heretofore unknown—even now the hosts are marching to battle, the conflict may be long and severe, but the progress of education, the power of the press, the diffusion of knowledge, the circulation of the Scriptures, the movements of Divine providence, and the influence of the Holy Spirit, will ensure the overthrow of sin and error, and the establishment of truth and righteousness. Then **CHRIST** will have the pre-eminence, and be **ALL IN ALL**.

“Thou art the source and centre of all minds
Their only point of rest, Eternal Word !
From thee departing they are lost, and rove
At random without honour, hope, or peace.
From thee is all that soothes the life of man,
His high endeavour, and his glad success,
His strength to suffer and his will to serve.
But O thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown !
Give what thou canst, without thee we are poor ;
And with thee rich take what thou wilt away.”

POETRY.

"IT IS I; BE NOT AFRAID."

THEIR Saviour bid them go,
Though the night was drear and dark;
And the disciples' hearts were filled with woe,
As they toiled in their lonely bark.

Yet at his command they rowed
Over the trackless wave;
Though the tempest roared around them,
They knew he had power to save.

But who walks o'er the billows,
Calmly, whilst storms are high?
They know not it is Jesus,
Till he tells them "It is I."

So now on life's troubled sea,
Borne along by the tempest tide,
I'll lift my eyes to Thee,
Who o'er all dost preside.

Whilst dread storms rage around,
And dark is the winter sky,
Oh! Saviour, say to me,
Fear not, for "It is I."

And when life's storms are over,
Oh! Lord, do thou still nigh;
Then with joy I'll quit this earthly shore,
Whilst thou sayest, "It is I."

CHRISTIAN BIOGRAPHY.

MRS. COLEMAN,

Of Ringstead, Northamptonshire, was the daughter of Mr. and Mrs. Lawrence of Densford, in the same neighbourhood, who were members of the baptist church at Ringstead for more than half a century. Mr. Lawrence was a deacon of the same church upwards of twenty years. He was a christian of deep piety, undeviating integrity, childlike simplicity, and rich experience. For the sphere in which he moved, and the opportunities he enjoyed, he was a great reader, a deep thinker, and had obtained a most clear and comprehensive view of the scheme of gospel truth. He died, Nov. 7, 1850, aged 81 years: and of him all his christian friends say:—"The memory of the just is blessed." Mrs. Lawrence had fallen a sleep in Jesus in March, 1849.

Mrs. Coleman, who died on the morning of the 4th of July, 1851, aged forty-five years, had been an exemplary member of the church at Ringstead twenty-five years. She was afflicted with spinal disease during the whole of the last eight years of her life. For the last four years, she was entirely unable to attend the house of God; and for the last two years, she was quite confined to her

bed. Her disease completely paralyzed her lower limbs, distorted her whole frame, deranged and obstructed all the functions of life, and continually developed itself in every direction, until death—to her a messenger of mercy—liberated her ransomed spirit from its shattered tabernacle. Her deportment under this long and distressing affliction was such as displayed the reality and power of vital christianity in a very striking manner. Her "repentance towards God, and faith towards our Lord Jesus Christ," were evidenced by their legitimate fruits throughout the whole of her christian course. Her love to the distinguishing doctrines of the cross, to the ordinances of gospel worship, and to the cause and people of God, was sincere, ardent, and unwavering. But her long affliction was the occasion for the development of several traits of christian character, which are worthy of a distinct notice.

Our dear sister manifested a very remarkable degree of resigned submission to the will of God, as displayed in his providential dealings with her. The closest observer, it is believed, never witnessed in her the exhibition of an impatient spirit, or heard a murmuring word from her lips.

She frequently said, "There is a 'needs be' for all these things; and if we cannot see the reason for them now, we shall know all about it hereafter." "It is the Lord, let him do what seemeth him good." Indeed, the writer never witnessed a brighter exemplification of the apostolic principle:—"Let patience have its perfect work."

Her self-renunciation was striking. She never intruded the tale of her afflictions upon her visitors,—never enlarged upon her sufferings, much less magnified them. She seemed to shrink from everything calculated to fix attention upon herself as a sufferer; but she embraced every proper occasion for magnifying the grace of God by which she was comforted and sustained.

Her love to the Word of God was very apparent. The Bible ever lay within her reach. Seldom did the writer visit her without being questioned concerning the meaning or application of some passage or passages of Scripture which she had noted in her solitary reading. She read the Word devotionally, as well as intelligently. She was not only illuminated, but also warmed and cheered by its influence. Its doctrines confirmed her faith, its promises brightened her hope, and she received its precepts in the spirit of obedient love.

Her experience was not characterized by transports. Her prevailing frame of mind was a calm, unwavering reliance upon the finished work of Jesus. From this she was never moved. Her cheerfulness was surprising: it continued till the last. She recognized the gradual approach of death without the least perturbation. The adversary was not permitted to harass her when death was in view.

On the morning of her departure, her husband, who had tenderly watched over her during the whole of her afflictions, witnessing the indications of the final change, hurriedly went for a beloved female friend. On her

entering the room, the dying saint accosted her with the usual smile. In a few minutes she requested assistance in changing her posture; but immediately sinking down, she said, "I must go: fare thee well."

And so she died: or, rather, began to live!—
To live a life that knows no ending,
No toll, no grief, no pain attending;—
A life whose powers are ever growing;
Its streams of bliss for ever flowing;
Its heavenly riches still increasing;
Its songs of triumph never ceasing!
This is the life she lives above,
In spotless purity and perfect love.

W. K.

SARAH WILLIAMSON.

OUR departed friend had serious impressions while young, but was prevented attending the only chapel near at hand because of their noisy meetings. While in service at Grimsby she attended the baptist chapel, but no saving change took place. Soon after her marriage her health declined, and she came to live in Boston. In 1848 she was invited to attend the baptist chapel, Mainridge, and her mind became impressed with what she heard. She now searched the scriptures daily to see if these things were so, with prayer for divine guidance; was very attentive at all the public means of grace, and thirsted for the words of life.

For some months she went on in this way, seeking peace, and yet not finding. Ready to faint, satan tempted her to despair, suggesting thoughts of self-destruction; and yet, though in bitter anguish of heart, she sought for mercy. She had not yet been able to open her mind to any one, though she much wished it. She at last made her case known to a female friend, who, with the minister, gave her instruction and encouragement. At length the Lord gave her to see that the sufferings of Christ were endured for our redemption, and she was encouraged to hope in Him. Soon after this she was proposed for baptism and fellowship, and was accepted; but weakness prevented the ordinance being administered at the time

appointed. During this delay her husband became decided also, and eventually they were both baptized together. After this period her bodily sufferings increased, and she went to Hull for medical advice, but returned about the same. During her protracted sufferings she was much sustained, and very patient. She would converse freely upon death, saying she had no wish to recover. She knew she must die, and to be with Christ would be far better. Her Testament was her companion from the first day she began to seek the Lord till she could use it no longer. Many are the

passages noted down which gave her comfort when all earthly comfort failed. A short time before her death she was harassed with the idea of the soul sleeping in the grave with the body. After proof to the contrary was given from the word of God she was fully relieved, and continued quietly waiting for her call to leave earth and enter the abodes of the blessed, to join with them in singing the praises of Him who had redeemed her to God by his blood—even Jesus Christ, to whom be glory for ever! In the faith of Him she fell on sleep, Dec. 30, 1850.

REVIEWS.

Letters written during a Tour in Holland and North Germany, in July and August, 1851. By John Howard Hinton, M.A. London: Houlston and Stoneman.

We had no sooner received a copy of this small volume, than we sat down to its perusal, having a strong predilection for anything of this kind from the skilful pen of our esteemed brother—ripe as he now is in wisdom and experience of the ways of men. In the form of a series of letters we have a rapid sketch of his journey and observations. They were written at the places and times mentioned, “excepting,” Mr. H. says, “the later ones, which, like the Irishman, I delivered myself.” The volume is dedicated to S. M. Peto, Esq., M.P., and is, certainly, as we expected, very entertaining and instructive; we might almost say amusing. Mr. H. never loiters—he always goes “by steam,” or if he should mount a “drosky,” he does not detain you. Arrived at Rotterdam we hasten on with him to the Hague, Amsterdam, Haarlem, Rheineck Castle, Cologne, Berlin, Potsdam, Hamburg, Brunswick, Halle, Leipsic, Dresden, Saxon Switzerland,

Hernhut, Wittemburg, Magdeburg and Brussels, noticing all remarkable places and persons, and noting down facts and incidents, seen or related, by the way. But we must imitate our author, and proceed expeditiously and at once to our selections, which are many, too many in truth for this department, and therefore others will be found elsewhere in our columns.

The travellers arrived at Berlin on the afternoon of July 17. Mr. H. says:—

“Between seven and eight o’clock such of our party as were not too much fatigued, went by invitation to spend an hour or two at the house of Mr. Lehmann. Here we had the pleasure of meeting Mr. and Mrs. Lehmann, with two sons and one daughter of these kind and worthy people; the Rev. Mr. Meinetz, from Memel, and the Rev. Mr. Klinker, from Silesia, pastors of baptist churches, were also there, on their way to Hamburg. About nine o’clock we heard the sound of psalmody over our heads; we then learned that a few of the members of the church had assembled to welcome us, and we speedily joined them in the chapel, which constitutes the first floor of the building in which Mr. Lehmann lives. We were deeply interested with this interview; we felt ourselves among not only a simple-minded, but a simple-hearted people, and feelings which could not be expressed in words found vent in tears. After singing a

German hymn or two, which they did very sweetly, and at our request one containing a hallelujah, as a word for all languages, and listening to brief addresses from the deputation, which were translated and kindly responded to by Mr. Lehmann, prayer was offered, and we returned to our hotel at ten o'clock."

In a foot note Mr. H. adds:—

"This singularity in the baptist chapel in Berlin has resulted from the difficulty, I should say the impossibility of obtaining leave to build a place avowedly for worship. After several fruitless applications, leave was at length given by the government to build a private house for Mr. Lehmann, according to a plan submitted; but it was expressly stipulated, that before the large room should be used for religious purposes, further permission should be asked, and obtained. When the building was finished, the brethren hesitated to ask permission, dreading a refusal; and in this state things remained till the 18th of March, 1848, when revolution broke out in Berlin. On the 19th, amidst the continued unquietness of the city, they opened their chapel, in the use of which they have subsequently been left undisturbed."

What follows respecting a sabbath spent among the baptists at Berlin is pleasing.

"July 21—Dr. Steane, Miss F., and myself attended yesterday morning at the baptist chapel, where, as is frequent in these parts, the service began at nine o'clock. Singing commenced as we entered from the street, precisely at the hour, and at the stairfoot Dr. Steane received the fraternal kiss, a token of christian love which, by my momentary absence, I lost. The chapel was well filled, the men and the women being on different sides, and the men, I think, being equal in number to the women. After reading and prayer by Mr. Lehmann, a sermon was preached by Mr. Kemnitz, pastor of the church at Templin, from Hosea ii. 19, 20. At the conclusion of his discourse, a couple of verses only intervening, Mr. Lehmann and myself entered the pulpit, and I spoke about twenty minutes from Canticles i. 2; 'Thy name is as ointment poured forth,' my address being translated, sentence by sentence, into German.

The general appearance of the congregation was highly pleasing, and afforded proofs of seriousness, attentiveness, and feeling. In the singing it was noticeable particularly, not only that all sang, but that all began to sing at the very first note of the tune, instead of the congregation lingering, as with us, till the precentor has delivered himself of three or four notes before other voices unite.

This practice has a very agreeable effect, and appears to be by no means difficult of imitation. With respect to the preacher, Mr. Kemnitz, we could judge of nothing but his manner, which, if it had had less of intonation and monotony, and more of nature, would have pleased us better. On the conclusion of the service, the greetings of the brethren generally wore warm and affectionate, but particularly those given to the pastors from distant churches.

The afternoon services commenced at four o'clock. After a sermon from Mr. Moinetz, pastor of the baptist church at Memel, from Psalm li. 18, an address was delivered by my colleague, Dr. Steane, from 1 John v. 1. This was translated to the people by Mr. Lehmann, as my address had been in the morning. Afterwards a communion service was held, specially announced, with a view to our uniting with the brethren in commemorating the Lord's death. The number of communicants appeared to be about a hundred, and Mr. Lehmann distinguished the deputation by placing one of us on his right hand, and the other on his left. The cloth of velvet bordered with gold, by which the elements had been covered, having been removed, the service commenced with a hymn; then a few verses of scripture, and a short address. The words of the institution followed, and prayer before the breaking of the bread. During the breaking of the bread another hymn was sung, then the distribution took place, the pastor and those near him being the last to partake. One of the distant pastors having given a short address, the taking of the cup and giving of thanks followed, another of the distant pastors leading in prayer. After the distribution of the wine an address was given by a third of the distant pastors; and then was sung the concluding hymn, with a peculiarity which I must particularly describe. During the singing of the first verse, no lines were given out, and all the members were standing, nothing unusual occurred; but on the commencement of the second verse, every one grasped the hand of his neighbour, and the entire body of communicants was thus linked together, as by a living chain; this attitude was maintained until the conclusion of the hymn, and then gently relinquished. Occurring to us for the first time, this little transaction, of course, surprised us; but it did more—it gratified us. It seemed in keeping with the spirit of the ordinance, and it was executed in a manner so natural and simple that it had the air of perfect sincerity. The season was, on the whole, a deeply interesting one. It was emphatically a communion—the common participation of the body and blood of Jesus Christ. There was one heart, although not one speech, and we felt that religion

was a substance, something far beyond words and forms. The assembly broke up amidst many and protracted tokens of christian affection, the 'holy kiss' and other forms of endearment being frequent, although not universal."

On the evening of this sabbath Dr. Steane and Mr. H. had an interview with several pious and eminent Ministers and Professors, chiefly on the subject of the Evangelical Alliance.

"Before separating I made a casual reference to the baptists in Germany, and the approaching conference at Hamburg. I perceived that this topic was new. 'Are you then a Baptist?' 'I am.' 'And you?' to Dr. Steane. 'Yes.' A look of some surprise followed, to which I responded by saying, 'Are we now farther from you?' And I must add with great pleasure that the explicit answer 'No' was promptly and cordially made."

"In order to effect this arrangement, Dr. Steane had on the preceding day called with Mr. Lehmann on the Rev. Dr. Krummacher; and I may, perhaps, record one observation made by this distinguished man in the course of the conversation which they had with him. Among many topics of inquiry, he asked after their denominational position, and upon learning that they were baptists, he exclaimed, "Ah! there is a future for the Baptists."

The party arrived in Hamburg—
Mr. H. remarks, July 22:—

"Before entering on any details of the proceedings of the Conference, I shall premise a brief statement of the origin and progress of the baptist churches represented in it. The first of them was formed in the city of Hamburg in the year 1834; and from this point they have spread into Denmark, Prussia, and Germany, both North and South, till they now number nearly forty churches and four thousand members, four-fifths of whom are converts from Romanism. By their numerous preaching stations they extend from Memel and Breslau to the Rhine, and from Zurich to Wismar and Copenhagen. The churches are united into three Associations; one for North Western Germany, one for Middle and South Germany, and one for Prussia; and these three Associations, which meet annually, have at Hamburg a triennial meeting in common, which is called a Conference. This was the meeting now about to be held.

The Conference commenced its sittings at seven o'clock this morning, and punctually Dr. Steane and myself were there, that is, at Bömkens Straße, No. 20, where the chapel is situated. The friends at the gateway, for

the chapel is up a gateway, greeted us with a hearty 'Good morning, dear brother;' and in the vestry we were cordially welcomed by several of the pastors, but not saluted, an idea having become prevalent that the practice is not acceptable to Englishmen, and a sentiment of blended delicacy and kindness effectually checking it. In the vestry we found also two English friends, Mr. Lindsay Angus, and the Rev. J. Green, of Newcastle-on-Tyne; the former deputed by the Northern Association, and the latter by the church at New Court, Newcastle.

On entering the chapel we were somewhat struck with its appearance. It is long and narrow; lighted on one side by four large windows, looking into a garden. The place was, however, not built for a chapel. It is part of a considerable property purchased some years since for the purpose of erecting a chapel—a purpose for which it is admirably adapted—and was originally a warehouse for bar-iron. It is well accommodated to its present use, being seventy-two feet long, and twenty-three feet wide, and having a gallery at the end. On our entrance we found in the chapel about a hundred and fifty persons. A space near the pulpit was separated from the rest by the simple process of drawing out two of the benches till they met in the centre of the aisle, and here sat the pastors of the churches, and other members of the Conference; below were general auditors of both sexes—not mingled, however—and in the gallery the choir. The chapel was in several parts adorned with wreaths and bouquets, with festoons of foliage and vases of flowers. The services were commenced with devotional exercises, which continued about an hour and a half.

At about half-past eight, Mr. Oucken, who for the moment had taken the chair, or rather the pulpit, read a report of proceedings adopted by a kind of Missionary Committee, which had been appointed at the last Conference, held in January, 1848, giving an account of ministerial labours and Sunday schools, with the most recent statistics of the churches. Then were elected two general Secretaries; then four Minute Secretaries, to act in succession; and finally a President and Vice-President were balloted for. A Committee to arrange the order of business, and to verify the credentials of the members, was now appointed, and the Conference adjourned for half an hour, at nine o'clock.

During the interval of adjournment we employed ourselves variously; Dr. Steane, I believe, in conversing with Mr. Nilsson, the banished pastor of the church at Göttingen, in Sweden, and myself in walking in the garden, and catching fragments of conversation first with one and then with another. In the course of this peramb-

bulation, I encountered Mr. Oncken and a brother newly arrived from a considerable distance in the act of salutation; and when the brother turned to shake hands with me, I saw that he was half-inclined to salute me also, but that he hesitated. This was too much for me. I immediately approximated my face to his, and both gave to him and received from him the kiss of charity. I felt much pleasure in this occurrence; for, indeed, to have been in Hamburg, where kisses expressive of christian love are so abundant, and not to have received one, would have been somewhat of a

mortification. I think, however, that one is enough."

Mr. H. then mentions the introduction of the various deputations, and some of the business transacted, for which we have not space.

[The length to which the foregoing extracts have extended, prevent our noticing several other publications now on hand, which shall have our attention next month.]

CORRESPONDENCE.

LONDON BAPTIST CHAPELS, CHURCHES, AND CONGREGATIONS.

To the Editor of the Baptist Reporter.

DEAR SIR.—This paper will contain all that I have to say upon the number of baptist chapels, churches, and congregations, in London and its vicinity. Let us pass along from Peckham to *Camberwell Green*, and in the immediate neighbourhood we shall find an excellent chapel, with a noble front, facing the road. It was built in the year 1823. The old chapel in which the congregation (then very small) used to meet, is now a baker's shop, from which the bread which perisbeth is dispersed; and perhaps as a building it is more suitable for this purpose than for the higher purposes of worship and the dispersing of the word of life. The new chapel is perhaps one of the best and most convenient in the suburban districts; and I am informed that every sitting is let. Dr. E. Steane is the able and respected minister, and has been from the time of the erection of the edifice. The church contains upwards of four hundred members, and supports, upon a liberal scale, various benevolent and missionary institutions, sabbath schools, and the like. It was at this chapel that the writer was privileged to listen to the able and eloquent Robert Hall, now more than a quarter of a century ago. The text was from 1 Cor. ii. 6, "Howbeit, we speak wisdom among them that are perfect," &c. The particulars of the sermon are not remembered, but the crowd and crushing pressure, fainting, and the like, will never be

forgotten. From this place we pass to *East Street*, Walworth. Here is a good chapel in a prominent situation, and the oldest baptist chapel in Walworth. It was erected in 1792. Dr. Jenkin was pastor here many years; after him Mr. Davies took the oversight of the people. The present pastor is Mr. I. Moody, who preaches from sabbath to sabbath to a large congregation, and whose preaching is sufficiently sound and faithful to entitle him to honourable mention among the "valiant men of Israel," in the "Gospel directory." At *Lion Street*, Walworth, is another baptist chapel, and a noble one too, with substantial and commodious school-rooms adjoining. The interest here commenced in 1805, and is a branch of the church at East Street. This was for many years the scene of the labours of the late Mr. John Chin, whose devoted and successful labours are still remembered with deep feeling and affectionate regard by many. Subsequently Mr. Samuel Green presided over that church, and it is now under the pastoral care of Mr. W. Howieson, who has laboured here with marked success from 1849. The church numbers between two and three hundred members, and there are above three hundred and thirty Sunday scholars. Another cause belonging to the baptists at Walworth is that in *Horsley Street*. This is a branch of that at Lion Street, consequently a granddaughter of that at East Street, or a branch of a branch. It was established in 1833. Mr. L. George, son of the late Mr. George, so long the pastor of the church at Shouldham Street, has pre-

sided over the church here since the year 1847. Nothing can be said in favour of the chapel, as a place suitable for christian worship: it originally consisted of two houses, and is therefore necessarily a sort of makeshift place. Efforts are however being made to procure, or build, a more suitable house of prayer. There is a sabbath school here, and there are societies for missionary and other laudable objects. Mr. Le Maire was the first pastor. From Walworth we pass across to *Kennington*. The manor of this place belonged to Edward the Black Prince, who often resided here. The palace was afterwards the residence of several English monarchs. Remains of the walls were visible at the beginning of the present century. In *Charles Street* is a very good chapel belonging to the baptists, and the only one in Kennington. It was erected in 1835, from which period Mr. T. Attwood has been the pastor. It is intimated in the "Gospel Directory," (from which source much information may be obtained,) that "crumbs of comfort" are here scattered for hungry souls. It is no disparagement to the respected pastor of Charles Street to say, that he filled the situation of gardener for several years in the family of Peto, both with credit to himself and satisfaction to his employers. A little beyond Kennington is *Stockwell*. The "Baptist Manual" reports a chapel here, and mentions the date 1825. If it were a chapel, it was of that sort now—happily for the credit and taste of our denomination—going fast out of fashion. Certainly it had somewhat of the primitive cast about it, being over a coach-house; and therefore might not unaptly be designated an "upper room." The cause here was raised and became extinct under the management of parties presided over for a time by a minister who was formerly a member under the pastoral care of the late Mr. John Stevens; but now the baptists have no place of worship in the important, extensive, and densely populated district of Stockwell. From Stockwell we pass on to the left and ascend *Brixton Hill*, at the top of which we find a very commodious and substantial chapel. It was built in the year 1840, and originated, I am informed, with some wealthy and liberal citizens, one of whom, a Mr. Wills Kitson, gave £50 a year. An interest attaches to this place from the fact that the first baptism that took place

was performed by the bold and eloquent William Knibb, whose memory will be revered as long as the love of liberty exists in human hearts. The pulpit is of the modern platform style, and though novel, not generally admired. The first pastor here was Mr. Pulsford, son to the revivalist of that name. The present minister is Mr. I. Hirons, late of Luton, and by his incessant and indefatigable labours on behalf of the young and the working classes, must inevitably be a great blessing to the church and neighbourhood. This is the only baptist cause in Brixton. From Brixton Hill we pass across to *Clapham*. At the entrance to the common, on the left hand, facing the High Road, stands an excellent chapel, with a bold front of the Gothic order of architecture. As far as the building is concerned there is everything that can be desired, so also with respect to the income of the minister, for there is a most munificent endowment, amounting, as I hear, to some hundreds a year. But the congregation is anything but encouraging, or satisfactory. Mr. B. Hos is the worthy and fortunate pastor, and has been from the year 1842. The cause dates its origin from 1787. From Clapham common we pass to *Cowland Grove*, Wandsworth Road, in which stands a very good chapel. The congregation meeting here used formerly to meet in a room. Mr. Ponsford is the minister and pastor. A somewhat singular practice is sometimes adopted in connection with the exposition of the word at this place. If the preacher is "led out" while reading the chapter, (I dont mean led out of the pulpit—although even that practice, strange as it would seem, might be serviceable to some congregations,) but led out to make remarks, relevant or otherwise, upon every subject to which even the most wide and comprehensive chapter refers—in such a case the sermon is almost or altogether omitted. I express no opinion upon the propriety or utility of this. Dr. Doddrige was a good expositor, and Mr. Ponsford may be for aught I know. The next and last chapel I will mention, is one near the water side. It was built in 1821, and is not very commodious. Mr. Oliver, who is nobly zealous for the success and extension of baptist principles, was formerly pastor; he has, however, relinquished the pastorate here for some years past, and Mr. W. Ball has sus-

taived the office from the year 1843, and still continues to labour among an affectionate and united people.

I have now, dear sir, completed my tour of London and its vicinity, and presented to your readers an account, although in some instances very brief and imperfect, of upwards of one hundred baptist chapels; while to me it has been a labour it has also been a satisfaction, and I have reason to indulge the hope that what has been written has not been wholly destitute of interest.

October 7, 1851.

X.

BAPTISM OF CHILDREN BY BAPTISTS.

To the Editor of the *Baptist Reporter*.

DEAR SIR.—If there be one danger to which baptists are more liable than another, it is in their too near approximation to infant baptism. At a period when the Fuseyites of our Established Anglican Church are assimilating as nearly as possible to popery, and when almost all other churches are departing, more or less, from the simple truth as it is in Jesus, I deem it superlatively necessary that the baptists should guard against any similarity to that which they believe to be gross mischievous error. I am induced to make these observations from one or two facts which have recently come before my notice.

In a recent number of your magazine, I read an account of a baptism; one of the candidates being only *eleven years of age*. Now, Mr. Editor, this is not a solitary case; had it been, I would not have penned a line on the subject. I do admit that occasionally, though very rarely, there is to be found such a precocity of piety as would justify baptism, even at eleven years of age; but this very rarely. But the instances of baptism at eleven years of age are not rare; no, for they seem to be increasing every day; they seem to be growing quite fashionable! so much so, that, as I have been recently informed, upon good authority, a baptist church in Essex is literally "filling the church with little children."

Now, Mr. Editor, I apprehend this to be a very dangerous state of affairs for the baptists. Instead of meeting the "man of sin" with a broad front, they seem to be anxious to lessen, as much as possible, the dissimilarity, and to approximate, as closely as they can, to that which they professionally oppose. These are not times for the baptists to compromise the matter, or to sell their birthright for a mess of pottage. On the contrary, it is their duty—a duty which they owe to their only lawgiver, Christ Jesus—to "stand fast, therefore, in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage."

Ramsgate.

R. B.

NARRATIVES AND ANECDOTES.

[That we may furnish our readers at once with some of the many interesting facts noticed in the "Letters" of Mr. Hinton, we give, in addition to the extracts in our notice of his book, the following. Those had reference chiefly to the object of his visit—these are of a more general character.]

LUTHERAN CONFESSION.—The account given us of the spiritual condition of the community here is a melancholy one. The doctrine of the saving efficacy of the sacraments, but too clearly expressed in the Lutheran formularies, is the practical belief of the people, and operates with fearful power; yet the system is worked by the clerical body at large—

happily there are exceptions—with so undisguised a reference to its gains, that the community growingly despise the men, while they accept for a worldly life the sanction of the system. Confession is retained in the Lutheran church, and the following account has been given us of the mode of its performance. The people assemble in companies of from ten to twenty persons, either about the altar, or in an apartment adjoining the church. In the latter case they are seated round the room, with the clergyman at one end. He proposes, or looks, a question to one of the company, who, in reply, recites a verse of some hymn, perhaps a passage of rationalistic poetry.

The minister bows, the whole company rises, and each in passing the minister, or perhaps in passing the door, where he has already fixed himself, places in his hand a piece of money. The extraction of this coin seems to be the only purpose for which this ecclesiastical machinery is sustained; but some families, we are told, liking to do the thing somewhat less baldly, pay nothing at the time of confession, but make a handsome present at Christmas. So rigorously is the payment for confession exacted, that, in an instance in which the party had no money, they minister took a young woman's hymn book as a pledge which was to be redeemed.

PROTESTANTS AND PAPISTS.—But now let the two systems be compared, the Romish and the Protestant, as they stand here side by side. Saxony was the cradle of the Reformation, and its people are still Protestant, although the reigning family have professed themselves Catholics. It is but a hundred years since the Catholic church was erected in Dresden—one church and six priests is the whole staff—while Protestantism has prevailed for three hundred years; yet, if the sight we witnessed yesterday morning tells a true tale, Protestantism is lifeless and decaying, while Romanism is vigorous and progressive. It is not enough to say in explanation of this, that Romanism is the religion of the sovereign, and has the prestige of court patronage. Royalty has little popularity in Saxony just now. The truth rather is, that Popery is the religion of human nature—that is, of human nature corrupt and unsanctified. Skillfully adapted, and ever skilfully adapting itself, to the sentimental element within us, it makes an appeal to man's nature which has power in it, and the highest power which in that department can be attained. Nothing more can be done by painting, by music, by appeals of all kinds to the senses and the imagination, than is done by Romanism. It was the folly of Protestantism to enter on a similar course; to decorate churches, to illuminate altars, and to chant litanies. In all these things it falls far below popery, contemptibly below it, and is deservedly beaten. The real power of Protestantism lies in the appeal of gospel truth to the conscience. It has not, it never had, it never will have, any other. And where this departs, (alas! it has already departed,) it

is as feeble as Samson shorn of his locks; a veritable giant, but, like him just named, by merciful hands robbed of his strength.

A DIFFICULT QUESTION.—It is as denying the saving efficacy of sacraments, that the baptists constitute in this region a religious body at once hard to be understood, and greatly to be feared. Attacks of the most virulent kind have repeatedly been made upon them from the press, and endeavours are constantly used to identify them with the Anabaptists of Munster, in the very worst features of that fanatical body. Even the evangelical ministers of the Lutheran church, who acknowledge the piety of the baptists, yet dread their increase, and publicly speak of them as the greatest enemies which the church, that is, the ecclesiastical system, has to encounter. A somewhat striking illustration of this remark is supplied by the following circumstance. Shortly before the late outbreak in Schleswig, there appeared in a periodical publication conducted by the evangelical clergy in that dutchy, a paper with this title, “What shall we do with the Baptists?” The gist of this paper was to show that the baptists, as denying the efficacy of sacraments, were highly dangerous persons, while at the same time they were so pious that it was difficult to know in what manner to oppose them. “Shall we use force against them?” asks the writer; and he answers, “No, we must not, for they are brethren. But what then must we do?” he rejoins; and he concludes by proposing that a meeting should be held for the consideration of this question. The breaking out of the war then impending, prevented the holding at that time of the meeting contemplated, and perhaps the idea may never be resumed; but the publication of such a paper is, in any event, a somewhat pregnant sign of the times.

MR. ONCKEN, OF HAMBURG.—We accompanied Mr. Oncken, as arranged, to dinner, turning aside a few yards on our way to an elevated spot called the Elbœ, from whence a fine view is had of the Elbe, with the shipping, and the country of Hanover on the opposite side of the river. “There,” said Mr. Oncken, pointing to a spot on the opposite shore, “is the place where Professor Sears baptized me, nearly twenty years ago.” He added, that during the period in

which the administration of baptism was objected to, and, whenever possible, obstructed by the authorities, it was a great advantage to them to be within easy reach of so many territories. Residing in Hamburg, they had only to cross the river to be in Hanover, and to cross it again, half a mile lower down, to be in Denmark. The practical facilities thus afforded them for eluding an opposing party, were always sufficient to secure them from interruption in baptizing. The Elbe is here not, we thought, as wide as the Thames at London Bridge, but its general aspect, with the forest of masts, strongly reminded us of that noble and familiar object. About a mile out of the city Mr. Oncken has a most agreeable residence, looking on a piece of ground which cannot be built upon, since it was, by an ancient testament, given to the butchers of Hamburg "as long as the wind blows, and the cock crows." The use to be made of this ground is limited to the pasture of sheep. After partaking of the entertainment provided for us, than which nothing could be more hospitable, we returned to the Conference at the hour at which its business was to be resumed.

HATE OF THE BIBLE.—In order to turn their unoccupied hours to some use, our ladies have taken a few lessons in German conversation from a lady recommended to them, and in her they seem to have found an exemplification of the total alienation from religious feeling, and from the bible, the source of it, which is said to characterize so extensively the German people. Having learned in the course of conversation that they were acquainted with Mr. Oncken, the instructress exclaimed, "Oh! I hate Mr. Oncken: he is a bible man!" The bible, it appears, is now merely an ecclesiastical formula. It is read at school; it is used at confirmation; and it is then thrown aside, ever afterwards to be regarded with disgust.

DR. THOLUCK.—Recalling the circumstance that we were baptists, he spoke of the character of the baptists in the neighbourhood of Halle in the most satisfactory terms, and mentioned that he had in his domestic service one member of the baptist church at Bitterfeld, and was about to receive another. He afterwards afforded us the pleasure of an interview with the former of these, with whom we shook hands and exchanged looks of

christian kindness, unsighedly sorry that we could do no more.

ENGRAVING OF A BAPTISM.—We attended the sitting of the Conference this morning, July 24. A proposition to publish an engraving, from a sketch then exhibited, of baptism by immersion, was carried. In the course of this discussion some information was requested of the English brethren, respecting Mr. Bell's scheme for obtaining a satisfactory picture of the baptism of Christ by offering for the best painting a prize of a thousand pounds, with the issue of which well-meant, but infelicitous experiment the continental brethren were not acquainted.

[The following little matters have a vein of humour in them.]

A SINGULAR PROCLAMATION.—The tenacity with which mere usages maintain themselves in Hamburg, long after the use has ceased, may be illustrated by the following statement. In times when salmon was abundant in the Elbe, a law was passed that servants should not be compelled to eat it oftener than so many times a week; and it was required that this law should be read by one of the Senators, from the window of the Senate-house, in low German, once a year. The fish has long become scarce, and is now an aristocratic delicacy; but until a few years since, the law was annually read in low German from the window of the Senate-house, a large audience regularly assembling to enjoy the absurdity.

BAPTIZING IN WIGS.—Until within a few years large wigs were worn by the clergy, such as are still worn by the senators, and by the hired mourners at funerals; and these have not gone out of use without difficulty. The first minister who appeared at the font without it, found the parents very reluctant to his proceeding with the baptismal ceremony, which they were sure could not, apart from this mysterious appendage to the person of the priest, have any satisfactory spiritual effect.

POLITICAL FEELING.—Conversing with a gentleman of Hamburg, "We shall yet have our time," said he. "And what will you do next time?" "Ship them all off to America," he rejoiced; "and say, You must go because you cannot be converted: you are incurably hostile to the liberties we are determined to have."

SMOKING.—Driving now rapidly through the principal streets of Potsdam, and getting a glimpse of an island on which one of the Frederics was very fond of smoking—I wish every body would smoke upon an island.

THE KING OF PRUSSIA.—The grand monument to Frederic the Great was opened to the public in May last. On the morning following the inauguration,

the police found attached to the equestrian statue of this monarch a small piece of paper with the following words:—"Come down and rule us, and let Frederic William get up and ride." I am not quite sure, however, that the Berliners thoroughly know their own mind. To exchange King Log for King Stork might afford them but little satisfaction.

CHRISTIAN ACTIVITY.

OPEN-AIR PREACHING.

We never presumed to expect that the suggestions we made on this subject during the summer would meet with a general response. Feeling that we had a high duty to discharge, we discharged it, although, as we felt at the time, very imperfectly. We did humbly hope, however, that we should obtain a hearing from some at least, and that others would be encouraged to venture. We have now the satisfaction of being informed that these results have followed in several instances. We shall persevere, in season and out of season, to advocate the performance of this great duty. All great matters are slow of growth. And this, so obviously good, and necessary too to the full discharge of the christian ministry, will require, in these days of established habits and conventional customs, time to ripen. What we are anxiously waiting for, first of all, is the co-operation of the evangelical press. Only let the conductors of that press take up the matter in right good earnest, and we shall then see efforts put forth in this direction, such as have never yet been seen in England.

Preaching to "Navvies."—A few weeks ago, the writer was summoned to leave the pent-up streets and noisome courts of the Metropolis to carry the word of eternal life among some five hundred "navvies," and breathe the pure air of the sea shore. By means of steam power he was soon transported to the spot, without the toils and privations of the first msslouaries of the cross, or of those who have now gone to the heathen. After procuring a suitable abode, he made his way towards his new field of labour, and beheld hundreds of these brawney sons of toil at their work. In the distance

they were not unlike a newly-shorn flock of sheep. Along the beach were to be seen sheds and mud huts, and several old boats turned upside down, in which the "navvies" take up their abode. He left tracts, and spoke words of instruction and counsel. At high-water, the men were found lingering about by scores on the beach, and then was the time to speak with them, and to give them tracts of a suitable character. Soon the Lord's-day came, and after worship in a quiet village sanctuary, he bent his way to the shore, and there beheld hundreds of immortal men, lingering about in the scorching sun, as ignorant and as careless of divine things as the inhabitants of the interior of Africa or central America. The writer stood on the top of the cliff alone, and surveyed these heathens of this "christian laud" with strange feelings. "What can I do for your souls? How shall I bring before you the truth of God? Woe is me, if I preach not the gospel to you. Here are no chapels or rooms, and I am quite alone, without a creature to stand by or help me to sing. But it must be done; and, by the Lord's help, it shall be done!" These thoughts having passed through his mind, he began to sing, at the full height of his voice, in the open air on the top of the cliff,—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Loose all their guilty stains."

Soon was he surrounded by some sixty or seventy "navvies," each with a short black pipe in his mouth, dressed in a blue flannel shirt, with lace-up boots nowly greased and loose up the front. He offered prayer, and commenced preaching, and all present were most attentive, and many of them thankful

for the opportunity of hearing the gospel. This was on the first Lord's-day in September, and on the three following Lord's-days in that month he preached twice—afternoon and evening, and the numbers and attention of the people was quite cheering. The evening services were held in a destitute village, and the congregation amounted to not less than 300 souls. God graciously helped his servant to speak with freedom and energy, and the people, in many cases, were moved to tears. During the last two sabbaths, he preached in a shed, without seats, and open in front, and at both evening services there were 200 people or more. These facts, though simple, shew what might be done if our ministers would "come out." If a humble missionary can get 300 people together in a little village of 1000 inhabitants, what might not be done in large towns by men of influence and eloquence? Can such services be in vain? God will bless them, and in the day of the Lord it will be seen.

J. S. A.

A Baptist "Camp Meeting."—On Lord's-day, August 24, according to bills previously circulated, the baptists held open-air preaching near the village of Norley, Cheshire. A cart having been provided, it was occupied by eight preachers, who severally addressed the meeting during the day, and engaged in fervent prayer. During the forenoon, several showers of rain came down; but the people remained to listen to the words of life and salvation, with marked attention. At twelve o'clock the services were suspended for a little refreshment. At two o'clock they were again resumed, and it was truly pleasing to behold the people coming in all directions. Prayer was offered, and impressive addresses were then delivered by several brethren. In the evening, services were held in the baptist meeting house, which was crowded to excess, when two sermons were preached. A hallowed feeling seemed to pervade the assembly. Thus ended a sabbath, on which we feel assured Heaven smiled. We also had preaching on the next Monday and Tuesday evenings, in the Baptist meeting house, and in the Primitive Methodist chapel. We trust the word spoken will take effect. Some are enquiring after Christ, and desiring to be baptized.

H. D.

A STAGE-COACH ENCOUNTER WITH AN INFIDEL.

DURING one of the sittings of the Congregational Union, lately held in Northampton, when the subject of Infidelity was under discussion, Dr. RAFFLES, of Liverpool, at the call of the meeting, stood up to speak. He began to address the assembly from the position which he occupied under the gallery, but was at once greeted with loud cries of "Platform, platform; the people in the gallery want to see you." Having tried for a minute or two to maintain his position, but being unable to do so, he at length ascended the platform, amid loud and reiterated cheers. He said: I came to this meeting on the voluntary principle, and I thought I was to see nothing here but an exhibition of the voluntary principle; but the very first thing I see is the coercive. I came up here, however, partly in deference to the wish of my friends in the gallery, who want to see my face, I understand. I hope they are satisfied now they have seen it. Somebody said, "Not quite:" I wonder what they would have. Some short time ago, I read in an American book, in which some divine, belonging to the States, had published his travels in England, a few remarks about myself. He tells his friends in America, that I am the finest specimen of John Bull that he had ever seen. Now I think if brother Jonathan is satisfied, you ought to be. (Much cheering, mingled with laughter, greeted this crowning sally of the portly Doctor.) But, said the speaker, with great gravity, the matter we have in hand is far too serious for mirth. If my form and countenance are so constructed as to convey such pleasurable emotions, the fault is not my own. I am not prepared, as you must be perfectly aware, to speak at all at length, and, I fear, not at all to the purpose, on the subject now before us. I should be sorry by anything that I might say, at all to weaken the impression which Mr. Reynolds's admirable paper has produced, or to turn away your thoughts from the practical bearings of it, which I am glad to see you are anxious to improve. I quite agree with my friend Dr. Massie, as to the desirableness of entering into the field of controversy with the class of persons referred to in the paper just read. But unless a man has some tact and skill, and ready

wit—unless he can give "a Rowland for an Oliver," as my friend here behind me known how to do, (Dr. Campbell was observed to be sitting at the back of the speaker,) he had better let it alone. To illustrate what I mean, you will allow me to give a chapter out of my own experience. Many years ago there came a gentleman to Liverpool who occupied a pulpit there for two or three years, and during that time he delivered a course of lectures which excited considerable interest, especially among the young men of the town. He attempted to prove that almost everything which the scriptures declare was not true. He tried to prove that there was no devil, no divinity of Christ, no atonement, and, in short, nothing which the bible says there is. One morning, after he had been delivering one of those lectures, I happened to be in a stage coach, going to a town some distance off to speak at a bible meeting. I was alone in the coach for a little while; presently three young men entered and took their seats. One of them was a hard-mouthed youth, and he spoke in a strong rough tone of voice, and laid down the law with great authority. His companions seemed to look upon him with great respect, and pay much deference to his opinions. We had not proceeded far when he said, "Did you hear such a one last night?" "No," said one of his companions, "what was he preaching about?" "Oh, he did for the devil in grand style." "Did for the devil," said the young man, "how do you mean?" "Why, he showed there was no devil, to be sure." "Ah," said one, "but I think that's sooner said than done." "What, do you believe in the devil?" asked the first speaker. The young man thus questioned looked at me in amazement, and then at his companions, and said, "What, don't we all believe in the devil?" "No," said the confident young man, "I don't believe in the devil, or any such stuff; neither does any man who pretends to a grain of reason or common sense; I believe only in a wise and powerful God Almighty." Well, thinks I to myself, here am I among three young men, and I sit still and say nothing; I certainly must speak. Take care what you are about, thinks I to myself, such fellows as these are not to be trifled with; if you don't mind they will trip you up, and it will be the worse for the cause you mean to serve. Whilst

I was thus casting about in my mind, I thought my time for speaking had gone by, and my conscience condemned me. I determined, however, that if the subject should be started again, come what would, I would cast myself on the Divine guidance and direction—for I felt it was one of those cases in which I might do so—and put in a word. Well, sure enough, I did not wait long for an opportunity. A reference was made to the bible, when the remark was again heard, "I don't believe in the devil, hell tortments, nor any such stuff, nor do any men who pretend to a grain of reason or common sense." I looked at him and said, "Sir, I pretend to a grain of reason and common sense, and yet I do believe in the existence of the devil or satan. I believe that there is a place of punishment for the wicked, and I believe that that punishment will be eternal: now, sir, I call upon you as a gentleman, no doubt possessing many grains of reason and common sense, to say why you do not believe these things." I thus threw the *onus probandi* upon him. His friends looked mighty pleased, and seemed greatly to enjoy the idea of the coming conflict. He did not seem quite so well satisfied, but took the measure of me from top to toe, and seemed revolving the matter in his mind. At length he said, "Why, sir, I don't believe it because it is utterly contrary to reason and common sense." "But," said I, "that is no argument remember. Do you believe the bible?" "Yes, sir, I do; I am not a Deist." "I am very glad to hear you say so; now we have some ground to go upon. Is there such a word in the bible as devil or satan?" "Yes, sir." "And pray, sir, what do those words mean?" He did not like that at all, but presently he said, "They mean a great many things." "Then it will be easy for you to tell me one: give me the one that comes first to mind." He looked very blank; at last he said, "The words very often mean the grave." "Grave," said I, "we'll try that, sir. In the book of Job you read, 'There was a day when the Sons of God came to present themselves before the Lord, and the grave came also amongst them.' He was very grave indeed, and his companions roared with laughter. "It does not mean grave, there," said he. "Well, as you have been rather unsuccessful at first, you had better try again." "It

sometimes means an evil principle within us," he replied. "He is coming nearer to the mark now, thought I; and I said, "Well, we'll try that. You read in the Gospel by Matthew, that our blessed Lord was led of the Spirit into the wilderness forty days, to be tempted of the *evil principle within him*. Do you believe that Jesus Christ had an evil principle within him, such as you and I have, sir?" "No, sir, I don't." "Then that won't do; give me another." But he was not able to stand that: and he looked at me as if he would have murdered me, and roared out, "I did not speak to you, sir." I told him that he spoke to every man who had a grain of reason and common sense, and I appealed to his friends whether I had a right to claim that character; and, amid great laughter, they declared that it was evident I had too many grains for him. And there we sat till we had finished the argument. This suffices as an illustration of a practical mode of dealing with such men. Almost everything, under God, depends upon a wise and judicious commencement; and I believe that ninety-nine per cent of your infidelity is like this young man's, and that one breath of scripture and common sense will blow it all away.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

THESE, for obvious reasons, are much needed, in order to preserve our youth from the abounding contaminations of these times. F. P. B. has sent us a valuable paper on the subject. But first we give the Rules of a local association as a pattern.

I. That this Society be called "The Ipswich Branch of the London Young Men's Christian Association."

II. That the object of the Association be the Improvement of the Spiritual Condition of Young Men, by the efforts of the Members of the Society in the sphere of their daily calling, by Devotional Meetings, Biblical Instruction, the delivery of Lectures on Christian Literature, or any other means in accordance with the Scriptures.

III. That the affairs of the Association be in the hands of its Office-bearers and a Committee of Management, who shall meet as often as necessary for the

despatch of Business, five to form a quorum.

IV. That the Committee shall consist of Twelve Members; half shall retire annually, and the number to be made up at a Meeting to be held for that purpose in the month of September; Members shall be eligible for re-election. Any vacancies that may occur during the year to be filled up by the Committee.

V. That an Annual Meeting shall be held, at which a Report of the Society's proceedings shall be read.

VI. That Meetings of the Members be held for the purpose of Prayer, Reading the Scriptures, Mutual Edification and Encouragement, and for receiving information on all matters tending to promote the welfare of the Association; at which meetings any Member has the privilege of introducing his friends.

VII. That the Chairman of each Meeting shall be appointed by the Committee; and that all Meetings begin and end with Prayer.

VIII. That any person shall be eligible for Membership who gives evidence of Christian character; that he shall be proposed by a Member of the Association at any of their Meetings, and his name submitted to the Committee for election.

IX. That the Committee shall possess power to suspend or exclude any Member whose conduct is found, in their judgment, inconsistent with the Christian character.

X. That all persons becoming Members be expected to contribute not less than sixpence per quarter towards the funds of the Association.

These, as we have said, will serve as a pattern to be imitated where such an association is contemplated. The teachers of sabbath schools are the most likely persons to set such an organization in motion. In larger places there can be no insurmountable difficulties, but many facilities for the accomplishment of the object. Even in villages something of this kind might be done, by a few active young friends, to mutual advantage. Let them all try. This is the right season of the year, now the evenings are lengthy. We would suggest that some of the most well-behaved of the senior scholars might be admitted also. Every thing should now be done that can be done for our rising youth.

BAPTISMS.

FOREIGN.

HAMBURG.—Mr. Hinton says, July 27:—"We dined with Mr. Oncken at two, on cold meat; the soup, however, was warm, and I believe the pastry also. Several of the brethren were with us, and the conversation interesting. After coffee we returned to the evening service, which commenced at five o'clock. As both the ordinances, baptism and the Lord's Supper, were to be added to the usual exercises, the three pastors of the church divided the labour between them: Mr. Schaufler read and prayed, Mr. Oncken preached, from Mark xvi. 18 to the end, Mr. Köhner addressed the candidates before baptism, Mr. Schaufler baptized, and finally Mr. Oncken administered the Lord's Supper. Of the matter of Mr. Oncken's discourse, like that of others we heard in German, we could not judge; but his utterance was natural and highly oratorical, accompanied with much action. I should say he was decidedly the best speaker we had heard. After the sermon was concluded, the baptistry was to be prepared. This was effected by merely turning back its folding covers on their hinges; it had been previously filled, but as there had been a considerable leakage, a copper pipe was screwed on to the water service in the vestry, and the second filling disguised by the singing of a hymn. During this exercise the candidates, six in number, four men, one youth of about fourteen, and one woman, entered the chapel in white gowns, and took their seats by the baptistry, the men on one side, and the woman on the other. Mr. Köhner then addressed them, and from their simultaneous and very audible utterance of "Yes"—in German "Ja"—it was manifest that he had propounded to them a question relating to their faith in Christ, of which this consequently was their public profession. I took the more notice of this circumstance, because I had for many years had a conviction of its congruity with the ordinance of baptism, and have uniformly administered it in a similar manner: so far as I knew, however, I stood alone in this practice; and I was gratified at this unexpected concurrence with my own views. I am informed that this usage prevails generally among the churches in Germany. Mr.

Schaufler baptized the candidates with great solemnity and decorum. I had here an opportunity of observing the effect of what may be called an elevated baptistry, that is, of a baptistry the bottom of which is on the same level as the floor of the chapel, and I must confess that I was much pleased with it. The parties baptized were throughout among the congregation, and the unpleasing sensation of going down into a hole, inseparably connected with the general position of the baptistry in England, was avoided. I admit that, in this method, the candidates on entering and retiring are somewhat more exposed; but this drawback is not, in my judgment, equal to the advantage. In a very few minutes the baptistry was closed, the small portion of the floor which had been wetted was dried, the newly baptized were seated in their places, and the church in readiness for the communion. This was preceded by an address to the candidates from Mr. Oncken, who shook hands with them at the commencement of it, giving them at that time, as I supposed, the right hand of fellowship; after the address was finished, however, a further ceremony took place. The new members knelt for prayer, the church generally not kneeling, as is the usual attitude, but standing; and during this prayer Mr. Oncken laid his hands on the head of each of them. Here, consequently, was a reception of members with the imposition of hands. And not only so, for after this came the kiss of charity, with this exception, that having saluted the men, Mr. Oncken only shook hands with the woman. I was struck with this exception more than with the observance of the rule, to which I was now somewhat accustomed. The apostolic precept certainly recognizes no difference of sexes, and if the salutation be considered as enjoined by that precept, it should clearly be extended to both; but, if it be considered that delicacy forbids the salute in the case of women, the question naturally arises, upon what ground of scriptural authority can its retention be pleaded for in the case of men? After the Lord's Supper, which was solemnly conducted—excepting that the deacons had three times to carry the flagon from the communion-table into

the vestry to fetch more wine, an inconvenience easily avoided—the general congregation was dismissed; and Mr. Oncken having stated that the English deputation would leave Hamburg on the morrow, I addressed at his desire a few parting words to the church. It wanted but ten minutes to nine when we dispersed, the service having continued nearly four hours. This is one of the results of a plurality of pastors. Had it been for one man to conduct all those services, he must have been much shorter. Mr. Oncken preached on this occasion an hour and ten minutes."

UNITED STATES.—Baptist sentiments are fast spreading among other denominations, and it is not unusual, when persons occupying important positions in their churches become baptists, for the pedobaptist pastor to offer to immerse them. A highly respected elder of a Presbyterian church became a baptist. His pastor offered to immerse him. Much interest was excited, and a great congregation assembled on the occasion. Before leading the worthy elder down into the water, the Presbyterian minister addressed him, in presence of the congregation, in words to this effect, "Now, observe, I am about to baptize you, not because I am an immersionist, and believe in the rite, but to satisfy your mind on the point." "Then, sir," replied the elder, "you shall not do it;" and with that he shouted out at the height of his voice, "Is there any baptist brother present who will come forward and baptize me?" A voice was heard from the gallery saying, "I am a baptist minister, and I will baptize you." The stranger descended from the gallery and administered this ordinance of Christ in the view of the assembled congregation. The elder afterwards joined a baptist church.

DOMESTIC.

WALWORTH, East Street.—Four believers followed their Lord in the holy ordinance of baptism, Oct. 2. The first two were promising young men. The younger dates his conversion to the blessing of God on his father's faithful and solemn admonition to him on his death-bed, about two years since, when he had just made up his mind to gratify his desires in worldly pleasure. The other was brought up in the Church of England, and afterwards joined the Wesleyans, but is now decidedly convinced that our doctrines, order, and ordinances, are more

in accordance with the word of God. The younger female is the child of parents who have long loved and served the Lord, and who have now their reward. The elder female, with her husband, was a member several years of an Independent church. Their hatred to immersion was extraordinary. But the husband, by reading the scriptures, was convinced of his error, and was baptized about four years since. When he told his wife of his determination, such was her eununity that she cared not if he did not rise out of the water alive. Some time after that she came to see the ordinance administered. On the first of the seven candidates being raised from the water, light broke in upon her mind. She saw the beauty of this service as a picture of the death and resurrection of Jesus. After further consideration she resolved to follow the Lamb in his own way. The above were received into our fellowship, with three others; one of these has been graciously restored; who, after his departure from the ways of God, endeavoured to stifle all religious feeling by reading infidel publications—but he was filled with greater horror of mind. At length he was brought to the footstool of Him who abundantly pardons. Another was expected, who had long thought of joining the church; she had spoken to our pastor on the subject, and soon after met with an accident from which she is not likely to recover. Does not this speak to those who are hesitating? Better say, "I made haste and delayed not to keep thy commandments." The adage "Delays are dangerous" applies to religious obligations as much as to the concerns of this life.

L. S.

BIRMINGHAM, Heneage Street.—Mr. Taylor immersed five disciples, on the first sabbath in August; and two more September 7th.

Welsh Baptists.—These brethren have recently commenced a cause in Birmingham. They meet for worship in a large room in Essex Street. They have baptized two candidates lately—one at Bond Street in Aug., and one at Heneage Street, Sep 7th. Two ministers were present, whose addresses were delivered with great energy and earnestness, in the Welsh language. As there were large congregations, mostly English, would it not have been better for the leading truths advanced to have been rendered into English?

LONDON, Morpeth Street, Bethnal Green.—Mr. Appleford, who was compelled some years since to relinquish his charge at Braunstone, through illness, came to reside in this neighbourhood when our prospects were very gloomy. Our position was made known to him, and, his health then permitting, he consented to supply us gratuitously, and afterwards took the pastoral charge. His labours have been blessed. On Thursday, October 2, three believers were baptized by him at Providence chapel, Shoreditch, which was kindly lent us for the occasion. We number now about thirty members. There are others of whom we have good hope. Through the kind assistance of the Religious Tract Society we have been enabled to engage in the distribution of tracts, and are now delivering about 400 every week. May the Lord bless all these efforts!

F. M.

Shouldham Street, Bryanstone Square.—On Sunday evening, September 28, Mr. Blake, the pastor, baptized four disciples, three males and one female. One of the men was a "devout soldier;" he has now ranged himself under the banner of the cross. Mr. Blake anticipates baptizing again this month.

R. B.

Camberwell, Charles Street.—I am always delighted to read your reports of baptisms, and have often wished you had them from all places—our place among the rest. But as no one has sent any, I will try, by saying that our pastor, Mr. Attwood, baptized five, May 1; five, July 4; and a man and his wife, Sep. 4. Four of these had been Independents. We have hope of others.

E. S.

Diss, Norfolk.—On Lord's-day, June 15th, the ordinance of christian baptism was administered; when a youthful and an aged disciple thus put on the Lord Jesus.—And on October 12th, Mr. Lewis immersed four others, in the name of the Sacred Three.

HASLINGDEN, Lancashire.—On sabbath morning, Oct. 12, two candidates were baptized by Mr. Bury, pastor of the second baptist church. One had been a Wesleyan many years, the other had been a Primitive.

HAMMERSMITH.—Seven believers in Jesus were baptized, August 31, and these were afterwards added to the church.

J. H. P.

GOODSNAW, Lancashire.—A young female believer was baptized by Mr. Ward, and received, September 28.

CAMBRIDGE, Zion Chapel.—On Wednesday, October 1, Mr. Keen baptized two believers, after an address from "Occupy till I come." One of the candidates had been for years a "p&do," but at length, concluding that he had never been baptized, he asked the privilege of uniting with us; thus entering the fold through the watery grave, on the brink of which One stands who says, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

ILAWORTH, Hall Green.—Sabbath-day, October 5, was a high day with us, when our pastor, Mr. Hanson, immersed four believers, who had given pleasing evidence of repentance towards God and faith in our Lord Jesus Christ. These make up twenty-nine who have been baptized and added to the church since our pastor came amongst us in August, 1850. Others are inquiring the way to Zion, and there is much in our present state to encourage and excite gratitude to God.

M. A.

TROWBRIDGE, Wilts.—Oct. 5, Mr. Barnes baptized nine persons, six females and three young men. One of the latter had been a member of the Independent church in the town. Most of the others were brought up in our Sunday schools. Latterly this church has received frequent accessions to it of baptized persons from the Plymouth brethren.

HULL, George Street.—On sabbath evening, Sept. 28, after an address by our pastor, Mr. Stuart, on believers baptism, three female believers declared to the world their attachment to Christ, by being publicly immersed in the name of the Father, Son, and Holy Ghost. The cause here is steadily progressing.

T. C. E.

Another friend, M. E. P., informs us that one of the candidates was an Independent, and another a Primitive.

BLACKBURN.—After a pointed discourse on scriptural baptism by Mr. Ward of Haslingden, Oct. 5, a young man, a teacher, was baptized and added to the church.

G. H.

Baptist Meeting Room, King Street.—On Wednesday, Oct. 16, Mr. Cameron baptized five candidates in the baptist chapel, Towns Moor, which was kindly lent for the occasion. Indications are not wanting that others will soon follow their example.

J. K.

NEWCASTLE-ON-TYNE.—Mr. Potteuger immersed two disciples of the Lord Jesus, Oct. 5. One had been a sabbath scholar.

LIVERPOOL, Stanhope Street.—On Lord's-day, June 29th, after an address by the minister, H. W. Hughes, six persons were "buried with him in baptism."—October 5th, at the same place, and by the same minister, three persons were baptized. Others are waiting. (We cannot print Welsh poetry.)

CARDIFF, Bethany.—Mr. Fuller immersed two candidates on Thursday evening, October 2; one of whom had been an Independent. They were both added.

M. L.

HONITON.—Three believers were baptized by Mr. W. E. Foot, Sept. 5. Two were young. We trust that more will shortly thus give themselves to the Lord. Our efforts to erect a new chapel, which we hope to commence early next spring, are progressing favourably, through Divine favour.

WESTON, near Tiverton.—Mr. E. Clarke, in the presence of a large congregation, immersed three young men, Sept. 21, who, with others, were received into the church.

BAPTISM FACTS AND ANECDOTES.

A SPECIMEN OF PÆDOBAPTIST ARGUMENTS AGAINST IMMERSION.

WE have received from Trowbridge, Wilts, a copy of a tract—"Immersion not Christian Baptism;" published by Simpkin and Co. the imprint says, though we have our doubts of that. Its modest writer does not seek to have his name added to Daniel Isaac, or Mr. Thorn, but rather seeks the shady retreat of the honest author of "Confessions of a Convert," for there is neither the name of the author or the printer attached, all the responsibility being thrown on the respectable publishers. Our baptist readers must prepare themselves for discomfiture and disgrace. Alas for them! where will they hide their heads for very shame now?

This champion, like the redoubtable hero of Cervantes, or the great Napoleon, (the reader may take his choice) charges at once and impetuously on the main point. We copy his type:—

"That Sprinkling or Pouring Water on the Baptized person, and not immersion, is the only true Scriptural Baptism, is evident, because

The word 'baptize' never means to dip,

when used in *Scripture* with relation to the *Sacrament of Water*."

Here is a specimen of logic. Let Carson and Whateley hide their diminished heads!

"Suppose a law were made requiring every one to attend the Baptist Chapel, surely that would not oblige us to walk rather than to ride, to proceed slowly or quickly, in a white dress or a black one. Neither does the word 'baptize' bind us

to be immersed in water. If, as some affirm, it always means to dip, then just try it and see what nonsense it makes; 'I indeed plunge you in water. He shall plunge you in the Holy Ghost and in fire.' 'Are ye able to be plunged with the plunging that I am plunged with.' 'He that plunged me with in the dish.' 'John did plunge in the wilderness, (what! in the sand!) and preach the plunging of repentance.' 'As many as were plunged into Jesus Christ were plunged into his death.' 'And by one Spirit were all plunged in one body.' Verily this is absurdity itself."

Yea, verily it is. But this is not enough. This man out-Isaacs Isaac.

"In the ancient Greek, it is NEVER used to represent the *twofold* action of suddenly plunging persons under water, and instantly pulling them out. Indeed it has upwards of forty different meanings, as to besmear, colour, desire, dye, (by long continuance in liquid,) daub, pour, quench, sprinkle, stain, tinge, dip, &c. It is certain then, that the word 'baptize' does not *always*, or even often, signify the action of dipping according to modern Baptism. Yet, this is the chief argument in proof of immersion!! What a poor foundation on which to build so much vain boasting!!

Here is something overwhelming.

"In all the Bible, there is

Not one case of baptism by dipping."

"John could not have plunged all Judea &c., for there must have been one and a half million of persons, and he had but six months in which to do it! He would have to stand in the water from morning to night, daily, without ease or refreshment, and plunge over head and ears 12,000 every day, or eighteen every

minute!! Who can believe it! It would have been perfectly easy for him to range them in ranks, as the Saviour did at the miracle of the loaves, and then, passing down each rank in succession, to sprinkle it. St. Austin thus baptized in England, on a Christmas Day, 10,000; and Xavier, the Indian Missionary, baptized thus 16,000 in one day. Is not this more reasonable? Besides, If John dipped them all, in an open, unsheltered wilderness, how were such masses of men and women to change their clothes with prudence? . . . The Bible then affords no proof of John being an *immerser*. He baptized, (by sprinkling or pouring) and was a Baptist, and so also is every Methodist, or Independent, or Churchman. It is more arrogance for the dippers to call themselves Baptists, and it uncharitably implies that all denominations except their own are *unbaptized*. Mr. Wolfe, the Missionary, met with a sect in Mesopotamia, who called themselves the followers of John. They take the child to the river-bank, and the Priest there sprinkles it. Here then is a river-baptism without immersion. Matt. iii. 16. Jesus went up *out* of the water. Yes, he went up *from* the water. The same word here rendered, *out of*, is in 374 places in the New Testament rendered, *from*! Ought it not to be so here? Besides, *out of*, does not mean *from under* the water; for cattle might go *into* the stream to drink, and would come *out of* it, but surely they would not have been dipped!! Horses and cows dipped!! Again, our Lord was *praying* while being baptized. Luke iii. 31. Who could pray while *under* water? Whereas, it would be easily done, if the water were poured *on* Him. In the Baptist Academy, Bristol, there was a painted window representing our Lord's

Baptism, where he was seen standing in the water, with John pouring it on His head! what a rebuke to their own practice! Is there not some allusion to this in John iii. 34, 'God giveth not the Spirit by (or out of a) measure' to Him, i. e., as John poured water out of a vessel upon Him? Indeed it is certain our Lord was never immersed."

Are these specimens *quantum suff.*? if not we can give a few more equally rich and racy.

DR. CAMPBELL ON BAPTISM.—Our readers will no doubt smile, as we have done, at the following curious story about ourselves. It has been communicated in a private letter from Dr. Belcher, writing from America, to our Publisher:—"While I was at Battle Creek, the coloured baptist church whom I often served, had a baptism, and, having no pastor, a good coloured 'broder,' who was travelling that way, administered the ordinance, according to our usual plan, in the creek or river. A gentleman present, one of my members, was considerably amused with the following speech from the good man as he stood in the water:—'My bredren, there is at London, in England, a very great man, called Dr. Campbell. I believe he has written a book against slavery of all sorts. Well, bredren, this great man says dat immersion is the best way of baptising, but dat sprinkling may do. Ah, bredren, you see what de dear good man says, dat sprinkling *may* do. Well, well, but immersion *must* do, and so I baptise,' &c. Where the Doctor has said this, I do not know; but I will be bound to say, he did not expect it to be quoted by a coloured 'broder' 5,000 miles from Tabernacle House."

British Banner.

SABBATH SCHOOLS AND EDUCATION.

THE GATHERING OF SUNDAY SCHOOLS TO MEET THE QUEEN, IN PEEL PARK, OCTOBER 10.

BY DAWSON BURNS, BAPTIST MINISTER, SALFORD.

LIKE all large places, the twin towns of Manchester and Salford (which are a sort of Siamese twins, supposing the bridges over the Irwell to be the connecting ligatures) have their flourishing suburbs,—in some cases entirely new, and in others, villages or townships, which after having arrived at an indefinite old age,

undergo the process of mutual annexation to their encroaching neighbours. Such is Pendleton, a township of 14,000 inhabitants, which is reached by going up the main street of Salford; and adjoining both is a park that has not long been opened for the public recreation, but is laid out with taste, and bears the

honoured name of 'Peel,' yet receiving on Friday, Oct. 10, the greatest honour it is likely to acquire for years to come.

When it was decisively known that the Queen would visit Manchester and Salford, the idea was broached of collecting together the sabbath schools of the boroughs, and posting them at some point of the Royal progress. The project was favourably received, and took to itself soon a large amount of patronage—it had a taking-ness in its very look—and a committee of management, after due consultation, was formed, which prosecuted the measure with expedition and energy. It was resolved to make Peel Park the place of convocation, and the several Sunday Schools in the boroughs were invited to send in a statement of the number of children they could contribute to the muster. The suggestion was likewise adopted to drill the children, first by schools and then by sections, in the singing, with proper time and cadence, of the National Anthem : not the old orthodox anthem quite, but with the substitution for the usual second verse of one composed by Mr. Charles Swain, a gentleman well-reported of in the religious world for his poetical talents and literary services to the cause of education. The revised anthem (as the friends of the Peace Society would call it) stood as undergiven.

"God save our gracious Queen,
Long live our noble Queen,
God save the Queen!
Send her victorious,
Happy and glorious,
Long to reign over us,
God save the Queen !
Crowned by a nation's love,
Guarded by heaven above,
Long live the Queen !
Long may each voice exclaim,
Wide as Britannia's fame,
Long live Victoria's name,
God bless the Queen !
Thy choicest gifts in store,
On her be pleased to pour,
Long may she reign !
May she defend our laws,
And ever give us cause
To sing with heart and voice,
God save the Queen!"

When the census from the Sunday schools had been made and given in, it was found that the space available for their accommodation would be too small, and orders were issued that none under eight years of age should be admitted—a restriction which I think should have been narrowed to six years and under, as, no doubt, in many cases, it practically was, and even down to a still lower figure.

The preparations in Peel Park for holding the body of children thus reduced were on the most extensive scale. Supposing you had gone through the Grand Entrances the day before the day, you would have seen on your left hand a prodigious platform, about 600 feet long, and about fifty steps in depth, each step regularly rising an inch above the other, the whole being a slight inward curve. Facing this were two other platforms, not so wide as the other, but whose united length nearly corresponded with the mammoth erection fronting them ; and all three looked down, as hills into a narrow valley,—upon a slip of land reserved for the Royal Carriage way between. When thus viewed empty, these sloping fields of wood must have been striking objects ; (their cost was £1,500) but next day, when filled with children,—crowded indeed—they formed a sight, like to which not many eyes have rested on, and pervading the mind with unutterable feelings. But not to anticipate—it is said that Mr. Agnew, the mayor of Salford, who took a lively interest in this enterprise, first proposed that medals should be furnished to the children for 2d. or 4d. each ; and 15,000 (10,000 of one size. and 5,000 of another) were accordingly ordered and disposed of. Light and stylish, too, did they look—containing profiles of the Queen and Prince, when hanging by a coloured ribbon from many a scholar's neck, on the memorable day of which I write. But the day before was one of fear. It was as if the clouds were bent on being sullen ; and like some harsh step-mother, (all step-mothers are not harsh) was determined on spoiling all the children's mirth. Many were the rueful countenances that peeped out upon the sour-faced drizzling skies—many the youthful conjectures that it would not be fine "to-morrow :" but how well if men and boys, matrons and maidens, would "let the morrow take thought for the things of itself." A joyful reverse was in store for the young folks here. Before the sun had risen on Friday morning, and out of the multitude that leaped with haste from their beds to scan the heavens by the light of his pioneering beams, none were doomed to the sight of a morning clothed in sackcloth. Not that the clouds were gone ; but they merely wore a morning dress of grey, on which the sun, when fairly up, soon put

a cheerful gloss. Thousands of elders and juniors rose that day some hundred minutes before their usual time,—if asked the question personally, I must claim to be meekly silent—and at half-past six the schools most adjacent to the Park had begun to take their places, and march in procession to the gates. It was dirty underfoot, but not wet overhead; and the lesser inconveniencio was borne with ease—scarcely felt—for the least of all wore fluttering with excitement, and “dull care was left behind,” to tease the stay-aways.

The arrangements for receiving and disposing of the schools were, notwithstanding the arrangements of the Committee, imperfectly made, or imperfectly carried out—both perhaps—so that some confusion took place before they were fixed; and, by the frequent removals, many scholars were separated from their mates, and the schools themselves were, in some instances, intermingled in a style not resembling that which goes by the dainty name of “apple-pie order.”

Being present, as I was at an early stage of the proceedings, it was a pleasant task and relieved the tedium of waiting, to watch the arrival of the companies and regiments of children, and their transference, as they came up, to the larger or lesser platforms. This went on from seven till half-past nine o'clock. Much fatigue was suffered by the children being obliged to stand. They could not be still; but were pitching backwards or forwards, like so many waves “driven of the wind and tossed;” and this, of course, increased their weariness. A few of them, and others, fainted; but as fainting is said to be an ailment to which females are peculiarly attached, when an indulgence in it will cause most display of themselves and trouble to others, I am bound to record that they were not more subject to it on this occasion than the other sex, and that all the cases occurring within my view seemed bona fide, and not fantastic simulations. A little after nine the whole platform space and a boarded level at the foot were densely occupied. The schools advanced in eight divisions. No. 1, fifty-one schools; No. 2, twenty-six; No. 3, thirty; No. 4, twenty-four; (all of Manchester) No. 5, nineteen schools; No. 6, eight; No. 7, ten; (of Salford) and an extra division, composed of schools in the vicinity, to the number of

fifty-five; making thus an aggregate of 131 schools from Manchester, 37 from Salford, and 56 extra—total 223. Some of the last must, I fear, have been “extra” in more than one sense; for several, where from it was not known, were seen to arrive late, for no accommodation within the limits could be provided, and were therefore reduced to the necessity of taking the best “extra” station that was left. Considering how soon wearied children become with any pursuit, be it ever so amusing at first, the patience with which they bore the stand-still, or roll-about, to which they were confined was admirable. Heavy were the hours—lightened once, however, by the Conductor (Mr. Banks, who had his stand fifteen feet high, at the foot of the platforms, and half-way between the extreme ends) giving the word to go over the Anthem, by way of preliminary exercise. Each half verse was sung twice, and the whole twice over, with increasing confidence and precision; and had the united voices of the ten thousands of children been received by a dome less expansive than that of the sky itself, the sonorous effect would have been, beyond measure, grand: and as it was, some who occupied an immense gallery near by, capable of holding many thousands, described it as being truly fine, though not so voluminously strong as they had expected. But eleven o'clock came, and all said the Queen would not now be long: nor was she. A false announcement, which startled the whole mass, had scarcely subsided before the outriders appeared, followed by two closed carriages, and then the Queen's, which was open, containing herself, Prince Albert, the Prince of Wales, and the Princess Royal—succeeded by other carriages, in which were the Duke of Wellington, Earl Grey, Earl Carlisle, Earl Ellesmere, and other distinguished persons. These, as they passed round the Park, were quite visible to the entire range of platforms; and, verily, the children did not fail to raise a shout that “made the welkin ring.” But the procession having to make the circuit of the Park, expectation had to wait on tip-toe, and while she did so, was greatly amused by the disorderly race of crowds of people who, having seen the Queen once pass, darted across the chord, as it were, of the semi-circle, to be in time to see her dismount and receive the address from the

Salford Municipality. This was done in a pavilion specially erected on the side of the Park opposite to the Grand Entrance, and its splendid decorations were in full harmony with the Moorish style of architecture, in which it was designed and built. The crisis was now at hand. The Queen re-entered her carriage, and the procession was again in motion, coming round to the farther end of the platforms. The Musical Conductor was on his stand; below him were nine drummers to beat for silence, and through the assembly were scattered several cornopeans that were to pitch the key. The moment chosen for commencing the grand performance was when the Queen's carriage had begun to enter the platform range nearest the pavilion. It struck me that it would have been better to have begun it earlier; but let that pass. In any case, the experiment was delicate and critical as it was grand. Now, observe! Mr. Banks flings up his arms—the drums beat their “rat-a-tat-a-tat—down come the Conductor's hands—the cornopeans sound—the bâton of the Conductor gives the signal sweep—and simultaneously the whole mass begin and sing the first three lines with consummate exactness—

“God save our gracious Queen,
Long live our noble Queen,
God save the Queen!”

“Again!” calls the Conductor: and again rose the thunder song. Then came a pause—once more all resumed—

“Send her victorious,
Happy and glorious,
Long to reign over us,
God save the Queen.”

And this, too, was repeated with one voice. Such a conflux of sound—so stupendous a choral harmony was magnificent. No conception of it can be conveyed by words. It must be for ever unknown to those that were not present. And regarded as a supplication from so many spontaneous hearts, how impressive and sublime! Is it incredible or extravagant to say?—

“And when the anthem filled the air
With its symphonious holy prayer,
Angels in answer formed unseen
A body guard around the Queen.”

So far, the spell of discipline had done well; but the stronger spell of curiosity and irregular enthusiasm was about to triumph. By this time, the Queen's carriage had reached the centre, and it stopped to allow its inmates to survey

the unrivalled scene. The Conductor again waved his bâton, but only a murmur answered, which faintly died away; and then, like a spring suddenly bursting, it rushed up in a loud and general cheer. Well might the young Prioo and his sister gaze upon the agitated and awful host with a wonder natural to their years. They may again see its fellow; but their parents probably will not. When the last carriage had passed through the gate, all was *sauve qui peut!* (“let every one take care of himself!”)—a cry which Napoleon is charged with having raised when he fled from Waterloo.) There had been a threatening of keeping the schools an hour after the Queen had left; and, as was natural, the overstrained cord snapped. But what a spectacle of scholars that had lost their schools, and schools that had lost themselves! All was like the rout of battle; and the confusion was augmented by the chief place of departure not being the large gate, but one on the other side near to the Pavilion. Little children and big ones tumbled over one another, and all was accompanied by such squeezing as brought cries from several of the unluckiest. The exceeding muddiness of the ground added to the discomfort; and yet, as an eye witness, I can testify that the behaviour, even of the rougher boys, was not, with some rare exceptions deserving of severe reproof. The desire for self-extraction was predominant, but there was no wanton violence; and once disengaged from the Park, everything went smoothly on. Most of the schools had arranged to give a treat to their scholars; but after the separation of the morning this plan was only defectively carried out.

Here let my pen stop, for my aim is completed. It was not, and is not, my intention to describe the Royal progress through Manchester, and the splendid doings of the day. VICTORIA was, as she is everywhere, received with the love of loyal Britons; and if the feeling of the populace on that day had been articulate it might have said, what it did evince,—

Welcome, loved Queen! Thrice hail to thee,
Queen of the Island of the free!
A million greetings gather now
A garland for thy royal brow,
Which thou canst wear with worthy pride—
Worn by few potentates beside;—
Greetings enthusiastic, strong,
Deepening, harmonious, and long,
That tell the wakening heavens we mean
In very truth “God save the Queen!”

Much more might be related, both with rhyme and reason; but our narrative ends when the gathering of Sunday scholars separated. It met to see the Queen, and having seen her, it soon relapsed into its elements and atoms, not again to be united until "that day" when all Sunday scholars and all sovereigns

shall appear before the throne of the Great King, whose welcome or whose frown will seal the destiny of all. Let us, dear reader, be prepared to welcome him, and enter with him into his kingdom of glory, which is now preparing for those that love Him.

RELIGIOUS TRACTS.

IMPORTANCE OF TRACT DISTRIBUTION.

AMONG the many advantages which the invention of printing has conferred upon the world, none are so important as the facilities which it affords for scattering far and wide the knowledge of gospel truth. Indeed it is not too much to say that this is to be regarded as the chief mission of the noble art; for however extensively it may be applied to other purposes, however largely it may be employed in the pursuits of science, literature, commerce, and law, if it be not rendered tributary, to the farthest extent of its wonderful capabilities, to the diffusion amongst men of all ranks and countries of the knowledge of God's saving grace, it must be admitted that the most excellent and benign of all its adaptations has been neglected and overlooked. That it would be highly culpable in the church of Christ to disregard an agency so powerful and so well adapted for gospel purposes as printing is, every one will grant. That the church is therefore bound to employ it, follows necessarily; and consequently the question is, how can printing be best employed—most extensively and most efficiently used in order to promote the spread of gospel truth among those who are ignorant of it? To this question various answers may be returned. One might advocate the circulation of the sacred scriptures entire; another might advocate their circulation in parts; another the circulation of magazines; and another that of tracts. That each of these four plans deserves the closest attention of every church and of every christian, we freely allow; and that for special purposes the first, second, and third plans are in many respects the best, we also grant; but for the widest dissemination of gospel truth at the smallest possible

cost, tract distribution appears to us to be the means that must be adopted. The gospel, being a simple statement of facts, may in any one of its forms be clearly and distinctly enunciated in but a few pages of letterpress, so that any individual christian may, on the usual supposition that the average number of readers of a tract or magazine is five, for a few pence make known the tidings of salvation to hundreds of persons; and a church, at an annual cost of five pounds, may at the same rate make the glad news known to no less than fifty thousand souls. Now we apprehend that if churches and individual christians were aware of their responsibilities and privileges, such a mode of making known the gospel would require no advocacy whatever in order to its speedy, permanent, and extensive adoption. By this means every brother, however limited his personal abilities, may successfully preach the unsearchable riches of Christ; and who that loves the Saviour, and knows anything of his preciousness, and cares at all for the salvation of man, will not avail himself of such a simple and successful mode of making known the grace of God? Is this not an opportunity, a talent which God has put within the reach of all, in order to its being faithfully employed, and for the employment or non-employment of which all of us must render an account at last? And who has not the desire, that in so doing it may be with joy, and not with grief? Up, then, brethren, and be doing; overrun the country with these angels of mercy; send them into every home of our native land; make them carry the news of a crucified Saviour to every heart; and in due season ye shall reap, if ye faint not.

Evangelist.

DONATIONS OF TRACTS in our next.

INTELLIGENCE.

BAPTIST.

FOREIGN.

THE HAMBURG CONFERENCE.—Almost too late for insertion at all, we received a communication from Mr. Arthur, baptist minister, Edinburgh, who was deputed by his friends to attend this Conference. We are compelled to omit some very pertinent introductory remarks, and an incident of his voyage also, which we reserve for next month. Although we gave in September the observations of Mr. Green, and this month have quoted largely from Mr. Hinton's Letters, we thought our readers would be gratified with one more view of this interesting convocation. Mr. Arthur says:—

"Having been requested to furnish information through our periodicals, respecting the late conference of baptist pastors and brethren, held in Hamburg, and other particulars connected with my visit to that city, I now forward this communication for insertion in your useful periodical. There were present at the Baptist Convention at Hamburg four others from England, brethren Steane and Hinton from London, Angus and Green from Newcastle—the latter of whom, I observe, has transmitted an article on the Conference to another denominational journal. Delegates from Berlin, Stettin, Breslau, Bremen, Memel, Magdeburgh, Copenhagen, Sweden, and other parts of the continent, attended and took part in the deliberations. These were intermingled with devotional exercises, with fervent supplications to the Throne of Grace for heavenly wisdom to direct, and the efficacious influences of the Holy Spirit. I have seen very much to confirm my former impressions, that a great work has been committed by God to our continental brethren, and ought to excite a continuance of our countenance and prayers. From the reports given by the missionaries and colporteurs planted in different localities through the land, it appeared that decided evidences were everywhere manifested of a desire to hear the word. Tracts, in large numbers, readily received, and a far greater demand for labourers in the gospel than could be supplied. Many important subjects were discussed, in a temperate and christian spirit, bearing on the spiritual welfare of the churches, and the enlargement of the kingdom of Christ. I may specify the qualifications requisite for filling the pastoral office,—the wisdom of the Divine injunctions in reference to these,—and the removal of some difficulties in the interpretation of apostolical language. The

necessity and advantages of a union amongst the German churches, and periodical meetings for fraternal counsel and encouragement, were also very fully considered. These were much approved, provided there were no element of authority introduced, but each church remaining independent, and subject to the jurisdiction and government of their Divine Head. Arrangements seemed to be contemplated somewhat resembling the baptist associations in England, or the Scottish Congregational Union, which have wrought so beneficially in advancing their spiritual good and extending the cause of the Redeemer around them. At the close of these deliberative meetings, during which the brethren from Britain were occasionally invited to give their opinions, the christian salutations of the convention were most cordially and unanimously voted to the churches and bodies whom we represented. The members of the Deputation then addressed them, expressing the affectionate interest felt in their prosperity—our desires for their continued progress and preservation from the wiles of the great adversary, and promises to make known at home what we had seen of the grace of God. On sabbath morning the church at Hamburg assembled at nine o'clock, A.M.—a crowded meeting, and all seemed pervaded by the spirit of solemnity—mindful of the sacred purpose for which they had assembled. Brother Lehwann preached on the constraining influences of the love of Christ. Immediately after this first service brother Steane from London addressed them on the nature and privileges of the children of God; while brother Green, and the writer of this, each preached in the Independent, or English Reform Church. The German church re-assembled at five o'clock, P.M., when brother Oncken expounded and preached from the last portion of Mark's gospel. Then we had the pleasure of witnessing six persons baptized on a profession of their faith in Christ, one of them a boy of fourteen years of age, whose younger brother had put on Christ before him. After the cordial reception of the new converts to fellowship, we commemorated the dying love of our common Lord, and truly felt, that though we spoke in divers tongues, we were one in heart and in blessing. During the last hymn of praise it is the practice of the German friends to join hands, expressive of their mutual love and steadfastness to Christ, and to one another for His sake. Brother Hinton having briefly and affectionately addressed the church in the name of us all, the public services of this profitable and delightful sabbath were closed, as usual, by

the apostolic benediction. On Monday a steamboat was engaged to convey as many of the church and strangers as could conveniently go, to an interesting part of the country, about nine miles distant from the city. There were fully 300 altogether on board. I am sure the captain never had such a cargo before; and in looking at the goodly scene of smiling affection before him, must have felt constrained inwardly to say, "Behold, how these Christians love one another." The time was occupied, on landing, with conversation and devotional exercises. A short discourse was also delivered by the pastor of the church at Memel, and the whole proceedings were closed at Hamburg by a love feast, or what is termed a *soiree* in our land. We assembled at five o'clock—much unanimity and affection prevailed. During the meeting a considerable number of the missionaries and colporteurs gave intelligence respecting their labours, and interludes of German hymns were sung in a very superior style. The dismissal took place after prayer, at ten o'clock. To the churches in Germany there have been added, during the three last years, upwards of 1700 souls, and the number of members in fellowship altogether, is now nearly 4,000. They have a wide field for their operations. Many doors are still open on the continent for the admission of the Gospel, and more inquiries for the word of life than our brethren can answer. What we witnessed of the progress of their work calls for holy gratitude to the God of all grace. Though we had seen much of the magnificence of this world, yet I can truly say, that the emotions inspired by spectacles of mere outward grandeur, were entirely eclipsed by those which were excited by scenes of spiritual life, when we beheld so large a company of souls born again of the Word and Spirit of God, and made meet for being partakers of the inheritance of the saints in light."

NORWAY.—Mr. Nillson, who was expelled by the Lutheran Establishment from Sweden, and who has lately visited England, has returned with the design of visiting Norway, where, he presumes, he will be free to labour in diffusing the knowledge of the Gospel of Christ. It is disgraceful to the Swedish Government that they allow their exclusive Protestant Lutheran Establishment to persecute their Christian brethren by expatriating all not of their creed. Liberty of settlement has just been allowed to the Jews, in which we rejoice; but why expel the baptist Christians?

WHOLESALE CHURCH DISCIPLINE.—In South Carolina, recently, among the Baptists known as "Hard Shells," from their anti-mission and anti-temperance views, three ministers were expelled from the church by vote, for joining the Sons of Temperance.

The vote of exclusion stood seventy in favour to twenty-nine against. Then the difficulty arose what to do with those who voted in the minority! But this difficulty was soon answered by brother Elial Pennell, who moved, "that all those who voted in the minority be expelled from this church!" And this motion being seconded, the moderator made this announcement, that, if any one objected to this motion, let him rise; but none being disposed to rise, he announced the fact that Rev. John W. Jones, Rev. J. J. Watts, and Rev. R. N. Steele, with twenty-nine other members, were expelled from the Baptist church.—*N. Y. Observer.*

DOMESTIC.

LONDON, Church Street, Blackfriars.—As you take an interest in the prosperity of our denomination everywhere, you will be glad to hear that the cause at the above place, which has been feeble and declining for some years past, is now beginning to revive. Mr. John Branch, the well-known and able advocate of the London City Mission, has removed from his late sphere of labour at Waterloo Road, and has become the pastor of this church, at Church Street. It was stated in one of your *Reporters*, (I think that for September,) that this interest originated in the year 1785. Mr. Upton, the first pastor, continued his labours—useful and valued—for forty-eight years. He went to his rest in the year 1834, in the seventy-fifth year of his age. These interesting facts are recorded on a neat marble tablet in the chapel, over the passage from the vestry to the pulpit. Since Mr. Upton's death, the attendance in numbers has greatly fallen off, and it has been stated that serious thoughts were entertained about closing the doors, the congregation sometimes not amounting in number to sixty persons. Mr. Branch commenced his labours on the first sabbath in October. In the morning the attendance was pretty good, but in the evening the place was fairly full—and it will hold 750 people. Forms, that had almost "grown to the vestry floor" from long residence and rest, were wrenched away from their "moorings," and placed in the aisles. No noise had been made, no placards issued, no advertisements inserted; and the marvel was how so many people got together. Even the venerable deacons, who could relate interesting tales of the times that have gone over Church Street, lifted up their eyes with amazement, and their hearts with gratitude, greatly wondering. The chapel stands about a hundred yards from the Blackfriars Road, in the heart of a dense population. Mr. Branch is just the man for the locality, who by his free and unfettered proclamation of the glorious gospel of the blessed God, will, we hope, be the means of

turning many to righteousness. The Lord of the vineyard prosper and establish the work of his hands!

OBSERVER.

P. S.—I went to Church Street chapel last sabbath evening, and found the place crowded. My eyes and ears were open, and it was affecting to see, as I saw, the deep interest evinced by the tears of many. I have no doubt, (but this aside,) that if earnest warm-hearted men could be found, who would preach the gospel, as the apostles did, to "every creature," we should arise, and become a praise in the earth.

SOUTHWARK, New Park Street Chapel.—Mr. W. Walters was publicly recognized as pastor of this church, October 16, when the following brethren engaged:—J. H. Hinton, A. M., reading and prayer; C. M. Birrell, of Liverpool, the charge to the minister; J. Angus, A. M., President of Stepney College, and formerly pastor of the church, the recognition prayer; J. Aldis, address to the people; and R. W. Overbury closed with prayer. After tea in the school room, the services were resumed. B. W. Noel, A. M., had kindly engaged to preach; but, in consequence of the death of a near relative, was prevented. Dr. F. A. Cox opened the service, and Mr. C. Stovel preached to the congregation. Mr. G. B. Thomas concluded the services with prayer. Messrs. Hirons of Brixton Hill, Howieson of Lion Street, Branch of Church Street, George of Horsley Street, Burditt of Saffron Walden, Miall of Shoreditch, and Morgan of Birmingham, assisted in the devotional engagements. In addition to these, there were present, Dr. Grey, Classical Tutor of Stepney College, and Messrs. Davis of Wallingford, Clarke of Jamaica, Fishbourne of Bow, Lewis and Blake of Trinity Square, Vince of Stepney, Williams of Eldon Street, Allen of Newport, and Wyard of Soho. There was a large attendance, and all present seemed to cherish a lively interest in the services. Mr. Walters has entered on his labours in this large field with encouraging prospects of usefulness and happiness. May God continue his blessing!

Waterloo Road.—An interesting meeting was held at this place on Monday evening, September 29th, Mr. Sherman of Surrey chapel in the chair, for the purpose of presenting Mr. Branch with a token of respect in the substantial form of two purses, (one from ladies) containing nearly one hundred sovereigns, previously to his removal to Church Street. Brethren Whimper, Baker, Dixon, Carr, and others, also addressed the meeting, which was very harmonious.

RAGLAND, Monmouthshire.—On the 6th of October, a friendly tea meeting was held here, on the resignation of Mr. John Jones, who, after nine years' labour, is removing to Lays Hill, Herefordshire.

Ryde.—On Lord's-day, Oct. 12, the baptist church at Ryde celebrated their anniversary, when the Rev. C. Room, of Portsea, preached morning and evening. The services were well attended, and afforded a convincing proof that the baptist friends had done well in commencing new cause in this increasing watering place. The ministry of the son of the deceased highly-respected and talented Mr. Saunders, formerly of Frome, and afterwards of Liverpool, being engaged by the friends, it is hoped that the many friends of Evangelical religion who visit Ryde—especially baptist friends—will aid the rising interest by their presence, and by their pecuniary contributions enable the church to erect a commodious chapel on their reserved land, in addition to the chaste school-room used by them at present for public worship.

St. PETER'S, ISLE OF THANET.—The Rev. D. Pledge, who has been residing at Margate for the past twelve months for the benefit of his health, has so far recovered as to be able to accept a unanimous invitation from the baptist church, St. Peter's, and commenced his stated labours in that place on the 12th Oct. On the Thursday following, a recognition service was held, which was presided over by the Rev. Thomas Cramp, who has been pastor of the church for more than half a century. Mr. Cramp, who is now in his 83rd year, gave a most appropriate address on the occasion. A large party of christian friends from the neighbouring churches of Margate, Ramsgate, and Broadstairs, were present; who, after taking tea together in the vestry, united in the devotional service of the evening, which was one of deep interest.

SHIRLEY, near Southampton.—We had our annual tea meeting, Sep. 12. We hope to have a new chapel ere long, as about one-third of the money is secured. The place now occupied has been twice enlarged, and yet is filled to overflowing. Mr. Yarvold of Southampton has kindly consented to receive contributions, and all the baptist ministers in Southampton are engaged in aiding this effort to promote the Redeemer's kingdom; and it is pleasing to add that this promising interest originated in a prayer meeting, commenced by a friend now gone to the rest of heaven.

EARLS BARTON, Northamptonshire.—Mr. H. Whitlock, after ten years' service of the church at Belton, Rutland, has removed to serve the church in this village, followed by the respect and prayers of his former friends.

S. A.

PRESCOOT, Devon.—Mr. G. Brookway, having resigned the pastorate of the church at Wimborne, Dorset, has accepted an invitation from the ancient church at this place.

NARROW ESCAPE OF TWO DISSIDENTING MINISTERS.—On Wednesday, Sep 24, Mr. J. Davey, baptist minister, of Hereford, and Mr. J. B. Little, baptist minister, of Townhope, accompanied by two friends from Hereford, went to bathe in the river Wye, at a place called the Folly, in the parish of Townhope. At this point the Wye is exceedingly dangerous, as, from the presence of shelving rocks, a person, one moment in shallow water, may at the next step be struggling in a deep pool. Such was the case on the present occasion. Mr. Little, who is an expert swimmer, was communicating some instructions to Mr. Davey, who stood in somewhat of the relation of his pupil, when the latter missed his footing and fell from a rock into deep water. Mr. Little gallantly attempted to rescue him, but both sank more than once. Providentially a boat was moored near, and one of the friends who witnessed the perilous situation of the two gentlemen, with great presence of mind cut the rope, and propelled the boat to the spot where the parties were struggling in the water. Mr. Davey was lifted into the boat insensible, and to all appearance dead. Mr. Little swam ashore. The nearest surgeon was sent for with all possible speed. Mr. Davey lay for a long time insensible; but at length, proper remedies having been applied, he recovered consciousness, and was next day quite well.—*Hereford Journal*.

DECLARATION OF THE BAPTISTS OF MANCHESTER IN FAVOUR OF VOLUNTARY EDUCATION.—At a meeting convened from the various baptist churches in Manchester, held in Grosvenor Street Chapel, on Friday, Sept. 26, to consider the subject of education,—the Rev. D. M. Evans in the chair,—several resolutions were adopted, of which the following is the substance:—That the education of the people is a social duty, devolving upon the people themselves, apart from any legislative interference whatever; that, therefore, the only system that can be safely adopted, must be based on the Voluntary principle, as being most in accordance with the word of God, and the only safeguard of the liberties of the subject; that as much misapprehension exists on the subject, the various baptist ministers in the town, favourable to the object, be requested to deliver a lecture or lectures on the Voluntary principle, showing its superiority over the two schemes now before the public, viz., the "Lancashire Public School Association," and the "Manchester and Salford Local Plan;" that, with a view to diffuse more widely, sound principles on the important subject of education, a Conference be held in Manchester, of ministers, Sunday School Teachers, and other friends of the baptist denomination from the surrounding towns of Lancashire and Yorkshire; and that,

after the Conference, a public meeting of all denominations friendly to the voluntary principle be held.

MANCHESTER.—The church and congregation of General Baptists, formerly meeting in Oak Street, have, we are informed, recently opened a new place of worship, which they have erected in Strangeways, near the Victoria Station, on which occasion Dr. Halley, and Mr. Stowell Brown of Liverpool, preached.

SALFORD.—Mr. Dawson Burns, son of Dr. Burns of Paddington, and recently of Leicester College, is now supplying the General Baptist chapel in this populous district. We cannot but express our hope that the services of our gifted young friend will be duly appreciated, and that his labours in the gospel will be succeeded with the Divine blessing.

BUCKLAND ST. MARYS, SOMERSET.—Our new place of worship was opened on Thursday, Sep. 18. The day was fine, and many ministers and friends attended the services. Sermons were preached by brethren Edwards of Chard, and Winter of Bristol. The collections were good, and we all rejoiced in witnessing the completion of our house of prayer. May it be said of many in that day that they were born there! S. H.

RICKMANSWORTH.—On Wednesday, Sep. 24, Mr. A. Weinberg, late of Stepney College, was recognized as pastor of the baptist church here. Brethren Payne of Chesham, Fratten of Boxmoor, Alliot of Bedford, Angus of Stepney College, Herschell of London, and Brock of London, took part in the services. Several other ministers were present, beside many members of neighbouring churches.

MONMOUTHSHIRE.—Mr. Methuselah Davis, late pastor of the Independent church at Elim, in the county of Monmouth, being convinced that believers' baptism was by immersion, has joined the baptist denomination. Mr. Davis has received and accepted an invitation from the baptist Tabernacle, meeting at Bethel, in Llangibby, to become their pastor. J. E.

PORTSEA, KENT STREET.—At the fourth anniversary of the new chapel, after sermons by Mr. J. J. Brown of Reading, on Sep. 28, a tea meeting of 400 was held at the Queen's Rooms next day, when Mr. Roome presided, who stated that now nearly £2,800 of the debt had been paid. Animating addresses were delivered by several ministers.

YORKSHIRE.—We are informed that a building is now in course of erection at Salterforth, intended for the purposes of preaching and a sabbath school. The friends at Barnoldswick are also about to erect a new Chapel.



MONEAGUE, JAMAICA.

JAMAICA.

As we are not able to furnish any particular information respecting the identical station represented in the engraving, we cannot, perhaps, occupy this half page better than by laying before the friends of Jamaica the following appeal from a coloured native preacher, Mr. Thomas Smith. The case was sanctioned by the late Dr. Tinson, and is commended by brethren Dexter and Clark. One lady has sent ten pounds. Mr. S. writes from Dry Harbour, Sept. 16. His tale is told with artless simplicity, and we trust he will find the needed aid.

"I have no doubt but that you are aware that the baptist church at this place was formed by the Rev. P. H. Cornford, in the year 1842, who had the pastoral care of it in connexion with the church at Rio Bueno, and when he left this neighbourhood for Montego Bay, the Rev. Mr. Dexter, of Stewart Town, took the oversight of the church for a time, and on his relinquishing his connexion with it, neighbouring ministers and the students at Calabar used to come occasionally and preach to the people, but they never had a minister stationed among them until the latter end of 1847, when, on my leaving Calabar, they gave me a unanimous invitation to come and settle among them.

I came, and commenced my labours here in January, 1848, since which time I have had to struggle with many difficulties. There is no chapel or dwelling house connected with the station. I have had only a thatched booth to preach in, which I feel to be very trying to my constitution. The church is composed of poor people, and also few in number.

Since I settled here, there have been several additions to the church by baptisms, and a goodly number of backsliders have been reclaimed. Thus I am thankful to the Head of the church for the measure of success which has attended my labours here.

I must not forget to mention that, in connexion with the church, I commenced a day school in the booth in which I preach. It is under my own superintendence. Between forty and fifty children receive daily instruction.

The people are now making an effort to get a place in which to worship God. A piece of land has been offered for the purpose for £90, one half of which is paid, and we are trying to raise the remainder. The cost of the chapel is estimated at £200, which I fear, from the poverty and fowness of the people, they will not be able to raise without foreign assistance. I have had promises from several churches and individuals, but do not expect more than £20 or £30 from such sources, in addition to which my people have pledged themselves to give £80, either in money or labour. This, you will perceive, will still leave us about £70 defloient,

which I can see no prospect of obtaining except by appealing to England.

This is a pressing case, at least so I think it. I labour hard to support my family with a small salary, and am content to struggle on, if I can get aid for the chapel."

SOUTH AFRICA.—Missionary Station at Kuruman.—The late Rev. J. J. Freeman, in his "Tour in South Africa," just published, gives the following interesting account of this station:—

"On the Sunday which I spent there, the weather was most delightful. Soon after sunrise a bell rang for an early service. We breakfasted at seven. At half-past eight the schools commenced. The infant school, under Miss Moffat's care, met in the infant school-house, and several classes met in groups in the open air, round the chapel and school, and others within those buildings. All were busily engaged for above an hour, when public service commenced. The chapel is spacious, lofty, and airy. Many of the people were decently and comfortably dressed, and the whole aspect of the congregation was encouraging—a striking proof of the practical value of continued christian effort among a people. School was again held, and public service at half-past two. The congregations were good throughout the day. On one side of the chapel, and near the door, sat a man, a stout, elderly, and intelligent-looking man, who, with a few attendants, had come from a long distance, say two hundred miles east of Lekatlong, on a visit to Mr. Moffat, and to state the difficult circumstances in which the people of his district were placed. He related that some time since a party of armed Boers came and demanded of the chief the orphans who might be there. The people affirmed that they had none who were friendless and destitute, since all orphans were taken care of by some of the friends and relatives of the deceased parents. After much altercation, and the steady refusal of the chief to give up the orphans, the Boers demanded the children of the people. The mothers ran to hide their children; the Boers began to seize them and put them in their wagons; the men interfered; the Boers fired, and, in the

result, most of the men were killed defending their families, and the wagons were loaded with the children and driven off as booty! Against such outrages there seems no relief. The natives cannot withstand the power and firearms of the Boers; and the latter are too far away, too numerous, and too scattered, to respect the remonstrances of the British government, even supposing the latter in earnest in checking such unjust and cruel proceedings. But, by such proceedings, many of the aboriginal tribes of South Africa, in all those extensive regions which have been taken forcible possession of by the Boers, are diminishing, being in the first instance reduced to slavery, and must ultimately perish, unless timely aid be afforded. The natives become hemmed in; they are surrounded by Boers; their lands get occupied by strangers; they are compelled to submit to new and oppressive laws; aggressions are made; retaliations arise, and at last the natives are cut off. It is often impossible to define the exact limits within which such things are done, or the parties by whom they are committed. But the territory is large, very large, and the tribes are numerous, where these melancholy events are transpiring. It might be worth the exercise of all the wisdom and humanity of the British parliament to find some remedy. But at present it appears to me, that the prospects of the coloured races of South Africa, taken on the broadest scale, are such as christian philanthropy may weep over. I see no prospect of their preservation for any very lengthened period. The struggle may last for a considerable time. Missionary efforts may not only save many of the souls of men, but help to defer the evil day of annihilation as to many of the aboriginal tribes; but that annihilation is steadily advancing, and nothing can arrest it without an entire change in the system of government wherever British subjects come in contact with the native tribes. To act in all cases on the broad principle of justice, 'to do unto others as we would they should do unto us,' might save them from ruin. But that supposes not only law in their favour, but men everywhere appointed to execute law, who will courageously 'defend the right' and seek out the cause of the 'poor and fatherless,' and 'save the souls of the needy.' I visited, of course, the printing and bookbinding establishment of Kuruman. The printing-office is an excellent and appropriate building, and in good condition, and it appeared to me to be well managed. Mr. Moffat has had much to do, till lately, in printing all that has issued from the press. For the future, Mr. Ashton will take the superintendence of it, and Mr. Moffat will devote his time and energy to the translation and re-

vision of the scriptures. For this purpose, Mr. Moffat should be exempted from the labour of itineration, which involves a great outlay of time. Constant effort should also be expended in training youths, in the hope that some of them may become native teachers."

SIAM.—Accounts from Siam to the end of July afford gratifying intelligence of the progress towards a more liberal policy under the direction of the new monarch. His Majesty has ordered several vessels to be built, with the view of extending the commerce and encouraging the growth of produce in the country, and has reduced the customs charge on all foreign vessels from 1,700 ticals to 1,000 ticals per fathom, ad-measurement being made across the widest part of the ship. Not only have the merchants received every encouragement to enlarge their operations, but the missionaries, whatever their denomination, have one and all been assisted by the king, full toleration sanctioned, and the christian labourers cheered on in their great work by the reigning Monarch. Now is certainly the time to improve these peaceable and encouraging relations, big with hopes to our missionaries and commercialists, and we trust the present Ministry will prevail on Mr. Crawford, long and favourably known in Siam, or Sir Samuel Bonham, the Governor of Hong-Kong, to undertake the negotiation of a commercial Treaty with the Siamese Court, and to secure for British merchants a large portion of the trade, before being anticipated by the ever-zealous commercial rivalry of the United States.

YOUNG MEN'S MISSIONARY ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.—On Tuesday evening, October 7, our third Annual Meeting was held in the Baptist Mission Library. W. H. Watson, Esq., presided; who, after prayer by brother Clark, of Brown's Town, Jamaica, briefly introduced the business. The Secretary, Mr. Thomas J. Cole, having read the Report, resolutions approving of the course pursued by the Committee during the past year, and urging the continuation of similar efforts, were proposed by Messrs. C. M. Birroll of Liverpool, S. Davis of Wallingford, G. W. Fishbourne of Bow, Isaac New of Birmingham, R. W. Overbury of Eagle Street, and William Walters of New Park Street. The objects of this Association are, the diffusion of missionary information, and the increase of a missionary spirit among young men—encouraging and aiding Sunday-school children, and the young generally, in making systematic efforts on behalf of missions—and cheering the hearts and strengthening the hands of the missionaries in their educational efforts. The Committee have carried out these objects during

the past year by the delivery of lectures to young men, holding of missionary prayer meetings, and contributing articles upon missionary subjects to various periodicals; they have also delivered fifty illustrated lectures on India, in the metropolis and in the provinces, by means of which upwards of 23,000 persons were made acquainted with the state and claims of the baptist mission in the East. In addition to which, their deputations have attended many juvenile meetings, and visited many country schools, endeavouring to establish juvenile missionary auxiliaries, and place them upon a secure basis. The Committee have also maintained a regular correspondence with the missionaries, not the least interesting feature of which has been an arrangement for the regular supply of a weekly newspaper to each of those beloved labourers in distant lands. We are glad to find that this Association is making its efforts tell on the important work of education. Much time and thought has been spent in obtaining an exact knowledge of the educational wants of each station; and, by appeals to the juvenile auxiliaries, this Association has obtained permanent support for thirteen mission schools, and gives promise of still greater results during the coming year. We would earnestly commend this Report to the thoughtful consideration of all christian young men, and trust that this Association will have a larger share of their support, and sympathies, and prayers. Our young men are our hope—where else can we look with more confident expectation for the maintenance and perpetuity of missionary efforts?

THE GENERAL BAPTIST MISSIONARY REPORT, for the past year, just issued, contains many most gratifying facts respecting the labours and successes of the active band of missionaries in Orissa. Their schools, asylums, preaching excursions, printing operations, &c., are detailed; and all are more or less productive or promising of good. The brethren are famous as preachers, and they have trained for their aid a very efficient force of native evangelists, some of whom possess superior talent, being able to enter the arena at a moment's notice with any braminoial priest who may gainsay or oppose. We understand that the Committee are disposed to render further assistance to the native preaching brethren, in the way of qualification and support. As it is now "fourteen years ago," since the senior missionary, the Rev. Charles Lacey, visited England, it is intended to give him an intimation that his friends here will be happy to see him in this country for a season, with a view to the renovation of his health; that he may again return to a sphere in which he has

successfully laboured for so many years. Our beloved brother, we are confident, will meet with a most cordial welcome to England.

RELIGIOUS.

PROTESTANTS IN TURKEY.—A firman has been issued allowing protestant worship. This singular document commences:—"To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honourable minister and glorious councillor, the model of the world, and regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the Empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!" And concludes:—"When this—my imperial will—shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import. Thous know thou, and respect my sacred signet! Written in the holy month of Moharrem, 1207, (November, 1860.) Given in the well-guarded city Constantineniye."

EXETER-HALL SERVICES.—These services, which were instituted for the purpose of providing religious services to the visitors to the metropolis on the occasion of the Grand Exhibition, after having been continued for five months, and attended with great success, were brought to a conclusion Sep. 28. The Rev. J. H. Hinton preached in the morning from the words, "Thy name is as ointment poured forth." In the evening the Rev. Wm. Brock preached from the words, "Who may abide the day of His coming? and who shall stand when He appeareth?" On each occasion the congregations were such as to fill the whole of the large hall, gallery, and platform; in the evening, the crush to procure admission was very great; and some time before the hour for the commencement of divine service, the gates were obliged to be shut, and hundreds of persons excluded for want of room within.

TAHITI.—Mr. W. Howe has been prosecuted by the French authorities for refusing to sanction their sabbath-breaking festivities, but a jury of four Frenchmen, two Scotchmen, and one Israelite, gave him the benefit of an acquittal.

THE CONGREGATIONAL UNION held its autumnal meeting this year at Northampton; it being the centenary of the year in which the pious Doddridge entered into rest.

DR. GUTZLAFF.—A letter from the German mission in China, under Gutzlaff and Nueemann, has been published. They were at Victoria, whence they had made excursions by sea to points inhabited by the piratical natives. A party of them attacked a boat in the presence of the missionaries, and murdered the whole crew, but immediately afterwards made no objection to the preachers landing, addressing the people, and distributing books. It appears from the accounts that the Chinese regard the efforts of the missionaries with perfect indifference.

THE NEW COLLEGE OF THE INDEPENDENTS, at St. John's Wood, Paddington, was opened, Oct. 1, under auspicious circumstances.

GENERAL.

KOSSUTH.—With joy we record the arrival of this distinguished man on our shores. He landed, with his wife and four children, at Southampton, on Wednesday, Oct. 22, amidst a vast concourse of people, who gave him a rapturous welcome. Let the Great Bear growl, and the Two-headed Eagle scream—he is now safe!

THE PRIME MINISTER AT BALMORAL.—An old Highland woman came trudging an immense distance over the hills, having heard that Lord John Russell was to be at the kirk. What, thinks the reader, was her errand? She had heard that Lord Johnny was the Prime "Meenister" of all England, and she "expecket to hear him hold forth in a shooblemedisourse."—*Inverness Courier*.

THE GREAT EXHIBITION was closed on Saturday, Oct. 11, with a "Thanksgiving" by the Bishop of London. Above six millions have visited it. Receipts nearly £500,000—Expences nearly half this sum, leaving a balance of about a quarter of a million in favour.

MR. PAXTON, whose fertile brain floated the Palace into existence, and made the Exhibition of 1851 what it would never have been without him—instead of having made his fortune, is literally out of pocket by the concern.—*Daily News*.

THE HONOUR OF KNIGHTHOOD has been offered to Mr. Paxton, to Mr. Cubitt the engineer, and to Mr. Fox the contractor, as some acknowledgment of their eminent services in relation to the Crystal Palace.

GAVAZZL—This eloquent man has been delivering orations in the north. At Glasgow he visited Napier's foundry, when 400 workmen, black and brawney, turned out and welcomed him with three hearty cheers. What a contrast to the reception of Haynau!

THE RAILWAY IN EGYPT.—Abbas Pasha has now asked permission of the Sultan for the proposed line, understanding that compliance would follow. Ten thousand tons of rails are contracted for.

PERVERSION.—In one of those moods of philosophical pleasureantry and eruditio whimsicality in which the worthy Archibishop of Dublin sometimes relaxes from weighty affairs, he is reported to have made the following quotation and comment:—

"Old Father Long-legs, wouldn't say prayers:
Take him by the right leg—
Take him by the left leg—
Take him fast by both legs—
And throw him down stairs!"

"There!" said His Grace, "in that nursery verse you may see an epitome of the history of all religious persecution. Father Long-legs, refusing to say the prayers that were dictated and ordered by his little tyrants, is regarded as a heretic, and suffers martyrdom."

PANONIC GLORIFICATION.—The Rev. Mr. E., a clergyman at L., the *Record* states, modestly allows the following verses to be sung in the schools under his special superintendence:—

"All hail to thee, our pastor, the pride of all around,
A better spirit ne'er was met on all our British ground;
Breathe thy pure and Godlike name, and loud the
plaudits ring," &c.

"In thee we all will trust; in thee our dearest hopes
repose,—
The guardian of religion's rights, the terror of her
foes," &c., &c.

SINGULAR CHARACTER.—Mr. Thomas Hale, farmer, of Greet, near Winchcombe, Gloucestershire, died lately in his 78th year. Formerly he was in poor circumstances, but a considerable sum having been left him by some maiden ladies, his prospects changed for the better, and by industry and careful habits he accumulated a large fortune, dying worth more than £100,000. He was unable to read and write, and such was his love for the shining metal, that he was unhappy when in possession of bank-notes until he turned them into gold; and at his death between £10,000 and £20,000 in money was in his house.—*Bath Chronicle*.

A SPANISH JOURNAL contains the following singular summary:—"There are 3,064 languages spoken throughout the world,—587 in Europe, 937 in Asia, 270 in Africa, and 1,264 in America. The number of males is nearly equal to females. The average of human life is thirty-three years; a fourth of the population die before the age of four years, the half before that of seventeen years; such as survive these periods enjoy a measure of health which is denied to the other half of the human race."

A CATHOLIC PRIEST IN GUILDFHALL.—Mr. Swift, one of the new sheriffs, being a Roman Catholic, was attended, at the swearing in, by his chaplain, Father Connor, of Islington, in full canonicals,—the first time that a Catholic priest has officiated in a civic ceremony since the Reformation.

GORHAM v. EXETER.—From a list of contributions for defraying the expenses incurred by the Rev. Mr. Gorham in this celebrated cause, we learn that the total expenses of the contest were £3,004 7s. 8d., and the total contributions £3,867 0s. 10d., leaving a balance in the treasurer's hands of £253 2s. 2d. The auditors have no hesitation in paying the balance of £253 2s. 2d. into the private account of Mr. Gorham.

BRIQUETMAKING EXTRAORDINARY.—Twelve moulders employed by Messrs. Herois and Ratter, in a field near Uxbridge, have made the enormous quantity of 10,870,000 bricks during the season of twenty-two weeks just ended. This quantity will give an average of 900,025 bricks for each moulder. One moulder made 1,046,000, and another made 1,023,000.—*The Builder.*

THE MAP OF FRANCE, which was begun in 1817, is not yet finished. It is to contain 268 sheets, of which 140 are already published. There yet remains five years' work in surveying, and nine years' work in engraving to be done. The total cost will exceed £100,000 sterling. Up to this time 2,240 staff officers have been employed in the work.

AFRICAN SLAVERY.—Lord Palmerston has sent out Commander Forbes, on another mission to the African sovereign, the King of Dahomey, with the view of securing His Majesty's co-operation in the suppression of the slave trade.

A LONDON PUBLISHER has been sent to prison for two years, and two cart loads of his goods seized, for selling indecent publications.

A NEW GUILLOTINE has been erected in Rome, in the place of that destroyed by the late republic.

THE SUBMARINE TELEGRAPH between France and England is now in operation.

WONDERS OF THE RAILWAY.—In 1850 there were 6,484 miles of railway under traffic in Great Britain.

Number of engines working on the rail-ways in 1850	2,436
Quantity of coke consumed by them within the year (tons)	627,528
Quantity of coal consumed (tons)	896,466
Total distance run within the year (miles) ..	40,161,850
Average distance run per day (miles) ..	110,333

The system of railway communication in these islands has advanced to such a point that every day the locomotive engine passes over a distance nearly four and a half times the circumference of the globe.

NEWSPAPERS IN THE WORLD.—There are ten newspapers in Austria, fourteen in Africa, twenty-four in Spain, twenty in Portugal, thirty in Asia, sixty-five in Belgium, eighty-five in Denmark, ninety in Russia and Poland, three hundred in Prussia, three hundred and twenty in other Germanic States, five hundred in Great Britain and Ireland, and one thousand eight hundred in the United States.

SEVENTY THOUSAND CHILDREN from sabbath schools were collected in Peel Park, Salford, to welcome the Queen, on her late visit to Manchester.

THE QUARTER'S REVENUE shows a good balance; but the war with the Caffres, it is expected, will swallow it all up.

PENNY OMNIBUSES have been started in London, where they are likely to become general.

ALL LETTERS must be stamped after this date—Nov. 1. No payments in money for them will now be received.

THE PRESIDENT OF FRANCE is again without ministers. Were his "Uncle" at his side he would pinch his ears for a blockhead.

THE OLD HOUSES OF PARLIAMENT—that is, their fittings—have been sold by public auction.

MARRIAGES.

Sep. 17, at Dr. Steane's chapel, Camberwell, by the Rev. W. Loask, J. W. Kendall Crossley, to Miss Maria Hannah Pococke, both of South Lambeth.

Sep. 23, at the baptist chapel, East Street, Southampton, by Mr. Thomas Morris, Mr. Henry Laver, to Miss Eliza Maria Fuller.

Sep. 25, at the old baptist meeting, Rushden, Northamptonshire, by Mr. Whittomore, Mr. James Green to Miss Rebecca Hill.

Sep. 29, at the baptist chapel, Ridgemount, by Mr. J. H. Brooks, Mr. Samuel Wightman to Miss Mary Walker.

Sep. 20, at the baptist chapel, Garway, by Mr. Johnson, Mr. Thomas Hoddel to Miss Mary Prosser.

September 30, at the baptist chapel, Wroxham, Norfolk, by Mr. John Webb, Mr. Richard Barham Shalders, of London, to Miss Eliza Rooke, of Dover, the bridal pair being about to sail for Auckland, New Zealand.

Sep. 30, at the baptist chapel, Oxford, by Mr. Bryan, Mr. William Randle, of Bloxham, to Sarah Elizabeth, daughter of the late Mr. Robert Randle, Oxford.

Oct. 1, at the G. B. chapel, Macclesfield, by Mr. Maddeys, of Northampton, Mr. William Bouson to Miss Eliza Sharpley.

Oct. 7, at the baptist chapel, Cannon Street, Birmingham, by Mr. Swan, Mr. John Davis to Miss Sarah Parsons North; and at the same time and place, Mr. William Davis to Miss Elizabeth North.

Oct. 8, at the baptist chapel, Tottenham, by Mr. Joseph Steer, of Croydon, Mr. Joseph Aris, of Croydon, to Hephzibah, daughter of Mr. James Lemon, Waterloo Cottage, Tottenham.

Oct. 12, at the baptist chapel, Baxter Gate, Loughbro', Mr. Henry Mantle to Miss Mary Belton.

Oct. 14, at Salem baptist chapel, Cheltenham, by Mr. W. G. Lewis, Mr. John Herrick, son of the Rev. J. Herrick of Chester, to Miss Beckingsale, of Cheltenham.

Oct. 16, at the baptist meeting-house, Sharnbrook, Beds, by license, by Mr. Williams, Mr. W. Brown, of Haddington, to Miss M. Ward, third daughter of the late Mr. Ward, of Tost Farm.

DEATHS.

August 5, aged 81, Mrs. Elizabeth Yeandel, a consistent and useful member of the baptist church, Buckland St. Mary's, Somerset. She died in full reliance on the promises of the Gospel. And Sept. 22, Mrs. Betty Knight, member of the same church. She was useful in the church, and kind to her afflicted neighbours. Greatly afflicted, she was resigned, and committed her departing spirit into the hands of her Saviour. These two sisters in Christ were baptized together, Sept. 14, 1847, the elder first, and the younger succeeding; so they departed. Both lived in high expectation of seeing our new chapel opened for Divine worship, of which gratification both were denied. But they are entered into rest.

Aug. 9, at Hong-Kong, China, Mr. Gutzlaff, the distinguished German missionary. Mr. G., for several years, was the Chinese Secretary of the British Plenipotentiary.

Aug. 17, at the Mission-house, East Coast, Berbice, the Rev. Daniel Kenyon, of the London Missionary Society, aged 44 years. Mr. Kenyon was a native of Manchester, and has been labouring in this country for a period of sixteen years. His body was interred on the evening of the following day, in the same grave with that of his wife and only child, at Albion chapel. His loss is sincerely felt by his numerous flock and friends.

Aug. 27, Dr. Philip, nearly thirty years superintendent of the Independent Missions in South Africa, aged 75, highly respected for his wisdom, diligence, and integrity. He was a warm friend of the aboriginal races, and viewed the aggressions made upon them with strong disapprobation.

Sep. 19, at Bootham, York, aged 70, Anne, relict of the late Rev. John Arundel, formerly Home Secretary of the London Missionary Society.

Sep. 21, at Uxbridge, Georgiana, wife of Mr. George Henry Heron, in the 38th year of her age, after several days of intense suffering, caused by treading on a lucifer match, and setting her clothes on fire.

Sept. 22, at her residence, Twickenham, rather suddenly, aged 70, Mrs. Sherwood, the celebrated authoress.

Sept. 27, at Gosport, after a long illness, borne with Christian patience, Eliza, the wife of Mr. John Wilson, and only surviving daughter of the Rev. James Millard, baptist minister, of Lympington, in her 30th year, having been a useful and valuable member of the church upwards of twenty-three years, sustained by Divine grace.

Sept. 30, at Trowbridge, Mrs. E. Burton, at the great age of ninety years. She had been a member of the Wesleyan Society since the days of Wesley, in whose company, and under whose sermons she often sat. She was buried at Back Street baptist chapel, where her husband and other relatives, having left the Wesleyans and become baptists, are now in membership.

Oct. 7, at Parley, Hants, of rapid consumption, brought on by over-hours and labour in a draper's shop, to the great grief of his family, the eldest and beloved son of Mr. P. Alcock, baptist minister, aged 26. Comforted in his affliction by the consolations of the Gospel, death was no "king of terrors" to him. He knew the blood of Jesus Christ his son, cleanseth us from all sin. He talked sweetly of the Saviour, and his end was peace.

October 15, at Bradninch, Devon, aged 77, the respected and beloved Rev. Charles Sharp, who for more than thirty years presided over the baptist congregation in that town. He was the principal means of establishing and carrying on the British School in that place. Ever since his settlement, in the year 1814, he had taken a very lively interest in the daily instruction of the young, independent of sect or party, — always allowing the parents full liberty to take their children to their own places of worship on the sabbath. His end was eminently peaceful. He exchanged mortality for life without a struggle or a groan.

Oct. 19, at Leira Cottages, near Plymouth, aged 68, after four years' illness, Mr. Jos. Spasshatt, formerly pastor of the baptist church at Redruth, Cornwall.

THE
BAPTIST REPORTER.

DECEMBER, 1851.

THE DEPARTING YEAR.

EIGHTEEN HUNDRED AND FIFTY-ONE—the first year of the second half of the nineteenth century, is now drawing to its close, and will soon be numbered among the many thousands of its predecessors on the pages of this world's history.

Another drop from the measured glass of time into the immeasurable ocean of eternity! And how humiliating and affecting is the simple fact that hundreds of thousands who hailed its opening have followed the thousands of millions who preceded them into the eternal state! So time hastens on its destined course, and so man passeth away and is seen no more. Happy they who do the will of God, for they shall abide for ever!

Our limited space—more limited always in the closing month—prevents us from taking any extended review of the leading events of the departing year. We may briefly notice that the movements of the most powerful of the world's rulers have been of a reactionary character—rivetting more firmly than ever the chains which three years ago were snapped asunder. But all their efforts to bind down the nations will be vain. Despotism is doomed—its days are numbered—it has been weighed in the balances and

found wanting. The verdict of Europe—for to this portion, as most powerful, we refer—is "guilty," against the temporal and spiritual tyrants. Never again will the people put their trust in princes. This is the bitter but useful lesson they have been taught by the events of the past four years. For them they will not again willingly fight. If fight they must, it will be for nationalities—for themselves and for constitutional freedom. But we have no faith in fighting. Remembering the words of the Lord Jesus, how he said, "All they that take the sword shall perish with the sword," we dare not trust in it.

We trust rather in the diffusion of the Word of God among the nations, notwithstanding the impatience of many with regard to its slow and silent operations—we trust in the diffusion of information and knowledge among the people of those nations—and we trust in the example of England teaching them all, both rulers and people, that liberty can exist without licentiousness. In these we have faith.

And let not any of our readers imagine that we are travelling out of our line to notice matters which are not strictly religious but rather politi-

cal. Their baptist brethren in Germany could tell them of the serious obstacles which despotic rulers always set up against the enlightenment and evangelization of the nations, and the order and peace of their assemblies.

Looking over the world's wide surface during the year that is gone, we have observed little disturbance, except our own most unjust and mischievous war with the Caffres in South Africa, and the mad attempt of some wild Americans to seize upon Cuba. India has been tranquil; though there are reports of civil war in China. California yet yields gold, and a new passage has been opened to its shores by the Lake Nicaragua. In Australia too, much of that precious metal has been found. By this mail we hear of one lump of 106 pounds.

But nearer home, in Europe, the pope has been upheld on the throne he so ignominiously deserted, by French bayonets, and it now appears that England had to do with his restoration, providing he gave the Romans the promised constitution. *The British Quarterly* says:—

"There is no use of mincing matters; and we may now say boldly, that even the restoration of the pope, under the amplest guarantee to his people of the constitution of 1848, would have been an insufficient, illogical, unprincipled, and most un-English proceeding. Insufficient, for it would, in fact, have been nothing more than to arrange the chess-board over again for the repetition of a game already played; — illogical, for the very same reason which made it right that the Romans should have a constitution, legitimized all that they had done under and in prosecution of the constitution already granted to them; and also because a constitutional pope was and is the greatest of paralogisms; — unprincipled, for to force back a sovereign upon a people, under whatever pretence of care for the interest of both parties, is a gross violation of national right; — un-English, for if there was any

one action in the world which England stultified all her past history and all her supposed instincts by taking part in, that action was the restoration of a deposed pope. The richest piece of historic comedy ever seen, we should say, was John Bull, in a fit of magnanimity, lending a hand to lift the pope once more upon his legs. Why, Bull, you old fool, you ought to have been so glad at seeing this pope, for whose downfall you were supposed to have been petitioning Heaven for three centuries, fairly knocked down, that, without giving yourself any particular pains to ascertain who did it, or how it was done, you ought to have accepted the fact as the most splendid thing that had been done for many a long day, and set all the bells in England a-ringing to commemorate it!"

But the greatest foreign European event has been the liberation of the governor of Hungary—Louis Kossuth—by the Sultan of Turkey, into whose dominions he fled after Gorgey betrayed his trust and sold his country for Russian gold. Russia and Austria, like the fierce eagles of their standards, hovered round and demanded their prey, threatening vengeance if refused. But the Sultan, encouraged by England and France, refused, and at length surrendered him up to the Americans, who had generously sent a steam vessel to receive him. Refused a passage through France by its stupid president, he was conveyed to Gibraltar, and thence by a British steamer to England, where he was welcomed by numbers and plaudits next only to those which wait everywhere for our own beloved Queen.

We witnessed his entry into Birmingham, and heard for two full hours his wise and patriotic speech at the Town Hall. Never did we witness such a scene. And not allowing ourselves to be carried away with excitement, we calmly state our deliberate conviction, that this MAN is capable and worthy of being, and will one day, we hope, become, under Divine providence, THE REGENERATOR OF EUROPE.

What a contrast between the reception in England of Haynau and Kosuth! Verily such men have each their reward!

We close those general remarks by observing, that the outrages on humanity committed by the last of the Bourbons—the King of Naples—have been manfully exposed by a British conservative statesman.

Returning home again. We have mentioned the example of England, and with all her faults she stands, even now, the best to which we can point on earth. Indeed, during the past year, by a whole world suffrage, she was elected to be entrusted with the custody and care of the riches of the earth. For where else on earth would they have been safe?

And certainly that for which 1851 will be chiefly distinguished in future history, will be this very thing—that the nations of the earth intrusted to the care of England their most valuable productions—natural and artificial.

When this great project was first proposed but few fully comprehended the design, and there were who prognosticated all manner of evil therefrom. We never shared in such apprehensions. We thought we saw how the Exhibition might tend towards universal good. That some evil effects might result we did not deny, and we cautioned against them; but of these there were fewer than we expected. The thing itself was simply good. As Mr. Whish in his Prize Essay has wisely observed:—

"For what is each new discovery of science? It is not an act of creative power on the part of the philosopher or the artist. It is not that either he has added some new element to the construction of the world, with a view to man's service, or that he has forced into that service some hostile energy which he was never intended to benefit by, and which would obey him only on compulsion. It is only that he has dived deeper than others before him into the benevolence of the

Creator, as hidden in his works. It is only that he has traced out and laid open some fresh instance of the Divine power and wisdom, by which that benevolence was enshrined. We must beware that we do not praise such a benefactor as though he had bestowed the blessing itself upon mankind; his praise is that he has discovered it, and made it available. His position is precisely similar to that of the miner; he finds the precious metal, he does not make it. It is to the benevolent forethought and working of God, that we owe the gift itself. The whole earth is a treasure-house—a mine,* from which we may obtain inexhaustible evidences of the goodness of our Creator. It is the self-imposed and delightful task of the philosopher to search deeper and deeper still; and when he has opened and prepared the way, then all are glad to follow. But are we to gaze about upon the newly-unfolded treasures with a vacant stare of astonishment, without a thought of Him who spake the word and it was done? Or, are we bound to recognize the fact, that each fresh discovery is, as it were, an enlargement of the mirror on which we see reflected the various attributes of the Creator? An intelligent traveller, who lately ascended Mont Blanc, declares, that when he reached a certain spot, and from thence looked down upon the unspeakable grandeur of the scene before him, the thought that instinctively rose to his mind was this,—'O God! how wonderful are thy works!' Similarly ought we to be moved by each new conquest of the human mind over the inertness of matter, or the inscrutability of more subtle agency. We should view them as additional proofs of forethought and goodness in the working of Him who prepared the earth for the residence of man. Every event which helps to overcome the sloth and indifference of men's minds, and to

* "His glory covered the heavens, and the earth was full of his praise: and there was the hiding of his power."—Hubback ill. 34.

allure them to the careful consideration of such conquests, may well be expected to lead them to a more admiring and adoring love of God; at least, it gives them that knowledge which may become the foundation of that holy feeling."

Neither was this grand occasion for the gathering of the nations of the earth suffered to pass unimproved. Religion—the religion of protestant England, and the true foundation of her greatness, was not a passive spectator, but an active and busy agent among the multitudes of natives and foreigners who thronged to see the great sight. True, papists and puseyites, with their wonted cunning, made a splendid show of their gewgaws and medieval trumperies, and gave us specimens of bishops in waxwork, with rich vestments to attract vulgar wonder, yet how many turned from them with a smile of contempt, exclaiming, "It wont do—it is too late!"

But on this subject we gladly avail ourselves of some excellent remarks from another of our leading monthly journals.*

"The British and Foreign Bible Society, whose interesting collection of the inspired volume in 150 languages and dialects, arrested the attention of innumerable foreigners, made liberal arrangements for the supply of foreigners with copies of the Scriptures. The Religious Tract Society has issued large editions of 'the Palace of Glass and the Gathering of the People,' and 'the Royal Exchange and the Palace of Industry,' two interesting volumes, of which we gave brief notices when they were published, and to which we here specially invite the attention of our readers: besides great quantities of tracts bearing on the religious aspects of the Exhibition, adapted to varied degrees of intelligence and culture. It is well known that several of our London societies for promoting the

religious welfare of foreigners, have been labouring industriously and with cheering success among larger numbers of foreigners than have ever been accessible before. The places of public worship in London have, for the most part, been thronged. Special services and unoccupied buildings have been truly consecrated to this holy enterprise. For five months the great room in Exeter Hall has been densely filled with attentive hearers on the morning and evening of every Sunday, so that the gospel has been preached in that one place to a hundred and fifty thousand persons. It has been a season of sacred *reunions*, in which the most experienced and spiritual persons of Europe and America have joined their prayers and their counsels for mutual encouragement in the great work of evangelizing all the nations. And now that the glare, the bustle, the excitement are subsiding into bright and tranquil recollections, it will be found, we think, that the progress of true religion has been accelerated to a degree that will touch the chords of many hearts, and make them vibrate with the melody of praise to God. And while fresh energy has thus been infused into our benevolent concern for others, and the same spirit has been quickened among our fellow-christians in other countries, we have felt with renewed power the responsibility of caring for the religious character, the christian reputation, and the spiritual culture of our own honoured country. We hope that our pages have not vainly appealed to the reader on behalf of the thousands of neglected ones that swarm in this metropolis; while similar scenes have come under our personal observation in the great towns, that are so rapidly thriving, in the commercial and manufacturing centres of our population. We have much to say respecting plans for 'overtaking,' as Dr. Chalmers so graphically and with such painful truth expressed it, the multitudes that lie beyond the range of our

churches and our ministries, for whom new agencies are in requisition; but we defer this momentous affair to an early exposition of the views which we have been revolving much and long, in connexion with some practical experience of the way in which the masses of the English people can be reached by those who seek to save them through the gospel of the Son of God.*

We cannot close our reference to this subject, without adverting, as we do with unfeigned satisfaction, to the peaceful demonstration which we have given to the world, of the power of voluntary agency, and of the safety of popular institutions. This unparalleled Exhibition has not been the work of government—has not been sustained by public revenues—has not been the result of political or party schemes. We rejoice sincerely in the favour it has received from royalty, and we are not loath, but glad to join the most loyal of our fellow-subjects in the heartiest congratulations on this account: we know nothing in the history of our monarchy, or of any other, so graceful, so sure to win and to keep the love of a great and free people, so likely to read a wholesome lesson to the princes of the earth, and to the heads of its republics, as the earnest and enlightened interest which her Majesty and Prince Albert have taken in this most popular affair. Nor have we any wish to throw a note of discord into the harmony of delight with which all ranks and classes have rejoiced to follow these illustrious examples. Yet we should belie our ripest judgment, and do violence to our most cherished feelings, if we were not to dwell, with all the strength of expression at our command, on the noble and affluent freedom which gave birth to such an institution, and which has nourished it so gloriously. It has been a specimen of what men can do, and will do, in England, but not in

England only, *to educate themselves at their own charges*. Only let governments defend them while they keep the laws, and let parliaments take heed that the laws are wise and good, and let the honoured, and the wealthy, and the cultivated members of society discharge their duty as examples to their obscurer brethren, and we have no fears lest any large proportion of the English people should long remain insensible to the benefits of education, or that they should be either unable or unwilling to remunerate the ablest teachers. We are not prepared to sacrifice the freedom which has spent millions of shillings on the lessons of that one public school, to any theories however plausible, to any schemes however beneficial, which should turn our population into either communists or paupers. We prefer the slow, yet decided improvements which have issued in the splendid holidays of this ever-memorable summer, to those which promise to be more rapid, but which are bound up—in our judgment—with centralization and corruption, with compulsory taxing and compulsory training, with the bigotry of religious opinion, or the worse bigotry of irreligious indifference, and with principles of social economy and national policy, against which our history has been a struggle from the beginning.

The 'festival of the civilization of mankind' was inaugurated with the solemnities of religion, and the Queen of England expressed her concurrence in the prayer, 'that by God's blessing, this undertaking may conduce to the welfare of my people, and to the common interests of the human race, by encouraging the arts of peace and industry, strengthening the bonds of union among the nations of the earth, and promoting a friendly and honourable rivalry in the useful exercise of those faculties which have been conferred by a beneficent Providence for the good and happiness of mankind.' It is our belief that these words were

* This is hopeful. We shall be almost impatient for its development.—ED. B. R.

heartily uttered; and how beautifully have they echoed along every shore! how strong and general is the conviction, that the hopes thus royally expressed were well founded! Time will declare it.

'Go, then, thou Grand One of the Present,
Grandly into the Past.
And for the Future
Leave no trace behind, but in the mind,
Enriched, expanded, and sublimed.
Only a noble memory.
Be thou to sensuous eye,
Quickly, as though thou hadst not been.
Let the place that knows thee now
Know thee no more.
Let the grass grow again, where grew the
Grass so short a while ago.
Let the wandering winds blow freely o'er the
Site where shone so late
The gleaming wonder of the world.
Let world-wide pilgrims come,
In all time hereafter, unto this sceptred Isle,
This little world,
This precious stone set in the silver sea,
This blessed spot, this earth, this realm, this
England,
To that green spot:

And, pointing to their sons, all grown incredulous,
say,—
"Hero it stood!"'

Beautifully poetic, certainly, are these lines, but we cannot agree with the talented writer of the "Lily and the Bee." We vote that it STAND.

EIGHTEEN HUNDRED AND FIFTY-TWO approaches! What scenes of stirring moment will pass before us we know not; what events, big with importance to the present and eternal interests of mankind, will transpire, we cannot tell; but amidst the commotions of earth it is consoling to the believer in the immutable Word to rest patiently on the assurance that the kingdoms of this world shall, 'maugre all human efforts to restrain or prevent, become the kingdoms of OUR GOD AND OF HIS CHRIST!

SPIRITUAL CABINET.

HUMAN LIFE A SHADOW.

"Our days on the earth are as a shadow."—1 Chron. xxix, 15.

THE close of another year will suggest to many a mind conversant with scripture the above assertion, and deepen the conviction of its truth. I cannot conceive of a thoughtful reader meeting with this declaration, in the month of December or January, when the recollections of a departed year and the commencement of an unknown one occupy his thoughts, without being deeply impressed with the instability of life. There is nothing fixed or immutable about a shadow. Philosophically considered, no shadow caused by the sun can be found in one place at two successive moments. This being true, what a striking analogy between the shadow and human life. What is there stationary about our present being? Whether in company or alone, at home or abroad, asleep or awake, time is carrying us onward, so that like the shadow we are never at two successive moments in the same place. No event has happened during our history, either in relation to nations or individuals,

that has for a moment impeded the movement of the finger of time. Two youthful hearts, throbbing with life, stand before the marriage altar, and the very moment that makes them one is hastening them onward to that which shall divide them again. The time that transpires while carrying a departed one to the grave brings us so far nearer our own. The countenance may exhibit no change, the eye shine with its usual brilliancy, the limb retain its flexibility, and the step its firmness, but these are no indications that the sands in our life-glass have made a pause, or that we no longer resemble the fleeting shadow. This declaration would alike suggest to the mind the idea of insecurity. A shadow is caused by any substance interposing between the sun and some other substance; but who can secure it? As there is no substance on which man can seize, how can he retain it? What rope can bind it? What nail transfix it? What wisdom can prevent its passing away? How

peculiarly applicable is this to human life. Who has the power to keep possession of it? Where can we deposit the precious jewel of existence and say it is safe? Who has the wisdom to elude all attempts of the enemy to destroy it? How numerous are the remedies resorted to to retain it, but without success? Hundreds are daily seeking the sea beach or the continental breeze to keep possession of life, but fail. Nature, through all its animal, vegetable, and mineral kingdoms is ransacked to discover the preventive of death, but in vain. The physician dissects the bodies of the dead, that he might know the position of every bone, the use of every muscle, the seat of every disease, in order that he might save the living, and he fails. Man eats this and avoids the other, carefully selects raiment for the body and shoes for the feet, he rides to-day and walks to-morrow, all to retain life, and he fails. The writer, the publisher, the compositor, the reader, will shortly be adopting every means, using every effort, in order to retain the possession of our present being, but all will fail. "Our days on the earth are as a shadow." There is no retaining life. And would not the above declaration lead to the impression that there is an uncertainty about life. No one is capable of knowing how long a shadow will continue. It is seen one moment and disappears the next. Only let a cloud intervene between it and the sun and it is gone. The continuance of a shadow is far more uncertain than the wind. "For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away." There is nothing of which man knows less than the duration of his existence. Converso with him, and you will find him familiar, as it were, with God and angels, heaven and hell. He will tell you the size, distance, circle, speed of the sun, moon, and stars, as though conversing about familiar friends. He will take you into the bowels of the earth, show you the petrified relics of

past generations, and from them give you the history of the world's formation. To read his writings, or listen to his utterances, it would appear that all secrets were revealed to him. But ask him the question, which above all others must be fraught with importance to himself, How long shall you retain your present being? what day, or night, or month, or year, shall you exchange the mortal for the immortal? with all his vast attainments, and love of life, he will be compelled to confess that he cannot boast of to-morrow, that he knoweth not what a day or an hour may bring forth; that his days on the earth are as uncertain as the shadow; that while in his dwelling, or in the street, in his bed, or in the counting-house, in youth, or mature age, the arrow can strike and the spirit depart. Myriads at the commencement of the year 1852 will say in spirit if not in words, "Soul, take thine ease, eat, drink, and be merry, for thou hast goods laid up for many years;" knowing not that ere another year shall close many will have read their name, their age, the day of their death, upon the stone that marks out their silent resting-place. I have known the bridal-dress prepared, and the bride retire to rest the night that was to give place to the day of marriage: the head rested upon the pillow indulging in brilliant anticipations concerning the future. The morning dawns, the bridegroom arises, but Oh! it is to gaze upon the lifeless form of his betrothed one; and to learn, as he never had before, that "Our days on the earth are as a shadow." Should not these reflections suggest to the mind of the reader the emphatic declaration, "Whatsoever thy hand findeth to do, do it with all thy might." Are you the Lord's? Serve your generation according to his will. Your opportunities to do good are lessening; prize and improve them. Hours for communion with God, and for wrestling with him on the behalf of others are diminishing; make good use of what remain. There is no returning

when once departed, to fill up empty spaces of time, to improve neglected opportunities, or to give to the cause of God what we now withhold. Live as one who must give an account. "Blessed is that servant whom his Lord when he cometh shall find watching." Is the reader one whom God's goodness has failed to lead to repentance? Has not one day out of so many years, nay, one hour of your whole life been spent in a preparation to leave it? Is it so? Thou hast been spared longer than the barren fig-tree, and dost thou expect another year given to be spent in unfruitful-

ness and sin! Is it wise in thee to expect what may never be granted; and if thine expectations fail would not all be lost! Oh! reader, improve the present hour, thou knowest not what lies beyond it. Now is the accepted time—now is the day of salvation. Hasten to Christ thy only Saviour. Seek earnestly for Divine guidance, and be prevailed upon to utter in sincerity the prayer—

Great Source of Wisdom, teach my heart
To know the price of every-hour,
That time may bear me on to joys
Beyond its measure and its power.

Barnstaple.

POETRY.

IN MEMORY

OF THE LATE MRS. MILLER, WIFE OF THE REV. W. MILLER, GENERAL BAPTIST
MISSIONARY, ORISSA, WHO FELL ASLEEP IN JESUS, JULY 8, 1851.

SISTER, in Christ, farewell!

Thy lov'd employ is o'er:

Thou hast the debt of nature paid,
Far from thy native shore.

The hope thy usefulness

Inspir'd in us is flown;
And grief that rends thy husband's heart,
Hath echo'd in our own.

To turn the heathen mind

From darkness and despair,
Was all thy fond ambition here,
And oft thy anxious prayer.

Whilst thou with us didst dwell,

We often heard thee pray,

That God would shine on heathen lands
And give them Gospel day.

And when thy ardent soul

Resolv'd at length to go

And labour with the mission band
To ease Orissa's woe,

Deep was our sorrow then,

To think of parting so;

But God had work for thee to do—
'Twas He that bade thee go.

Then go! beloved friend,

We every one replied;

Though we deplore thine absence much,
Jehovah will provide.

Since we thy face beheld,

Not quite throo years have fled,

Before thy earthly tenement
Is number'd with the dead..

Oh! 'tis a trial sore,
And flesh is loathe to bear
With patience what the Lord sees fit
To exercise us here.

Great God of heaven look down,
And sooth her partner's mind:
Help him to cast his care on thee,
And thus true comfort find.

Her aged mother grieves;
Speak comfort to her heart,
Again she will her Mary see,
Though for awhile they part.

Protect the infant dear
Which she hath left behind;
May she, the subject of thy grace,
Her mother's Saviour find.

May we, her christian friends,
Who mourn her exit here,
Keep this important truth in view,
That death is ever near.

May each more earnestly
Work while 'tis call'd to-day;
For soon the stroke of death will come,
And waft our souls away.

Then may we ready be
To take the summons given,
And mount on angels wings to join
The family in heaven.

There 'mongst that spotless throog,
Stands our redeemed friend;
And sings the song of victory
'Midst joys that never end.

Ashton-under-Lyne.

A. W.

REVIEWS.

ALMANACKS FOR 1852.

This month, we can only find space to notice a few of these annual directories. Several valuable volumes have reached us, to which we cannot now do justice; but they shall have our early attention.

The first almanack which reached us was a new thing in our land—"The Baptist's Almanack," by the Messrs. Banks, of Bermondsey, published by Houlston's. Our American brethren have, for some time, issued a valuable pamphlet almanack; some extracts from that for 1852 we gave so early as October. This under our notice is a penny sheet of good demy paper, well printed, and ornamented with four wood engravings. But is not the first, "The Banks of the Jordan," a mistake? Beside the usual calendar and other almanack matters, we are furnished with a list of baptist ministers and chapels in London and the suburbs, with times of service on the sabbath and week days; also a list of Independent ministers. Historical facts are, as usual, appended to the dates; and several baptist facts; deaths of baptist ministers, some well known and some little known; texts of scripture on baptism, also; and, at which we are somewhat surprised, for what have baptists to do with them? saints' days and festivals, and Epiphany, Septuagesima, Sexagesima, Quinquagesima, and Quadragesima Sundays, and all the rest to the end of the popish chapter. We assure our esteemed brethren, the publishers, that we have no disposition to frown upon their attempts to furnish us with a baptist almanack; we would rather encourage them. But if they would succeed, they must try to give us a better than this another year, leaving out many of the puerilities which, in our judgment, deform this; such as "April 6, Tuesday, Old Lady Day. Have you seen the Earthen Vessel?" But *verbum sap.*

The next which reached us was the "Christian Almanack," by the Religious Tract Society, which we always welcome as one of the best family almanacks ever published. And well, from year to year, does it sustain the high position it has attained. This year, it is ornamented

with a well-executed wood engraving of a great public meeting at Exeter Hall, in which the great organ and the platform are most conspicuous, only part of the body of the Hall being given. Its motto is an appropriate quotation from Thompson, which, as it is seasonable, we give.

"With what an awful world-revolving power
Were first th' unfriendly planets launched along
Th' immeasurable void! Thus to remain
Amid the flux of many thousand years,
That oft has swept the toiling race of men
And all their labour'd monuments away,
Firm, unremitting, matchless in their course;
To the kind, tempered change of night and day,
And of the seasons ever stealing round,
Minutely faithful."

This annual is chiefly valuable for its very scientific astronomical information. This, which ought ever to be a leading object with such publications, is here worked out in a superior manner. Indeed, we do not know one of its class which is equal to it in this respect. Beside some choice religious selections, we have also many useful suggestions on farming and gardening, allotments, emigration, natural philosophy and science, railways, county courts, population census, tenancy, as well as the Royal Family, sovereigns of Europe, members of Lords and Commons, the Government officers, courts of law, rates of postage everywhere, bankers, stamps, taxee, &c., &c.

The last we now notice, though not least worthy of commendation, is John Cassell's "Protestant Dissenters' Almanack." The events recorded in his calendar are select and characteristic. But the chief attraction and ornament of this annual is a series of large wood engravings, admirably designed and cleverly executed, of various important facts in dissenting history, as—Signing the Covenant, The Westminster Assembly, William Penn landing in America, John Owen preaching before Parliament, The Royal Assent given to the Toleration Act, Precautions of Dissenters against Disturbance of Worship, Women of Bristol stopping up Frome Gate, Milton and Cromwell, Prynne, Bastwick, and Burton in the Pillory, Jacob's Church interrupted by Officers, Mrs. Bunyan's Appeal to the Judges, Thanksgiving Service of the Pilgrim

Fathers on Landing. These are all excellent sketches, and will excite in the breasts of modern Separatists sympathy with suffering piety, indignation against spiritual wickednesses in high places, and thankfulness that our fathers secured for us, though at so great a price, the freedom we now enjoy. Each engraving is accompanied by a description of the scene illustrated. A spirited address to dissenters follows, and then statistics of the dissenting bodies, among whom the Independent, *alias* Congregational, is made to hold the most conspicuous position, somewhat, by the arrangement, to the disadvantage of

their brethren of other denominations; we do not say intentionally, but obviously. We have then (Independent) colonial churches and pastors, and the Independent and Baptist chapels in London and suburbs, with names of ministers and times of services; the Ecclesiastical Titles Assumption Act, census, Post Office, stamps, interest table, Royal Family and Government officers, high water table, population of globe table, weather table, abstracts of recent acts, &c., &c.

So now we leave our readers to make their own choice according to their taste.

CORRESPONDENCE.

BAPTISM OF CHILDREN BY BAPTISTS.

To the Editor of the Baptist Reporter.

DEAR SIR.—One of your correspondents, R. B., Ramsgate, expresses his alarm at the numerous additions of very young persons to baptist churches. He informs us that it is not a rare thing, but that the practice is increasing every day; nay, that it is even growing fashionable to baptize persons as young as *eleven years of age*. And he adds, that somewhere in Essex "a baptist church is literally filling the church with little children." These things R. B. regards as giving too much countenance to the practices of the papists, and the puseyites of the Church of England.

I should not have troubled you with any remarks upon the subject, but for the fact, that the observations of R. B. are just a specimen of a certain class of notions which prevail in many of our churches, and which appear to me to be as unscriptural as they are irrational.

R. B. has not informed us whether the children to whom he refers have been baptized on the profession of faith in the Lord Jesus Christ, or not. I presume, however, that it has been so, and that they have given some satisfactory evidence of conversion. Now I should like to ask R. B. whether, in his opinion, persons at the age of

eleven are capable of experiencing the converting influence of divine grace? and if so, whether they are not capable of giving evidence of the reality of such a change? and, thirdly, whether, if they give such evidence, they should be kept out of the church simply on account of their youthfulness? I have often heard christian parents speak with great confidence of the piety of their children; but they do not think it desirable that they should be introduced into the fellowship of the church, till they have had time to encounter some of the more violent assaults of temptations, &c. That is, they will not consent to give these young converts the benefit and encouragement which a connexion with the church of Christ is adapted to afford, nor allow them the advantage of the restraining and salutary influence which a distinct profession of religious decision is likely to exert in their early conflicts with evil, but leave them to battle with the enemy single-handed, and under the discouraging impression that they are not yet deemed eligible for fellowship with the people of God.

If church fellowship be designed and adapted to feed, to strengthen, and to animate the spiritual life of its members, one would think that it is the very best place into which we could introduce our very youngest converts. I believe that the practice of discouraging young and hopeful characters from connecting themselves with christian churches has

has been attended with dismal and disastrous results.

Allow me, further, to submit, in support of the view I take of this question, the following reasons:—1st. It is an acknowledged christian duty to seek the salvation of our children from their infancy. 2nd. The minds of children are peculiarly susceptible of salutary and religious impressions. 3rd. It is the duty of the religious instructor to watch the operation of right impressions, and to seek to bring them to a speedy and decisive issue; that is, to secure their actual conversion to God. Now let us suppose that the parent, or teacher, has, under the Divine blessing, been successful in winning a number of young souls to Christ; who naturally desire to share in the privileges of God's people—and give clear and decisive evidence of sincerity in wishing to follow the Saviour in the ordinances of the gospel. I would respectfully ask—What man can forbid water that they should not be baptized? They have an unquestionable right to all the privileges of believers, and they peculiarly need all the sympathy and encouragement which elder christians can show them. 4th. It could be shown, from extensive and careful inquiries which have been made both in this country and in America, that a very large proportion of those members of christian churches who have had the advantage of an early religious training, date their conversion prior to the age of eleven. 5th. As a general fact, men and women have been practically useful in the service of God, in proportion to their prompt and early religious decision. 6th. The very habit of delaying the distinct and resolute avowal of religious conviction, has been found to exert a most benumbing, enfeebling, and deteriorating influence upon the character of all who have indulged it.

The result of all my experience and observation is, that I sincerely believe that nothing can be a greater blessing to the parties themselves, to the church of God, and to the world at large, than the very early dedication of our youth to the service of the Redeemer. Let the prayers, and example, and efforts of our more advanced christian friends but tend to this result, and they will adopt the most effectual means to counteract the progress of popery, puseyism, and every other form of evil.

As my remarks have been made, not so much in answer to the communication of R. B., as in opposition to a peculiar class of notions which too generally prevail, and which appear to me most erroneous and mischievous, I have not deemed it necessary to advert to some other very questionable observations contained in his epistle.

Brantree.

D. R.

DEAR SIR.—Will you permit me to request the attention of your readers to a few remarks upon the observations of R. B., which appeared in your last number, relative to the "Baptism of Children by Baptists," which observations, he informs us, "he had been induced to make from one or two facts which had recently come before his notice."

Your correspondent writes as follows:—"In a recent number of your magazine I read an account of a baptism; one of the candidates being only eleven years of age. This," says he, "is not a solitary case—the instances of baptism at eleven years of age are not rare: no, for they seem to be increasing every day; they seem to be growing quite fashionable! so much so, that, as I have been recently informed upon good authority, a baptist church in Essex is literally filling the church with little children." "I apprehend this," he adds, "to be a very dangerous state of affairs for the baptists. Instead of meeting the 'man of sin' with a broad front, they seem anxious to lessen, as much as possible, the dissimilarity, and to approximate as closely as they can to what they professionally oppose."

Now, Mr. Editor, without in the least questioning the truth of the former statements, I think there is no sufficient ground for the latter; since he himself admits "that occasionally, though very rarely, there is to be found such a precocity of piety as would justify baptism, even at eleven years of age;" and having admitted this, may it not be fairly asked, why, with all the efforts that are being made in our sabbath schools to impart religious instruction to the young, "such a precocity of piety" is still so "very rarely to be found"? for it does not necessarily follow, that because instances of such early piety have hitherto

been rare, they are always to continue so. Without, however, pursuing this enquiry at present, allow me to say, that I am under no apprehension whatever that the baptists, as baptists, will ever compromise their principles; for I presume that no baptist minister would either baptize or agree to receive into the church either young or old, unless, in the judgment of charity, he had reason for believing them to be the subjects of Divine grace. And so long as this is the case, whatever there may seem of assimilation in age, the difference in these respects will still be so manifestly apparent, that we may boldly challenge either the Church of Rome or any other to prove us guilty of any compromise of principle. Then, as to the cases to which R. B. refers, I think, after all, they are rather exceptions than otherwise; if not, how is it, Mr. Editor, that in the number of baptisms you report every month we so very rarely see one noticed? But are we really to understand that the "little children" with which they are literally filling the "church" in Essex are all, or chiefly, of the early age of eleven years? and if we are, has R. B. also good authority for stating that they have not that "precocity of piety" which would justify baptism? if so, then with him "I apprehend this to be a very dangerous state of affairs for the baptists," at least so far as the church in Essex is concerned, since the connexion between conversion and baptism is there broken or disregarded; if not, we are left to infer that even these were instances of believers baptism till we have evidence to the contrary. Again, let me ask, why require or expect a "precocity of piety" of a child previous to baptism any more than of a person of adult age; ought not the same evidence to satisfy us in one case as the other? for, admitting that the minds of children are more free from prejudice, and more easily excited than those of maturer age, there is less danger of their acting from improper motives, or a design to deceive. Children, in general, are not hypocrites, unless you train them to be so. If they occasionally appear serious or thoughtful, as most children do at times, unless there be some special cause they will soon resume their wonted cheerfulness—they cannot be hypocrites long. If, therefore, we are deceived in them, it will, I con-

ceive, in most cases, proceed more from a want of due attention or due discernment on our part, than any design on theirs to deceive.

I make these remarks because I consider it to be highly necessary that we should speak and write with caution upon a subject of so much importance, or we may perhaps do mischief. I am no strenuous advocate for baptismis at the age of eleven years; still I do not think it needful to discourage them, by magnifying evils which scarcely have an existence. Since admitting it to be an evil to admit into a church a number of very young persons, it is one which must eventually correct itself; for no church can long exist without a due regard to its discipline; and though the frequent necessity of exercising that discipline might by some be urged against their admission, it is questionable with me whether the exclusions in such cases are greater in proportion amongst those who enter our churches while young, than they are amongst those received at the age of maturity. And might not even some of these be avoided if they were more carefully tended as the lambs of the flock by those whose age and experience might serve to give stability to their feet and vigour to their piety.

In conclusion, let me urge the christian reader to remember that the young are our hope for the future. They, instrumentally, are to be the channels through which the streams of mercy are to flow down to future ages. Let the young, then, be our care, and to lead them to Jesus our blest employ; and while "we watch for their souls as those that must give account," let us endeavour in their more serious thoughtful moments to ascertain the true state of their mind; and instead of wounding their feelings and checking their enquiries after the truth, by thinking lightly of their convictions, or observing them with an undue scrupulosity, as if more anxious to detect wrong than to encourage what is right, be anxious, rather, to direct their thoughts to the Saviour, and encourage them to apply to him for salvation, exercising that charity which "hopeth all things." Thus shall we best obey our Lord's command when he said, "Feed my lambs."

Halifax.

D. B.

DEAR SIR.—The letter of your correspondent R. B., on the "Baptism of children by Baptists," has filled me with astonishment. I am sorry to find fault with his communication, but I cannot help it; he says, "the danger to which baptists are most liable, is their too near approximation to the principles and practices of pedobaptists;" this I must deny. I rather think there is more danger of their going to the other extreme, and for fear of being said to countenance anything like the baptizing of infants, they keep pious children out of the church. As to the assertion that the cases of early piety, which would warrant the subjects of it to be baptized, are very rare, is, if a fact, very much to be deplored; but that it is so R. B. offers nothing like proof, except to repeat the affirmation; and till some better evidence is produced, I, for one, shall be sceptical on the point. I have read of many instances of very early piety. I have known several! And it is no uncommon thing for candidates for baptism and church membership in baptist churches to state, on relating their experience, that from early childhood they have been deeply impressed with reli-

gious truth, and have even then been enabled to believe on the Lord Jesus Christ for salvation. Then again R. B. cannot surely be a sabbath school teacher; or if he be, how does he reconcile his principles with his practice? Is it not the object of sabbath school instruction to bring the young to Jesus Christ for salvation? And what, I would ask, is one of the first indications that any person is decidedly pious and loves the Lord Jesus? Is it not a wish to keep his commandments? There is one question which R. B. would do well to consider before he writes again on this subject, "At what age do children become responsible to God for their actions?" If he will favour us with a reply to that question it will, perhaps, do something towards settling the point. For myself I believe there are many children under eleven years of age whose piety is as sincere, whose appreciation of the truth of the gospel is as intelligent, and whose qualifications for church membership are as undeniable, as many of the grown up members of our churches.

AN ADMIRER OF EARLY PIETY.
Accrington.

NARRATIVES AND ANECDOTES.

Louis Kossuth and the Bible.—During the late visit of this distinguished man, a Bible was presented to him at his temporary residence in Chelsea, by Mr. Charles Reed, on behalf of several christian ladies. We have not the means of knowing whether the illustrious Magyar be an evangelical christian or not. Mr. R. says, "I firmly believe him to be a christian." Mr. R. was admitted early, and remarks that it was an interesting spectacle to see, as I was permitted to do, in the repose of the family circle, Kossuth unbending to the children around him, and chatting familiarly with his companions in exile, the prattling hilarity of childhood strangely contrasting with the graver tones and slightly melancholy aspect of the parent and his friends. Mr. R. presented the Bible in the presence of Madame Kossuth, Madame Pulski, and other ladies. Mr. R. said:—"I present myself, by your courteous permission, as the representative of a few British women who desire me to

offer you the tribute of their profound respect. Though for the present 'without a title and without an office,' an exile and a stranger, you have the homage of many hearts among the generous, and brave, and good of every land; and often, in the season of your long captivity, has the silent prayer of the christian heart ascended to heaven on your behalf, 'Lord, remember Louis Kossuth and all his afflictions.' Their admiration of your noble principles, and sympathy with you in your sufferings and privations, led them to seek to minister to your comfort in Kutayah, but they failed in accomplishing their object. They hail with delight your visit to these shores, and through me this day present for your acceptance this token of their sincere regard. Accept, then, sir, this volume—the inspired Word of God, the sacred scriptures, the charter of man's true liberties, the book which unfolds the secret of all that is really great and good, revealing the love of God to man, and

teaching men by the same love to serve one another. May its sacred doctrines dwell in your understanding and affections, to stimulate and sustain you amidst the varied scenes and conflicts of this passing life, raising your aspirations to the loftiest elevation attainable here, and preparing you for that inheritance beyond the grave which is incorruptible, undefiled, and that fadeth not away. Mr. Reed then presented M. Kossuth with a large German bible, elegantly bound in crimson morocco, and gilt, with the initials of the illustrious exile embroidered on the back.—M. Kossuth said: I thank you. I take it for no merit in my life that I am a religious man, not for any merit of mine, but because it is a necessity to every honest and thinking man, and because it is the most rich and fruitful source of those sentiments and those feelings which lead to happiness in this world and bliss in the world to come. I shall value it, because I take religion to be the most rich source of that consolation which I have wanted so often in my life. Being a religious man, and because religions, as well an enemy to superstition, intolerance, and fanaticism, as on the other hand the friend of freedom, I readily confess, that it is from this great book that I have learned the principle of loving my neighbour as myself, and strength and courage to act in the great cause which has always been the guide of my life. Judge from this how I prize this gift to me presented on the part of some ladies, and of which a copy was also presented by an honourable working-man to my wife at Winchester.* THIS, SIR, WILL REMAIN AS THE CHOICEST GIFT I HAVE RECEIVED.”—Mr. Reed adds, that when Kossuth was delivering this reply, his subdued tone and faltering voice were tokens of deep emotion, which was felt by all the bystanders, who were much affected by the interesting spectacle.

MOORE'S LIFE OF CARSON.—In our August number we introduced the contents of this small volume to our readers with a few brief remarks. In September we furnished an abridged sketch of the life of Dr. C. until he became a baptist,

and intended, as we then intimated, to make further extracts; but by some means we mislaid the book, and have not yet discovered it. We regret that we are not able to complete our task in this volume, but shall take an early opportunity of resuming it next year. The *Baptist Record* of Philadelphia, Nov. 1, just arrived, in a short notice of Mr. Moore's book, observes:—

“A work that will hardly bear criticism, from its glowing warmth of style, which smacks strongly of the genuine Irish heart. Yet truly there is more than ordinary excuse for this warmth in the life, talents, and character of Dr. Carson. Americans have been slow to appreciate these as they ought. Only sixteen years since, when compiling the *Encyclopedia of Religious knowledge*, we sought for information touching the Author of ‘Baptism in its Mode and Subjects,’ and sought in vain. The short article inserted in that work contained little knowledge, and some erroneous conjecture as to the place of his abode. When his immortal book on baptism first appeared in this country in 1832, in its original imperfect form, a pedobaptist Boston Reviewer ventured to pronounce it the production of ‘one of those ready off-hand geniuses, who form decisions easily, and with great positiveness, but who are often under the disagreeable necessity of reversing their decisions, and unsaying things which they had before said.’ And what was the grand evidence assigned for this opinion by the Reviewer, think you? It was this—‘Mr. Carson avows that he was once a pedobaptist!’ That Reviewer still lives to bear the judgment of the ablest Presbyterian Editor in Ireland—a man who knew Dr. Carson well—declared in these memorable words, ‘In the knowledge of the philosophy of language, he is far in advance of the present age; and with respect to metaphysical acuteness and powers of reasoning, he has been entitled ‘the Jonathan Edwards of the nineteenth century.’’ But this ‘Life of Dr. Carson’ is less designed to vindicate his rare powers, than to unfold the rarer virtues of his character—the beautiful combination of the gentlest and holiest affections with indomitable energy, disinterestedness, and self-denial. It is a picture of pastoral and domestic loveliness to be studied, admired and imitated.”

* M. Kossuth here alluded to the interesting fact, that at Winchester a working-man came up to the carriage-door and presented a bible to Madame Kossuth, and disappeared so rapidly that she could neither recognise the honest donor or tender any acknowledgment.

CHRISTIAN ACTIVITY.

EVANGELISTIC EFFORTS IN FRANCE.

The Hon. and Rev. B. W. Noel delivered the first lecture of the season to the Young Men's Christian Association in Exeter Hall, on Tuesday evening, Nov. 11, the Hon. Arthur Kinnaird presiding. After a brief introduction on christian privileges and responsibilities, Mr. N. proceeded :—

" We should take pleasure in finding any nation making progress in the arts; and among the foremost of such nations was France—a fertile, compact, and noble territory. Its cornfields rivalled those of England, and its warm sun, diffusing its beams over millions of acres, produced the most exquisite productions. Thirty-seven millions of her people were now, as it were, at the doors of England. In almost all the subject of political and social literature, France was a generous rival of England. He could not speak in such terms of its spiritual literature. It was steeped in Roman Catholicism. Frost and famine alone brought the armies of France to destruction in bor battles with Russia, and if she debated Waterloo with England, it was no shame for her to be defeated. He turned with pleasure, however, to its multitudes of good men who had given to France her imperishable glory. Calvin and Beza were both of France, and among modern evangelists, few had been more blessed than Oberlin and Pitt, whose noble spirits lived in their successors of the present day. But if France had its greatness, it also had its maladies; three great diseases fastened on its very vitals. The first of these was the fact of its linked destinies with the Church of Rome. No words could exaggerate the mischief which its devotion to Romanism had brought upon itself. The Roman puerilities and empty ceremonies—its anathematizing the doctrine of justification by faith,—its unchristian sacraments, turning away man's heart from the truths of the gospel; these facts were mighty engines in damaging the social, political, and religious condition of France. Thirty-five and a half millions out of the thirty-seven millions of France professed to be Roman Catholics. But these characteristics of religion were so repulsive to men of thought, that numbers had been led to throw the doc-

trines aside altogether, and the result was to drown men in infidelity. The supremacy of the Church was a dogma that caused men to reject both the false and the true, and led them to believe nothing, since they could not believe all. Every sceptic found himself anathematized by the Church, and thus the sceptics were armed against the whole body of the superstitions, while socialism was fast spreading, and a ruthless military despotism was the result. Now, he believed, there was no cure for these great evils but the gospel of Christ, because it extracted all that was bad, and left all that was good. The gospel offered to the sceptic a religion worthy the understanding of thinking men, and while it endeavoured to uproot socialism, left all that was good in it, since it would obtain for all men equality before God, proving that all men were brothers. The three talismanic words, Liberty, Equality, Fraternity, were to be found in their correct sense only in the Bible. Now it might be thought that the 1,500,000 protestants in France would attract the Romanists to the true gospel. But, lamentably it was not so. The protestants of France displayed sad lethargy in religion. A Central Protestant Association had been formed, however, to revive true protestant religion in the Reformed Church. Another agency was also formed to act directly on Roman Catholics in France. The efforts of the Bible Society in France had produced a great work, of which the result could scarcely be estimated. Last year 108,358 Bibles and Testaments had been distributed by its agents. Eighty-one colporteurs were employed by the Society last year in selling Bibles throughout France. The Minister of the Interior issued an order that the colporteurs should be no longer allowed to sell their books, but the protestants, by their united voice, obtained a compromise. Great difficulties, however, attended the sale of these books. Such a fact was only to be expected. The colporteurs were often insulted, but they met their enemies with prudence and courage. One of them having been exposed to much rain in the course of one of his journeys, on taking refuge in a tavern opened his parcel of books, and

after having been subject to great insult, he argued the point out so well that he actually sold the whole of his stock. The three great societies in France which bore directly upon the religion of that country, were the Evangelical Society of France, the Evangelical Society of Geneva, and the Evangelical Society of Lyons. He would speak particularly of the two former. The principles of the first were purely scriptural, and, like the other two, had special claims on the attention of his hearers. Their officers were men who had for many years been the spiritual lights of Paris—men who had engaged themselves in every department of spiritual warfare in behalf of their country. The Evangelical Society of Geneva, also, had peculiar claims. The means they employed were simple, sensible, and effective. They employed their own colporteurs, and frequently an evangelist would be invited to visit any neighbouring place, and ultimately a church would be regularly organized. Of late years, a species of conference had been established between laymen and ministers. The agency connected with the Evangelical Society of France was twenty-six ministers and pastors, ten evangelists, forty masters and mistresses, and twenty pupil-teachers in the Normal-school. The agency connected with the Evangelical Society of Geneva was eleven ministers, nine evangelists, eleven masters, and two mistresses—on the whole, thirty-three labourers—who were spread through various departments in the west and east of their country. They were thoroughly recognized by the law of the land, and were making successful progress. These circumstances demanded special action on the part of those who desired to see evangelical truth advance. The reception these spiritual labourers had met with was as remarkable as it was interesting and encouraging. Some time ago, in company with his friend Mr. Kinnaird, he visited Geneva, and found the protestant chapels there crowded with intelligent and earnest congregations. But some short period previously to his visit, scarcely a protestant existed in the towns to which he went. Now, however, evangelical truth had made most gratifying progress, and in churches, once Roman Catholic, protestant doctrine was preached and listened to gladly. Several Roman

Catholic churches had undergone a perfect transformation in this respect, and afforded encouraging examples to all who loved the truth. In several instances, a spiritual labourer, hearing that certain rooms were to be thrown open on a sabbath evening for the purpose of holding balls, went, and so appealed to the assembly, that the result was, the balls were given up, and the attendance at the protestant places of worship was observed to be considerably increased. In the village of Sournay there is a church of sixty members, and sixty-eight candidates. The lecturer then related several highly interesting incidents, tending to show, that wherever the gospel obtained an entrance, it became a source of centralization around which evangelical truth spread, and made decided and encouraging progress. In conclusion, he directed special attention to the societies in connexion with the continent—the Foreign Aid Society and the Evangelical Continental Society—and observed, that France, being the very fortress of Romanism, did they but inflict a blow on Romanism in that country, the probability was, that it would never revive. The national protestant churches in that country could do little or nothing; but the brethren in connexion with England in France had begun a work which must succeed. Let every one assembled that night be able to say, ‘In that glorious moral conflict I have had my part.’

All this is delightfully encouraging, and ought to instigate those christians from England who are in the habit of visiting that country, ‘to render all the aid in their power to the zealous and devoted men who are labouring to spread the good seed of the kingdom over the “vine-covered hills and gay valleys of France.” Then may we be at last encouraged to hope, that after all the fierce contentions of her sons, we shall see the true “day-star of liberty shine,” before whose celestial radiance the clouds of vain philosophy and dark superstition shall pass away—and then possessed of the sober wisdom the gospel gives, we trust that this noble nation will join with England in claiming from the despots of Europe constitutional freedom for the people; and, better still, that her energetic sons will join us in spreading the glorious Gospel of the blessed God over every land.

BAPTISMS.

FOREIGN.

NOVA SCOTIA.—From a note which we received a few days ago from Mr. Palfrey, of Bridgetown, we have extracted the following information:—"In the early part of this year there was a very great awakening, or, as they here call it, a reformation, in Long Island. When this occurred they burned their novels, of which many are sent from the States. The island contains about 100 houses. It is twelve miles long, with one road through it. The number of persons baptized in the present year has been 144. In Briar's Island the increase of the church was seventy-nine. At Yarmouth, a town on the Bay of Fundy, the increase was, first church 193, second 22. Many of the other churches have had no additions. Ours but very few for seven or eight years; and we have on our books 191 members. This is a bad state of things. I don't know how or why it is, but there is a marked difference between the conversions in England and in America. With you they are by ones, twos, threes, &c., under the ordinary preaching of the word; but here by multitudes, when they do occur. We have in this country no church meetings, strictly speaking. We have conference meetings, at which any person may be present; and each one is expected to speak, but not positively obliged to do so. At these meetings, persons under religious awakenings or impressions make their statements before all present; it is then put to the vote and they are admitted, and generally baptized after conference is over, or next day, and receive the right hand of fellowship forthwith. Exclusions and restorations, also, are transacted at these conference meetings. If you could make me a grant of baptism tracts, and some of the back numbers of *Reporter*, I should feel greatly obliged, and will distribute them as opportunities occur."

DOMESTIC.

DUBLIN, Lower Abbey Street.—You have lately reported the baptism of seven believers in connection with the church here. We would again record, with gratitude to God, the baptism of three more beloved friends, on the 29th Oct. One of the candidates is a young lady,

the daughter of Presbyterian parents who died when she was very young. She was much attached to the Presbyterian body; but coming under the guardianship of an uncle who was an Independent, she was induced to attend his place of worship. Removing to Liverpool, she occasionally attended Myrtle Street chapel, when her mind was favourably impressed with correct views of baptism, and on her return to this city in the summer she became a regular hearer at our chapel. Having witnessed the baptism which occurred on Sep. 7, she deeply regretted that she was not one of the number and expressed to one of the members, a strong desire thus to put on the Lord Jesus Christ. Having given evidence of a change of heart and faith in Christ, her request was complied with.—The two other friends, who had been brought up in the Established Church, and to which they were strongly attached, were a brother and sister. The gentleman was educated in Trinity College, with a view of enrolling himself amongst the clerical order; but subsequently abandoned his intentions, and for several years pursued a secular calling. He states that he never could get rid of the baptist arguments since he was a boy, when he had a discussion on the subject with his father's gardener, who was a baptist. A short time ago, he met with one of our members, who was baptized about twelve months ago. This friend, when an Independent, used to attend a meeting in connexion with the Established Church, and on being asked by our candidate why he did not now see him at that meeting, received the reply that he had become a baptist. This led to deep reflection upon the subject, accompanied with shame that others were leaving him behind, and that he had so long neglected an ordinance which he believed to be divine. He resolved no longer to delay, and on making known his intentions to his sister, he found her, too, involved in anxieties on the same subject,—she had become "godmother" in two cases, had made solemn vows in church, and promised to perform impossibilities for unconscious infants. These infants were removed far from her influence; and, from all she could learn, had grown up anything

rather than "children of God, members of Christ, and inheritors of the kingdom of heaven." Nor had they any idea of "renouncing the pomps and vanities of this wicked world." In her conscience she felt the force of the argument, that infant baptism came in the room of circumcision, for it proved a yoke which she was unable to bear. Brother and sister now made their way to the baptist chapel for the first time in their lives, and it was most remarkable, that on that very evening they had an opportunity of witnessing the solemn ordinance administered. They now became anxious to know the views which the baptists entertained on the doctrines of the gospel, and their church order. Having satisfied themselves on these points, they attended for a few sabbaths, and then came and expressed an ardent desire to obey the Saviour's injunction, and to be united with his people as soon as possible. They appear to be persons of deep piety, are willing to teach in the sabbath school, and to assist the cause of God in any way in their power. We ourselves seem to realize the scriptural declaration, "Be not weary in well doing, for in due time you shall reap if ye faint not." "Not unto us, O Lord! but to thy name be all the glory."

READING, King's Road.—For some years your *Reporter* has contained no notice of the baptisms in connection with this church. It is hardly necessary to inquire into the cause of this omission, but it will be gratifying to you to learn that it is not because we have no accounts to render. In the letter addressed by the church to the last association, which was most cheerful in the review of the past and hopeful in the contemplation of the future, it was stated, "The hearts of some parents in our church have been gladdened, and the faith and hope of others have been strengthened, by witnessing their children rising up to fear and serve the God of their fathers." This sentiment was illustrated in the baptism which I am about to communicate. It was administered on the evening of Lord's-day, September 14, in the presence of a large assembly of witnesses. There were five persons baptized, three females and two males. Of these, four were connected with our Sunday-school; three were the children of parents who are members of christian churches; and one had been a Primitive Methodist, but felt it a privi-

lege to obey this command of the Lord Jesus. May that Saviour into whose name they have been baptized, watch over and abundantly bless them!

BANBURY, Bridge Street.—On Wednesday evening, Oct. 22, eight persons—three males and five females—were baptized, after a sermon by Mr. Henderson, pastor, from "One baptism." The ordinance was administered by Mr. Robson, of Byfield. The congregation was large, and the service impressive. This is the first baptism that has taken place here for about three years. The cause has been in a declining state; but is now reviving, and we hope to have to report a much more frequent use of the baptistry. Two of the candidates were previously hearers at our own place of worship, two are members of a neighbouring Independent church, two have been associated with the body known as the Plymouth Brethren, one is a Wesleyan, and one a Primitive. Light thus appears to be breaking in upon our brethren of other communities of christians. May it soon be broad daylight with them all! W. C.

LONDON.—I love to read your reports of baptisms, and being at John Street, on Friday, Oct. 31, I saw Mr. Noel baptize eleven—three males and eight females; and on the 7th Nov., six females and three males were baptized. On the 22nd Oct., six were baptized at Mr. Clarke's chapel, Pentonville, three males and three females, one of the latter being my own wife, who has long had a desire to obey that command. Before we went to live in the country I made application for her at —, but it was not noticed. They do not want poor members there!* It is a large church. Most of their baptisms are private, and not given out as at other chapels. Mr. Noel told us a short time ago, at a baptizing, that he had been conversing with a minister that day, who dated his conversion from having seen a baptism. I do not think there will be many such cases in the church I have alluded to.

J. D.

BRYNMAUR, Caltary.—Mr. Roberts immersed two believers, on a profession of their faith in the Redeemer, Aug 24; and on Lord's-day, Nov. 9, we had the pleasure of seeing one of our sabbath scholars thus obey the command of our Lord and Saviour. B. D.

* Surely this was through some mistake.—ED. B. & R.

BIRMINGHAM, Newhall Street.—Several pleasing additions have been made to this church. On August 31, four believers were baptized—one from the sabbath school. Sep. 28, Mr. O'Neil had the pleasure of baptizing nine candidates—six females, including the pastor's wife, and three males; two of them were from the sabbath school. These were all received into the church. Oct. 26, Mr. O'Neil again administered the ordinance to four candidates. There are several sabbath schools connected with this church, and much good is doing. Two of these were also from the schools. More candidates are waiting.

Bond Street.—Sabbath morning, Nov. 2, Mr. New preached on the conversion and baptism of the Ethiopian Eunuch, and then, in accordance with the example of our Lord and the practice of the apostles, he descended into the water and baptized three believers, who were added to the church in the afternoon.

Mount Zion.—Sabbath evening, Oct. 19, Mr. Etheridge, of Bolton, preached; after which, Mr. Morgan, senr., delivered an impressive address at the water side, and went down into the water and immersed five disciples. There was a large congregation. Nov. 2, the above, with eight others who had been members of baptist churches, were suitably addressed by Mr. Morgan, who, in behalf of the church, gave them the right hand of fellowship; after which, he administered the Lord's supper, assisted by Messrs. Etheridge and Vinco.

Hencage Street.—Nov. 2, sabbath morning, Mr. Taylor preached and then proceeded to immerse seven candidates, upon a profession of their faith in Christ; and it is gratifying to add, that two of them were girls from the sabbath school. These were received into the church.

W. H.

LANGUM, Galilee, Pembrokeshire.—After a discourse in the open air by our pastor, Mr. Henry Evans, two females were immersed, on a profession of their faith, August 31; and on September 28, one female followed her Lord into the liquid grave. On October 26, a young man, who had been a preacher with the Independents for some years, thus gave cheerful obedience to his Divine Master. Mr. Evans, on each of these occasions, delivered an appropriate address to the numerous spectators. We have more enquirers.

J. E.

WHITESTONE, Herefordshire.—On Oct. 26, Mr. Ramsey, our pastor, after preaching from "For the love of Christ constraineth us," baptized four believers who had given evidence of being born of God. The chapel was crowded to excess, even to the standing room; but we had no climbing or standing on the seats; all were exceedingly quiet, and apparently much impressed. This makes six baptized in a few months. Others are enquiring.

[Our friend has mentioned standing on the seats, and we have printed it as a memorandum that we shall have to say a few words about the cause of this rudeness, now, we are glad to say, seldom seen; but we want to give it a final stroke. Will our friend send the paper he mentions?]

BOVEY TRACEY, Devonshire.—The ordinance of believer's baptism was administered on Lord's-day, October 26, by Mr. Brooks, the pastor, who, after a discourse on the subject, immersed three females. In the evening of the same day, a young man also came forward to testify his attachment to his Lord and master by following his footsteps in the same ordinance. It was a soul-refreshing season, and it is hoped that much good was done. One of the female candidates has had to endure opposition from her friends, who are connected with the church of England. J. M.

BRISTOL.—The first Sunday in Oct. Mr. Winter baptized thirteen at Counter-slip, who were added to the church the same day.

Broadmead.—On Tuesday evening, Oct. 28, Mr. Haycroft immersed two at this place. One had long been a member of an Independent church, and sometime a deacon. Our brother was accompanied to the water side by one of his brother deacons, who thus sanctioned by his presence an ordinance he has not himself submitted to. The other candidate was Mrs. Webley, who is going with her husband, in a few days, to Haiti.

J. E. H.

Llanidloes, West street.—On the evening of Lord's-day, November 9, six persons were immersed in the river Severn, one male and five females; the ordinance was performed by Mr. Lewis Evans, late of Llangynidr. There were several thousands present, and at six in the evening, after a sermon by Mr. Evans, they were received at the Lord's-table.

E. B.

ABERYSTWYTH, Cardiganshire.—On Lord's-day, Aug. 4, Mr. Williams, minister, baptized four young men in the presence of a deeply interested audience. The same sabbath they were added to the church. On Lord's-day, Sep. 28, nine young females were buried with Christ in baptism, in the presence of a large congregation. The effect was solemn, as it usually is, when the ordinance is rightly administered. Ten more are before the church. We are encouraged to hope that the Lord is prospering his cause in this place. J. M.

COLCHESTER.—On sabbath afternoon, Oct 26, after a sermon by Mr. Langford, and before a very crowded and attentive audience, the scriptural ordinance of believers' baptism was administered, when eight persons were buried with their Lord. May they all be faithful!

W. S.

PRESTEIGN, Radnorshire.—Mr. Ayers baptized one young convert, Nov. 9, who was brought to serious consideration, and ultimately to a knowledge of the truth, by witnessing a baptizing about two years ago. Peculiar circumstances induced her to join an Independent church; but convinced that believers' baptism was right, she has at length followed the Lord fully.

IVINGTON, Bucks.—On sabbath morning, Nov. 2, six candidates were baptized by Mr. Collyer. One had been an Independent for many years, and two are teachers in the sabbath school.

BARNSTAPLE.—On Wednesday evening, Oct. 29, eight believers were baptized. One was a Wesleyan, and still remains with the same people. The rest were received into our communion on the following Lord's-day.

BAPTISM FACTS AND ANECDOTES.

AN AWKWARD DIFFICULTY SURMOUNTED.—One of the hearers at the Calvinistic Methodist chapel in this place applied to the resident minister to christen his child, but to his great surprise the rev. gentleman refused, and yet was unable to give any other reason for his conduct than "it was contrary to the rules of his church, the parents of the little one not being members." "How so," said the parent, "Mr. H.'s child was christened at —, and he is not a member." "But," replied the minister, "he has been a hearer a long time, and is likely to become a member." This, however, did not appear to satisfy the parents, for they considered their little darling was as good as Mr. H.'s; when, very luckily, the worthy minister hit upon another plan, and advised the parents to send to W—— and invite the Rev. Mr. F., whose charity it appears extended much further than some of his brethren. The advice was taken. The Rev. Mr. F. came, and in the presence of the minister who refused to perform the ceremony and a select party, he christened the child, although, it would appear, contrary to the rules of his church, and what is of much more importance, contrary, as we believe, to the rule which Jesus Christ left for his disciples. It is evident from this little

fact that the ministers of Calvinistic methodists are not agreed about who are the proper subjects for baptism. Is it not wonderful that they do not take the New Testament and enquire of Matthew, Mark, Luke, and John, of Philip, Peter, and Paul, who were instructed by Jesus Christ and the Holy Spirit to baptize, and thus put an end to these differences of opinion and practise, which are not at all creditable to professed believers in the plain and holy Word of God. In fact, is not such conduct reflective on the wisdom of the Holy Spirit, who directed the penmen of the sacred writings to record both the precepts and examples of the New Testament for our guidance and edification? But all this comes of forsaking the law and the testimony for the traditions of men. T. C.

Denbighshire.

RE-BAPTISM AMONG PEDOBAPTISTS.—*From the United States.*—Pedobaptists often baptize persons who have been previously sprinkled or poured. I knew a minister of that order who immersed a young lady who had been sprinkled in infancy, and he knew it. The above case was in the Episcopal Methodist church. A person who had been sprinkled a few months before, told me she wished to be immersed, as she was dissatisfied

with her sprinkling. This was in the presence of a pedobaptist minister to whose church she belonged, who then told her that Mr. —, the preacher in charge, would immerse her if she wished, but as I was to baptize the next sabbath, he advised her to go forward then with others; and he knew she had been sprinkled but a few months before. It is well known that such cases are of common occurrence. As further proof, Rev. Mr. Williams re-sprinkled one of

his deacons who had belonged to his church fifteen years, and had been sprinkled in infancy, and that too by order of the Presbytery of St. Lawrence Co., N. Y. Another proof is, that many pedo-baptist families neglect to sprinkle their children. So prevalent is this neglect that it has become notorious. Now if they fully and firmly believed it to be a command of God, why do they carelessly neglect and trifle with it?

SABBATH SCHOOLS AND EDUCATION.

PUNCTUALITY IN TEACHERS.

WHAT, the old story over again? Another doleful lamentation over the want of punctuality among Sunday school teachers! And how long is this to continue? One would think that there had been enough of the cutting, filing, and polishing process to render punctuality one of the brightest jewels of the Sunday school; but it is far otherwise, if common report may be credited. While, therefore, the evil complained of exists to an extent which reflects unhappily upon many teachers of the young, let us try in a good humoured and kind-hearted manner, to place it in such a light as may attract more attention than hitherto; in the hope that teachers in general may be induced to muster up sufficient resolution to overcome that tendency to forgetfulness, indifference, and incautiousness, which mainly occasions the want of punctuality in the fulfilment of Sunday school engagements.

When the writer of this article went to school, he well remembers to have learned the following couplet, as a guide to oratory.

"Speak slowly;—then all other graces
Will follow in their proper places."

This lesson may be regarded as a very proper starting-point for all those individuals who are desirous to excel in the captivating and impressive art of public speaking; and a similar direction may be laid down as a starting-point for all who are anxious to attain excellence in the still more noble art of religious teaching.

"BE PUNCTUAL;—"then all other graces
Will follow in their proper places."

Admitting that Sunday school teachers possess the essential qualification of piety,

and that they can, in their measure, display some of the christian graces, yet they should be so careful and jealous of these estimable ornaments as to guard very vigilantly against anything that may tarnish them, and particularly among their friends, their fellow-teachers, and their scholars.

In a Sunday school class, the teacher recently requested the scholars to show him, on the ensuing sabbath-day, the difference between a simile and a metaphor. This set the ingenuity of some of the boys to work, and one of the results was, that one of the boys said, that the affirmation, "My teacher is like a clock," was a simile; but to say my "My teacher is a clock," was a metaphor. This difference was accepted as correct, but the boys were asked, "If your teacher is a clock, does he strike?" "No," they replied, "he is no striker, but he sometimes requires to be wound up, that he may not cease going." The scholars were then asked how they could prove, metaphorically, that their teacher *was a clock*? The answer was, "because we always can tell the hour by the time at which our teacher enters the school, for he is constantly here exactly at five minutes before the time of commencement." Now if any teachers can contrive to answer the obligation of punctuality by being present in the school, and securing all the advantages to the class, and to their own reputation, by being five minutes before time, why should not all, except in cases of serious illness, do the same? But how is this mighty achievement to be accomplished? *Mighty* indeed it might be considered, if such a term for doing what is so easy could be employed without

exciting a smile, or even downright laughter. The great secret of punctuality in all our engagements consists in two things, the one is an unalterable resolution to be invariably punctual, and the other is a spirited effort to leave home exactly at such a fixed time, both in the morning and afternoon, as will ensure the superintendent's presence in the school a quarter of an hour before the stated period of beginning school, and every teacher's presence in the class full five minutes prior to the appointed time of commencement.

If such resolution, as indicative of the spirit of all teachers, and the importance they attach to their sacred work, be ener-

getically carried out, and if the starting-point of punctuality be invariably maintained, then we may give up complaining of this serious deviation from fidelity and honesty, and then every other grace which adorns the Sunday school teacher will shine forth with additional lustre, to the unspeakable advantage of the teachers' characters, and the increasing prosperity of the school. Be firmly and constantly determined, oh ye teachers of religion! that this primary achievement shall be realized, and then you will remove out of the way one of the chief stumbling-blocks to Sunday school usefulness.

Teacher's Mag.

RELIGIOUS TRACTS.

OUR DONATIONS OF TRACTS.

FROM the summary given beneath, it will be seen that our donations have been continued throughout another year; and the acknowledgments which we have received and published monthly will testify of their general usefulness. We deem it right to remind our readers that previously to the issue of our page and hand-bill tracts on baptism, now more than five-and-twenty years ago, there was no regular series of such tracts published. Here and there, in various places, tracts were published; but they were chiefly of a local and controversial character. The baptist body, in either section, had not availed itself of the facilities of the press in any systematic manner for diffusing among the masses of the population more correct and scriptural views of the divine ordinance of christian baptism. When we first became acquainted with the baptists, now forty years ago—having previously, from the fact of there being none in the town or neighbourhood, scarcely any but the most indistinct notions respecting them—we recollect the difficulty we had in obtaining any tract or treatise on the subject of baptism; such things being at that time more scarce than "spade-ace guineas," though these were then sold in the market for twenty-five shillings each. And when, a few years later, we joined the body, this was one of the first things to which we directed our anxious attention. Many a time did we wish that we

had a press at our command, and adequate means for printing and circulating well-written tracts on believers' baptism throughout the land! We stay not now to detail how this was brought about, and far earlier, too, than our most sanguine desires could have expected. But so it was. Our beginning was small and very humble, but we met with countenance and support. The tracts, as we have stated, were scarce, and many welcomed the appearance of our first issues. There was a demand for them, and the supply of that demand created further demands. Since then we cannot tell, for we have no record, how many hundreds of thousands, we think we might say millions, have issued from our presses. The summary of grants which we give below does not, of course, include a far greater quantity which have been sold during the past twenty-five years, neither does it include our donations for more than half that period. Within this period, too, some active friends in one of the sections of the body have formed a regular society for printing and circulating tracts on baptism and other subjects—we say other subjects—peculiar doctrinal sentiments we mean, not held in common by the whole body of evangelical baptists. We do not complain of this—we only refer to the fact—no doubt our brethren conceived they were doing right. Our tracts are not of this character. With regard to doctrinal matter, where it does incidentally appear,

it is of that character, respecting which all evangelical baptists are agreed. We thought this our most wise and prudent course; we adopted it at first; we have adhered to it, and have found that it obtains general approval. This course, in the new issues which from time to time we are making, we continue to pursue. Our object from the first was a simple one, easily recognized and understood, of diffusing more correct knowledge respecting an important, though neglected—we might almost say despised—christian ordinance. We are, we trust, thankful for the measure of success which we have thus been instrumental in securing. We would not boast, or seek occasion for boasting, neither would we smother our emotions of gratitude to the Master we serve, that he has permitted us by these means, and by the publication of the *Reporter* during the same period, to diffuse throughout these islands and our colonies a considerable amount of information on matters connected with the interests of His spiritual kingdom. In this good service we desire to continue as long as ability, means, and life are continued. But we want, more than we have ever had, the countenance and aid of the baptist public. Much more than has been done remains to be accomplished by them; and it is time, and more than time, that they set about the work in earnest. What numbers of towns and villages in England are yet destitute of baptist congregations; and how many in those towns or villages know little, or almost nothing, of our scriptural order!

Far more, we are persuaded, is now known than was known a quarter of a century ago; but this should only stimulate us to renewed efforts. There remains yet much land to be possessed. Only let us be strong and of good courage, and the Lord working with us, we shall yet go up and possess the land. For truth is mighty and must prevail—Divine truth especially.

We wish, therefore, again to inform our numerous readers, that aided by their efforts, and blessed with the blessing of God, we shall go on in this good work. The measure of our means will depend upon the circulation of the *Reporter*; for as its sales continue to increase, we shall continue to increase our grants.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Stoney Stratford	500	25
Dublin	1000	25
Nash	500	25

Peterchurch, Herston, Yarcombe, Brimpton, want proper directions. See page 35 Jan. *Reporter*.

SUMMARY OF DONATIONS.

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

	Handbills.	Tracts.
To Dec., 1850	488,800	23,100
To Dec., 1851	81,500	1,475

Total 500,300 .. 24,575

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

INTELLIGENCE.

BAPTIST.

BIRMINGHAM.—The ceremony of laying the foundation stone of the new school room, fronting Graham Street, adjoining Mount Zion Chapel, was performed on Tuesday afternoon, Nov. 4, by our venerable townsmen, the Rev. Thomas Morgan, who acceded to the request of the committee that he would thus celebrate the fiftieth year of his public ministry in Birmingham. A large congregation, including nearly the whole of the Congregational ministers (Baptist and Independent) of this town and neighbourhood, assembled to do honour to the reverend gentleman. The proceedings commenced

at four o'clock, when Mr. Morgan, supported on the right and left by his successors, the Rev. Thomas Swan and the Rev. Isaac New, the respective ministers of Cannon Street and Bond Street chapels, and followed by Mr. Joseph Sturge, Mr. J. C. Woodhill, Mr. George Edmonds, and a large party of friends, including the teachers and children of the Mount Zion Sunday schools, proceeded to lay the corner-stone of the new school-room, fronting Graham Street. It was announced that the school-room was considered as a practical testimony of the attachment of the congregation by whom it was about to be erected, to the principle of extending popular education by voluntary efforts. After the completion of the ceremony, a party of

from five to six hundred persons took tea in the chapel, which was tastefully decorated, and Mr. J. O. Woodhill, the son of one of Mr. Morgan's earliest friends, occupied the chair, and in his opening address entered into some interesting historical reminiscences of the last half century. Mr. Joseph Sturge congratulated the friends of voluntary religious education, that their venerable guest had been enabled to join them in the practical recognition which their new school room was intended to give of the activity and value of their principle. The Rev. Isaac New, and the Rev. Brewin Grant, B.A., also spoke to the same sentiment, and were followed by the Rev. J. A. James, who delivered an eloquent address, recalling the associations of nearly half a century, during the early part of which Mr. Morgan and himself had been alternately engaged in the spiritual instruction of the Cannon Street and Carr's Lane congregations, while those chapels were respectively being built, and had then laid the firm foundations of friendship between the pastors, and goodwill among the people, which he hoped would never cease. The speaker alluded to Mr. Morgan's long illness, and retirement for many years, and his subsequent effective ministry at Bond Street chapel, and the many philanthropic objects to which he had been devoted, and dwelt at great length on the changes which the half century had witnessed in Birmingham. The Rev. Thomas Swan, the Rev. R. A. Vaughan, the Rev. James Taylor, the Rev. W. Landells, Mr. George Edmonds, and other gentlemen, afterwards addressed the meeting, which was brought to a conclusion by the presentation of the following address, to which Mr. Morgan replied in a feeling speech, which was chiefly occupied by a narrative of the events of his early life:—

"Rev. and dear sir,—It is with feelings of devout gratitude to the Author of all Good, that we, assembled to celebrate the completion of the fiftieth year of your public career in this town, recognise in that career, mercifully prolonged to so unusual a period, a course of useful, honourable, and consistent labour in your high vocation as a christian minister. And while ascribing praise for so distinguished a mercy to the Father of all Mercies, we would express our conviction that your persevering exertions for the advancement of the temporal and spiritual interests of your fellow men, have insured for you, in the retirement of your now comparatively private life, the affectionate esteem of the christian community wherever your name and character are known. We rejoice in the fact, that your strength still permits your occasional active ministrations in the service of the sanctuary, and we offer up our fervent prayers that the light of the Divine countenance may richly illumine your declin-

ing years; and that the consolations which you have been instrumental in imparting to others may be abundantly experienced by yourself and your endeared partner in life, until in a good old age the summons shall arrive, calling you from the scene of your labours to their eternal reward."

In addition to the foregoing, a correspondent informs us that there were present, beside the ministers already mentioned, Mr. Hammond (Independent), Mr. Jones (Lady Huntingdon's), Mr. Cheatto of Lombard Street (General Baptist), and Mr. Evans late missionary at Calcutta. Mr. James stated that when Mr. Morgan and he commenced their labours in Birmingham, there were about 86,000 inhabitants, now 230,000. The only baptist chapels then were Cannon Street, Bond Street, and Lombard Street; now there are also Newhall Street, Great King Street, Mount Zion, Henegoe Street, and the Circus. Mr. Morgan, when replying, narrated various pleasing circumstance of his early life in Wales, such as, when a youth, preaching in private houses, barns, and the open air, remarking that he had now been nearly sixty years a preacher. He states, also, that it was interesting to see Mr. Swan come forward with the old Cannon Street church book, and read therefrom various interesting statements respecting Mr. M., and the esteem in which he was held by the people of his charge.

The Welch Baptists of Birmingham held their first tea meeting in the Bond Street school room, on Tuesday, Sep. 30, when about seventy persons, principally Welch, met together to encourage each other in their enterprise of establishing a Welch baptist cause in this great town, where there are more than 4,000 of their fellow countrymen. After tea the chair was taken by Mr. Alfred Lawden. A hymn was then sung in Welch. The chairman, with brethren New of Bond Street, Jones of Henegoe Street, Thomas of Netherton, and other friends, with Mr. Williams, who kindly ministers the word of eternal life to this little Welch flock, severally addressed the meeting in speeches which seemed greatly to stimulate and encourage the friends. May this little one become a thousand!

E. M.

THANKSGIVING FOR HARVEST.—At Morton Pinkney, a village station in connection with the baptist church at Weston, near Tewcester, a very interesting thanksgiving service was held, Sep. 24. In the afternoon about 140 persons sat down to a social tea, after which a public meeting was held, to return thanks to God for the bountiful harvest and its safe ingathering; when the chapel was filled to overflowing. The services of the evening were of the most delightful character, and derived no small portion of their interest from the earnest and united

co-operation of some engaged in agricultural pursuits. Many neighbouring ministers were present, and delivered suitable and very effective speeches. The proceedings of the evening were altogether of uncommon interest, and highly encouraging to the friends of religion.

TAMWORTH.—Mr. R. Massey, who for twenty-five years has sustained the pastoral office over the baptist church in this town gratuitously, was presented, Sep. 22, after a tea meeting of 200 at the Town Hall, with a beautiful timepiece. Mr. Bissell of Birmingham presided at the meeting, and Mr. Davis of Willenhall presented the gift on behalf of the friends. In replying, Mr. M. reviewed the history of his pastorate, and several other ministers addressed the assembly. Many meetings have been held in this Town Hall, especially when the late Sir Robert Peel represented the borough, but there had never been a meeting of this character held in it before. All were highly delighted with the proceedings. R. C.

DUNKEANTON, near Bath.—On Tuesday, Nov. 11, the Rev. C. Spiller, late of Bristol, was ordained pastor of the baptist church in this place. The Rev. David Wassell, of Bath, opened the service with reading and prayer, and gave the introductory address; the Rev. W. A. Gillson, of Bath, proposed the questions and offered the ordination prayer; the Rev. Thos. Winter, of Bristol, gave the charge to the minister from 2 Tim. ii. 15, "Study to show thyself approved unto God, &c." In the evening, the Rev. J. Clarke, of Brown's Town, Jamaica, preached to the people from "Encourage him."

DUNMOW.—Through the labours of Mr. J. King, the prospects of the baptists here, which had long been gloomy, have assumed a promising aspect; but through infirmity, Mr. K. has been compelled to relinquish them. The ministers of the Essex Association have now engaged to supply the place, which was re-opened, after repairs, Oct. 10, by brethren Davis of Rainsford, and Rees of Braintree. The chapel will hold 300, and the neighbourhood affords a sphere of hopeful labour to a pious active minister.

NEWTON ABBOT, Devon.—Mr. Bunce has resigned the pastorate of the baptist church at this place, in consequence of which the church will be destitute of a minister at the end of the present year, unless the Head of the Church sees fit to send a labourer into this part of his vineyard. P. S. M.

LONDON, Salters' Hall.—Mr. Jesse Hobson, late of High Wycombe, has accepted an invitation from the church meeting here to become their pastor, and commenced his services in November. J. C.

SOUTHWELL, Notts.—Mr. Simcox, late of Dorchester, has accepted a unanimous invitation to the baptist church in this town.

PORTSEA, Clarence Street.—We have received a slip from the *Portsmouth Guardian*, giving a report of proceedings at this chapel, Oct. 20, for which we are not able to find space; the substance of which is, that on the evening of that day a tea meeting was held, to celebrate the seventeenth anniversary of Mr. Burton's pastorate, when a copy of Bagster's Comprehensive Bible was presented to Mr. B. Music and speeches filled up the remainder of the evening's proceedings, which appear to have been highly gratifying to all who were present.

JASLAND, Waterford.—Mr. Wilshire, the baptist minister in this city, is very desirous of obtaining assistance on behalf of a charitable clothing society which his friends have formed for the relief of the destitute Irish. Mr. W. states that, not being connected with the Baptist Irish Society, he cannot look to them for the needed help; but parties willing to aid his friends with donations of clothing, old or new, might direct their parcels to him at 12, Stephen Street, Waterford, by steamer from Bristol or Liverpool.

WOODFORD, Northamptonshire.—Mr. Domonoy, late of Llanguibby, Monmouthshire, has accepted an invitation from the baptist church here to become their pastor, and was recognized by public services, on Nov. 13, when brethren Cubit of Thrapston, Kitchen of Ringstead, and other ministers engaged in conducting the services. In the evening a public meeting was held on behalf of the sabbath schools, for which new rooms are about to be erected. C. W.

MANCHESTER, General Baptists.—Our new chapel on Claremont Terrace, Strange-ways, as stated in your last, (p. 477) was opened Aug. 28. On Tuesday evening, Sep. 9, we held a tea meeting in the spacious school rooms beneath the chapel, when various addresses were delivered. The proceeds of the tea and the collections amounted to £70. Our prospects, both for the sabbath school and congregation, are promising. R. B.

WIMBORNE, Dorset.—The infant baptist church in this town has given a unanimous invitation to Mr. T. T. Redman, jun., of Lympington, to supply them, and Mr. R. has acceded to the request. G. F.

NEWARK.—Mr. John Cooper, late of Ross, has received and accepted a unanimous invitation to the pastorate of the baptist church in this town, and commenced his labours in November.

AUDLEM, Cheshire.—Mr. G. Needham, late of Brook Street, Derby, has accepted an invitation from the General Baptist church in this place, and entered upon his engagement a few weeks ago. R. T.

BAPTIST ASSOCIATIONS, 1861.

NAME.	PLACE.	TIME.	LETTER.	WRITER	Chairman.	PREACHERS.	Churches	Baptized.	Increase.	Teachers.	Scholars.
Yorkshire, E. & W. Riding	Liverpool....	June 0, 10, 11	Scripture doctrine of the Trinity	Heworth	Brown ..	Dowson, Stalker, Birt	63	410	982711	11,898	
Bristol.....	Bath.....	June 10, 11, 12	Believers' baptism v. sacramental efficacy.....	Barnes..	Wassell	Gotoh, Davis, New- man	46	253	46	971	6511
Northamptonshire.....	Thrapston....	June 10, 11..	Reciprocal duties of church members	Forster..	Campbell	Campbell, Forster, Chamberlain...	37	160	38		3640
East Kent.....	Ramsgate....	May 27, 28..	Signs of the times.....	Wills....	Wills....	Jones, Rogers....	11	64	37	100	1232
Monmouthshire	Maesaleg....	May 27, 28 ..	Duties of church members.....	Thomas	Thomas	Thirteen sermons	58	264	223	1019	6379
Oxfordshire.....	Ooate.....	June 3, 4 ..	Spiritual life.....	Warne..	Jackson	Hull, Stevens....	23	101	65	347	2009
Western.....	Collumpton ..	June 11, 12..	Duty of churches to the young	Edwards	Foot....	James, Walton, Arthur.....	61	220	173	503	3576
Lancashire and Cheshire	Liverpool....	June 10, 11..	Unequal marriages.....	Birt	Brown..	Dowson, Stalker ..	39	243	94	1291	12,927
Gloucestershire	Naunton....	June 10, 11..	Influence of individual character	Elliott ..	Teall ..	Walters, Bryan ..	25	102	44	422	3281
Berks and West Middlesexes	Abingdon....	June 10, 11..	Duties of churches to the world	Davies..	Marten..	Drew, Aldis.....	18	101	45	240	1665
Northern.....	South Shields	June 9, 10....			Lancaster	Forth, McLean....	15	79	70	191	1376
Suffolk, Home Miss.	Aldborough ..	July 3.....				Four addresses....	12	82		211	1431
Pembrokeshire	Tenby.....	June 3, 4 ..	Scriptural oversight of churches	Phillips	Phillips	Several sermons ..	477		308		
Camarthen and Cardigan	Penypark....	June 10, 11..	Same as Pembroke.....	Phillips	Thomas	Several sermons ..	331		208		
New London.....	Soho Chapel	May 30.....	Divine agency.....	Woodard	Wyard ..	6	56	50			
Cambridgeshire.....	Isleham....	May 28.....	Acting on conviction.....	Cantlow	Cantlow	Blinkhorn	9	15		90	467
Herts and South Beds ..	Leighton....				Upton ..	Noel	13	151	109		2452
Midland	Tipton	June 10, 11..	Activity in God's service	Voller..	Voller ..	O'Neil, Aikenhead, Taylor.....	28	175	59		4776
London.....	New Park St.	January 22...	Necessities of churches.....			Green.....	32	331	150		
Southern	Poole.....	June 8	Our own field.....	Bulgin ..		Martin, Collier ...	27	73	9		2705
Worcestershire	Alcester....	June 8	Christian Union.....	Hockin	Philpin	Pitt, Bumpus, Bar- nett.....	11	58	7		1803

SUMMARY OF THE TWO SECTIONS.

NAME.	FORMED.	PLACE OF MEETING.	TIME.	CHAIRMAN.	LETTER.	CHURCHES.	MEMBERS.	BAPTIZED.	CLEAR INCREASE.
Baptist Union	1813	London	April 25	Dr. Hoby.	Baptist principle	981	100,891	14,001	12,155
General Baptist	1770	Derby	June 24	J. F. Winks	Divine authority versus Human fancies.	148	18,613	990	336

N.B.—In the Baptist Union, the numbers given include also the General Baptists; but the two sections are given, as the Union is managed chiefly by the Particular Baptists—the General Baptists taking distinct action in their proceedings, although reported in the Baptist Union statistics.

RESOLUTIONS.

Yorkshire, East and West Riding.—Against Coercive Education, Union of Church and State, Church Rates, War, American Slavery, and Regium Donum.

Bristol.—Against Church Rates, American Slavery, Popery, and for amending Mr. Peto's Act.

Northamptonshire.—Against American Slavery.

East Kent.—Against American Slavery, Church and State, and Regium Donum.

Oxfordshire.—Against American Slavery.

Western.—Against American Slavery, and in Favour of Peace.

Lancashire and Cheshire.—Against American Slavery, Church and State, Popery, and in Favour of Peace.

Gloucestershire.—Against American Slavery.

Berks and West Middlesex.—Against American Slavery, and Regium Donum.

Northern.—In Favour of Peace, and for Abolition of Oaths.

Southern.—Against American Slavery, and to Legalize Marriage with a Deceased Wife's Sister.

Worcestershire.—To hold no Communion with Slaveholders.

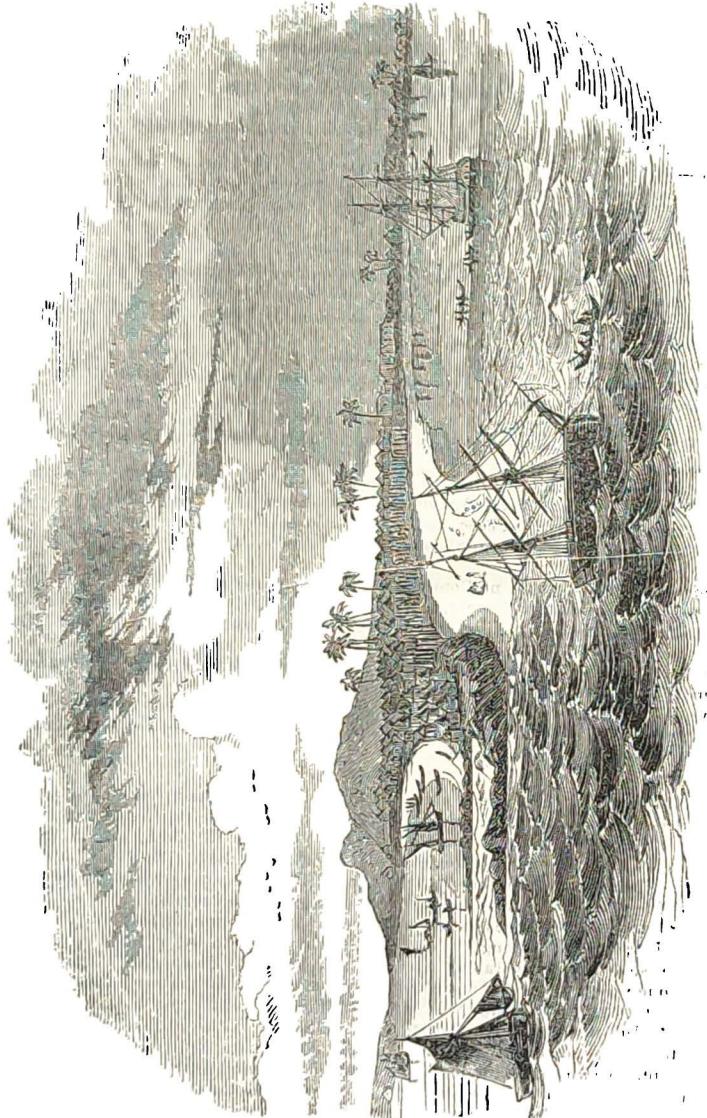
Baptist Union.—Against Popery, and American Slavery. In favour of the Exhibition, Evangelical Conference, and Peace Congress. A deputation to the German Triennial Conference at Hamburg was appointed.

General Baptist.—For a Model Trust Deed, and a Minister's Fund. Against American Slavery, Popery, Church Rates, and Regium Donum.

Several of the Associations recommended the Birmingham school for the sons of ministers, under the care of Mr. Morgan, jun. Others appointed delegates to the Peace Congress, and the Hamburg Conference.

REMARKS.

Having gone through all the printed and written reports which have been sent to us, with much pains and patience, we have at length compiled the above summary, which our readers will observe is by no means perfect. We have to thank, and do thank most cordially, the secretaries and other friends who forwarded them. But these, after all, are not all. There are Associations—the *Leicestershire* for instance—which never publish a report. These statistics must not therefore be regarded as complete. We could not help thinking—will the secretaries excuse us if we say so good humouredly—that we want an “Act of Uniformity” passing! For really, with regard to the printed reports, a more uniform system is very desirable. Here we have before us now nearly a score of them—some of one size and some of another. Why not publish all the same size as the magazines that they might be bound with them? Then the matter and the order of it is very irregular. In some, important statistics are omitted, or the churches are not numbered, or the totals are not cast up. Various other deficiencies and imperfections might be pointed out. We wish the churches could be furnished with a MODEL REPORT. This matter certainly deserves and requires attention. Our statistics cannot now be depended upon, but they might be, at least to a much greater extent, and they might be compiled with greater facility too, if a uniform plan was adopted. Could not the Baptist Union provide an approved schedule for the use of all the churches, from which, when filled up, and sent to the Association, the secretaries might compile their report. We know one Association whose secretary sends a schedule by post to every church every year; and we must be allowed to say that the report of that Association is the most complete. Suppose next year we give a copy of it?



TURTLE ISLAND, BAHAMAS.

THE BAHAMAS.

The latest intelligence from those lovely islands is from brother Rycroft, who mentions the erection of a new chapel at Inagua. No sooner was the purchase of the land settled, than Mr. R. and his friends were on the ground, labouring from morn till eve, in tearing up the bush, raising the rocks and stones, and laying out the plan of the chapel. The people will do the greater part of the work themselves, but they need pecuniary aid for the fittings. Mr. R. hopes that he shall have help from England; and truly he and his friends deserve to have it.

MISSIONARY.

WHAT HAS BEEN DONE?—The idea of the conversion of 600,000,000 of heathen is too vast for human conception. Nothing but faith in God's word could lead us ever to anticipate such a result. And the feebleness and apparent inadequacy of the means employed, to human view, places the end in the far distant future. But, when we look at the aggregate results of missionary labour in the last half century, we find much ground of encouragement. The following estimate is taken from a missionary chart, constructed by Rev. William Butler, of the New England Methodist Episcopal Conference:—

Foreign missionaries in all parts of the world	2,945
Assistants, as lay preachers, &c.	11,807
Members in the mission churches	839,604
Hearers	1,415,774
Institutions for instruction of native ministry	31
Printing establishments.....	40
Scholars in day and boarding schools.....	224,080
Income of all evangelical societies in dollars	3,201,410

In order to appreciate what has been accomplished, we must consider that all this is foundation work. These missionaries have been employed not only in preaching the gospel directly, but in reducing to form unwritten languages, in translating the Scriptures, in preparing and printing books, in educating the common people, and in raising up native helpers and preachers. In these respects, a great preparatory work has been effected; and the work, henceforth, is to go on with an accelerated movement, advancing in a sort of geometrical progression, from year to year; and, for some time, it will require a corresponding advance in the contributions of the churches: but after a certain point, the tide will set the other way, until one after another of the missions will support itself. This process has already commenced in the Sandwich Islands, the expense to the Board in this country diminishing every year; and now the native churches of those islands have already com-

menced a mission of their own. Thus the way is preparing for great and rapid changes, when "the Spirit shall be poured upon us from on high;" and then the wilderness shall become a fruitful field.

New York Observer.

WALTHAM ABBEY.—A valedictory service was held in the baptist chapel, Paradise-row, on Monday evening, Nov. 3, in connexion with the departure of the Rev. D. J. East to the island of Jamaica, who has accepted from the committee of the Baptist Missionary Society the appointment of tutor at the Theological Institution, Calabar. The Rev. John Hiron, of Brixton, read the 72nd Psalm, and offered the introductory prayer. The Rev. Joseph Angus, M.A., president of Stepney College, gave a brief history of the Jamaica Mission, and described the sphere of labour which Mr. East is about to occupy. The Rev. Frederick Tresrail, secretary of the Baptist Missionary Society, received from Mr. East a statement of his views of his anticipated work, and of the various considerations which had induced him to accept the proposal which had been made to him. The Rev. Samuel Brown, of Loughton, offered special prayer; the Rev. W. H. Murch, D. D., delivered a brief but pointed and very impressive valedictory address; and the Rev. Thomas Hill, of Cheshunt, concluded the interesting service by prayer. The hymns were read by the Rev. William Symonds, of Islington; the Rev. Thomas Smith, of Brentford; the Rev. Wm. Claydon, of Jamaica; and the Rev. Thomas Hill. Those who have perused the Annual Report of the Institution at Calabar, in the *Missionary Herald*, for November, will readily admit its claims upon their sympathy and prayers, and it will be gratifying to them to know, that the late valued president, the Rev. Joshua Tinson, who, by his judicious management and devoted labours, had greatly promoted the prosperity of the Institution, is about to be succeeded by one whose varied qualifications, both of mind and heart, so eminently fit him for the peculiar duties of his office. During the few years Mr. East has resided at Waltham Abbey, he has greatly endeared himself to his congregation and friends, and, by his persevering efforts, rendered important service to the different

institutions established in the town for the benefit of the working classes. At the end of this month, he and his esteemed family expect to embark on board the Statira, when, let them feel assured, they will be held in affectionate remembrance by a widely-extended circle of christian friends, whose best wishes and prayers will follow them.

RELIGIOUS.

THE BISHOP OF EXETER, in passing sentence lately on a clergyman for neglect of duty, and especially for not christening a baby, is said to have observed—"who could venture to say that any child dying unbaptized is in as good a state in all eternity, as if it had been baptized?" In reply to the consistent bishop, we tell him unequivocally that we say so, for we believe that its non-baptism does not endanger its salvation at all, or deduct one iota from its future happiness. Ten children God gave us, and we loved them all as our own life, but not one of them, when infants, were baptized; and simply because we could not find that to be our duty from the New Testament. "Canons and acts" are all without authority to us.

LECTURES ON THE BEAUTIES OF THE BIBLE have been delivered weekly, by the Rev. Mr. Leasor, in the great room of the Horn's Tavern, Kennington, which have been attended by large and attentive audiences. We are always pleased to hear of any extraordinary efforts to arrest the attention of the public to the neglected verities of Holy Writ, especially if they be projected with prudence, and conducted with order. Some such steps as these, it is evident, must be taken, in order to reach the multitudes who never attend our places of religious instruction.

THE PROTESTANT ALLIANCE.—This is a new society, which the necessities of the times has produced—chiefly Episcopalian; but open, also, to Presbyterians, Wesleyans, and Protestant Dissenters. The Alliance is taking active measures against papal persecutions on the Continent, and is organizing an extensive opposition to any further parliamentary grants to the popish College of Maynooth, Ireland.

UNITED STATES.—The call for larger supplies of faithful ministers is waxing louder and louder from all parts of the country. The east and the west, the north and the south, alike feel the pressure of want, and with one voice demand a more vigorous support of the youthful education for the ministry. Multitudes of churches are vacant, and hundreds of new ones might be formed, were there men at command to take charge of them. *Morning Star.*

ROMANISM VAUNTING ITSELF.—A popish publication, speaking of the protestant missions to the Sandwich Islands says:—"Only think of it, thirty-five years occupied, and 854,000 dollars expended by 1,400 missionaries in attempting to protestantize 115,092 wild and affectionate people, who had already renounced idolatry and burned their idols, and all to no purpose. This should surely open the eyes of the charitable and benevolent who have been completely gulled by these missions. Saint Patrick, in five years, and without money, or a printing press either, converted from paganism the entire Irish nation, of 4,000,000 souls, and erected cathedrals and many churches, and so effectually did he convert them, that hundreds of years of the most bloody persecutions could never induce that noble people to abandon the doctrines of Christ, taught to them by that saint, and embrace protestantism, of any shade whatsoever; but this is not to be wondered at, for Saint Patrick was a Catholic." But we should like to know if these converted Irish are any better off now than before St. Patrick came among them. From the specimens we meet, we are inclined to believe if St. Patrick should try his hand upon them again, he would find it harder work to make a good christian out of a wild Irishman than a Sandwich Islander.

New York Observer.

THE PAPACY NEVER CHANGES.—We are often told that the papacy has changed, and that the monstrous claims made and enforced in the days of its past power are no longer held binding upon the nations of Christendom; but in the last number of Brownson's Review we have the old doctrine of Hildebrand put forth in all its integrity:—"That the popes have, in certain cases, deposed temporal sovereigns, and absolved their subjects from their allegiance, is undoubtedly true; and that they have a right to do so in all analogous cases we suppose must be conceded, whether we adopt the Ultramontane or Gallican doctrines." So, then, according to one of our catholic organs, the pope has the right to absolve the people of the United States from their allegiance to the Constitution, or the people of New York from all duties to the State or City authorities.—*N. Y. Baptist Recorder.*

MAYNOOTH.—*From United States.*—The British Treasury enables the Catholic University at Maynooth, Ireland, to maintain 500 young men through a seven years' course of study, and send out two or three hundred priests every year, beside giving to each of them twenty guineas a year for pocket money. No wonder that the pope regards it safe to distract Great Britain into catholic dioceses, and create bishops, archbishops, and cardinals, at his pleasure!

TURKEY.—The Sultan will become quite popular in England and the United States, not only for his noble conduct in liberating the Hungarian chief and his brother exiles, but for a yet greater and more noble decision—the full toleration of christian profession in his wide dominions. This has been brought about at the suggestion of our excellent ambassador, Sir Stratford Canning. We must tell our readers more about this important matter hereafter, but it is a most significant step, and one which ought to make the cheeks of the conclave of cardinals at Rome blush—if blush they can—a deeper red than their hats or hose!

GERMANY.—A writer in the *Lutheran Observer* cites the statement made by a respectable writer, who knows as much about the state of Europe as any man living, and who avers that of the 20,000 Lutheran clergymen in Germany, there are not, in the judgment of charity, 2,000 who even profess faith in the Lord Jesus!

FRANCE.—Protestant booksellers in France are condemned to fine and imprisonment, for selling books of controversy against popery, while all sorts of calumnies against protestants are sold and circulated with the approbation of the authorities. Such is Roman Catholic fairness and liberty!

CALIFORNIA.—The methodists have eight missionaries stationed in California, and two others of the same denomination are employed there, and two more are appointed to the same mission, while the field is open for sixteen more. For the greater part, those on the ground are sustained by those among whom they labour.

GENERAL.

This month we are not able to find space for more than a few general remarks.

AT HOME.—The reception of the *Governor of Hungary* in London, Birmingham, and Manchester, has been the most remarkable event of the month. The noble Mag-

yar is now on his way to the *United States*, where, doubtless, he will be received with open arms. We hope Kossuth will tell the Americans plainly what he thinks of their slave system. He who advocated and secured the liberty of the Hungarian serfs will surely open his mouth on behalf of the oppressed. By this will his consistency be proved.

ABROAD.—In *France*, the president and his ministers are contending with the assembly; indeed, the leading men appear to be doing nothing but struggling for power.—*Germany* has again been put in political chains by the despots.—In *Italy*, religious persecution is more busy.—And in *Austria*, severer measures are resorted to in order to keep down the people, than were even under Metternich.—The King of Hanover, known formerly as Duke of Cumberland, the last surviving son of Geo. III., expired Nov. 18, aged 81. His son, who is blind, succeeds him with the title of Geo. V.—These things we remark of Europe generally.

JAMES MONTGOMERY.—This venerable and much-esteemed poet has completed his 80th year. In celebration of the event, an oak tree was planted on the lawn in front of the Sheffield Infirmary by the venerable post, whose name has been intimately associated with the annals of the institution since it was projected in 1702. The ladies of Sheffield also presented Mr. Montgomery on his birthday with a “friendship offering,” consisting of a handsome easy chair, beautifully carved in walnut wood, with laurel leaves, and covered with Utrecht vover; a reading stand, with a lyre for the book-rest, the rose, thistle, and shamrock entwining the pedestal, with a royal rest footstool; together with a donation to be presented, in his honoured and highly valued name, to the Moravian Missionary Society. A similar contribution was awarded to the Sheffield School of Design for an annual prize medal, to be designated “the Montgomery Medal,” and for free pupils in the same Institution.

THE BAPTIST REPORTER.

We have not this year furnished extracts of letters from our agents and correspondents on this subject, though we could have done so; for many have been the expressions of approbation and hearty good will which we have received during the year. We are further cheered by the assurances we have recently received that the most strenuous efforts will be put forth on behalf of the circulation of 1852. This is just what we now desire, and we hope all our readers will do us the justice of reading carefully our present Editorial Address. And let any who feel disposed to seek for subscribers apply to the Editor at Leicester, who will furnish, free of charge, the useful papers and prospectuses.

MARRIAGES.

Sep. 24, in the baptist chapel, Hugglescote, by Mr. Yates, Mr. Joseph Green, Hugglescote, to Miss Ann Gamble, of Normanton.—Also, Mr. T. Smith, Upper Grange Farm, Hugglescote, to Miss Sarah Wayte,—Nov. 2, Mr. James Smith, Donington, to Miss Mary Price, Coalville.—Nov. 4, by Mr. Smith, Mr. Underwood, to Miss Hannah Albrighton, both of Coalville.—Nov. 6, by Mr. Yates, Mr. William Ridgway, to Miss Martha Sharpe, both of Normanton.—Nov. 17, Mr. James Smith, to Miss Susan Mason.

October 2, at the baptist chapel, Barnstaple, by Mr. Newnam, Mr. Benjamin Hill, to Miss Elizabeth Andrews.

Nov. 4, at the registrar's office, Kingsland Road, London, Mr. W. T. Henderson, baptist

minister, Banbury, to Miss Elizabeth Ashton, of Waltham Abbey, Essex.

Nov. 18, at the baptist chapel, Broadmead, Bristol, by Mr. Winter, Mr. Henry J. Keats, baptist minister, of Haworth, Yorkshire, to Elizabeth Ann Derrick, eldest daughter of Mr. William Derrick, of the Lower Arcade, Bristol.

Nov. 18, at the General Baptist chapel, Castle Donington, by Mr. Nightingale, Mr. John Allsop, to Fanny, second daughter of Mr. Samuel Baguley.

Nov. 20, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. H. Willey, of Holt Hill, Cheshire, to Miss M. A. Burgess, of the Isle of Man, formerly of Leicester.

DEATHS.

May 27, at Whydah, Western Africa, in the missionary work, Mr. Edward Dennis, aged 27, second son of John Dennis, Esq., of the Leys, Cambridge.

October 23, aged 57, after a short illness, in sure and certain hope of a glorious resurrection, the Rev. B. G. Kidd, for many years minister of the old meeting house, Scarborough. This amiable and excellent minister had endeared himself to all religious parties by his courteous and catholic spirit. For several years he had attempted, in various ways, to promote a kindly feeling and a nearer union among all christians. Mr. Kidd was a man of considerable erudition, and a good biblical scholar. His death, which was most peaceful, is greatly lamented by his church and all who knew him; to his widow and family the loss is irreparable. His funeral was attended by the ministers of the town and a large number of the religious public.

October 30, Mrs. Jane Turner, of Coleford, a liberal and useful member of the baptist church at Coleford for more than thirty years.

Nov. 8, aged 27, after a short but painful affliction, at Lower Guiting, Gloucestershire, Miss Sarah Norton, for eleven years an honourable and useful member of the baptist church, Naunton and Guiting. Her end was peaceful and happy, and her death was improved in the presence of a large congregation by her pastor, from "Her sun is gone down while it was yet day."

Nov. 12, at his residence, Newbury, Berks the Rev. Benjamin Coxhead, baptist minister, aged 79, formerly pastor at Little Wild Street, London; afterwards at Truro and Winchester. He departed highly esteemed by all denominations, and in the full enjoyment of those truths which he had for many years so faithfully proclaimed.

November 16, at Cambridge, at her residence in Fitzwilliam-street, Mrs. Hannah Cooke, widow, in the 86th year of her age. The deceased lady had for upwards of fifty years been in connexion with the baptist church, St. Andrew's-street, and was held in much respect by that and other religious societies in the town; and her loss will be severely felt by many whom she liberally aided by her benefactions.

November 17, aged 81, and in the 64th year of his ministry, the Rev. Thomas Oramp, of St. Peter's, Isle of Thanet, baptist minister. Scarcely a month has elapsed since he gave a very affectionate address to the church and congregation on the settlement of their new pastor (the Rev. D. Pledge), and expressed the great pleasure he felt on witnessing a successor to the pastoral office. From that time his strength rapidly declined, when, on Monday, without a struggle or a groan, he fell asleep in Jesus.

At Tamworth, in the faith and hope of the gospel, Mr. Robert Spare, aged 59; for more than twenty years an esteemed member and deacon of the baptist church, Lichfield Street, universally respected and lamented.